

EPIPHANY STUDIES IN THE SCRIPTURES

**"The Path of the Just is as the Shining Light,
That Shineth More and More
Unto the Perfect Day."**

SERIES XVII

THE MILLENNIUM

12,000 EDITION

"And he [Christ] laid hold on ... Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: ... and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Rev. 20: 2-4).

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1999

To the King of Kings and Lord of Lords

IN THE INTEREST OF

**ALL HIS CONSECRATED SERVANTS
THAT FEAR HIM, BOTH SMALL AND GREAT**

—AND OF—

**"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"
"THE HOUSEHOLD OF FAITH."**

—AND OF—

**THE GROANING CREATION, TRAVAILING AND WAITING
FOR THE MANIFESTATION OF THE SONS OF GOD,**

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God," "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."
Eph. 3: 4, 5, 9; 1: 8-10.

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BY RAYMOND G. JOLLY
As Executive Trustee of the Laymen's Home Missionary Movement

EDITOR'S PREFACE

AMONG the Author's writings in the last few years before his death are some which he desired to edit and publish in a book entitled, "The Millennium." His demise prevented this; therefore the Editor has rendered this service. Additional pertinent items from the Author's writings have been included and incorporated, such as "Man Asks and God Answers Questions," which were published in hundreds of newspapers, thus reaching thousands of people.

As we observe how "the whole creation groaneth and travaileth in pain together until now," and then remember that "the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8: 22, 21), our hearts praise and thank our great Creator and Benefactor for the promised "times of restitution of all things" for the blessing of all the families of the earth (Acts 3: 21, 25) in His kingdom under Christ, with its reign of peace and righteousness (Psa. 72: 3; Isa. 2: 4; 9: 6, 7; 26: 9). The signs of the times make us rejoice, for they indicate the present-day fulfilment of Bible prophecy, showing clearly that we are living in the time when present governments are being consumed (Dan. 2: 44) and God's kingdom on earth is being established (Matt. 6: 10).

In view of this great transition, the great "distress of nations, with perplexity" (Luke 21: 25-32), and the ever-growing conviction that fallen mankind cannot cope with the present situation or solve humanity's stupendous problems, and that therefore the only hope is in the intervention of Divine power, the message of this book should be very welcome to all who are interested in the future of the human race, including themselves. The Editor is very glad to be privileged by the Lord's providence to present to the public this, which is the most able and complete exposition on the subject he has ever seen. May God bless this book to His honor and glory and to the encouragement of all who read it and believe in the precious promises of God!

Yours in the joy of His blessed service,
RAYMOND G. JOLLY.

Philadelphia, PA.
January 3, 1956.

AUTHOR'S FOREWORD

IT IS the design of this volume to discuss in considerable detail the Millennium, and related persons, prophecies, events, *etc.*

This subject should be of compelling interest to all, especially because of the great events that the Scriptures indicate will transpire during this period. The word *millennium* is a Latin adjective meaning *thousand-year*, and is sometimes used with the Latin noun *regnum* to mean *thousand-year* kingdom. We have taken it bodily into English, and use it as a noun, to denote the thousand-year period in which Christ and His Faithful will reign over the earth and mankind. That they are thus to reign is taught in many Scriptures, some even directly stating that it will be for a thousand years, *e.g.*, Rev. 20: 4-9; it is implied also in the names, "the day of the Lord," "the day of God," *etc.*, applied to the Millennium, because 1,000 of our years make one day with the Lord (Psa. 90: 4; 2 Pet. 3: 8). Thus we see that the idea underlying the word *millennium* (and *millennial*) is taught in the Bible, even though this word as such is not found there.

Since it is during the Millennium that the objects of our Lord's Return are accomplished, these two subjects are closely related. Therefore when we treat of the main objects of our Lord's Return, first in brief in Chapter I, and then in greater detail in succeeding chapters, we are at the same time dealing with the objects of the Millennium. Because of this close relationship of the Millennium and our Lord's Return, such subjects as the stages, manner and time of His Return also properly come within the scope of this treatise. In Chapters XII and XIII we have listed many Old and New Testament passages pertinent to the Millennium, and have given some appropriate comments thereon; thus our readers have them readily available in one place. The prayer of the Author is that this book will be a blessing to all who read and study it.

Your brother and servant,
PAUL S. L. JOHNSON.

Philadelphia, PA., U.S.A.
June 15, 1950.

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EARTH'S COMING BLESSINGS

Soon shall restitution glory
Bring to earth a blessed rest;
And the poor, and faint, and weary
Shall be lifted up and blest.

Just beyond the Time of Trouble
See the reigning Prince of Peace!
Lo! God's kingdom now is coming,
And oppression soon must cease.

Sing! O sing! ye heirs of glory,
Shout the tidings as you go!
Publish wide redemption's story—
All, its healing balm should know.

Tell how Eden's bloom and beauty
Once again shall be restored,
Making all man's wide dominion
As the garden of the Lord.

Tell how Satan's dark dominion
Shall at once be overthrown,
And from out death's gloomy prison,
All earth's loved ones soon shall come.

O yes, sing, ye heirs of glory,
Shout your triumph far and near,
Let the notes of praise and singing
Sweetly fall on sorrow's ear.

CHAPTER I

THE MAIN OBJECTS OF OUR LORD'S RETURN

A LIST OF SCRIPTURES REFERRING TO MESSIAH'S SECOND STAY ON EARTH. POST- AND PRE-MILLENNIALISM DEFINED. POST-MILLENNIALISM EXAMINED. SEVEN MAIN OBJECTS OF OUR LORD'S RETURN: HE GATHERS AND DELIVERS THE LITTLE FLOCK; CLEANSSES AND DELIVERS THE GREAT COMPANY; DEVELOPS THE YOUTHFUL WORTHIES; OVERTHROWS SATAN'S EMPIRE; ESTABLISHES GOD'S KINGDOM ON EARTH; MINISTERS RESTITUTION OPPORTUNITIES; TESTS AND REWARDS THE NON-ELECT.

ANY treatise on the subject of the Millennium would be incomplete without a consideration of our Lord's Second Advent, since this happy event is so closely associated with the Millennium. Because the purposes of the Millennium and our Lord's Second Advent are so similar, we can truthfully say that when we are discussing the purposes of the one, we are at the same time discussing the purposes of the other. This will explain why we deal so extensively with the purposes of our Lord's Second Advent in this book.

All Christians will agree that the Bible teaches Messiah's Second Advent. Bro. Dwight L. Moody once said that one verse out of every seven in the New Testament refers to our Lord's second stay on earth. Even a larger proportion of such passages is found in the Old Testament. And it is because there is so large a proportion of such verses in that section of the Scriptures that the Jews at His first Coming, overlooking the relatively small proportion of prophecies respecting His First Advent, expected Him to come but once, and that to reign. Thus, unprepared to accept the meek and lowly Jesus, as fulfilling the promise of the conquering and reigning Messiah of their expectations, they rejected Him; and thus their table [the prophetic Scriptures] as foretold, became a snare to them. (Ps. 69: 22, 23; Rom. 11: 9, 10). Believing that our readers would be pleased to have a list of choice Scriptural

references to our Lord's second stay on earth, we submit the following, which is by no means an extended one: Gen. 3: 15; 22: 18; 49: 10; Num. 24: 17-19; Deut. 18: 15, 18, 19; 1 Sam. 2: 10; Job 19: 25; Ps. 22: 27-29; 72: 98; 110; Is. 2: 1-4; 11: 1-11; 25: 6-9; 35; 42: 1-4; 49: 1-12; 52; 59: 16-20; 60; 61: 4-11; 62; 63; 65; 66; Jer. 23: 5, 6; 33: 15-18; Ezek. 36; 37; 38; 39; Dan. 2: 34, 35, 44, 45; 7: 13, 14, 18, 22, 26, 27; 12: 1-3; Hos. 2: 14-23; 14; Joel 2: 21-28; 3: 9-21; Amos 9: 11-15; Obad. 17-21; Micah 4; Nah. 1: 15; Hab. 3; Zeph. 3: 8-20 Hag. 2: 6-9; Zech. 9: 10; 8: 20-23; 13; 14; Mal. 3: 1-5; 4; Matt. 16: 27; 23: 39; 24; 25; 26: 64; Mark 13: 27, 32, 35, 36; Luke 9: 26; 12: 37-46; 17: 20-37; 18: 8; 19: 12-27; 21: 25-36; John 14: 3; 16: 16-22; Acts 1: 6, 7, 11; 3: 19-21; 15: 14-18; Rom. 8: 17-23; 1 Cor. 1: 7, 8; 4: 5; 11: 26; 15: 21-28; Phil. 3: 20, 21; Col. 3: 4; 1 Thes. 1: 10; 2: 19; 3: 13; 4: 15-17; 5: 1-5, 23; 2 Thes. 1: 7-10; 2: 1-12; 1 Tim. 6: 14, 15; 2 Tim. 4: 1, 8; Tit. 2: 13; Heb. 9: 28; Jas. 5: 1-9; 1 Pet. 1: 4-9, 13; 4: 13; 5: 4; 2 Pet. 1: 16-19; 3: 3-14; 1 John 2: 28; 3: 2, 3; Jude 14, 15, 24; Rev. 1: 7; 3: 11; 5: 9, 10; 16: 15; 19: 11-21; 20; 21; 22: 1-7, 17, 20. We suggest that all these references be looked up and studied carefully. Many others could have been added; but these will be sufficient for the present. They certainly show that the Scriptures teach Christ's Return and Kingdom.

POST- AND PRE-MILLENNIALISM DEFINED

All Christians agree that the Bible teaches that the whole world will be converted to the Lord, and that the Church will reign for a thousand years over a converted world amid blissful conditions. But all Christians do not agree as to the time relationship of that Reign and Jesus' Return. Some claim that that Reign will precede, others that it will follow Christ's Return. Those who hold the former view are called *Post-Millennialists*, *i.e.*, those who teach that Christ comes *after* the Millennium; and those who hold the latter view are called *Pre-Millennialists*, *i.e.*, those who teach that

Christ comes *before* the Millennium. According to the former view Christ returns to take over a world that has been converted, and that has been reigned over by the Church in the flesh for a thousand years, and to wind up all earthly things; according to the latter view He returns to reign a thousand years over, and to convert the world. Let us in the light of the Scriptures, reason and facts examine both of these views to learn which is correct. We will first consider the Post-Millennial view: that Christ returns after the Millennium of the Church to take over a converted world, and to wind up all earthly things.

POST-MILLENNIALISM EXAMINED

For many reasons we consider Post-Millennialism to be erroneous. In the first place, there is no Scripture that teaches that Christ comes after the world has been converted, and has been reigned over by a triumphant Church a thousand years. If the Scriptures do not teach it, we should not accept it as a matter of religious faith; for we are expressly charged not to think beyond what is written (1 Cor. 4: 6). Again, such a view is contrary to the Scriptures, which teach that because none would know beforehand the day and the hour of our Lord's Return, the Lord's people should watch for the event as possible at any time, lest it overtake them unawares (Matt. 24: 42-44; 25: 13; Mark 13: 32-37; Luke 12: 35-40). If before the Lord's Return the Church is to convert the world and to reign over it for a thousand years, those living before the conversion of the world and the Church's triumphant Reign of a thousand years would know that the Second Advent would be at least a thousand years in the future; and that therefore it would be foolish to tell them to watch, lest the Lord's Return overtake them unawares. Such an admonition would be inapplicable, until the thousand years would be almost entirely over, if Post-Millennialism were true. Furthermore, the Scriptural descriptions of the conditions at the time of Christ's Return are not those of a converted world, but

of an unconverted world, with the nations angry and in rebellion against God, whose displeasure is then poured out upon them (Ps. 2: 1-12; Rev. 11: 18; 19: 11-21). They tell us that the last times will be especially dangerous because of their wickedness (2 Tim. 3: 1-8); that evil men will wax worse and worse (2 Tim. 3: 13); that so many would then depart from the faith (1 Tim. 4: 1) that there would be scarcely any of the faith found in the earth (Luke 18: 8); that the good and the evil would *grow together*, with the latter predominating, until the end of the Age (Matt. 13: 30, 39); that false teachers would be so subtle that, if possible, the very Elect would be deceived (Matt. 24: 24); that at that time scoffing at our Lord's Presence would abound (2 Pet. 3: 3, 4); and that the rich in grasping for wealth would be oppressing the poor, waxing wanton and living in self-indulgence (Jas. 5: 3-6). These Scriptural descriptions certainly prove that the world will be unconverted at the time of Christ's Return, and therefore refute Post-Millennialism.

If the present rate of conversions continued, and if present instrumentalities and powers were the only ones available, the world never would be converted; for in heathendom, to every convert made since the great missionary crusade began 160 years ago, there have been more than 70 heathen born. At that rate the heathen world under present conditions and with present instrumentalities and powers never would be converted. Even if heathendom should become externally Christianized like Christendom, there would still probably be 999 persons out of every 1000 that would need conversion; for it is doubtful whether there are more than 500,000 genuine Christians among the more than 500,000,000 professing Christians. This leads us to a further remark, *i.e.*, the number and power of willing workers and of their willing supporters is utterly insufficient to cope with the obstacles presented by the devil, the world and the flesh to the work of converting the world. And even if we had a sufficient force with

the necessary power for the work, there would not be time enough at our disposal to accomplish such a gigantic task, which would require centuries for its completion; for the sign prophecies, as well as the time prophecies, all indicate that we are now living in the time of Christ's Second Advent. Hence there is not the time available in which to convert the world before Christ comes.

Further, wherever Post-Millennialism prevails it leads to a lowering of Biblical standards of doctrine and practice and to secularizing the Church, which effects prove that it is not a Scriptural doctrine. The reason is apparent: Comparatively few humans aspire to the holy life, self-denying service and cheerful endurance for righteousness that the Bible inculcates for saints. Centuries ago this was by many experiences found out. Hence, to gain those who were repelled by such exalted doctrines and precepts, the worldly-wise clergy compromised their principles, accommodating their teachings to the ideals of those whom they sought to win; and as a result they lowered Biblical standards of faith and life. This policy led to many errors of doctrine and practice; to worldliness instead of saintly living, serving and sufferings; to the union of Church and State; and to the reign of papacy and of certain Protestant Churches, with State support. Thus Post-Millennialism has always led into these wrongs. Consequently its bearing evil fruit proves it to be an evil tree, under whose shade we should cease to remain.

Post-Millennialists seek to prove their position by certain Scriptures, which, however, they misapply. They claim that Christ's statement that the Gospel would be preached to all nations before His return (Matt. 24: 14) proves their contention; while in truth the passage does not contain the thought of the world's conversion. It only says that the Gospel will be preached among all nations for a witness; but says not one word as to how the witness would be received. From the fact that Jesus commands His disciples to make

disciples not only, as hitherto they did, among Jews, but among all nations (Matt. 28: 18, 19), they construe that their theory is right, ignoring the fact that a command not to limit their conversion activities to one nation, but to enlarge them toward all nations, does not necessarily mean that all nations will be converted. In a similar manner St. Paul's statement (Acts 17: 30), which shows that whereas formerly God commanded only some—the Jews—to repent, He now commands all, Jews and Gentiles alike, to repent, they twist into meaning that all will be converted during the Gospel Age. They forget that commands are not always realized, *e.g.*, this command to the Jews that they repent. While the Lord gave these commands, He also prophesied that they would not be realized, as the quotations above given show. Nor are we to reason that the Lord would not have given His disciples these commands, if they would not be realized; since He has given many commands that have not been fulfilled, *e.g.*, the Ten Commandments. Rather, we are to conclude that He gave them to His followers, knowing that their efforts to fulfill them would result in a worldwide testimony of the coming Kingdom being given (Matt. 24: 14), and in developing in His disciples noble characters fitting them for the Kingdom (1 Cor. 4: 16-18). Thus our examination of Post-Millennialism proves that there is nothing in Scripture, reason or fact that proves it; while there is much in Scripture, reason and fact that disproves it.

SEVEN MAIN OBJECTS OF OUR LORD'S RETURN

As will be shown later from Acts 3: 19-21 and other Scriptures, our Lord returns at the beginning of the Millennium, at which time He winds up Gospel-Age affairs and inaugurates the work of the Millennium. The time of His second stay on earth will be seen to coincide with the Millennium, during which, among other things, He accomplishes "the restitution of all things," the main object of His Return (see *The Divine Plan of the Ages*, Chap. 6). But other objects of His

Return are important also in relation to the Millennium; hence they come within the scope of this book, and will be treated in logical order. According to the Scriptures, we find that our Lord returns for many purposes, of which in this book we will discuss mainly the following seven: (1) to gather together and deliver the Little Flock from the earth; (2) to cleanse and deliver the Great Company; (3) to develop the Youthful Worthies; (4) to overthrow Satan's Empire; (5) to establish God's Kingdom; (6) to bless with opportunities of Restitution the whole human race, both the living and the dead; and (7) to test and reward each member of the human race. In this chapter we will discuss briefly each one of these; in succeeding chapters we will give more details on them.

HE GATHERS AND DELIVERS THE LITTLE FLOCK

(1) He comes to gather by the Word of Truth and to deliver by His power His prospective Bride, the Little Flock. The Church has been espoused to Him (2 Cor. 11: 2). In holy chastity she has kept herself pure from all worldly affiliations and alliances, witnessing to and longing for His Kingdom, when she is to be married to Him. Her loyalty to Him has cost her much, yea, everything of this world. This loyalty pleases her Lord; and returning, first of all He gathers her together through and to the Truth, the "meat in due season" (Matt. 24: 28, 31, 45; Luke 12: 36, 37, 42). This feast of Truth is her farewell banquet before her marriage, and greatly has she enjoyed the feast that He Himself provides for her. Then, as a part of His Second Advent work, comes her deliverance in the First Resurrection, through which He changes her from humanity to Divinity, from weakness to power, from dishonor to glory, from corruption to incorruption, from mortality to immortality (2 Pet. 1: 4; 1 Cor. 15: 42-54). Thus He comes again to receive her unto Himself, and to give her the place that He has prepared for her, that where He is there she may also be (John 14: 2, 3). The sleeping part of the Church

precedes in the resurrection that part which is living (1 Cor. 15: 51, 52; 1 Thes. 4: 15, 16). Afterwards as one after another of the living saints finishes his course, at the moment of death through sharing in the First Resurrection he joins the Lord in the air, and thus will ever be with Him (1 Thes. 4: 17). Arrayed as His glorified Bride and as the City of God [religious government of God] the Church will shine resplendent and all-glorious (Rev. 21: 9-22: 5; Ps. 45: 13).

CLEANSSES AND DELIVERS THE GREAT COMPANY

(2) A second purpose of our Lord's Return is to cleanse and deliver the Great Company, the Bride's "companions." Through measurable selfishness, worldliness, sin and error, this class has failed to qualify for Brideship with Christ. The spots that have accumulated on their garments (Ps. 107: 10, 11; Jude 23) must be cleansed. Therefore, during the Epiphany period of His Second Advent (Mal. 3: 2, 3; Matt. 25: 10, 12; 1 Cor. 3: 13), He puts them through some very severe experiences in "the Great Tribulation" (Matt. 7: 26, 27; 1 Cor. 3: 13, 15; Ps. 107: 12; Cant. 5: 6, 7; Rev. 7: 13, 14), through which they learn to recognize the folly of their past course and to cleanse themselves, however with the loss of all the idols of self, the world, sin and error, to which they bowed down (Rev. 7: 14; Mal. 3: 3; Ps. 107: 13-16; 1 Cor. 3: 15). After their cleansing will come their deliverance, amid which they will greatly rejoice in the Lord's salvation (Ps. 45: 14, 15; 1 Cor. 3: 15; Rev. 19: 7-9), as they are ushered into the King's Palace to be bridesmaids of the Bride, the Lamb's Wife.

DEVELOPS THE YOUTHFUL WORTHIES

(3) Jesus returns also to develop the Youthful Worthies. They are thus designated because, as the Ancient Worthies came into activity on the stage of God's Plan *before* the opportunity was opened for any one to enter the High Calling to the Divine nature and joint-heirship with Christ, so the Youthful Worthies come into activity on the stage of God's plan *after*

the opportunity to enter the High Calling for the Divine nature and joint-heirship with Christ is closed. According to the Bible, the opportunity of entering the High Calling was to be closed after "the fulness of the Gentiles" [the full number of the Elect from among the Gentiles] should come in (Rom. 11: 25). This synchronizes with the end of the reaping of the present Harvest. But as before the opportunity to enter the High Calling was opened, many, the Ancient Worthies, desired to and did serve God faithfully, so since the opportunity to enter the High Calling has closed many desire to and do serve God faithfully. Since they show the same spirit of devotion to God as the Ancient Worthies, and that under largely similar conditions, God purposes to associate them with the Ancient Worthies in Millennial and Post-Millennial rewards and service. Hence the similar and contrasted names of these classes.

We understand that as in 2 Tim. 2: 20 the vessels of gold and silver refer respectively to the Little Flock and the Great Company, so the vessels of wood and of earth refer respectively to the Ancient and the Youthful Worthies. As in Ps. 72: 3 Jesus with His Church, and the Ancient Worthies, as the two chief ruling powers in God's Kingdom, are symbolized by the two mountains of Jerusalem, so the Great Company and the Youthful Worthies, as the two subordinate ruling powers of God's Kingdom, are symbolized by the two little hills of Jerusalem. This class is symbolized by the box tree (Is. 60: 13). They are typed by Abednego (Heb.—*servant of the messenger*) in Dan. 3: 12. Moreover, the Lord in the Tabernacle picture has shadowed forth these four classes: the priests to the east of the Tabernacle typing Jesus and the Church; the Kohathite Levites to the south of the Tabernacle typing the Ancient Worthies; the Merarite Levites to the north of the Tabernacle typing the Great Company; and the Gershonite Levites to the west of the Tabernacle typing the Youthful Worthies (Num. 3: 6-8; 1: 49-54; 3: 23, 29, 35, 40-51; Heb. 12: 23); while Israel,

whose camp surrounded the Tabernacle at a distance, represents the world of mankind, the Restitution class.

The Scriptures tell us less of the Youthful Worthies than they do of the other three ruling Kingdom classes. It is because they have the faith of Abraham that they will be blessed with him with the privilege of blessing all nations (Gal. 3: 6-9). These, having the faith quality, accept the message that preaches repentance toward God and faith in our Lord Jesus and therefore are justified by faith. Heeding the Lord's invitation to consecrate, they give Him their hearts (Prov. 23: 26). There being no opportunity for them to win a crown with Christ, He does not beget them of His Spirit, but gives them a new human heart to love truth and righteousness, and to serve Him. They, too, like the Little Flock, become dead to self and the world and alive to God, practicing watchfulness and prayer, studying, spreading and practicing the Word and suffering because of faithfulness to that Word. Thus they, too, must become faithful to the Lord, even unto death, if He deems it necessary. With the Ancient Worthies they will then share in a "better resurrection" (Heb. 11: 35) than that of the world, but it will be inferior to that of the Church and the Great Company. Thus they will in the beginning of the Millennium be raised perfect human beings, and with the Ancient Worthies will be made princes throughout the earth. During the Millennium they will be inspired by God to see visions of His Plan unfolding at that time (Joel 2: 28), and will co-operate with the Ancient Worthies in uplifting the race from the fall. At the end of the Millennium, with the Ancient Worthies they will for their faithfulness be made spirit beings with heaven as their eternal home.

OVERTHROWS SATAN'S EMPIRE

(4) A fourth object of our Lord's Return is the overthrow of Satan's Empire. Satan has an empire over the human family as the prince and god of this world, the prince of the power of the air, and the ruler

of its kingdoms (John 16: 11; 2 Cor. 4: 4; Eph. 2: 2; Luke 4: 6, 7). His Kingdom has three departments through which he, though invisible, has held the race in subjection to himself: (1) false religions, (2) oppressive governments and (3) predatory aristocracies. Evil indeed has been his reign, as all history attests. Terribly has he mistreated the human family, his blinded and deceived subjects: for by error he has deceived and distressed them; by sin he has depraved them, physically, mentally, morally and religiously; by the evil conditions in the earth under the curse he has impoverished them; by his fallen angels, his evil companions, he has misled them; by the death process he has bruised them; by the death state he has ruined them; by oppressive governments he has tyrannized over them; by false religions he has debased them; by predatory aristocracies he has exploited them; by wars he has devastated their homes and lands and murdered vast numbers of them; by famines, pestilences, tidal waves, tornadoes, volcanoes, earthquakes, heat, cold, floods and droughts he has plagued them; by the persecution of the righteous and the exaltation of the wicked he has enslaved them. Surely the Scriptures rightly call him, as Pharaoh's antitype, the oppressor (Ps. 72: 4; Is. 9: 4; Heb. 2: 14). But the days of his empire are numbered. The Bible assures us that it will be overthrown through the great Time of Trouble (which began with the two phases of the World-war and will progress with possibly a third phase, followed by World-revolution and then will culminate in World anarchy); and that it will be accomplished by the Lord in His Second Advent (Is. 35: 3, 4; Rev. 11: 15, 18; 14: 4-20; 19: 11-21; 16: 18, 19; 18: 8-10, 18-21; 17: 4, 5, 16, 18; 2 Thes. 2: 8, 9; Dan. 2: 34, 35, 44, 45; 7: 9-14, 17, 26; 12: 1; Zeph. 3: 8, 9; Joel 2: 1-11; 3: 9-14); and that as a result, instead of oppressing the race any more, Satan will be bound for the thousand years of Christ's Reign, and be unable then to deceive the nations (Rev. 20: 1-3).

ESTABLISHES GOD'S KINGDOM IN THE EARTH

(5) A fifth object of our Lord's Return is the establishment of God's Kingdom throughout the earth. God has in innumerable Scriptures promised to establish His Kingdom of righteousness and peace on the ruins of Satan's Empire, which is to be swept away to make room for Christ's Kingdom. In the first part of this chapter we have referred to some of the Scriptures that promise such a Kingdom. During the time before the Gospel Age Jehovah prepared, in the persons of the Ancient Worthy class, the Kingdom's chief princes, as earthly representatives of our Lord Jesus and His Church (Ps. 45: 16; Is. 1: 26; 32: 1; Matt. 11: 11; Heb. 11: 39, 40); and during the Gospel Age He has, in the persons of Jesus and His Church, been preparing the Kings of His Kingdom (Heb. 1: 3, 8, 9; 12: 2; Rom. 8: 17; 2 Tim. 2: 12; Rev. 1: 6; 5: 10; 11: 15; 19: 16; 20: 4-6). The coming of this Kingdom has been the hope and prayer of the faithful ever since it was promised (Gen. 12: 3; 22: 16-18; Heb. 11: 13-16; Matt. 6: 10; 2 Tim. 4: 8; Tit. 2: 13; Rev. 22: 20). The Scriptures teach very clearly that Christ returns in order to establish this glorious Kingdom in which He will reign, with the Church as His joint-heir (Dan. 7: 13, 14, 18, 22, 26, 27; 2: 44; 12: 1-3; Obad. 21; Is. 35: 4-10; Matt. 25: 31; Luke 19: 15, 17, 19; Acts 15: 14-18; Rom. 8: 17; Col. 3: 4; 2 Tim. 2: 12; Rev. 20: 4-6).

This Kingdom will be an absolute monarchy; hence its government will not be of the people nor by the people, but will most emphatically be *for* the people. Its Rulers being perfect in wisdom, power, justice and love sufficiently guarantees both their worthiness to hold office and their efficiency to rule. The arrangement that they will establish for mankind will be conducive to Truth and Righteousness and inconducive to error and sin. This will reverse entirely the conditions prevailing in Satan's Empire. Instead of the earth being then under the curse, it will be turned into an Edenic

condition. Instead of sin and error prevailing, righteousness and truth will prevail. Instead of false religions, oppressive governments and predatory aristocracies holding sway, the true religion of God, teaching perfect truth and righteousness, the fostering Government of Christ Jesus and the Church, blessing everybody, and the faithful servants of Jehovah as a benevolent aristocracy effecting the prosperity of all, will hold sway. Instead of losses, disappointments, sorrows, tears, crying, sickness, weakness, dying, and death, there will be prosperity, hope, joy, pleasures, laughter, convalescence, strength, health and life, abundantly available for all. Instead of Satan and his fallen angels controlling almost every one, Jesus and the Church will control all. Instead of wars between nations and hatred of man to man, there will be "peace on earth and good will to men." Instead of the righteous being persecuted, they will be exalted. Instead of the wicked being exalted and rewarded for wrong-doing, they will be abased and striped for their reformation. These conditions will certainly be conducive to truth and righteousness, and inconducive to error and sin. And Christ returns, among other reasons, to establish such a Kingdom. This fifth object of His Return to earth, is most highly desirable.

MINISTERS RESTITUTION OPPORTUNITIES

(6) A sixth object of our Lord's Return is to bless the whole human family, living and dead, with opportunities of obtaining Restitution. Restitution means a return to an original estate. The original estate of the human family was the image and likeness of God, as these were exemplified in Father Adam and Mother Eve. By the image of God we understand the perfection of being, the condition of being very good, to be meant (Gen. 1: 26, 27, 31; Heb. 2: 6-8; Col. 3: 10; Eph. 4: 23, 24); and by the likeness of God we understand man's rulership over the earth, even as God is Ruler over the Universe, to be meant (Gen. 1: 26, 28, 29; Matt. 25: 34). The image of God implies perfection

in the physical, mental, moral and religious faculties. Adam and Eve, before the fall, and Jesus, when on earth, were examples of this perfection (Heb. 2: 6-9). The likeness of God implies a perfect earth with perfect rulers in charge. But as St. Paul implies (Heb. 2: 8), the image and likeness of God (the original perfection of being and rulership) have been lost; and in the place of the image of God has come physical, mental, moral and religious degradation. In the place of the likeness of God has come the tyranny of the cursed earth (Gen. 3: 17-19) over man, greatly oppressing him, until it extinguishes his life. All this the Scriptures assure us came upon man because of the sin of Adam, man's example in the original trial (Gen. 3: 1-24; Rom. 5: 12-21; 1 Cor. 15: 21, 22). Now the human family is but a wreck of what it was in Adam and Eve. This sad, undone condition of our race has deeply appealed to the compassion of our Creator, who amid the sentence of His displeasure (death, not eternal life in torment) has remembered His mercy toward fallen and condemned man in sending His well-beloved Son into the world as man's Ransom-price from death (Matt. 20: 28; 1 Tim. 2; 4-6; John 3: 17; Rom. 5: 7, 8, 16-19). As Christ's First Advent was to lay down the Ransom-price (the Gospel Age, forming a parenthesis for the selection of His Bride between His two Advents, has been to make its blessings available only for the Elect, His Church), so His Second Advent is to make the Ransom-price available for the recovery of the non-elect, in a restitution, a return to the original estate, from the ruins of the lost image and likeness of God brought upon all by heredity through Adam's sin.

Thus the death of the sinless Jesus provides merit sufficient for the deliverance of all from the demerit of Adam's sin, and guarantees an opportunity to obtain full deliverance from its effects, a Restitution to the original Adamic perfection. And it is to effect the restoration of the glorious image of God, to offer the race perfect bodies, minds and hearts, and to effect the

restoration of the marvelous likeness of God (*i.e.*, to offer the race a perfect rulership over an Edenic earth) that Christ returns to this earth. All who will obey the reasonable requirements of Christ's Millennial Kingdom will obtain all these blessings. And to obtain their share in them all of the dead who were excluded from the opportunities of becoming members of the Elect (to which only the faith class, those who can walk by faith, trusting where they cannot trace God, have been invited) will be awakened and brought back to this earth; for why should that part of the unbelieving class which happens to live at the time of Christ's Return be favored with opportunities of Restitution, and that part of the unbelieving class which happened to die before that time be excluded from those blessings, since God's ways are equal and impartial (Ezek. 18: 29-32), and since death does not of itself fix character?

We will now quote and explain some Scriptures which teach the lines of thought just suggested:

Acts 3: 19-21 testifies: "Times of refreshing [this word is used to denote the re-enkindling of life and the promotion of growth effected by rain falling upon mown and burnt grass, to which the fallen human family is compared (Is. 40: 5-8), and which is expressly stated to be the effect of Christ's Reign upon our race, mown down by the curse, and burnt by the fierce rays of sin (Ps. 72: 6, 16)] shall come from [on account of] the presence of the Lord [The Greek for presence is face, *i.e.*, favor (Num. 6: 24-26); for during the reign of sin God's back, not His face, is represented as turned toward man (Jer. 18: 17); but during the Millennium, as this passage indicates, He will turn His face toward man, beaming with grace, mercy and truth for man's restoration. Please note that this is represented in the next verse as being associated with Christ's Return]; and He shall send Jesus Christ, which [who] before [during the Gospel Age] was preached unto you, whom [Christ] the heaven must receive [retain;—how long?] UNTIL THE TIMES OF RESTITUTION OF ALL THINGS

[every feature of the image and likeness of God is to be restored to the willing and obedient in the Millennium] which [things] God hath spoken [promised] by the mouth of all His holy prophets since the world began." This passage expressly teaches us that Christ does not return until the Times of Restitution, the Times of Refreshing; therefore He returns to restore to, and to refresh the race with, its original condition. St. Peter tells us that this is the testimony of all the holy prophets, as also quotations above given prove.

Acts 15: 14-17 is another passage to the point: "Simeon [Peter] hath declared how God at the first [beginning at the home of Cornelius (Acts 10)] did visit the Gentiles, to take out of them a people [the Church, Christ's Body] for His name [The Jews, expecting but one Advent of the Messiah, had difficulty in reconciling their hopes of His glorious Reign with sending the Gospel to Gentiles. St. James harmonizes the seeming contradiction by pointing out that there are two Advents; that the time parenthesis between them is filled in by the selection of the Bride for Christ from among Jews and Gentiles; that after this will come Messiah's glorious Reign; and that this view of matters harmonizes the facts with the Scriptures]. And to this agree the words of the prophets, as it is written [There is no contradiction between the teaching of the selection of Christ's Bride and His blessing the world of mankind. All that is needed is that they be kept separate and distinct as to the time of their operation: First the Bride is selected, then come the Second Advent and the reign of blessing], After this [after visiting the Gentiles to select the Bride] I will return [the Second Advent begins], and will build [erect in royalty] again the Tabernacle of David [the house, family of David, in great David's greater son, Jesus], which is fallen down [when Zedekiah, 607 B.C., was dethroned, David's royal house fell down, *i.e.*, it ceased reigning]; and I will build again the ruins thereof [with and since the fall of David's royal house, Israel as a kingdom has

been in ruins; but this kingdom is to be restored at the Lord's return, after the testimony would be given in all the world for the selection of the Bride of Christ (Acts 1: 6-8)], and I will set it [the Kingdom] up, [why does He return and establish the Kingdom?] that the residue of men [residue means that which is left after a part is taken out of it; the residue of men, therefore, means all not taken out as prospective parts of the Bride, *i.e.*, the whole non-elect world, living and dead] might *seek after the Lord*, and [Greek, *even*] all the Gentiles [Greek, *nations*] upon whom My name is called." There is a difference between "the people for His name" and "all the nations upon whom My name is called." It is the very same difference that exists in the way in which a wife is called by her husband's name and in the way in which a piece of property has in the deed its owner's name put upon it. This passage clearly shows that our Lord with the completion of the Bride's selection returns to establish God's Kingdom, and to bless all those who were passed by and left unhelped while her selection was being made. Hence it implies blessings for the living and the dead.

2 Thes. 1: 10 shows that Jesus not only returns to be glorified in His saints, but to be admired, worshiped, by those who will believe *in that day*, the Millennial Day of a thousand years. Rom. 8: 17-21 shows that the whole human creation under the effects of the curse is kept waiting for deliverance until Christ and the Church as God's Sons are manifested in glory for this work. (See also Col. 3: 4.) A similar thought, based upon the picture of the Israelites waiting for the high priest to come out of the Tabernacle at the conclusion of the sacrifices (Lev. 9: 22) to bless them, is given in Heb. 9: 28, where Christ is represented as coming again for the blessing of those who await Him, which according to Rom. 8: 19, 21 includes the entire human family. Ps. 22: 27-29 is a glorious testimony to this thought. V. 27 shows that there will be a general indoctrination and conversion of the human

family combined with universal worship of God. V. 28 shows that these three blessings will be due to the kingdoms of this world becoming the Kingdom of our God and of His Christ, and to His acting as Governor over the nations (Rev. 11: 15). V. 29 (see A. R. V.) shows that the good, "the fat", will appropriate to themselves the Kingdom's blessings, and render God service therefore; while the dead, "they that go down to the dust", *i.e.*, those of the dead who *could not* continue to live because the Adamic sentence *forced their death*, will be subject to the Lord. This passage emphasizes the fact that those from whom in this life the Lord did not remove the Adamic sentence, and who therefore could not prevent their own death ("even he that cannot keep his soul alive"), would in the Kingdom serve the Lord as a result of the Kingdom's blessings.

Likewise, Ps. 86: 9 is to the point: "*All nations that Thou hast made* [He made them all, yet the vast majority of their members have passed away in death without worshipping Him] shall come and worship before Thee, and glorify Thy name" [See Rev. 15: 4]. This passage implies that they must return from the dead to get this blessing of serving and honoring God, a thing that the vast majority of them did not do in this life. Dan. 7: 13, 14 and Is. 35: 4-10 show the same glorious blessing resulting from Christ's Second Advent. The blessings that the returned Lord will give the race in its living and dead members are most eloquently, beautifully and comfortingly set forth in Ps. 72: 1-19. Is. 25: 6-9 is another beautiful summary of the Kingdom work following our Lord's Return. The glorious feasts of uncontaminated and nutritious Truth are described in v. 6; while, as a part of the Kingdom's work, the destruction of sin and error is described in v. 7 (see 1 Cor. 15: 56, 55, where the question, "O death, where is thy sting [*sin*]?" implies the answer, "Nowhere," for it will then be out of existence). V. 8 shows that both the

dying process and the death state will be utterly blotted out of existence, with all tears and the persecution of the righteous, through the glorious Kingdom of God which Christ returns to establish. See St. Paul's comment on v. 8 in 1 Cor. 15: 55-57 and his description of the same thing in 1 Cor. 15: 21-26. Please compare v. 9 with Rom. 8: 19, 21.

Rom. 14: 9 expressly tells us that Christ died (gave Himself as our Ransom) that He might become the Lord, Ruler, both of the living and the dead. Hence His death will yet, in His Kingdom, bless all of Adam's dead race. Phil. 2: 6-8 describes His sacrificial death; and v. 9-11 show His consequent exaltation to be the *Ruler* over (1) all in heaven, which occurred at His ascension; (2) all on earth, which has not yet occurred, but which will occur after His return in the Kingdom; and (3) all under the earth [the dead] which also has not yet occurred, but which awaits His Second Advent and Kingdom, when, as already done in heaven, every tongue on earth and under the earth will acknowledge Him as Lord, thereby glorifying God.

See also God's oath on this very point, in Is. 45: 22, 23, and remember that the oath to this thing is based upon, and is explanatory of, the Oath-bound Covenant (Gen. 22: 16, 18), by which God bound Himself to Christ and the Church, the Seed (Gal. 3: 8, 16, 28, 29), to use them to bless all the families, nations and kindreds of the earth, resulting in the whole earth becoming full of His Glory (Num. 14: 21; Ps. 72: 19; Is. 11: 9; Hab. 2: 14; Matt. 6: 10). And since the vast majority died unblessed, this passage implies their awakening for this blessing. Thus we see that a sixth object of Christ's Return is the blessing of the whole human family, the living as well as the dead, with opportunities of restitution.

TESTS AND REWARDS ALL RESTITUTIONISTS

(7) A seventh object of our Lord's Return is to test the human family as to its fitness or unfitness for everlasting life, and to render the final decision in each

case—everlasting life on earth for the faithful restitutionists and everlasting destruction for the wicked; for "the Son of man shall come in the glory of his Father, with his angels; and *then* [during the Millennium] he shall reward every man according to his works" (Matt. 16: 27). We are not to think that all who will be given the opportunity will attain Restitution—a return to the original estate of the human family in the image and likeness of God—and be rewarded with everlasting life. Only those who faithfully use this opportunity will be given the perfected earth (Restored Eden—Is. 35; 51: 3; 66: 22; Ezek. 36: 35) as their eternal abode and kingdom. This is shown, *e.g.*, in Matt. 25: 31-46. That the righteous Restitutionists will be given eternal life is shown in v. 46; and that their inheritance will be, not in heaven, but on earth, is shown in v. 34: "Come, ye blessed of my Father, inherit the kingdom *prepared* FOR YOU *from the foundation of the world*." These "sheep" are the "other sheep" referred to by our Lord in John 10: 16, and are not to be confused with the Gospel-Age sheep, the Gospel Church. These Restitution sheep, those who by the end of the Millennium will have the Golden Rule of love inscribed in their hearts (Matt. 25: 35-40), will inherit the kingdom and honor prepared for mankind "from the foundation of the world"; for God made mankind to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1: 28; Ps. 8: 5-8).

This earthly dominion, or kingdom, which the Lord will in the end of the Millennium give to His Restitution sheep, He will tell them was "prepared *for you* [not for His Church, which were chosen out of the world (John 15: 19; 17: 16), but for the tested and approved world of mankind] from the foundation of the world" (Is. 45: 18). This kingdom and honor prepared for man is quite different from the Kingdom

of Heaven, the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven *for you* [the Church]" (1 Pet. 1: 4), which the Church, tested and found faithful during the Gospel Age (Rev. 17: 14; 1 Pet. 4: 17), inherits and shares with her Lord (John 14: 2, 3; Rom. 8: 17; 2 Cor. 5: 1, 2; 1 Thes. 4: 17). The Church's kingdom and honor were ordained *before* the world unto *her* glory (1 Cor. 2: 7), for she was chosen or designed in Christ "*before* the foundation of the world" (Eph. 1: 4).

Just as the Church has throughout the Gospel Age been fully instructed, thoroughly tested, lovingly chastised and justly sentenced—"which is a manifest token of the righteous judgment of God, that ye [the Church] may be counted worthy of the kingdom of God, for which ye also suffer" (2 Thes. 1: 5); so God "hath appointed a day [the Millennial Day], in the which he will judge the world in righteousness [during the thousand-year judgment Day, when Satan is bound, so that he can deceive the nations no more until their final testing time during the Little Season at the end of the Millennium—Rev. 20: 3] by that man [the Christ, Head and Body—1 Cor. 6: 2; Matt. 19: 28] whom he hath ordained" (Acts 17: 31). No one, whether of the Church or of the world, will be given eternal life, either as a part of the new heavens or the new earth (2 Pet. 3: 13; Rev. 21: 1), until they are first instructed in the way in which they should go (Ps. 32: 8; 25: 8, 9; Is. 42: 1-4; 1 Tim. 2: 3-6), thoroughly tested (Ps. 139: 23, 24; Jer. 11: 20; 2 Thes. 1: 4, 5; Jas. 1: 12), and disciplined, or chastised (Heb. 12: 8, 11; 1 Cor. 11: 31, 32; Is. 26: 9), for their correction and development into characters fitted for eternal life.

In the Millennial Judgment Day those Restitutionists who under the light of Truth then given are rightly exercised under chastisements intended for their correction and perfecting (some receiving many stripes,

and some few—Luke 12: 47, 48), and faithfully stand under the testings that will be given them (Deut. 13: 3), thus proving themselves fully loyal to the principles of truth and righteousness, will be given the earth as their eternal inheritance, and they shall dwell therein forever (Ps. 37: 9, 11, 29, 34); but all who refuse to reform under the favorable conditions of the Millennial Judgment Day will be destroyed from among the people in the *Second* Death; for they will die again, and thus be blotted out of existence forever (Acts 3: 22, 23; Ps. 37: 9, 10, 20, 28, 34-36; Rev. 20: 14, 15; 21: 8). The "goats" of the parable, those who externally reform during the Millennium, but who do not have the love of God written in their hearts, nor exercise it toward their fellow men, will be cast into everlasting fire (everlasting destruction—Ps. 145: 20; Ob. 16) prepared for the devil and his angels (Heb. 2: 14; Rev. 20: 9); thus they "shall go away into everlasting punishment [Greek, *kolasin*, which means literally, *a cutting off*; "punished with everlasting destruction"—2 Thes. 1: 9]; but the righteous into life eternal" (Matt. 25: 41, 46); for "the wages of sin is death; but the gift of God is eternal life" (Rom. 6: 23). Thus Jesus will accomplish this seventh object of His Return to earth, *viz.*, testing each individual of the human family as to his fitness or unfitness for eternal life, and rendering the final decision in each case—everlasting life on earth for the righteous and everlasting destruction for the wicked.

CHAPTER II

SEVEN SAVED CLASSES

JOEL 2: 28, 29 AND CONTEXT EXAMINED. "THE SERVANTS." "THE HANDMAIDS." "YOUR OLD MEN." "YOUR YOUNG MEN." "YOUR SONS." "YOUR DAUGHTERS." THE REPENTANT FALLEN ANGELS.

IN this chapter we will give some additional details pertaining to the Little Flock, Great Company and Youthful Worthies, whose gathering and deliverance is accomplished by our Lord during the beginning of His Second Presence, in the lapping period in which the Gospel Age closes and the Millennium begins. As parts of the heavenly and earthly seed of Abraham, these classes will by the end of this lapping period be ready, as instruments in the Lord's hand, to bless all the families of the earth during the Millennium. In this connection we will also set forth some Scriptures pertaining to four additional saved classes, for we find seven saved classes indicated in the Scriptures.

Many people have been accustomed to thinking that God has planned that all who will ultimately be saved will be given the same reward. The very fact that God has arranged for so much diversity in the lower creation should speak eloquently to all in favor of similar diversity in the spiritual realm. In addition to mentioning Michael the archangel (Dan. 10: 13, 21; 12: 1; Jude 9), the Scriptures give spirit beings various other names: cherubim, seraphim, principalities, thrones, dominions, powers [might] and angels (Gen. 3: 24; Is. 6: 2, 6; Rom. 8: 38; Eph. 1: 21; 3: 10; Col. 1: 16), which seem to indicate seven differences in nature among these heavenly beings, thus being an expression of the manifold creative wisdom of God. If these names do not imply differences in nature, assuredly they do indicate differences in rank,

or order, among these beings. This is implied in the very use and meaning of these terms. The Apostle Paul writes (1 Cor. 15: 41, 42), "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." Here we have direct Scripture proof that all the saved will not have the same reward. Hence we should not think it strange if we find in the Scriptures a description of various classes among the saved, separate and distinct from one another, with differing rewards.

JOEL 2: 28, 29 AND CONTEXT EXAMINED

Our study of the seven saved classes will be based mainly on a text that mentions six of them, *viz.*, Joel 2: 28, 29. It reads: "And it shall come to pass afterward, that I will pour out my spirit upon [for, on behalf of] all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit."

This text is taken from a rather remarkable prophecy in the book of Joel. In the first chapter of his book the Prophet describes under the figure of blights, droughts and famines the devastating work of the great Apostasy, which began to show marked evidence even in the days of the Apostles, proceeding in the second and third centuries to the development of a hierarchy (the palmerworm); later, in the fourth, fifth and sixth centuries, it progressed in the development of the Papacy (the locust), and beginning about the middle of the sixth century reached its first climax in the completed Great Antichrist System (the cankerworm). After the reformation it reached its second climax in the formation of lesser Antichrist and false prophet systems in Sectarianism (the caterpillar) (Joel 1: 2-4). The thought of this chapter is that as in nature all fruitage has been destroyed by such blights, so the various stages of the apostasy from primitive

Christianity destroyed the fruitage of the Apostolic sowings of truth and righteousness—did away with the teachings, practices and works that Jesus and His Apostles gave the Lord's people in the Harvest of the Jewish Age. Thus briefly in this figurative way the first chapter of Joel describes the spiritual desolation prevailing in the figurative fields where the Apostolic sowing occurred—a desolation lasting until recently.

In the second chapter of Joel the prophet describes (vs. 1-11) the resultant Great Tribulation of the Day of the Lord, and those who will bring it about. But the prophet shows that before the trouble will come the Lord will send forth a message to the people to repent (vs. 12-17). The faithful receive the assurance that before the Trouble breaks out the Lord will take away the effects of the figurative blight (v. 25), and, punishing the wrong-doers (v. 20), will restore the Apostolic teachings and practices, which will result, before the Tribulation, in great fruitfulness returning to the fields of labor where His faithful will work (vs. 19, 21-24, 26, 27). Then God through the prophet tells (v. 28) what is to happen *after those days* of restoration of the Apostolic teachings and practices, *i.e.*, what will happen *after* the Gospel Age—*viz.*, during the Millennium: God will pour out His Spirit upon all flesh. Then, in v. 29, returning to a discussion of "those days" (the Gospel Age) God tells us what He would do during the Gospel Age—pour out His Spirit upon His servants and handmaids.

Analyzing vs. 28, 29, we find that they treat of six saved classes: (1) "your sons," (2) "your daughters," (3) "your old men," (4) "your young men," (5) "the servants" and (6) "the handmaids." It is Zion that is addressed in this passage (v. 23). Zion represents the Kingdom (Is. 60: 14; Rev. 14: 1), and stands for the Lord Jesus and His faithful Church. It is "in those days" (during the Gospel Age) that the Spirit is poured out upon these (v. 29); and it is "afterwards" (during the Millennium) that the Spirit

will be poured out upon all flesh (v. 28). We understand that by the expression "the servants" in v. 29 the Church class is meant. First we will briefly describe this class.

"THE SERVANTS"

We notice that the time of their development is limited to the Gospel Age—"In those days I will pour out my spirit upon my servants." These like the rest of mankind were born under the curse (Rom. 5: 12-19; 1 Cor. 15: 21, 22; Eph. 2: 3); *but* unlike the rest of mankind they had hearts that trusted the Lord even when they could not trace Him (2 Cor. 5: 7). It is this faith-quality that caused them to hunger for fellowship with God; while those without this faith-quality did not crave fellowship with Him. Consequently the latter were not, but the former were, drawn to the Lord by the preaching of repentance toward God and faith in our Lord Jesus. They turned from sin and Satan to righteousness and God. They accepted Jesus as their Savior, thereby attaining to justification through faith (Rom. 3: 21-26; 4: 1-12), and then sought to grow in truth and righteousness. As they responded to His drawings, the Lord led them onward until they were ready to take a second step—consecration. When God invited them (Rom. 12: 1) to yield themselves wholly to Him, and to accept His will as their own, their faith in and love for Him, wrought in them by Christ through the Word, prompted and enabled them to give themselves to Him as living sacrifices.

He then gave them His Holy Spirit—begat them of His Spirit (John 3: 3; Jas. 1: 18; Acts 5: 32). He caused them, with their own co-operation, to grow in grace and in knowledge (Phil. 2: 12, 13; 2 Pet. 3: 18). He helped them to overcome self, sin, error and the world (Rev. 3: 21), and to work out their own salvation by self-denial and world-denial, by watchfulness and prayer, by the study, practice and spread of His Word, and by suffering for loyalty to His Word

(Phil. 2: 12, 13; 1 Pet. 5: 10; 2 Pet. 1: 5-11). They witnessed in the world for truth and righteousness (Acts 1: 8). The hope that He gave them was the attainment of the Divine nature and joint-heirship with Christ (2 Pet. 1: 4; Rom. 8: 17; 2 Tim. 2: 11, 12). These blessings they attained in the First Resurrection, as they, faithful until death, became in character like Christ (Rev. 2: 10; 20: 4, 6; Rom. 8: 29). They are variously called the Branches in Christ the Vine (John 15: 1-8), the Body of Christ (Eph. 1: 22, 23), a Holy and Royal Priesthood (1 Pet. 2: 5, 9), Living Stones of God's Temple (1 Pet. 2: 5; Eph. 2: 19-22), the Seed of Abraham (Gal. 3: 16, 29), the espoused Virgin and Bride of Christ (2 Cor. 11: 2; Rev. 19: 7, 8; 21: 9), Disciples of Jesus (John 8: 31), Soldiers of Christ (2 Tim. 2: 3, 4), Brethren of Jesus (Rom. 8: 29), the Little Flock (Luke 12: 32), *etc., etc.* They are by far the most important class in God's Plan; for with and under the Lord Jesus they are the Kings and Priests who will administer the blessings of the Millennium for the world (Rev. 1: 5, 6; 5: 9, 10; 20: 4, 6).

"THE HANDMAIDS"

Closely related to this class is another, called in our text "the handmaids," and elsewhere in the Bible called "a great multitude" (Rev. 7: 9; 19: 6), of whom we treated in considerable detail in E Vol. 4, Chap. 2. The individuals of this class were originally invited through the High Calling to the Divine nature and joint-heirship with Christ (2 Pet. 1: 4; Rom. 8: 17; Eph. 4: 4); but, alas, they failed to keep faithfully their consecration vows, and have had, therefore, to be remanded to a secondary class. These have in practice rebelled or supported rebels against more or less of the teachings of God's Word (Ps. 107: 10, 11). They have by sin marred their characters and spotted their robes (1 Cor. 5: 1-13; Jude 23; Rev. 7: 14). They have failed faithfully to sacrifice their humanity for God (Heb. 2: 15; Jude 22). They have fellowshipped

with the world (2 Tim. 4: 10; Jas. 1: 8). They have accepted and spread various false doctrines (1 Cor. 3: 12, 15; Matt. 25: 3, 8). They have developed sectarian systems (1 Cor. 3: 3, 4; Matt. 7: 26, 27; 1 Tim. 1: 19, 20). They have usurped the office and persecuted the persons of their faithful brethren (Is. 66: 5). They have more or less served Satan (Heb. 2: 14, 15). They will receive from him the destruction of their flesh and works (1 Cor. 5: 5; 1 Tim. 1: 20; Matt. 7: 27; 1 Cor. 3: 15); but they will finally escape with their lives, after losing the prize of the High Calling (1 Cor. 3: 15; Heb. 2: 15; Jude 22, 23; Phil. 3: 14).

Accordingly, they will meet a great disappointment, when they learn that they have lost the Divine nature and joint-heirship with Christ (Cant. 5: 6, 7; Matt. 25: 11, 12, 30). This consideration, combined with the thought that they will be lost unless they repent, will lead them to cleanse themselves (Rev. 7: 14). Thereafter they will have a successful ministry (Cant. 5: 9—6: 1; Rev. 19: 6); and will in Heaven attain a subordinate spiritual glory (Ps. 45: 14, 15; 1 Cor. 5: 5; Rev. 19: 9). As parts of the First-borns they will be Levites in God's Temple and Noblemen in God's Kingdom (Heb. 12: 23; Rev. 7: 15; Ezek. 44: 10-14). Many members of this class are just now, at the end of the Age, coming into special notice, activity and prominence. We usually speak of them as the "Great Company." For more details on the Great Company, please see E Vol. 4, Chap. 2. This class and the preceding class, it will be noticed, are developed during the Gospel Age—"in those days" in which Jesus and the Apostles labored, in which the great Apostasy developed, and in which (at their end) the Lord restored the primitive teachings and practices of Christianity.

We now turn to the consideration of the four classes of whom v. 28 treats. This verse describes the Millennial blessings and works of these four classes. Two of these classes, "your old men" and "your young

men," will have been developed before the Millennium; while as saved classes the other two classes, "your sons" and "your daughters," will be developed during the Millennium.

"YOUR OLD MEN"

We begin the discussion of these four saved classes with those who are called "your old men" in v. 28. This same class is called "ancients" in Is. 24: 23, where the same word is used in the Hebrew as is translated "old men" in our text. In Ps. 107: 32 the same class is referred to by the same Hebrew word translated, however, by the English word "elders," *i.e.*, the "ancients." So, too, the same class is in Heb. 11: 2 called the "elders," *i.e.*, the Ancients. Because they are in Heb. 11: 38 spoken of as those of whom the world was not *worthy*, we call them *Ancient Worthies*, in distinction especially from the "young men," whom we call *Youthful Worthies*, and from the Little Flock and the Great Company. By the "old men" of our text we understand the faithful of the Old Testament to be meant. A long list of many of the more ancient of these in their persons and works is given in Heb. 11: 4-32. Others of them are referred to, though not by name, in vs. 33-40. They were the heroes of faith before Christ came. God used them as His representatives, servants and witnesses in their times, and through some of them gave us the Old Testament Scriptures. He also, unknown to them, used them in the events of their lives to enact many typical pictures of certain future persons, classes and events in His Plan. Living before Christ's death they, of course, could not receive the actual cancellation of the death sentence that they, as well as the rest of the race, inherited from Adam; yet God gave them a tentative justification through their faith in His promises (Rom. 4: 3-9, 17-23; Heb. 11: 7).

Living before Jesus' death, they could not become sons of God and joint-heirs with Christ (John 1: 12, 13; Rom. 8: 17; Gal. 4: 3-5), though they were privileged

through their faith-justification to be "servants" and "friends" of God (Heb. 3: 5; Jas. 2: 23). Accordingly, God did not offer to them the privilege of becoming kings with Jesus and partakers with Him of the Divine nature; for such promises were first given at the beginning of the Gospel Age (1 Pet. 1: 10-12; Heb. 2: 3, 4; Luke 16: 16). Jesus being the Forerunner of these kings (Heb. 6: 20; 12: 1, 2), the Ancient Worthies, preceding Him, could not share in this high, holy and heavenly calling—in the race for the Divine nature and joint-heirship with Christ (Heb. 3: 1; Phil. 3: 14). John the Baptist, dying before Jesus' death, was the last one of this class of Ancient Worthies; and Jesus assures us that John will not be of the Kingdom class; for if, as He says, the least one of the Kingdom class will be greater than John, evidently John will not be of that class (Matt. 11: 11). The reward of these faithful Ancient Worthies will be inferior, therefore, to that of the Little Flock (Heb. 11: 38, 39). They will, however, be privileged to share in a "better resurrection" than that of the world, gaining Millennial perfection ahead of the world (Heb. 11: 35), though it will be inferior in rank to that of the Church (Rev. 20: 6). The honor to which they will attain will be that of princesship throughout the earth during the Millennium (Ps. 45: 16; Is. 32: 1), and their work will be that of rulership as judges and teachers (Is. 1: 26, 27). Our text shows us that they will be given new Divine revelations, "shall dream dreams," for the service of mankind during the time of the Kingdom. Thus will God during the Millennium reward them by making them perfect human beings and princes throughout the earth for their past faithfulness; and after the Millennium He will reward them for their Millennial faithfulness with a spiritual nature in Heaven.

"YOUR, YOUNG MEN"

The next class of whom we will treat is called "your young men" in our text. It will be noticed that

they are contrasted in standing and in work with the "old men." Since we call the latter the Ancient Worthies, to bring out one of these contrasts we call the "young men" the Youthful Worthies. These contrasting names are applicable, because, as the Ancient Worthies proved themselves loyal unto God and faithful unto death *prior* to the opening of the High Calling to the Divine nature and joint-heirship with Christ, so the Youthful Worthies, the fourth and final class of God's elect through whom He will bless the non-elect, are selected in the end of the Gospel Age, as it laps into the Millennial Age, *after* the opportunity to enter the High Calling for the Divine nature and joint-heirship with Christ is closed. "The fulness of the Gentiles" (Rom. 11: 25), *i.e.*, the full number of the 144,000 (Rev. 7: 4; 14: 1) that make up the Little Flock, the Bride, the Lamb's Wife, having come in with the end of the reaping of the present Harvest, those who have consecrated since then and are faithful unto death will be rewarded similarly to the Ancient Worthies. This Epiphany-elect class, the "young men" of our text, may therefore properly be called "Youthful Worthies"—not that they are necessarily young in years, for this is not the thought, but rather that they are the "young men," literally "youthfuls," in contrast to the "old men," the "elders" (Ps. 107: 32), or "ancients" (Is. 24: 23), who were faithful unto death before the High Calling was opened, and "of whom the world was not *worthy*" (Heb. 11: 38). The Youthful Worthies will be associated with the Ancient Worthies in Millennial and Post-Millennial rewards and service.

The Youthful Worthies as a class are pointed out in various Scriptures. *E.g.*, we read in 2 Tim. 2: 20 that "in a great house [the great house of the typical Aaron, Lev. 16: 6; Num. 17: 2, 3; 3: 6-9, 17-20, consisted of his sons and the three typical classes of Levites—the Kohathites, Merarites and Gershonites; accordingly, in the great House of our Great High

Priest, there are four classes antitypical of these] there are not only vessels of gold [the Little Flock, Mal. 3: 3], and of silver [the Great Company, Mal. 3: 3], but also of wood [the Ancient Worthies] and of earth [the Youthful Worthies, who with the Ancient Worthies will be, during the Millennium, the human or earthly members of the antitypical Aaron's House, as they were or are of the human nature also before the Millennium]; and [additionally] some to honor [the faithful Restitutionists, the 'sheep' of Matt. 25: 31-40], and some to dishonor [the 'goats' of the next Age, Matt. 25: 41-46]."

Ps. 72: 3 treats of the Youthful Worthies, in connection with the other three classes of God's elect, through whom the non-elect will receive their Millennial blessings: "The mountains shall bring peace to the people, and the little hills, by righteousness." This entire Psalm describes the Millennial reign of Christ, implying that symbolic Jerusalem will be the seat of government (v. 16). Literal Jerusalem was built upon two mountains, Zion and Moriah, and upon two hills, Akra and Bezetha. Zion and Moriah represent respectively the heavenly and the earthly phases of the Kingdom (see v. 16, "top of the mountains"). Akra and Bezetha represent the tributary (subordinate) powers of the Kingdom, *i.e.*, the Great Company and the Youthful Worthies (see Berean Comments on the word "hills"). As Moriah was the first height of literal Jerusalem to be built by the Israelites, so the Ancient Worthies were the first part of the Kingdom to be developed. And as Zion was the second height of this city to be built by the Israelites, so the Little Flock was the second part of the Kingdom to be developed. As the hill Akra, one of "the little hills," was the third height of Jerusalem to be built by the Israelites, so the Great Company is the third class among the powers (a subordinate power) of the Kingdom to be developed. And as the hill Bezetha was the fourth and last height of

Jerusalem to be built by the Israelites, so the Youthful Worthies are the last one of the powers (the other hill, or subordinate power) of the Kingdom to be developed. The world of mankind are symbolized by the valley sections of literal Jerusalem. Thus Ps. 72: 3 indicates how Jehovah will during the Millennium bless the world of mankind with peace and prosperity through the two mountains (the Little Flock and the Ancient Worthies) and the two hills, the two subordinate powers of the Kingdom (the Great Company and the Youthful Worthies).

Num. 3: 6-8; 1: 49-54; 3: 23, 29, 35, 40-51; Heb. 12: 23, prove that the three groups of Levites, *as types of the Millennial Levites, together* with Aaron's family, type the Church of the Millennial firstborns, as Jehovah's servants in a particular sense. The priests represent the Little Flock; and from *the standpoint of the Millennial Levites* the Kohathites represent the Ancient Worthies; the Merarites, the Great Company; and the Gershonites, the Youthful Worthies. The typical Gershonites were counted in as a part of the firstborns (Num. 3: 12-17, 45) and were therefore separated (Num. 1: 49-53) from the Israelites in general for the service of the tabernacle, to which the Israelites were not allowed to come nigh for service (v. 51). Thus we see that the Youthful Worthies, together with the antitypical Kohathites (the Ancient Worthies) and the antitypical Merarites (the Great Company), are given to antitypical Aaron (Jesus) and His sons (the Little Flock) for the service of the antitypical Tabernacle—the Christ—and of the people—the world of mankind (Num. 3: 6-9). And as all three classes of the Levites in the type were given special locations about the tabernacle (Num. 3: 23, 29, 35), separate and distinct from the Israelites in general, who encamped in their twelve tribal groups at a greater distance from the tabernacle, so these three classes of antitypical Levites are given an inheritance

separate and distinct from the world of mankind, the Restitutionists, who are typed by the "Israelites" in their twelve encampments.

The Youthful Worthies are symbolized also by the box tree in Is. 60: 13: "The glory of Lebanon [Lebanon means *white*; its evergreen trees, the glory of Lebanon, represent the righteous as *antitypical Levites*, Ps. 92: 12, 13] shall come unto thee [the antitypical Levites will be brought to the Christ, Head and Body, Num. 3: 6-9], the fir tree [Ancient Worthies], the pine tree [Great Company] and the box [Youthful Worthies] together [rendering a co-operative service], to beautify the place of my sanctuary [God's residence, or sanctuary, with mankind, to be established in the Millennial Age—Rev. 21: 3]; and I will make the place of my feet [“the earth is my footstool”—Is. 66: 1] glorious” (“all the earth shall be filled with the glory of the LORD”—Num. 14: 21). Thus the Youthful Worthies will have a share in “the resurrection of the just” (Luke 14: 14; Acts 24: 15) with the Little Flock, Great Company and Ancient Worthies and will enjoy perfection of human nature in the “better resurrection” with the Ancient Worthies (Heb. 11: 35); also, they will be the Ancient Worthies’ special assistants in helping to “beautify the place of God’s earthly sanctuary” with the restored world of mankind. Other Scriptures also treat of the Youthful Worthies—the “young men” of our text. Please see E Vol. 4, Chaps. 5-7, for additional details.

"YOUR SONS"

The third of the four classes brought to our attention in v. 28 of our text is called “your sons.” We understand that these Millennial-Age sons (referred to also in Is. 60: 4) will be the measurably faithful believers of the periods prior to the Millennium. Numbered among them will be those believing Jews who in Old Testament times were not faithful enough for Ancient Worthship, nor in the Gospel Age faithful

enough to be transferred from Moses into Christ. They are the seed of Jacob, and as such have a special promise and call from the Lord (Gen. 28: 13, 14; Rom. 11: 28, 29). The promise is that they shall forever inherit Canaan, and the call is that as a secondary earthly seed, under the Ancient and Youthful Worthies as the primary earthly seed, they "shall bless all the families of the earth." For this purpose God chose Israel, instead of any other nation, to be His people (Amos 3: 2). He favored them with special revelations, providences and His Law Covenant to give them the opportunity as a nation to become "a kingdom of priests" (Ex. 19: 5, 6), and to furnish a practical demonstration of the truth that none of Adam's fallen, imperfect race can fulfill God's Law, which is the full measure of a perfect man's ability, and gain life by obedience to the Law (Rom. 3: 9, 19, 20; Gal. 3: 10-12). Many of them tried hard, but failed to keep the Law perfectly. This wrought in them the sense of the need of, and the desire for, a Savior from its sentence (Gal. 3: 21-24, 13). God also used them to furnish by their Acts and institutions types of future features of His Plan (Heb. 9: 9, 10; 10: 1; Col. 2: 16, 17), and to preserve His oracles, which He deposited in their care (Rom. 3: 2). While some individuals among them, though not perfect, proved faithful, and thus became of the Ancient Worthies, the people as a whole were wayward (Rom. 10: 21); and when Christ came, though some individuals among them proved to be "Israelites indeed," and as such inherited the promise of becoming a Kingdom of Priests, the bulk of them rejected Him (John 1: 11-13, 47; Rom. 2: 28, 29; 1 Pet. 2: 9). Therefore they were rejected from God's favor until the end of the Gospel Age (Matt. 23: 34-39; Rom. 11: 7-11, 25); and throughout this Age instead of favoring them God has permitted them to suffer such untold miseries as perhaps no other single nation has suffered (Jer. 16: 13, 17, 18).

True to the prophecy, with individual exceptions, they have been blinded to the High Calling of the Gospel Age, and in darkness and error with respect to Christ and the Church have passed through this Age far away from the favor of God (Rom. 11: 30-32; Jer. 16: 11-13). However, the Bible prophesies their return to God's favor and to their land at the end of this Age (Rom. 11: 25-32; Is. 11: 10-13; Jer. 16: 14-16; Ezek. 36: 24, 28-30, 33-36; 37: 15-22, 25; Amos 9: 14, 15). Before our eyes these prophecies are fulfilling; for since the year 1878 Israel's blindness and prejudice toward Christ are passing away; and God has since 1878 opened the way for their return to Palestine. An ever-increasing number of them have availed themselves of the opportunity of returning thither, especially since the close of the World-War, Phases I and II, and even more especially since their establishment as the nation of Israel. They are now receiving civil rights there that give them advantages not enjoyed by them in Palestine since the overthrow of their polity, 66-73 A.D. These events are the precursors of the Millennium (Ezek. 37: 21-25). According to the Scriptures, another wave of woe is to overflow Israel, but Christ will thereafter appear as their Deliverer; and Israel as a nation will be converted to Him by the Great Company's ministry (Ezek. 38; 39; Zech. 12: 2-14; Rev. 1: 7; Cant. 5: 8—6: 1). Shortly thereafter the Ancient Worthies will return from the tomb and will be accepted in Palestine by Israel, who will by the preaching of the Great Company have been prepared for the return of their ancestral patriarchs and prophets. Thenceforth Israel will be a blessing in the earth (Is. 19: 24). God will make with them the New Covenant, giving them Christ Jesus and His Bride as their Mediator, and taking away from them the Old Covenant with its curses, and Moses as its unavailing mediator (Jer. 31: 31-33; Ezek. 16: 60-63; 37: 26). Their gratitude at their deliverance will cause them to be especially zealous for God and His

Truth. As the missionaries of the next Age they will, under the lead of the Ancient and Youthful Worthies, by preaching ("your sons shall ... prophesy") convert the world to the Kingdom of God (Ps. 107: 22; Joel 2: 28; Rom. 11: 12-15).

Thus they who have been so greatly despised during the Gospel Age will, because they are "beloved for the fathers' sakes," become greatly favored during the Millennium as the chief nation on earth. Their Jewish-Age and Gospel-Age experiences, combined with their efforts to fulfill the Law of God, will all the more inure to their becoming subject to the Kingdom arrangements, through which, as they continue to obey, they will be lifted up to the perfection of human nature as father Adam enjoyed it in the beginning. As many of them as will prove true to the Lord during the trial in the "little season" at the Millennium's end (Rev. 20: 7-9) will inherit the land that God promised Abraham and his seed after him (Gen. 13: 14-17; Acts 7: 5); but during the Millennium this land will belong to the Ancient Worthies.

As another part of the class represented in the "sons" we have the persevering faith-justified of the Gospel Age. These are the Gentiles (and some Jews) who during the Gospel Age have recognized themselves as sinners, at enmity with God. Repenting of their sins and accepting Jesus as their Savior, they have attained to justification by faith and peace with God (Rom. 5: 1); but instead of using their justification as a stepping stone for access into a higher standing (Rom. 5: 2), into the race for the prize of the high calling (Phil. 3: 14) or for Youthful Worthship, they have stood still. They have not been willing to follow in the Master's footsteps (1 Pet. 2: 21), to make a full consecration of themselves to God (Rom. 12: 1), to deny their own will selfward (Matt. 16: 24) and worldward (Matt. 10: 37-39), and to accept God's will as their own (Matt. 26: 39; Heb. 10:7).

However, while they have not given themselves to the Lord in consecration, they have nevertheless clung to faith in the Ransom, and continued to practice righteousness to the end. We understand that they also will be numbered among the secondary earthly seed, who under the Ancient and Youthful Worthies as the primary earthly seed will bless all the families of the earth, converting them to the Kingdom of God.

"YOUR DAUGHTERS"

The sixth and last of the saved classes of whom Joel 2: 28, 29 treats is those who are there called "your daughters" (Is. 60: 4). As we contrast the daughters of Is. 60: 4 with the sons of Is. 60: 4, 9 (in the latter of which verses Britain's ["the isles"] instrumentality in helping Israel return to Palestine, especially at the close of World War Phase I, is prophesied) we recognize that the Gentiles are meant by the term "daughters" (see also Ezek. 16: 61). Israel's superiority to the Gentiles during the Millennium is, from the standpoint of the superiority of sons to daughters in oriental lands, also in harmony with the thought that the daughters represent Gentiles. By the Gentiles such nations as are not in covenant relationship with God are meant.

However, those Israelites who either during the Jewish Age or the Gospel Age apostatized by giving up faith in the Abrahamic promises and in the Law Covenant will not receive the special Millennial favors of Israel just described above. They will be treated as Gentiles during the Millennium; for their apostasy made them practical, if not fleshly, Gentiles. Hence all who are not of Fleshly or Spiritual Israel (Is. 8: 14) are from the Divine standpoint Gentiles.

The human race from the Fall until the Covenant was made with Abraham (Gen. 12: 1-3) was entirely Gentile. Because the Gentiles did not desire to glorify God as God, He gave them up to their own ways, which, as both the Bible and history attest, have been

largely evil (Rom. 1: 21-32). Satan and the fallen angels deceived them into false religious worship and beliefs and into wicked practices (1 Cor. 10: 20; Eph. 2: 2). Hence the history of the nations consists in large part of degrading events, religions, institutions and pursuits. Intrigues, revolutions, wars and plunder largely characterize national histories; while violence, brutality, dishonesty, immorality and selfishness largely characterize the history of man's social relations. Mighty empires have arisen only to fall before still mightier empires. More or less of ignorance, vice and superstition, like a withering pall, has descended upon the Gentile world. These remarks apply as well to the period before, as to the period since Christ. And where intelligence has been the greatest, evil has frequently attained the largest proportions, as was manifest in the palmy days of the Roman Empire and in the late war.

In permitting the Gentiles to take their own course in an experience with evil, Jehovah designed that the Gentile world, that refused to retain Him in its knowledge, might by experience learn the lesson that it would not learn by precept—that sin is bad—bad in its nature and bad in its effects, and therefore should be hated and shunned as a rattle-snake. Therefore to their better learning of this lesson, He simply let them follow the desires of their own selfish hearts. Moreover, He permitted Satan and his fallen angels to secure dominion over them (Eph. 2: 2; 6: 12), knowing that these would give them such experiences (2 Cor. 4: 4; Heb. 2: 14) as would make all the more impressive the detestableness of sin and the desirability of avoiding and of being free from it, by the great sufferings and deceptions into which these evil angels would involve the human family under their dominion. True, this lesson has not yet been taken to heart by the Gentiles; but when, during the Millennium, the opposite experience with righteousness will come to man through the blessings of the reign of the Christ, the

contrast of the misery suffered under the experience with evil with the blessings enjoyed under the experience with good will effectually teach them to hate and avoid sin, and to love and practice righteousness. When this glorious result shall be attained, God's having permitted the fallen race to have had the bitter experience of over 6000 years of evil will become manifest to all as being the acme of Divine Wisdom, justice and Love for the ultimate good of the race.

According to the Scriptures, the climax of evil is reached in the Great Tribulation (Matt. 24: 21; Dan. 12: 1), consisting of world-wide war, revolution, anarchy, famines and pestilences. We understand that we have with the beginning of the World War in 1914 entered this Great Tribulation. It will entirely sweep away Satan's empire over the race, and pave the way for the establishment of God's Kingdom. This, as we have already seen, will first be set into operation by the Christ at the hands of the Ancient Worthies in Palestine, where it will speedily greatly benefit the Israelites. Then the news of its establishment will spread among the Gentiles, who at that time will be utterly exhausted, broken and humbled by the horrors of the Great Tribulation. It will be to them like a rope thrown to a drowning man—the Gentile world will grasp for it as their only hope of deliverance from their unspeakable and indescribable miseries (Hag. 2: 6, 7; Rom. 8: 19-22; Is. 2: 3, 4). And, bless God, it will be the effectual cure of the curse, and will teach the world righteousness (Rev. 22: 3; Is. 26: 9)!

Then they will rejoice, when after the storm of the Tribulation they will come into their desired haven (Ps. 107: 22-32). They will indeed "exalt him [God] in the congregation of the people [the Little Flock] and praise him in the assembly of the elders [the Ancient Worthies]." The glorious work of that Kingdom in destroying every element of the curse, and in introducing restitution—to human perfection will more than satisfy their hearts (Rev. 21: 3-5; 22: 1-3; Acts

3: 19-24), and prompt them to praise God by spreading His Word (Is. 25: 6-9; Joel' 2: 28). Yea, "your daughters shall prophesy"—teach others the truths of God's Kingdom. Obedience to the Kingdom's laws will raise them to human perfection, and faithfulness in the final trial at the Millennium's end (Rev. 20: 7-9) will result in their gaining everlasting life on earth; while the incorrigible will be eternally cut off in the Second Death (Matt. 25: 34, 41, 46; Rom. 6: 23; Ps. 145: 20; Is. 1: 28; Ps. 37: 10, 35, 36).

Certainly Joel 2: 28, 29 is a remarkable summary of these six saved classes. It does not give us the details on them. Rather, in harmony with a general principle of the Bible, it gives us only a little about them; for the Bible expressly teaches that it gives its information "here a little, and there a little" (Is. 28: 9, 10, 13). It is for this reason that in giving the details on any Biblical subject it is necessary to quote what it says on that subject from "here a little" and from "there a little" throughout the Bible. Hence we have in this treatise, for example, quoted from many different Biblical books. It is for this reason that the Bible is the most difficult book in all the world to understand. God has designedly made it so, in order that its treasures may be found by those only who so appreciate them as to be willing to search diligently for them, as men search for gold and hidden treasures (Prov. 2: 1-5; Is. 28: 9, 10; Matt. 7: 7; John 5: 39; Acts 17: 10-12). It is indeed true that "Great truths are dearly bought."

THE REPENTANT FALLEN ANGELS

The fact that only six saved classes are mentioned in Joel 2: 28, 29 may strike some as being incomplete, since many things in the Divine arrangement come in sevens. But as we consider the matter further, we realize that while there are only six saved classes from the human family, as mentioned in Joel 2: 28, 29, there is another, a seventh saved class, mentioned in other Scriptures, *viz.*, the repentant fallen angels. God will also grant the opportunity of life eternal to them. The

fact that they are mentioned in the Scriptures as being bound in chains of darkness (2 Pet. 2: 4) is in a measure due to the depravity of the Adamic sin in the antediluvians that occasioned their fall. Since Satan originated sin among all fallen beings, he originated sin also in the fallen angels, who were induced by him to marry the daughters of men, while seeking to reform the race (Gen. 6: 2-4). Their ardently seeking, as its powers of spiritual control, the reformation of the race, gave Satan the opportunity to tempt them to marry the daughters of men. Their ill success at such reformation had a discouraging effect on them.

While in this state of mind Satan told them that they were leaving out of sight the real root of the antediluvians' increasing sin—hereditary depravity, whose only cure was the propagation of children free of Adamic depravity. This they could bring about by materializing human bodies, and in them marrying women and propagating a race that would inherit their perfection and thus secure the reformation of the race, and also by allowing no Adamites to become fathers. Some, not all, of these powers of spiritual control in the world that was, were deceived into carrying out Satan's suggestion and, by doing this unauthorized thing, fell into sin. Thus their deception was occasioned in part by the prevalence of Adamic depravity and their desire to overcome it; and since Christ's merit is an offset not only to Adam's original sin, but also to all sins resulting from the transmitted Adamic depravity, it takes care of that part of the fallen angels' sin due to that depravity. Therefore, the Bible teaches that the merit of Jesus' blood covers that part of the fallen angels' sins that resulted from the Adamic depravity in the race; and, accordingly, God gives them an opportunity for reconciliation through Jesus (Col. 1: 20).

The fact that our Lord by His ministry, death and resurrection, preached to them, also implies such an

opportunity (1 Pet. 3: 18-20). Their being kept for the judgment of the great Day proves the same thing (Jude 6; 2 Pet. 2: 4). The fact that the saints will judge them (test, try them) is in harmony with the same thought (1 Cor. 6: 3). They are "the things in heaven" that in the next Age are to be given an opportunity of being made one in Christ (Eph. 1: 10; Phil. 2: 10). This is also implied in the fact that the Church's earthly example and preaching is for their enlightenment (Eph. 3: 8-10; 1 Cor. 4: 9). Jesus' death and resurrection being for the purpose of qualifying Him to be the ruler over fallen angels and men (Rom. 14: 9) implies that they are to have such an opportunity. Thus, all these passages imply and teach that an opportunity to demonstrate their desire to return to harmony and fellowship with God will be given the penitent fallen angels. In the Gospel Age they have been undergoing a test as to whether they desire to return to harmony and fellowship with God. What they have learned from the teachings and example of Jesus and the Church has given some of them the hope of such a restoration. They have likewise learned from these that if they are to have such an opportunity they must separate themselves from Satan and his works. Some of them have been acting accordingly, doubtless amid great difficulties incidental to the opposition of the impenitent angels.

The Scriptures assure us that during the time of our Lord's appearing, *i.e.*, His Epiphany, the crisis of their trial goes on (2 Tim. 4: 1); for fallen angels and new creatures, never sentenced to death, are "*the living*" who at His appearing, *i.e.*, in the Epiphany, are separated as a result of their judgment crises.

By the end of the Epiphany the fallen angels will be divided into two classes: (1) the repentant, and (2) the unrepentant. The latter will thereupon be sentenced to destruction with Satan, imprisoned with him and finally executed at the end of the "little season" (Rev. 20: 3, 9). The former will at the end of the

Epiphany be placed under Christ and the Church for their Millennial opportunities of overcoming everything sinful in them and of developing perfect love, fitting them for the heavenly society and for fellowship with God. Thus seen, their Gospel-Age opportunities are for their rescue from co-operation with Satan in evil; and their Millennial-Age opportunities are for their fitting unto eternal life. Those who fail in the crises of their Gospel-Age test, *i.e.*, who, during the Epiphany do not separate themselves from the evil angels, will not be given the Millennial opportunities of a return to fellowship with God; but will as irreformable and fully wilful sinners be sentenced to destruction before the others enter on their final probation. The details of the reformatory methods that Christ and the Church will apply for their full reinstatement into God's fellowship are not revealed to us. All we know of them is that Christ and the Church will reign over them for the purpose of effecting their complete reunion with God. When they are reinstated, they also, together with all other creatures in heaven and earth, will join in saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5: 13).

CHAPTER III

SATAN—HIS NATURE AND EMPIRE

SATAN A PERSONAL BEING. LUCIFER CREATED PERFECT. OTHER DESCRIPTIVE NAMES. LUCIFER'S FALL FROM PERFECTION. SATAN'S EMPIRE—HOW CONSTITUTED. ITS FOUNDATION PRINCIPLE. ITS SUPPORTING DOCTRINES. THE KINGDOM OF DARKNESS.

OUR SUBJECT, Satan—His Nature and Empire, suggests a number of thoughts to our minds. One of these is that there is such a being as Satan. There are some who, repulsed by some nonsensical teachings of the creeds on Satan, have concluded not only to reject those creedal teachings, but with them the Biblical teachings on Satan, as being in their opinion identical with those of the creeds, and who as a result deny altogether that such a being as Satan exists. However, to do this is to fly into the teeth of reason as well as of experience and Scripture; for reason suggests, as the Bible teaches, that sinful acts, like righteous Acts and the Universe, must have been originated by some first cause. And this first cause of sinful acts, in originating them, must have been sinful; and since sinful Acts imply purpose as well as cause, their originator must have been a being endowed with mind and will, hence a person. Thus reason demonstrates the personality of the first cause, or source, of sin, who, the Bible assures us, is Satan. Experience likewise suggests to us that there are at least a number of invisible evil beings—evil spirits; for on no other ground can we explain a frequent happening: the sudden injection of irrelevant, unfamiliar, foreign and repulsive evil thoughts into the minds of human beings—thoughts which are not suggested by the cogitations, activities, circumstances and experiences of those into whose minds they are injected.

SATAN A PERSONAL BEING

However, coming to the Bible, we find the personality of Satan expressed and implied in many passages and incidents. Certainly the dealings between God and Satan and the latter's connected Acts respecting Job imply Satan's personality (Job 1: 6-12; 2: 1-7). The angel contending against Satan and calling upon God to rebuke him, as Satan resisted the high priest, Joshua, is in line with the thought that Satan is a personal being (Zech. 3: 1, 2). Jesus' statement respecting Satan's adopting policies foreign to his usual proceedings to bolster up his waning cause strongly implies Satan's personality (Matt. 12: 24-26). No less strongly is this taught by Jesus in His statement that Satan was once in the Truth, that he later originated falsehoods and murdered the human family, when he introduced sin into the world (John 8: 44; Gen. 3: 1-7). If Satan were the evil principle, as some claim, how could he ever have been in the Truth? If Satan were the evil principle and not an evil person who works through evil principles, how contrary to St. Paul's stated purpose would it have been to deliver the erring Corinthian brother to Satan for corrective stripes (1 Cor. 5: 5)! How could the Bible speak of his *devices*, unless he could think and plan, as making devices implies thought and purpose and thus personality (2 Cor. 2: 11)? Certainly in transforming himself into an angel of light from an angel of darkness, he must have thought and reasoned, which of course implies personality (2 Cor. 11: 14). The fact that devils believe and tremble—therefore think and feel—proves that Satan, their leader, thinks and feels, and therefore is a personal being (Jas. 2: 19). His walking about as a roaring lion, seeking especially Christians, as his prey, proves his personality (1 Pet. 5: 8, 9). Michael's contending with him over Moses' body, which Satan seemed to want for use as an object of worship in Israel, is in line with his being a real, personal being, and not the abstract evil principle

(Jude 9). Accordingly, reason, facts and Scripture prove Satan's personality.

LUCIFER CREATED PERFECT

Originally that being was good whom we call Satan (1 Chro. 21: 1; Job 1: 6; John 13: 27; Acts 5: 3; 26: 18; Rom. 16: 20), which name in Hebrew, like its Greek equivalent—*diabolos*, whence comes our English word *devil*—means *adversary, opponent*. But Satan was not his original name. Until he sinned and led the race into sin his name was Lucifer—*light-bearer* (Is. 14: 12). In nature and rank he was a cherub, one of the highest of all angels (Ezek. 28: 14, 16). Ezek. 28: 12-19, addressing him as the king of Tyre, because Tyre symbolizes the present evil world, whose ruler is Satan, gives us a fairly detailed description of Lucifer both before and after he sinned, and also of his final end—annihilation. In both literal and symbolic language his physical, mental, moral and religious perfection is set forth in vs. 12-15. The expression, thou sealest the sum, refers to the fulness of his perfection, intellectually (full of wisdom) and physically, morally and religiously, since the word *beauty* refers to his physical, moral and religious qualities. He was such even for a while after he was made guardian angel to Adam and Eve in Eden (vs. 13, 14). More particularly are his pre-fallen moral and religious qualities brought to our attention by the figure of his being covered with precious stones (v. 13); for these and other precious stones are used to symbolize the moral and religious perfections of the glorified Church, the Bride, the Lamb's Wife, as New Jerusalem (Rev. 21: 11-21), as they are also among the stones that were set in the high priest's breastplate (Ex. 39: 10-13). V. 14 first describes his work in Eden as guardian of Adam and Eve and later describes his position and work among the heavenly hosts. V. 15 shows that he had been perfectly righteous and good from the time of his creation for probably millions of years later, even until he in Eden fell into sin. His subsequently

corrupting himself is graphically described in vs. 16-18, while his final influence and annihilation in the Little Season following the Millennium are described in v. 19. Thus this Scripture gives us a comprehensive description of this cherub's history.

OTHER DESCRIPTIVE NAMES

Thus so far we see him called Lucifer, Satan and covering (protecting) cherub; but he is also called by other names than these in the Bible. It would be profitable for us to consider these, which refer to him from the standpoint of his qualities and activities subsequent to his fall. Thus he is called: Beelzebub (*lord of the fly*), the god of Ekron, (*destruction*; 2 Kings 1: 3-6; symbolic of his plague-someness through errors [flies] on militarism, leading to war and destruction; Matt. 12: 24; Mark 3: 22; Luke 11: 15); Belial, or Beliar (*wickedness*, descriptive of his character; 2 Cor. 6: 15); devil (*adversary*, descriptive of his opposing God, the Truth, righteousness, mankind in general and the good in particular; Matt. 4: 1; Luke 4: 2, 6; Rev. 20: 2); enemy (descriptive of his spiteful course and hating attitude; Matt. 13: 39); liar, and father of lies (descriptive of his deceitfulness and originating error; John 8: 44); murderer (because by sin he murdered the whole human family; John 8: 44; Rom. 5: 12); serpent, and old serpent (because of his cunning and poisonousness; Gen. 3: 4, 14; Rev. 20: 2; 2 Cor. 11: 3); prince of this world (because he is by usurpation the ruler of the present evil order of affairs among mankind; John 12: 31; 14: 30; 16: 11); prince of devils (because he is the ruler over the fallen angels; Matt. 12: 24); prince of the power of the air (descriptive of his headship over the fallen angels as the invisible spirits organized as a kingdom over humanity; Eph. 2: 2); spirit that worketh in the children of disobedience (because he uses the wicked and disobedient as his servants and tools; Eph. 2: 2); tempter (because he entices to sin, error, selfishness and worldliness; Matt. 4: 3; 1 Thes. 3: 5); the god of

this world (descriptive of him as the ruler of the present evil order of affairs; 2 Cor. 4: 4); and wicked one (whose character has been rightly described by the words Milton puts into his mouth: "Evil, be thou my good; Good, be thou my evil"; Matt. 13: 19, 38). Thus we see that his Biblically-given names accurately describe his character, works and office. And surely a being correctly characterized by such names must be the supreme of all sinners and evil-doers.

LUCIFER'S FALL FROM PERFECTION

As Lucifer came from the creative hand of God he was good, and God did not make him so that he had to sin. God on the contrary gave him a disposition favorable to righteousness and averse to sin. This naturally raises the question, How, then, could he have sinned, if there were no sin in the world, and no sinful propensities in his make-up as he came from the creative hand of God? The possibility of his sinning lay in the fact that he was endowed with liberty of choice. As one of the highest of the angels (Is. 14: 12), he had as his subordinates some of the other angels, from whom by Divine arrangement he received the honor and obedience due to his station in relation to them. It was proper for him both to desire and to receive such honor and obedience in harmony with God's order. But it seems that Lucifer permitted his mind to dwell overweeningly on the desirability of receiving such honor and obedience, and thus he failed to keep such desires in proper subjection to higher sentiments, like the desire to please God above all things and the desire not to receive honor and obedience from others unless it should be according to God's arrangement. Failing to keep the desire of receiving obedience and honor subject to the two desires just mentioned, the more he kept the desirability of receiving honor and obedience from others in his heart the stronger by exercise this desire became, and the more it reached out for exercise toward some who were not, to the extent that he craved them to be, put by God into his charge.

Thus a craving for more honor and power than God arranged for him to have *grew* gradually in him (1) by a failure properly to subordinate the desire for honor and obedience to certain higher qualities, and (2) by extending such a desire toward persons and things beyond the limits of their Divinely arranged relations to him. As he contemplated the race of mankind and its possibilities, such growing *ambition* began to see in the human family a possible dominion from which he could gain further honor and obedience than God offered him. We have already mentioned that as "the covering [protecting] cherub" he had been given a limited guardianship over the human family in Eden (Ezek. 28: 13-15). The *limits* of this guardianship were too confined for that degree of exercise of his desire for honor and obedience to which his ambition by this time had grown. Therefore to gain more power over the race than God had commissioned him to exercise, his ambition, by now the controlling quality of his heart, prompted him to lead unfallen mankind into sin, as the only way by which his ambition could be gratified. (For a more detailed description of his fall and his seduction of Adam and Eve into sin, please see *Creation*, pages 102-106.) Thus externally he rebelled against God through his inordinate ambition grasping for the exercise of Divinely-unsanctioned power and rulership, as the growth of the seed of an improperly controlled desire for honor and obedience from others. This is the way the Prophet describes his gradual fall into sin: "Thou hast said *in thine heart* [desires], I will ascend," *etc.* (Isa. 12-14). Unholy ambition brought it about.

We may reasonably assume that at the outstart Lucifer did not intend to go so far as he has gone; for his course gradually turned him into an implacable enemy—Satan, *i.e.*, enemy, opponent—of God and man. There is a proverb to the effect that whoever says A must in time say B, *i.e.*, whoever concedes an inch to wrong for advantage will have to go further in wrong

to secure his ends. Satan has gone further than B. He has now proceeded as far as Y, and at the end of the Millennium he will go to Z, the full limit of evil, whereupon his destruction will ensue (Heb. 2: 14). The course that he has taken has wrought fearful havoc with his own once holy character and fellowship with God and all in harmony with Him, and as well has involved many angels in sin with its evil results, and has brought sin and ruin upon the human family. His course has made him most cunning instead of wise, most unjust instead of just, most selfish instead of loving, and most obstinate in evil instead of powerful in good. As a result he is the most conspicuous example of depraved character in the universe—almost the synonym of sin itself. It is true that he has attained his ambition for rulership over the human family under the present evil world (Gal. 1: 4; John 12: 31; 14: 30; 16: 11; 2 Cor. 4: 4; Eph. 2: 1, 2), and for princeship over the fallen angels (Matt. 12: 24; Eph. 2: 2; 6: 11, 12), yet at what a terrible cost to himself and to all his underlings! Surely his is the chief example of "vaunting ambition overleaping itself"! Let us avoid imitating him.

SATAN'S EMPIRE—HOW CONSTITUTED

How graphically the Prophet (Is. 14: 13, 14) describes the various features of his ambition: "Thou hast said in thine heart, [1] I will ascend into heaven [I will make myself an exalted ruler]; [2] I will exalt my throne above the stars [angels (Job 38: 7)] of God [I will become the king over the angels (Matt. 12: 24)]; [3] I will sit also upon the mount [Kingdom (Dan. 2: 35, 44, 45; Is. 25: 6)] of the congregation [people. I will become the ruler of the human family] in the sides of the North [as spiritual, invisible ruler]; [4] I will ascend above the heights of the clouds [I will put myself out of reach of all trouble]; [5] I will be like the Most High [I will found an independent empire in which as God's rival I will be supreme, and will be His equal]"! Yes, he has founded an empire

having two phases, (1) an invisible phase, consisting of the fallen angels under his leadership, as the higher and controlling phase of his empire, and (2) a visible and subordinate phase, consisting of three departments: oppressive governments, predatory aristocracies and false religions, as the visible representatives of the invisible and ruling fallen angels among men. The earthly phase of his empire has three classes of representatives corresponding respectively to its three departments: rulers, aristocrats and clergy, who are the officials in these three departments.

THE FOUNDATION PRINCIPLE OF HIS EMPIRE

Satan has set forth the principle of the "Divine Right" as the foundation principle of his empire, and has given this principle in three forms: the Divine Right of rulers, the Divine Right of aristocrats, and the Divine Right of the clergy—one form of the principle of the Divine Right for each department of his empire. These three forms of the doctrine of the Divine Right were calculated to make the masses blindly subject to the classes as a matter of Divine sanction and obligation. How well the three forms of the Divine Right were calculated to keep the masses, indoctrinated with the error of the Divine Right, in subjection to Satan's representatives, and thus to him, becomes manifest on even a casual consideration of what the three forms of this principle mean. By the doctrine of the Divine Right of kings, Satan caused the following thoughts to be taught by his mouthpieces, especially by the clergy: (1) the kings are God's direct appointees, vicegerents and representatives; (2) they do exactly what God wants them to do; (3) therefore God sanctions all their Acts (which means, *e.g.*, God sanctioned all the Acts of the Czar and the Kaiser!); (4) therefore the people are in duty bound to obey without question everything their rulers require! The principle of the Divine Right of rulers was calculated to keep the people subject to those rulers on whose selfishness Satan could depend to advance those governmental

policies that he wished advanced, and thus he would control the people governmentally by the Divine Right doctrine.

By the doctrine of the Divine Right of the aristocrats, he caused the following things to be taught, especially through the clergy: (1) It is the Divine good will and pleasure that practically the whole earth and its riches be owned and administered by the aristocrats; (2) that these act as "the stewards and almoners of the Almighty" in dispensing on their own terms to the bulk of mankind, as their slaves, serfs or employees, of the surplus of earth's bounties; (3) that God sanctions the aristocrats' administration of things; and (4) that the masses should, therefore, be content with their lot and with what is dispensed to them by these "stewards and almoners of the Almighty." The principle of the Divine Right of the aristocrats was calculated to keep the people subject as slaves, serfs or employees to the aristocrats, on whose selfishness Satan could depend to advance those aristocratic policies that he wanted advanced, and thus he would control the people economically and socially by the Divine Right doctrine.

By the doctrine of the Divine Right of the clergy, Satan caused, especially by the clergy, the following thoughts to be taught: (1) God speaks to the people through the clergy; (2) therefore they are His mouthpieces giving forth the Truth; (3) He sanctions their teachings; and (4) therefore the people should with blank, unquestioning minds believe and practice the clergy's teachings. The principle of the Divine Right of the clergy was calculated to make the people subject to the clergy, on whose selfishness Satan could depend to advance those religious teachings and practices that he wanted advanced, and thus he would control the people religiously by the Divine Right doctrine.

Of course, the doctrine of the Divine Right as Satan has caused it to be taught is false as a whole and in its three forms, but it has been calculated to

keep the race subject to Satan since the flood, until very recent times, when the war debates largely set it aside throughout Christendom.

For the good of his empire Satan has always seen to it that, compatibly with the successful operation of his empire's three earthly departments, some law and order existed; for he was too shrewd to allow anarchy to reign in his kingdom, well knowing it would result in wreck and ruin for his cause. Hence, there has from the outstart been in his empire civil law, guarding especially the rights of the leaders in state, religion and aristocracy, or, as it is now usually called, capital. This has prevented anarchy from setting in among such rulers. And only then has he tolerated the setting aside of civil law when it interfered with such overturning of governments, religions and aristocracies as he decided should be overturned for his empire's good. Then, also, he has introduced some laws for the regulation of the "rights of the common people." These, however, have always been made first of all to serve the interests of the statesmen, clergy and aristocrats; and subordinately to such interests they have been made to serve those interests of the common people that were calculated to keep them subject first of all to his own interests and thereafter to prosper in a measure their interests, and that, again, subject to his dominion as the executioner of the race (Heb. 2: 14). These limitations have always made his governments, religions and aristocracies oppressive and exploitative of the common people, and have allowed more or less of crime and other invasions of the common people's rights, which Satan on general principles encouraged in individual cases, partly because it was in his interests to corrupt the race and partly to arrange for the execution of penalties on exceptional cases, in order to strike fear into the hearts of the people, as a tribute of respect to his laws. Thus he has been an angel of both light and darkness, accordingly as it best served his ends (2 Cor. 11: 14, 15).

HIS EMPIRE'S SUPPORTING DOCTRINES

An empire based on such principles and using such means for its perpetuation, naturally must be one of much evil, even as the Scriptures call it the power of darkness—sin and error (Col. 1: 13). While he greatly deceived the people by the doctrine of the Divine Right of rulers, clergy and aristocrats, he knew that these of themselves were not sufficient to continue his rulership over the race. He, therefore, found it necessary to advance three other doctrines to support the superstructure which he built upon the foundation of the three forms of the Divine Right. We call the three above-given doctrines the fundamental doctrines of Satan's empire and the following the three supporting doctrines: (1) The dead are not dead, but are alive; (2) they have become spirits and as such are conscious; and (3) they are either in bliss or in torment. Early in the history of the race, yea, in Eden itself, Satan set forth these three falsehoods, for which Jesus called him a liar and the father of lies, and for whose acceptance by Eve, resulting in sin and death coming upon the race, Jesus called him a murderer (John 8: 44). Let us note the language in which Satan first clothed these three supporting errors of his empire (Gen. 3: 4, 5): (1) "Ye shall not surely [really] die [you will only seem to die; actually, you will live right on, even though seemingly dead, *i.e.*, the dead are alive]; ... (2) Ye shall be as [like the] gods [angels (Ps. 97: 7, compare Heb. 1: 6; 197 times angels are called gods in the Hebrew of the Old Testament), who are spirits (Heb. 1: 7), *i.e.*, the dead have become spirits—they exist as angels], (3) knowing [experiencing] good [bliss] and evil [torment]."

Satan's design in using these three errors as the supporting doctrines of his empire is very apparent. He knew that if he could deceive the race on these three subjects he could deceive them into believing that certain other errors were true and certain truths

were false, and that certain wrongs were right and certain rights were wrong. This done, he would promise rewards for the next life to those who would, under the deception that his errors were true and his wrongs were right, accept his errors and practice his wrongs, and threaten with eternal torment those who refused so to do. So, too, would he threaten torments for the next life to those who would accept God's truths (misrepresented as erroneous by Satan) as true, and practice certain of His commands (misrepresented as wrong by Satan) as right; as he would also promise eternal bliss to those who would not so do. Thus through deception he would by hope of reward for compliance and by fear of torment for non-compliance, to be realized in the hereafter, enlist the people to believe and practice his errors; and he would, by misrepresentation of the source and character of God's teachings and by hope of reward and by fear of torment in the hereafter, deter the people from believing and practicing God's truths. Thus he would enslave the race to his will and prevent their doing God's will! In this dark plot he succeeded with the bulk of the human family (2 Cor. 4: 4; 11: 3, 14, 15; 2 Thes. 2: 9; 2 Tim. 2: 26). Thus by the three errors under consideration he mightily supported his empire and its foundation errors on the Divine Right.

THE KINGDOM OF DARKNESS

The above considerations show us that Satan's empire is founded on and supported by errors. And by these he has worked mightily in the hearts of the children of disobedience throughout the duration and territory of his empire (Eph. 2: 2). But an empire so founded and so supported must be an evil one, even as all history attests; for the course of Satan's empire is marked by every evil word and work. Corrupt indeed have been the majority of the rulers, aristocrats and clergy of his empire. The history of "the present evil world" (Gal. 1: 4) presents a succession of events replete with war, revolution, rapine, murder, destruction,

lust, cruelty, conquest, oppression, degradation, unhappiness, misfortune, death, and persecution, especially of God's people! How little space is given in history to good, noble and elevating philanthropies! How much of its space is given to their opposites! So, too, Satan's empire has been one in which are found the greatest inconsistencies. How contradictory have been its religions, its philosophies, its civilizations, its governments, its social arrangements, its laws and its workings!

From this we infer that Satan adapts the form of government, religion, society, *etc.*, to the varying ideals of the peoples *as far as he must*. He would, if he could, keep all people in the densest ignorance, deepest oppression, darkest superstition and basest character and environment; but when the people will no longer stand for this, he makes such concessions as he must, compatibly, however, with his retaining control. This will account for the many overthrowals, revolutions and reorganizations that have occurred in the governmental, aristocratic and religious departments of his empire. Whenever governments, aristocracies and religions which he has used cease to serve his purpose of controlling the people, as nearly according to his views as possible, he wrecks those governments, aristocracies or religions, often with extreme ruthlessness, and replaces them by others more in harmony with his aims, and the concessions he must make to his subjects. He certainly makes it uncomfortable for those rulers or religionists who oppose the principles and purposes of his empire. This is manifest in the oppositions and persecutions that he has aroused against every Christian leader and movement that have attacked his errors and preached God's Truth; for he has made them his special targets.

When we look upon the physical, mental, moral and religious perfection in which God created the human family in Eden, and then by contrast consider the physical, mental, moral and religious wrecks which

Satan has made of so many of our race, we have one of the most striking evidences of his wicked character as a person and as a ruler, of the conspicuous failure of his empire as a means of blessing its subjects, and of the crying need of his and its displacement by The Christ as the Ruler and the Kingdom of God as the empire, in order to rescue the human race from utter ruin and destruction, and to return it to the original perfection and bliss of God's image and likeness. Shortly after the fall of mankind into sin God intimated such a consummation (Gen. 3: 15); He renewed and amplified this to Abraham; by the types of the Law He repeatedly emphasized it; in the sublime poetry of the Prophets and Psalmists He reiterated it; through Jesus and His Apostles He clearly expounded it; He encourages His faithful people to offer for it the prayer, "Thy Kingdom come"; and by the signs of the times He indicates it as at hand. It is the desire of, as it will prove to be the cure for, all the nations. God speed the day of the overthrow of Satan's empire and of the establishment of His Kingdom under the whole heaven!

CHAPTER IV

THE OVERTHROW OF SATAN'S EMPIRE

HOW CHRIST ATTACKS SATAN'S EMPIRE. UNDERMINING THE FOUNDATION ERRORS. UNDERMINING THE SUPPORTING ERRORS. CONSERVATIVES AND RADICALS. SATAN'S METHOD OF DEFENSE. THE WORLD WAR (PHASES I AND II). ITS RESULTS. THE WORLD REVOLUTION. ANARCHY. "JACOB'S TROUBLE." FINAL RESULTS OF THE OVERTHROW OF SATAN'S EMPIRE.

IN Chapter 3 we gave details on the Scriptures which prove that Satan is a personal being, and that he has by usurpation established an empire over earth. We now proceed to give some details on its overthrow, the fourth of the seven main objects of our Lord's Return enumerated in Chapter 1. According to the Bible, our Lord Jesus and His glorified Church, acting as *The Christ*, are Jehovah's primary agency in accomplishing this overthrow, though many human agencies will co-operate to this end (Dan. 12: 1; Rev. 17: 14; 19: 11-21). We are not to think that Jehovah has been an unconcerned observer of the ruthless reign of Satan over the human family. His love for our fallen race prevented such unconcern (John 3: 16). Even before that reign began He prepared a Plan for its overthrow. One feature of this Plan is to keep Satan's activities within certain metes and bounds, while God prepares The Christ and His supporters to become His agency for the overthrow of Satan's empire, during the closing years of the Gospel Age and the opening years of the Millennial Age.

To those ignorant of God's Plan, it could not but appear that Satan has hitherto been winning. His victory, however, has been only a seeming one. Actually, every feature of God's Plan, so far due, has been fulfilling with unfailing precision and success, despite every effort of Satan to thwart it. Even in his opposition to Jesus and His Faithful, Satan's seeming success

has been a defeat for him; for his opposition furnished Jesus and His Church such experiences as better enabled them to oppose and overcome him in their hearts, and thus to develop characters fitting them for the work, in due time, of overthrowing his empire, of establishing God's Kingdom and of ruling over the human race for its uplift to perfection. Thus God's Plan purposes that the wrath of Satan as well as the wrath of man shall surely praise Him, and that He will restrain the remainder of wrath (Ps. 76: 10).

HOW CHRIST ATTACKS SATAN'S EMPIRE

Ever since the Fall of 1874 (when 6,000 years from Adam's fall ended—see the book entitled, *The Time is at Hand*) the human family has entered into a new epoch, characterized by the most unusual enlightenment, movements, events and changes of all history. We believe that this enlightenment and these movements, events and changes are more or less connected with the overthrow of Satan's empire. We can better visualize matters if we keep in mind the Scriptural figure of The Christ (Head and Body) coming forth as an army, whose Commander is the Lord Jesus, to attack Satan's empire (Rev. 17: 14; 19: 11-21). The weapon that He uses is a "sword that proceedeth out of His mouth" (Rev. 19: 15, 21). Certainly no sane person would contend for the proposition that this is a literal sword. It evidently means the Truth on secular and religious subjects (Is. 49: 2; Hos. 6: 5; Eph. 6: 17; Heb. 4: 12; Rev. 1: 16; 2: 12, 16).

How appropriate to the Prince of Peace it is to use such a sword, and how inappropriate it would be for Him to use a literal sword; yea, by reason of the contrast, how appropriate to Him is the Sword of Truth as a weapon of warfare in a conflict with an empire whose weapon is untruth, and whose ruler is "the father of lies" (John 8: 44; 2 Cor. 4: 4)! It is even so; for the "Truth is mighty and shall prevail" in the war of The Christ upon Satan's empire. In this war Christ is making an attack with secular and

religious Truth upon the ignorance that Satan has fostered and upon the errors that Satan has spread. However, the most particular objects of His attacks with the Sword of Truth have been the three foundation doctrines of Satan's empire: (1) The Divine Right of kings, (2) the Divine Right of aristocrats, and (3) the Divine Right of the clergy, and the three supporting doctrines of Satan's empire: (1) the consciousness of the dead, (2) the transformation of the dead into spirits and (3) the bliss or torture of these spirits. Additionally, the Lord Jesus is spreading the Truth on secular and religious subjects, thereby arousing all the more opposition to Satan's empire of error and wrong.

Of course, we are not to understand that our Lord has visibly appeared, attacking ignorance, error and wrong with the Truth; rather, we are to understand that He is in an educational and natural way opening the eyes of people to see the truth along all lines of human thought. Thus He is not only giving us truth on the Bible and on other religious subjects, not previously seen, but He is also bringing forth the light on secular subjects. This has resulted in our generation becoming much more enlightened than previous generations. A great increase of knowledge is spreading among the people on art, science, philosophy, history, law, government, rulers, political economy, sociology, capital, commerce, aristocracy, labor, production, distribution, wealth, poverty, unemployment, exploitation, wages, profits, losses, special privileges, political elections and parties, human rights, health, inequality, *etc.* (Dan. 12: 4).

With all this enlightenment, the question of right and wrong as it applies especially to the common people, and to classes and nations in their various relations, is continually being thrust upon the attention of people everywhere. The Lord Jesus is using a thousand instrumentalities to bring the Truth on these subjects to light. Television, radio, newspapers,

magazines, pamphlets, booklets, books, lecture platforms, open forums, political parties, reform movements, labor organizations, clubs, societies, conversations, discussions, scientific laboratories, investigation commissions, courts, detective agencies, *etc.*, are only a few of the many channels through which the Lord is causing the rising flood of truth to flow to the people. Like the statue of Liberty, Truth is holding up the torch of knowledge to mariners sailing over life's dark and stormy main, as they are approaching the land of promise from the dark night of sin and error.

UNDERMINING THE FOUNDATION ERRORS

Many of our Lord's attacks upon Satan's empire have consisted of His exposing by the light of truth the deeds of darkness committed by the three departments of Satan's empire: oppressive governments, predatory aristocracies, and false religious systems. Additionally, these exposures have undermined the foundation and supporting errors of Satan's empire, and thereby have shaken that empire itself. Before showing how the Lord has overthrown confidence in the doctrine of the Divine Right of kings, clergy and aristocrats, let us briefly refresh our minds on what is meant by such Divine Right. The doctrine of the Divine Right of kings, summed up in the proposition, "The king can do no wrong," means the following: That the rulers are God's direct appointees and vicegerents; that they do exactly what God wishes them to do; and that He sanctions all their acts. The doctrine of the Divine Right of the clergy, summed up in the proposition, "The cleric is God's mouth and hand," means the following things: In religious matters God speaks and Acts through the clergy; therefore the *laity* are obligated to believe and practice with blank and unquestioning minds whatever the clergy bind upon them. The doctrine of the Divine Right of the aristocracy, summed up in the proposition, "The aristocrats are the stewards and almoners of the Almighty," means that it is the Divine good

pleasure that the aristocrats own and control practically the whole earth, and that others be their slaves, serfs or employees.

Every one of these three doctrines is erroneous, and the practice of them has produced terrible violations of the Golden Rule and cruel wrongs against the Lord's saints, with which the history of Christendom is replete. When we view the Acts that have flowed as a logical consequence from the doctrines of the Divine Right of state, church and aristocracy, we will readily recognize the erroneousness of these doctrines and the sins of those who hold and practice them.

The following is a partial list of the wrongs resulting from the doctrine of the Divine Right of kings: claims of unjust "prerogatives," gross oppression of their subjects, ruthless and cruel suppression of rivals (real and imaginary), the rule of might as against right, unjust and cruel wars, robbery of one another's territory and subjects, national hatred, revenge, envy, suspicion, *etc.*, violation of the rights of other nations, violation and repudiation of solemn and binding treaties, support of false religions, union of governments and special religions, persecution of religious dissenters, debauchery and exploitation of weaker nations, traffic in human slavery, favoritism of the classes as against the masses, gross hypocrisy, dishonest and selfish diplomacy, *etc.*, *etc.* Every one of these things violates the Golden Rule, professedly accepted by these rulers; rests under God's disapproval, and is a demonstration of the falsity of the doctrine of the Divine Right of kings. Ever since 1874 our Lord has, by many exposures made through various agents, been increasingly calling the attention of the people the world over to these violations of the Golden Rule by the kings and other rulers, and by these exposures has been powerfully proving that the doctrine of the Divine Right of kings is a gross error; for God will not sanction their Acts of violation of the Golden Rule. As a result our Lord Jesus has almost

entirely destroyed the confidence of the people in that doctrine. Thereby He has increasingly freed them from that kind of subjection required by those governments which claim the Divine Right.

The following is a partial list of the wrongs resulting from the doctrine of the Divine Right of the aristocracy: Exploitation, slavery, serfdom, legal technicalities, evasions, delays and violations, frauds, dishonesty, special privileges, monopolies, the manufacturing of financial and military panics and wars, indifference to the masses, gambling, wanton luxury and waste, unfair and destructive competition, corruption of politics, morals and government, support of oppressive and persecuting governments, *etc.*, *etc.* Every one of these violates the Golden Rule, professedly accepted by these aristocrats, rests under Divine disapproval, and is a demonstration of the falsity of the doctrine of the Divine Right of the aristocracy. Ever since 1874 our Lord has with ever growing emphasis been making known everywhere to the people by appropriate instrumentalities these violations of the Golden Rule by the aristocrats. By this knowledge He has unanswerably proved that the doctrine of the Divine Right of the aristocrats is a colossal error; for it is self-evident that God will not sanction their violations of the Golden Rule; consequently He has almost entirely undermined the confidence of the people in that doctrine, and thereby has increasingly freed them from such controllership as those aristocrats who believe and seek to enforce that doctrine require.

The following is a partial list of the wrongs resulting from the doctrine of the Divine Right of the clergy: Priestcraft, pride, intolerance, hypocrisy, superstition, error, persecution of dissenters, blasphemy of the Divine Person, Character, Plan and Works, sanction of the wrongs of rulers and aristocrats, union of religions and states, secularization of religion, fomenting wars and national hatreds, rivalries, distrust and revenge, destruction of real religion, *etc.* Every

one of these things violates the Golden Rule, professedly accepted by the clergy, rests under Divine disapproval, and is a demonstration of the falsity of the doctrine of the Divine Right of the clergy. From 1874 onward our Lord has been progressively exposing to the public through His amenable agents these flagrant sins against the Golden Rule by the clergy; and by these exposures He has proved beyond peradventure that the doctrine of the Divine Right of the clergy is untrue; consequently the people on all hands are repudiating this doctrine, and are casting off the shackles of obedience required by the clergy who believe and seek to enforce that doctrine.

UNDERMINING THE SUPPORTING ERRORS

Along with the overthrow of the people's confidence in these foundation doctrines of Satan's empire (the Divine Right of rulers, aristocrats and clergy) the Lord Jesus has been undermining their faith in the three supporting doctrines of Satan's empire: the consciousness of the dead, the transformation of people at death into spirits and the bliss or torment of these spirits. (For a complete examination of the Scriptures treating of death, the death state, hell, the resurrection, *etc.*, please see the book entitled, *Life—Death—Hereafter.*) This He has done, especially from a Biblical standpoint, through able and devout students of the Scriptures, though science and reason have also co-operated in undermining belief in these three supporting errors of Satan's empire.

The Lord's undermining of the confidence of millions of people in the foundation and the supporting doctrines of Satan has been accompanied by another of His works: His revealing to mankind everywhere a series of truths underlying men's relations to one another governmentally, morally, socially, religiously, commercially, economically, and industrially—truths that in not a few particulars fundamentally contradict the notions on these subjects that Satan's empire has spread and reduced to laws or established

usages. This double work of our Lord, in harmony with His object in making His kind of an attack on the kingdom of darkness, has produced an intense dissatisfaction with the theories, practices and departmental organizations of Satan's empire among many millions, especially throughout Christendom. Naturally enough, this dissatisfaction has in the main seized upon those who have suffered most, and who have been advantaged least by the arrangements of Satan's empire—the masses of common people.

CONSERVATIVES AND RADICALS

On the other hand, these exposures of the wrongdoing of the privileged classes, as well as their desire to advantage themselves increasingly by the many scientific discoveries that the Lord in this "the day of His preparation" (Nah. 2: 3) has brought to light, have made these privileged classes more determined to perpetuate present conditions. Thus we find that from shortly after 1874, as a result of our Lord's exposing and truth-revealing work, human society began to divide itself into two well-defined and mutually opposed classes. One of these two classes consisted of the Conservatives—the rulers, aristocrats and clerics, with their supporters—who desired, because it was to their advantage, to maintain what, unknown to them, is actually Satan's empire. The other of these two classes consisted of the Radicals—Trade Unionists, Socialists, Communists and Anarchists, with their supporters—who desired, because it was to their advantage, to set aside what, unknown to them, is actually Satan's empire. The differences between these two groups grew, as from 1874 onward year after year new exposures of wrong-doing on the part of the privileged classes were made, and new flashes of truth on human conditions and rights aroused the masses.

The conflict between Labor and Capital became the overshadowing one between the masses and the classes. At first the friction between Capital and Labor was a wordy one, each side setting forth its real or fancied

rights and grievances, and the other's real or fancied wrongdoings. But the conflict did not remain simply a wordy one. On the part of Labor, it at times proceeded to strikes, intimidation, riots, incendiarism and boycotts; on the part of Capital it at times proceeded to lock-outs, injunctions, evictions, employment of strike-breakers and armed guards, and calls on government officials for state and national military support; and on both sides it sometimes proceeded to actual battles, with many casualties on each side. Birds of a feather flocking together, the three conservative parties usually supported one another against the Radicals, and *vice versa*. This led to each side becoming more and more set against the other in their efforts to win out.

The advantage usually being with Capital, supported, as it usually was, by State and Church, the Radicals became more and more embittered against the present order. They increasingly agitated for a complete change in the body politic, but differed sharply as to what kind of a change was desired. While they could not agree as to a definite program of procedure, more and more a revolutionary bent was taken on by the more radical of the Radicals. Revolution against the present order thus became their program of immediate action, though they could not unite on a program of reconstruction after the revolution. With revolutionary agitations there came an increase of class consciousness and antagonism. The nerves of people generally were severely tensed, and almost anything destructive was feared by the Conservatives as coming from the Radicals.

Satan was no indifferent spectator of this conflict, which he promptly recognized threatened the continuance of his chosen order of affairs. Its overthrow, if preventable, of course he would not permit; nor would he permit changes contrary to his general order; but he would offer compromises to conciliate the masses. He therefore sought to effect a reconciliation

by offering some concessions from the classes to the masses in the latter's interest, especially in some European states, along socialistic lines. To this end he aroused a number of reformers to activity. These denounced the more patent abuses of the Conservatives, urged upon Capital and State the necessity of making concessions to Labor and of restricting the power of the State and Aristocracy, and preached to Labor obedience to, and contentment with law and order. The sum-total of the reformers' achievements, however, was small indeed. The breach between the Radicals and Conservatives became ever wider. A revolution subversive to Satan's chosen order of affairs was imminent.

SATAN'S METHOD OF DEFENSE

Satan was determined to prevent such a catastrophe; and not only so, but also at the same time to bring the Conservatives and Radicals in each country into one camp, fighting for the maintenance of his order as it existed in each country, by making its inhabitants believe that other nations were, by aggression in warfare, seeking its national destruction. If he could fill the inhabitants of each country with the fear that their nation and institutions were in danger of destruction, he felt satisfied that he could arouse in each country practically all its people to fight the invaders. This plan was pivoted on the thought that the Conservatives and Radicals in each country would forget their mutual antagonisms in the presence of their supposed common dangers, and thus would stand shoulder to shoulder in defense of their country and its institutions against the supposed threatened destruction from the invaders. This plan also had as one of its features a world-wide war, whose dangers would drive the divided Conservatives and Radicals of each country into one camp, fighting for their national existence against the invaders or prospective invaders.

But what could Satan make the excuse and the point of departure for the world-wide arming of the

nations required as one of the features of his plot? The existence of the Triple Alliance, embracing Germany, Austria and Italy, and other alliances, furnished him this excuse and point of departure by giving him the materials for arousing the fears of other nations whom he stirred up through these fears to form a rival alliance, the Triple Entente, embracing Britain, Russia and France, and also other alliances. The past experiences between these two sets of powers furnished them enough suspicions, rivalries, envies and grudges to make them quite hostile and obstructive to one another. Additionally, Satan saw to it that increased opportunities for arousing friction between them were not wanting. Finally the feeling between these two rival alliances became tensed to the snapping point. They lived, as it were, over a huge powder keg, which only waited the lighting of a match to explode it with devastating force. The perfidious murder of the Archduke of Austria and the rash decision of the German Kaiser furnished these conditions, and the greatest explosion of human history up to that time occurred—the World-War of 1914-1918—to which Radicals and Conservatives in each country rallied in defense of native land and institutions against the threatened destruction, which the inhabitants of each set of countries were led to believe their enemies sought.

THE WORLD WAR (PHASES I AND II)

Doubtless the sins and follies of statesmen figured in the events leading up to the explosion; but back of them worked Satan, the enemy of God and man, who used these as so many pawns in his game of ruling the nations. What cared Satan for the waste of mountains of human labor and treasure, and the shedding of rivers of human blood and tears, if by their expenditure he could conserve his empire! They were as nothing to him, if he could still continue his reign. Thus to sustain his own empire Satan took advantage of human sin and folly even to the extent of involving the world in the World War (which in

Phases I and II has been the greatest calamity of all history) in order to divert the Radicals from their threatened overthrow of his order of affairs. If he had done no other wrong, this alone would stamp him as the worst criminal of all history.

But one may ask, How do we know that Satan plotted and brought about the World War, and that for the purpose of preserving his own ascendancy and his chosen order of affairs? We answer, a number of reasons prove it: (1) He is the ruler of the present world (2 Cor. 4: 4), and of course such gigantic events, involving as they did all of earth's nations, would not be without his ordering; (2) the condition and needs of his empire called for the diversion of the Radicals from their program of World Revolution, and this was accomplished by the war-accompanying propaganda in each set of countries, which set forth the thought that the other side sought its destruction; (3) the uniting of the Radicals and the Conservatives in each country for the purpose of preserving its national existence and order, so much needed by Satan's empire, directly resulting from the widely heralded dangers threatened by the war, is explainable on no other ground than such a purpose; (4) the fact that there was so much of devilish wrong and ingenuity that led up to and accompanied the war proves the same thought; and (5) the fact that humanity free of Satanic influence is not capable of committing many of the deeds enacted in the World War also proves it.

Doubtless the adversary knew that a modern war would weaken his empire; but he preferred a weakened empire to none. He invented through perverted human brains the horrible weapons and munitions of the World War, whose destructiveness doubtless convinced him that the war would be short. He especially used Germany, Austria and Italy as his war agents, and therefore gave them the greater preparedness. And for a time it seemed that his plan in this respect would prosper in the speedy defeat of the Allies.

However, in this case the devil proposed and God disposed. God's long-suffering with Satan was exhausted by the latter's ruthlessness in plunging the race into the horrors of the World War. To Satan's ruthlessness God opposed a "so far and no farther." He caught the crafty Satan in his own craftiness, determining that He would make his atrocious deed the turning point in the existence of his evil empire. God decided to punish Satan's crime against God and man (his working up the World War) by making it the first stage in his overthrow. Satan counted on a somewhat weakened but comparatively powerful empire emerging from the war; but God determined that his empire should emerge from the war so weakened that it would be a comparatively easy matter to overthrow it. Therefore he did not permit Satan to end the war with a speedy and easy victory for Germany, Austria and Italy, which Satan expected would for years result in keeping Conservatives and Radicals united for revenge in each Allied country, and which would keep the Conservatives and Radicals in Germany, Austria and Italy united for protection against such revenge, and thus indefinitely postpone the danger of a revolution against his order of affairs. On the contrary, the Lord permitted the war to drag its "slow length along" until all of the involved countries became very greatly weakened in every feature of national strength, especially in man-power, resources, wealth and prestige, and hopelessly burdened with debts.

RESULTS OF THE WORLD WAR

Thus the war had two results directly opposite to those that Satan had planned: (1) the side that he favored was defeated; and (2) his empire was weakened and debt-burdened almost to collapse. Moreover, the Lord overruled the matter to the complete frustration of Satan's purpose of making each nation emerge from the war with the masses and the classes thoroughly united with each other, instead of their being divided against each other as they had been before

the war. This purpose of Satan was frustrated by the Lord's making known, not only the human, but also the Satanic causes of the war, particularly as these were connected with the doctrine of the Divine Right of kings, aristocrats and clergy, which doctrine and its resultant practices were the basic human causes of the war. The making of these things known has had various results: (1) the almost complete abolition of autocracy, a child of the Divine Right doctrine; (2) in some countries a large abolition, and in other countries a large limitation of aristocracy; (3) greatly decreased belief in the Divine Right of the clergy and a correspondingly immense decrease of their influence; (4) greatly increased embitterment and opposition of the radicals to what is Satan's order of affairs; (5) greatly increased demands for more liberty from state, aristocracy and clergy; and (6) most threatening imminence of world-wide revolution.

These things have been true after both the first and second phases of the World War. The second phase is usually called World War No. II, but we believe that it is better to call it World War, Phase II, because from 1919 to 1939 there was no real peace, but merely an armed truce; for the Germans, forced to sign the Versailles treaty, threatened at the time to break it when able. Hence they from time to time repudiated part after part of it, until they repudiated it altogether. Hence that which existed between 1919 and 1939 was really a truce, not a peace, and the war of 1939-1945 was really a continuation of the war of 1914-1918. During the interval between the two phases of the war, Satan saw that the Conservatives and the Radicals were becoming more widely separated and in danger of overthrowing his order of affairs, so he used dictatorships in an attempt to hold his empire together. But when he saw this was to no avail, he heedlessly plunged them into the second phase of the war, and invented even more horrible weapons and munitions of war. But again it was a case of his

purpose being turned aside, a case of God opposing his ruthlessness with a "so far and no farther." The end of this second phase found the side which he favored defeated, and his empire even more debt-burdened, almost to collapse; and worse still for Satan, it found the masses and classes farther apart than before the conflict began, after having been temporarily united in some measure during the conflict. The Lord's making known the causes of the second phase had the same six effects as mentioned above in connection with the first phase, except that they were even more accentuated than after 1914-1918. Thus in a deeper sense than most people recognize Satan emerged from his adventure in the World War as the worst defeated sovereign of all history.

THE WORLD REVOLUTION

The World War was no usual war. From the above description it will be seen that it was a greater conflict, with larger issues involved, than mankind in general recognizes. As a matter of fact the World War is the great war of prophecy—the war that, according to the Scriptures would precede Armageddon, the war that would be the first part of the great Day of the Lord, the Day of Vengeance. In many places the Bible refers to it. The following are among the more important of these references: Joel 3: 9-14; Dan. 12: 1; Matt. 24: 21, 22; 1 Thes. 5: 1-3. This war, and the very year (1914) in which it was to begin, were forecast from the Bible by Pastor Russell years before it began. See the book, *The Time is at Hand*. According to the Bible, after an ever increasingly stormy interval, it is followed by sudden world-wide Revolution, which will overthrow the present form of Satan's empire in state, aristocracy and religion. And, according to the Scriptures, even greater famines and pestilences than those which accompanied the World War accompany the World Revolution.

The ten European language groups (Greek, Turkish, Slavic, Magyar, Scandinavian, English, Hispanian,

French, Germanic and Italian) are represented by the ten horns of the beast of Rev. 17 (comp. Zech. 8: 23). The rule of the various heads of the beast has culminated in the eighth, which is one of the seven (v. 11). We believe it to be the papacy. We look for the above-mentioned ten horns to destroy this eighth head (v. 16), which we believe has already begun in part. These will increase and continue, as, according to the Scriptural delineations, the radicals, in this Revolution, attack the present order with crushing and relentless blows, under which it will collapse with but scant resistance, due to its greatly weakened condition resulting from the wounds received in the World War and its aftermath. This will show in another way what a great blunder Satan made in bringing about that war; for by greatly weakening his empire it will have prepared that empire to become an easy prey to the attacks of the radicals in the World Revolution. Events on all hands indicate that we are being rapidly swept into this great social upheaval.

Of this coming upheaval, the following are some of the Biblical descriptions, clothed in figurative language: "The battle of the great day of God Almighty" (Rev. 16: 14; Is. 13: 4, 5), "Armageddon" (Rev. 16: 16), "a great earthquake" (Rev. 16: 18; Heb. 12: 26), "the fire of Jehovah's jealousy" (Zeph. 3: 8; 2 Pet. 3: 10, 12; Mal. 4: 1; Nah. 1: 5), "a whirlwind" and "a storm" (Nah. 1: 3, 6, 7), "a tempest of hail," "a destroying storm," and "a flood of mighty waters" (Is. 28: 2; Nah. 1: 4, 8), "the besom [broom] of destruction" (Is. 14: 23), "a furnace of fire" (Matt. 13: 42), "a lake of fire" (Rev. 19: 20), "the supper of the great God" (Rev. 19: 17), and "the winepress of the fierceness and wrath of Almighty God" (Rev. 19: 15). As one reads these many terms descriptive of these same events, the conclusion is irresistible that they set forth in symbolic language an appalling calamity in the near future.

ANARCHY

The form of government to be set up after the Revolution will, we opine, be socialistic in form. This being a part of the "present evil world," Satan, of course, will be its invisible ruler. Forced, much against his preference, to accept such an order of affairs, he will seek to use it to further his controllership over the human family. However, the inherent impracticability of Socialism as a method of government among fallen, selfish men will be quickly demonstrated, even as the inherent impracticability of Communism as a method of government among fallen, selfish men has been quickly demonstrated in Russia by its adventure with Bolshevism; for the Scriptures seem to indicate that after this form of Socialism shall but briefly pilot the ship of State amid the storms of the social sea, Anarchy will set in, and like a devouring fire will completely destroy every vestige of Satan's empire. More severe famines and pestilences than those accompanying the Revolution will accompany Anarchy. Fire is the most frequent Biblical term describing the anarchistic phase of the Great Tribulation. The prophet Elijah was given a vision of the three great phases of this Trouble—war, revolution, and anarchy—by the wind, earthquake and fire of 1 Kings 19: 11, 12. Using Jerusalem as a figure of Christendom, the prophet Ezekiel by the term "sword" describes the War and Revolution, and by the figure of the noisome beast (a beast is opposed to law and order) fittingly describes the Anarchy of the Time of Trouble (Ezek. 14: 21). Additionally, in the same passage, he shows that famines and pestilences will play their part in these troubles, as we by observation know they played their part in the war.

"JACOB'S TROUBLE"

Satan will, after the Anarchy, attempt but one final effort against God's people, which will be against His fleshly Israel. One of the signs of our times as a fulfilment of prophecy has been Israel's returning to

Palestine. This has had several stages, beginning with the Berlin Congress of Nations, 1878 (Zech. 8: 23), requiring Turkey to permit Israel's return to Palestine under certain guarantees of protection. The Balfour Declaration of 1917 greatly advanced their return. Arab opposition gave a temporary setback to their return, but in due time this obstacle was removed to such an extent that Israel has emerged as a separate government. Present world-wide conditions have influenced many wealthy Israelites to divert vast millions of treasure to their Home Land, and the land is being richly built up; and much treasure is being laid up there for safekeeping against the financial losses of Christendom. All this is in fulfilment of prophecy relating to our times (Ezek. 36: 8, 12).

Satan, beholding these prosperous Israelites, and realizing that his days of mischief are about over, will, after Anarchy has destroyed the future socialistic governments, in hatred against Israel stir up the anarchistic remnants of all nations to plunder the Israelites in Palestine. These plunderers, as described in Ezek. 38 and 39, Zech. 12: 1-9 and 14: 1-3, will be gathered by Satan from among all nations and will sorely afflict Israel in what the Bible calls Jacob's Trouble (Jer. 30: 1-9). This will be a very severe trouble, according to the prophetic description given in the above citations, and will be Israel's final chastisement. It will effectually turn them to the Lord Jesus in thorough conversion, when they, in the complete overthrow of their plunderers by the Lord Jesus, will remember that their trouble and their troublers' overthrow were forecast to them by the Truth people. And their affliction and besetment by these anarchistic plunderers will be the last act of oppression under Satan as the god of this evil world. With that wicked effort his rulership as man's supreme oppressor will be over, for which we thank God.

FINAL RESULTS OF EMPIRE'S OVERTHROW

Surely the immediate outlook presented above is far from pleasant; and if there were no blessings following these sad experiences, we would rather pass them over in silence. We tell them here in order to forewarn and thus forearm those who will heed the "sure word of prophecy" and "the signs of the times," and by them apply their hearts unto wisdom. One may ask, How could a God of love permit these things? We answer, that for nearly 2000 years with marvelous long-suffering God has been calling upon the world to repent; but apart from a saintly few they have refused to respond, and thus have demonstrated that they will not be reformed by moral suasion. Hence God determined to permit devils and wicked leaders to bring them into great tribulation, which He designs to use as a rod of correction, that men may learn righteousness (Is. 26: 9). As a surgeon, though inevitably hurting the patient whose broken limb he must set, performs the operation as the only means to secure the ultimate good of the patient, so God permits the Great Tribulation as the only remaining method of bringing the world to its senses, and thus of preparing it for its uplift through Christ's Millennial Reign. Then there is, connected with God's permitting the Great Tribulation, another thing that shows His love even amid wrath: this tribulation will by Divine interposition break Satan's yoke from off the neck of the race, and thus free humanity from the oppression of the worst of all tyrants (Is. 9: 4; Ps. 72: 4—For a detailed description of Satan's final efforts to deceive and his final destruction, see E Vol. 16, pp. 173-189).

When we contemplate the fearful and remorseless havoc that Satan has wrought against and among mankind, and then learn that the Great Tribulation will result in his losing his empire and throne and in his undergoing thereafter a thousand years' imprisonment (Rev. 20: 1-3), and that consequently freedom for the race from his ruthless sway will set in, we at once see

that to be freed from him it would be worth while to pass through twenty-five Times of Trouble. And best of all is the third reason why God permits the Great Tribulation: it will be the means of sweeping away Satan's empire, and thus of making way for the establishment of God's Kingdom the world over for the blessing of mankind, living and dead, with the privileges of restoration to human perfection and Edenic bliss. To gain these blessings it would be worth while to pass through fifty Great Tribulations.

How glad we are that Satan, the proud, selfish and ruthless oppressor of our race, is now being laid hold on by the almighty hands of our Lord Jesus, and by them is being hurled from his throne, never again to be permitted to mount it! With this faith in heart and mind let God's servants joyfully sing the song, "The kingdom of the world is become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. 11: 15)! Let all who reverence Him join in the refrain, "Alleluia! for the Lord God omnipotent reigneth" (Rev. 19: 6)! Yea, let every one in heaven and in earth sing the jubilee song of liberty from Satan's yoke to the earth and to the inhabitants thereof; and let every human heart cry out, "Make room! make room!" for the great Liberator, our adorable Lord and Savior, Jesus Christ, who with His Bride as the Seed of Abraham shall bless all the nations of the earth, and as King of kings and Lord of lords shall reign forever and forever!

CHAPTER V

THE KINGDOM OF GOD

THE WORD "KINGDOM" AS USED IN THE BIBLE. THE EMBRYO KINGDOM. THE REIGNING KINGDOM. ITS CREATION. ITS INVISIBILITY. ITS EARTHLY REPRESENTATIVES. ITS TWO PHASES. ITS EARTHLY PHASE VISIBLE. ITS PURPOSES. ITS SUBJECTS. RESULTS OF ITS REIGN.

THE establishment of God's Kingdom throughout the earth is, as we have already seen from Chapter I, one of the main purposes of our Lord's Return. In this chapter we will give more details connected with it. We find that our subject, The Kingdom of God, is one of unusual prominence in the Scriptures, and that both in the Old Testament and in the New Testament, the expressions, "Kingdom of God" and "Kingdom of Heaven," occurring nearly 150 times in the New Testament alone. Its prominence in the Scriptures is a proof of its importance in God's Plan. Yea, so important is its place in the Divine program, that every part of that program is related to it with marked degrees of closeness. These considerations suggest the propriety of a thorough study of it from the various angles in which it is Scripturally presented. In the outstart of this study we might remark that the word *kingdom* as used in the Bible conveys some meanings additional to those that the word conveys in modern English. As our language is now spoken, the word *kingdom* is used to mean a territory, state or people under the reign of a king or queen. In addition to these senses of the word, in the Bible a kingdom also means a royal ruler or the authority by which he reigns. That the word *kingdom* in the Bible means the authority by which a king or queen rules is manifest from many passages (1 Cor. 15: 24; Luke 22: 29; John 18: 36; Dan. 4: 31; 7: 14, 18, 27).

That this word also Biblically means a ruler or rulers is manifest from a number of passages. Ex. 19: 5, 6

19: 5, 6 is to the point. Here God promised to make natural Israel a kingdom of priests (priestly kings) if they would prove to be faithful to Him by keeping His covenant, not only the Mosaic Law, especially its basis—the Ten Commandments, but also the other features of that covenant that God gave to Israel, beginning in Egypt with the Passover and ending with the ministry of Moses. All of these things belonged to the covenant, ending with the book of Deuteronomy. If they would keep these, God says, "Ye shall be a peculiar treasure unto me above all people [*i.e.*, they would be very highly valued by God as belonging to Him exclusively, in a sense in which no other people on the earth belong to Him]: for all the earth is mine [everything on earth and in heaven belong to Jehovah]: And ye shall be unto me a kingdom of priests, and an holy nation [they would not only be a priesthood to God, but they would be a nation wholly consecrated to Him, dedicated to Him, who would receive from Him this great favor and blessing. It is because they as a nation proved unfaithful to Him that the privilege of becoming these priestly kings was taken away from them nationally, and was given to the faithful of Spiritual Israel (Matt. 21: 43)]."

1 Pet. 2: 9 is also to the point, referring to the kingdom class as royal rulers: "But ye are a chosen generation [the elect character of the Christ, Head and Body, is here indicated], a royal priesthood [a set of priests that will make a kingdom], an holy nation [a nation devoted to God, a set of individuals who will be entirely dedicated to God and thus holy], a peculiar people [owned by God alone]; that ye should show forth the praises of him [God has called the Christ class to show forth the praises of God, *i.e.*, His wisdom, power, justice and love, all of which attributes reflect credit upon Him, also His secondary and tertiary graces under the control of His perfect wisdom, justice, love and power] who hath called you out of darkness into his marvelous light." The Lord's people

were at one time in error, but they have been called out of error into the marvelous light of the Gospel, and wondrous indeed does the Gospel of our Heavenly Father appear to us.

This meaning of *kingdom* is even clearer from Rev. 1: 6 ("hath made us kings"); 5: 10 ("hath made us unto our God kings"). In the Authorized Version the Greek word *basileia*, which always means kingdom, has been rendered "kings" in both of these passages; but in the Revised Version, *etc.*, it has with propriety been literally rendered "kingdom." The translators of the A. V., not recognizing that the word *basileia* has the sense of kingly rulers, yet knowing that not a territory, people or realm ruled over by a king or queen was here meant, gave what is plainly the sense of the passage in good English, when they rendered the word *basileia* by the word *kings*, and by so doing they involuntarily gave the proof that in the Bible the word *kingdom* means, among other things, a royal ruler or royal rulers.

Seemingly everywhere the expressions, "the Kingdom of God," "the Kingdom of Heaven," mean the Royal Rulers who will represent Jehovah, in exercising His authority as His Vicegerents. Even in such passages as Rom. 14: 17 and 1 Cor. 15: 50 this definition holds good. The former passage assures us that the main privileges of the prospective kings for the Millennium would not consist in this, that they would have liberty as to food and drink, but instead as to righteousness, peace and joy in the Holy Spirit; and that therefore they would readily forego the former set of privileges in the interests of the latter. So, too, in 1 Cor. 15: 50 the Apostle assures us that not as human, but as Divine beings the Church inherits the privilege of becoming kings in the next Age. A careful study of the expressions, "Kingdom of Heaven," "Kingdom of God," will convince us that they mean the rulers whom God will have as His Vicegerents, exercising His authority among men in the next Age. In other words, Jesus and

His faithful Little Flock are meant by the expressions, "the Kingdom of God," "the Kingdom of Heaven" (Matt. 5: 3, 10; Mark 10: 14).

These expressions are Biblically used of Jesus and the Church from a twofold standpoint. In some passages they refer to them during their earthly lifetime undergoing suffering and opposition from the devil, the world and the flesh. This sense of these terms is fairly synonymous with the term, *The Church Militant*. In other passages these expressions refer to them in their Heavenly existence, during their glorious reign over the earth. In this sense these terms are fairly synonymous with the term, *The Church Triumphant*. In its condition in the earthly lifetime of its members the Church is often called the *embryonic*, or suffering Kingdom; and in its Heavenly condition during the Millennium it is called the *born*, or glorified Kingdom. Evidently both uses of the word *kingdom* are Biblical.

THE EMBRYO KINGDOM

When our Lord Jesus commissioned the Apostles to preach, "The kingdom of heaven is at hand" (Matt. 10: 7), He evidently did not mean that they were to announce that He and the Church were about to reign over the earth; for over 19 centuries have passed since the charge was given, and the Kingdom is not yet fully established in the earth in the sense of their reigning over the earth. Surely His thought was that the disciples should preach that the embryo Kingdom, the Church, which was about to undergo preparation to become rulers in the next Age, was about to step upon the stage of human history, and there perform in this life the earlier Acts of her part in the drama of the Ages.

Thus He instructed them to preach that a change of dispensation had come, that instead of preaching Moses and the prophets any longer, they were to preach the Kingdom of God, the embryonic Church. And it was at hand; it was begun by Jesus in His ministry; it was continued by the Apostles at Pentecost; it was

advanced further at the home of Cornelius as it went forth to the Gentiles; and throughout the Jewish Harvest it was advanced still more. It was now open to anyone, whether Jew or Gentile; and all through the Gospel Age the star-members (*e.g.*, Waldo, Marsiglio, Huss, Luther, Zwingli, Cranmer, Wesley, *etc.*), their helpers, and those who looked upon them as such, have preached, "The kingdom of heaven is at hand," and have thus given those who desired to enter this embryo kingdom an opportunity to do so, and, on entering, to have God's special favor and to rejoice in it.

Similarly, when Jesus assures us that from the time of John the Baptist the Kingdom of Heaven *suffers violence*, and that the violent forcibly seize it (Matt. 11: 12), He would not have us understand Him as referring to the Kingdom class while reigning in the earth; for then they are clothed with almighty power, and none will be able to resist them, much less cause them to suffer, and, least of all, violently seize them! Rather, as the experience of the Kingdom class from the beginning proves (Acts 14: 22; 2 Tim. 3: 12), Jesus here refers to the embryo Kingdom, the Faithful in their earthly lifetime, the Church Militant, as suffering while they through obedience to the Word and Spirit of God amid trials and tribulations are being fitted to reign with Jesus as the glorified Kingdom in the next Age.

It was a fact that John the Baptist, who proclaimed that the kingdom was coming, suffered violence, being beheaded by Herod for the sake of Herodias and Salome. That kingdom of heaven suffered violence in the person of our Lord Jesus; for certainly He was fearfully persecuted by the Scribes and Pharisees, while He was in the flesh; and the Sanhedrin added to that persecution, when it condemned Him, the Innocent One, to death, under the alleged charge that He was a blasphemer. They brought Him to Pilate and had Pilate enforce, as it were, their sentence against Him. He was, first, terribly scourged,

then crowned with thorns and mocked; on Him was laid the heavy cross, under whose weight He fainted; He was nailed to that cross and suffered violence; and the most terrible imprecations and curses and threats and blasphemies and evil accusations were hurled into His teeth; He, the Innocent One, bore it all in the spirit of meekness, in the spirit of love, in the spirit of loyalty to God; and though the violent took Him by force and shamefully mistreated Him, He nevertheless maintained His loyalty to the end.

The same treatment was given to His followers: the Apostles, in the Harvest of the Jewish Age, suffered similarly, it beginning at Pentecost, and continuing in the working toward Cornelius and his family and throughout the whole Harvest of the Jewish Age. Violence was offered to these holy men and they endured it, being forcibly and violently and vilely treated and cruelly misjudged and misrepresented and in every possible way given injustice. The same is true of the brethren all through the Age: primarily the star-members received such treatment; secondarily, their special helpers were so treated; and thirdly, those who accepted their message and looked upon them as their leaders and their teachers, as these were obedient, were also violently treated and fiendishly persecuted by the devil through the civil powers, the great Antichrist (the Papacy), the small Antichrist (the federated system of Protestant Sectarianism), the world and the flesh. Thus all through the Age God's people have been violently mistreated.

Matt. 16: 18 is another passage which is to the point: "And I say also unto thee, That thou art Peter [*petros*], and upon this rock [*petra*] I will build my church; and the gates of hell shall not prevail against it." Peter had just made the rock confession, "Thou art the Christ, the Son of the living God," and on account of that Jesus gave him the name Peter, which means *a stone*; *Petra* means a rock and *Petros* means *a stone*. Upon this *petra*, this rock confession that

Peter had made, Jesus pledged that He would build His Church. Throughout the Age it has been persecuted and been made to suffer; but Jesus assures them, that "the gates of hades (hell—the death-state) shall not prevail against it." Though they would go into the death-state, into hades, they would be brought out of it in due time in the first resurrection, joined to their Lord, made one with Him, and would reign with Him in glory, honor and immortality.

So, too, when Jesus assured St. Peter that He would give to him exclusively the keys of the Kingdom of Heaven (Matt. 16: 19), He did not mean that St. Peter in the glorified condition would receive the office of admitting people to, or rejecting them from Heaven; for such a power the Lord reserves to Himself. We are rather to understand the Lord to refer to the two-fold privilege that He gave to St. Peter exclusively—(1) the power by the preaching of the Word at Pentecost to open an entrance *for Jews* into the privilege of becoming parts of the embryo Kingdom of Heaven (Acts 2: 14); (2) the power by the preaching of the Word in Cornelius' home to open an entrance *for Gentiles* into the privilege of becoming parts of the embryo Kingdom of Heaven (Acts 11: 13, 14; 15: 7).

When the Apostle spoke of God's translating the saints out of darkness into the Kingdom of God's dear Son (Col. 1: 13), surely none would think that he meant that during their earthly lifetime they would be the Kingdom of Glory; for the connection, as well as the verse itself, shows that the passage refers to the suffering condition of their earthly pilgrimage, hence St. Paul here refers to the embryo Kingdom. All through the Gospel Age God has been delivering the Christ class, through His Son, from the power of darkness, from the Antichrist system, from the Satan system, from the little Antichrist system in sectarian Protestantism and from the civil powers, the symbolic dragon. All through the Age He has thus been delivering

them and making them to be His kingdom, over whom He has reigned, by His Son; and He gave them the condition on which they were to rule and reign that of suffering with Christ, from the same causes, in the same form and in the same spirit, under the same purpose, in the same manner, suffering as our Lord Jesus suffered, in order that they might glorify the God of heaven and earth. Being thus faithful unto the end, they are privileged to reign in glory.

The Bible is very explicit on the point that the earthly career of the faithful members of the Kingdom of God would not be one of reigning, but one of labor, toil, suffering, trial and persecution, culminating in death; the experiences of the faithful also attest to this; and only as any of these proved faithful amid these experiences unto death could they inherit Kingship as their portion, and actually reign in the earth in the future. Let us briefly study some Scriptures on this point. We have already referred to Acts 14: 22, which teaches that the Church class would through much tribulation during their earthly pilgrimage enter the Kingdom of God. So, too, 2 Tim. 3: 12 points out that not only some, but *all* of the faithful would suffer persecution. Very explicit on this point is St. Paul's statement in 2 Tim. 2: 10-12: "I *endure* all things for the elect's sakes ... It is a faithful saying: For if we be dead with him we shall also live with him; if we suffer, we shall also reign with him." To die with Him means to lay down life as He did, as a sacrifice on behalf of God's plan, in the same form, for the same causes, from the same spirit; it results in attaining the same glorious end. To suffer with Him means to endure similar physical exhaustion, mental sorrow and physical violence for similar reasons. Thus, according to the Scriptures, only those who would faithfully suffer unto death with our Lord would have the privilege of reigning with Him. Hence none could reign with Him in their earthly lifetime.

Again, the promise of the crown of life, the Divine nature and joint-heirship with Christ, is expressly stated in Rev. 2: 10 as being conditional on one's faithfulness *unto death as a member of the Body of Christ*. It reads: "Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." The Lord Jesus is here in the book of Revelation addressing the second phase, the Smyrna phase, of the Church. He tells the brethren that the Roman empire, which He here calls the devil, would cast some of them into prison—would greatly restrain them in their work and persecute them most fiendishly and most outrageously; for the Smyrna Church and the Philadelphia Church were the two most persecuted churches along the lines of violence of any of the seven churches of the Gospel Age. Their tribulation of ten symbolic days was especially the ten years' persecution they endured under Diocletian, one of the ablest of Roman emperors, but one of the most steadfast enemies of the Gospel Church; and he did afflict them those ten years; but the Lord exhorted them to be faithful unto death in spite of those terrible persecutions, to continue loyal to the Truth, loyal to their consecration, loyal to the Truth arrangements, loyal to the Truth's spirit, loyal to the Truth people, loyal to the Truth work, loyal from every standpoint, and He would give such a crown of life. A crown of life is immortality, the Divine nature, which is both incorruptible and immortal; this is the reward Jesus promised to His Church, to be theirs beyond the veil, but given only if they proved "faithful unto death."

Some of the Corinthian brethren, losing sight of this fact, acted as though the time of reigning had already come; therefore with irony the Apostle reproves them, saying (1 Cor. 4: 8): "Ye have reigned as kings without us." This irony was used to bring them the more quickly to their senses, in harmony with what

he had taught as to the Church suffering throughout this life before it could reign in harmony with the Divine Plan. Then, realizing how desirable the reigning time was in contrast with the suffering of the earthly life for the Church, he cried out, "I would to God ye did reign, that we also might reign with you!" Accordingly, in this verse the Apostle shows that the time for the Kingdom of God to reign in the earth is not during the Gospel Age—it will be during the Millennium, when the sufferings of the earthly lifetime are swallowed up in the glories then attained (Rom. 8: 17-19; Rev. 20: 4, 6). These Scriptures, as well as numerous others, prove that the embryo Kingdom—the Church in its earthly lifetime—would not reign, but would prove her fitness to reign by and by through her being faithful to the Lord's cause amid and in spite of disadvantageous circumstances, which, willingly endured by her, would cause her to suffer even unto death.

This fact, that the Kingdom class during the Gospel Age would be in a suffering and humiliated condition, undergoing untoward experiences to train her in fitness to reign with the Lord in the next Age, is an all-important one, and must ever be kept in mind by all of the Elect classes, to help them to keep from falling from their steadfastness. It is because early in this Age many forgot this that they in the great Apostasy fell from the primitive truths and practices of the Church and developed the great Antichrist, which claimed that the earthly life is the time for the Church to convert the world and to reign over the earth. And through this fundamental error the gates were thrown wide open for a thousand false doctrines and wrong practices to enter the Church, resulting in that perversion of truth and righteousness which we now see in great papacy (2 Thes. 2: 3-12). The true hope of the Kingdom to come into power at our Lord's Return always kept the Church pure in faith and practice, as the loss of that hope and the adoption of the false

hope of converting the world and reigning over the race before our Lord's Return occasioned the loss of that purity of faith and practice, and the introduction of almost every evil word and work that became current during the Dark Ages. Let us look well to this point and guard it at all hazards against every attempt, overt or covert, to undermine it!

THE REIGNING KINGDOM

However, while on the one hand we must emphasize the fact that the embryo Kingdom, the Church in the flesh, would not reign during her earthly career, but would undergo training to fit her to reign, and only from the standpoint of her prospective reign could she be called *The Kingdom of Heaven* during her earthly career, let us on the other hand firmly hold to the thought that the Kingdom class will some day reign in the earth, and that for this reason only they are called *The Kingdom* while in the flesh. The Scriptures also are very explicit on this point. We will now show the Scripturalness of this aspect of the Kingdom. If the Kingdom had been set up in royal power at Pentecost, as some of our dear Heavenly Father's children mistakenly affirm, and often, too, with great self-confidence, it would no longer be appropriate to pray, "Thy Kingdom come" (Matt 6: 10).

Amid such circumstances we should cease to pray for the Kingdom to come, and instead thank God that the Kingdom has already come, and that as a result His will is being done in earth as in Heaven—a thing that all know is *not* now being done. Hence this passage, "Thy Kingdom come," refers to Christ and the Church entering into their reign at His Second Advent. Luke 21: 31 uses the expression, "the Kingdom of God," in the same sense; for Jesus there tells us that when we see the signs of the times connected with His Second Advent enacting before our eyes, we should recognize that the Kingdom of God is nigh at hand—that He and His faithful ones shortly will enter into their office as Kings in the earth. Certainly this passage

could not refer to the embryo Kingdom, for that has been here ever since Pentecost. When the Lord assured the Apostles (Luke 22: 29, 30) that they would share with Him in His Heavenly privileges—eating and drinking at His table in His Kingdom—and would occupy thrones, ruling over Israel, He thereby certainly did not mean an activity that the Apostles would exercise in this life, while parts of the embryo Kingdom; for instead of ruling over Israel in this life they were by Jews and Gentiles greatly persecuted, even unto death. Nor have they yet ruled over Israel. Hence this passage refers to the Millennial Kingdom (Matt. 19: 28). Manifestly 2 Tim. 4: 1 is in line with the same thought; for the world's thousand-year judgment Day and the Millennium are one and the same period. (Please see pages 190 and 191 for details.) Accordingly, this passage refers to the Kingdom in glory reigning over the earth, and not to the embryo Kingdom—the Church in the flesh.

Not only the Lord Jesus and St. Paul, but also Sts. James, Peter and John give us this same thought. St. James assures us (Jas. 2: 5) that the Church class, who love and trust God supremely, are heirs of the Kingdom; hence in this passage the Kingdom, a prospective inheritance, is mentioned as being future, and therefore could not be the embryo Kingdom, but must be the reigning Kingdom.

In 2 Pet. 1: 5-11 the Apostle assures the saints that if they would add to their faith virtue (fortitude); and to fortitude, knowledge; and to knowledge, self-control; and to self-control, patience; and to patience, piety; and to piety, brotherly love; and to brotherly love, charity—if these things would be in them, *i.e.*, if they would exercise them, and additionally, if these graces would abound, overflow, in them, and thus control all of their other qualities—social, artistic and selfish—, there would be a fivefold result: (1) it would take away the impossibility of fruitfulness, "they make you neither barren"; (2) it would confer actual fruitfulness,

"nor unfruitful in the knowledge of our Lord Jesus Christ"; (3) it would enable them to make their calling and election sure, "wherefore the rather, brethren, give diligence [to these things in order] to make your calling and election sure"; (4) it would keep them from falling, "if ye do these things, ye shall never fall"; and (5) it would give them an abundant entrance into the Kingdom, "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Thus the Apostle refers here to the entrance into the Kingdom after Christ's Second Advent, and not into the embryo Kingdom, in which the saints during the Gospel Age have been given the opportunity to make their calling and election sure to the Kingdom in glory.

Again, in Rev. 2: 26, 27; 3: 21; 5: 10 we hear Jesus through the Apostle John speak of the Kingdom in the sense of its reigning in this earth after all the Faithful have left the world; for all of these passages show that those who would reign with the Lord would first have to prove overcomers—a thing not completed in any case until death (Rev. 2: 10). Hence these passages refer to the reigning time as following the deliverance of the last member of the Church. Indisputably clear is Rev. 20: 4, 6 as proving that this reign is yet future; for it shows that it is the privilege of those only who share in the First Resurrection—a thing that follows our Lord's Second Advent (1 Cor. 15: 23-26, 42-44, 51-54; 1 Thes. 4: 16, 17).

The Old Testament has much to say on this point and abundantly proves that the Kingdom of God comes after our Lord's Return. Hence these passages cannot refer to the embryo Kingdom. They must refer to the Kingdom in power and glory reigning in the earth. On this point we suggest that our readers look up the following references: Dan. 7: 13, 14, 18, 22, 26, 27; 2: 44; Ps. 22: 27-29; 72: 1-20; Is. 2: 2-4; Mic. 4: 1-4; Is. 11: 1-11; 25: 6-9; 35: 1-10; 60: 2-22; 61: 4-11; 62: 1-12; 65: 17-25; Jer. 23: 5, 6; 33: 14-16;

Ezek. 37: 23-25; Joel 2: 28, 32; Ob. 21; Zeph. 3: 8, 9; Hag. 2: 6-9; Zech. 8: 20-23; Mal. 4: 1-3.

From the Scriptures discussed above we see that the Bible treats of the Kingdom class from two standpoints: (1) the embryo Kingdom—the Church in the flesh, being fitted to reign in the next Age; and (2) the born Kingdom—the Church in great power and glory reigning in the earth after Christ's Return.

We have a number of times used the expression, *the embryo Kingdom of God*, to designate the Church while in the flesh. It would also be in order to mention the fact that the expression, "Kingdom of God," is sometimes used of the typical Kingdom of God (Fleshly Israel), because Fleshly Israel was typical of the Church, the real Kingdom of God (Matt. 8: 12; 1 Chro. 17: 14; 28: 5; 2 Chro. 13: 8). So, too, this expression is used of nominal Spiritual Israel as God's nominal Kingdom (Matt. 13: 31-33).

THE CREATION OF THE KINGDOM

It will help us better to understand our subject, if we consider the creation of the Kingdom of God. As the Scriptures set forth the matter, the Kingdom was to be begun by the begetting of the Spirit in its individual members (John 1: 12, 13; 3: 3; 1 Cor. 4: 15; Phile. 10; Jas. 1: 18; 1 Pet. 1: 3, 23; 1 John 5: 1). This begetting made them embryo New Creatures (2 Cor. 5: 17; Gal. 6: 15; Eph. 2: 10; 4: 24; Col. 3: 10). Later each one of them was to be quickened as an embryo (Eph. 2: 1, 5; Col. 2: 13). Still later they were to begin to grow in grace and knowledge in their embryo condition (2 Pet. 3: 18; Eph. 4: 15; 1 Pet. 2: 2). Thereafter a strengthening of these embryos in every good word and work was to set in (Eph. 3: 16; 6: 10-17; Col. 1: 11; 2 Tim. 2: 1). After strengthening in grace and knowledge progressed to some degree these New Creatures were to develop more as embryos by balancing the various parts of a Christlike character with one another (2 Thes. 2: 17; 3: 3;

3: 3; 1 Thes. 3: 12, 13; Jas. 5: 8; 2 Pet. 1: 12). Their full development as embryos was to be completed by perfecting their characters, which truly conforms them unto Christ's image (Rom. 8: 29; Luke 6: 40; Eph. 4: 12; Heb. 13: 20, 21; 1 Pet. 5: 10). This was to make them as embryos ready for the Spirit birth, which they were to experience by participating in the First Resurrection, and by which they were to obtain the Divine nature, through obtaining immortality (John 3: 5-8; Col. 1: 18; Rev. 1: 5; 1 Cor. 15: 20, 23; Jas. 1: 18; 2 Pet. 1: 4; 1 Cor. 15: 50, 52-54). Thus the Scriptures mention the seven steps which were to take place in the creation of the Kingdom class. All who proved faithful as such underwent these seven processes, which, beginning with the begetting of the Spirit and ending in the birth of the Spirit, constitute the creative Acts whereby God brings to completion the creation of a new order of beings, and that on the Divine plane of existence. This New Creation consists of Jesus and all His Body members.

The means which God uses to produce this New Creation are His Spirit (1 Pet. 1: 22; 1 Cor. 6: 11), His Word (1 Pet. 1: 22-24; 2: 2; John 17: 17) and His providences (Rom. 8: 28, 35-39; Heb. 12: 5-13). The Scriptures teach that each member of the Kingdom class would have his part in this creative process. It would be (1) to consecrate himself to God by becoming dead to self and the world and alive to God (Rom. 12: 1; Col. 3: 3), that he might receive the begetting; and (2) to continue after the begetting, in his various experiences, to remain dead to self and the world and alive to God (Rom. 12: 2; 6: 2-11; Col. 3: 1, 2; 1 Pet. 1: 14-16; 2: 11; 4: 1-3). By the grace of God this resulted, in the case of those who proved faithful as members of His Body, in the birth of the Spirit in the First Resurrection. The subject of bringing the New Creation into existence is Scripturally set forth under the figure of the generation of a human being; hence in harmony with this figure God

is set forth as the Father who would beget the New Creation as His children (Jas. 1: 18). The Sarah Covenant is set forth in this figure as their mother, in whose womb (the promises) their begetting, quickening, growth, strengthening, balancing and perfecting as embryo New Creatures would take place (Rom. 9: 7-9; Gal. 4: 22-31); and finally, they are set forth in this figure as born from this Mother in the First Resurrection (Col. 1: 18; Rev. 1: 5; John 3: 5-8).

Our translators have somewhat darkened the subject of the begetting and birth of the Spirit by sometimes translating the Greek word *gennao*, which means *to beget*, when a male is the active agent (Matt. 1: 2-16), and *to bear* when a female is the active agent (Matt. 1: 16; 2: 1, 4), by the English word *to bear*, when it should be rendered by the English word *to beget*, when a male is the active agent, *e.g.*, John 1: 13; 3: 3; 1 Pet. 1: 23; 1 John 3: 9. Sometimes they properly render this word *gennao* by the verb *to bear* when it refers to the resurrection (John 3: 5-8). This same darkening of the subject through mistranslation is seen in the case of the Greek word *prototokos*. The two references to Jesus' resurrection. (Col. 1: 18; Rev. 1: 5) being to the same event, manifestly this Greek word *prototokos* should have been rendered *firstborn* in Rev. 1: 5, instead of *first begotten*, just as it is rendered *firstborn* in Col. 1: 18. The American Revised Version, the Emphatic Diaglott and other authorities render it *firstborn* in both verses. The obscurity connected with these two Greek words will pass away, if we remember that the Divine nature was begun by the *begetting* of the Spirit, which occurred at the time God accepted the individual's consecration, and was completed, in the case of each one who has proved faithful as a member of the Body of Christ, by the *birth* of the Spirit in the First—the chief—Resurrection.

The birth of the Spirit made those who experienced it spirit beings. Jesus states this in John 3: 6: "That

which is born of the flesh is flesh [is a human being]; and that which is born of the Spirit is a spirit" [being] (Improved Version). St. Paul likewise assures us that human beings—flesh and blood—*as such* cannot inherit the Kingdom of God (1 Cor. 15: 50). Hence he teaches that the saints are changed from the human nature, which was inherited from Adam (Gen. 2: 7; 1 Cor. 15: 45-49—the point to be proved is covered by the first clause of each of these last five verses) to the Divine nature, which God and our Lord Jesus have, by receiving Divine, immortal bodies (1 Cor. 15: 42-44, 45-49—the point to be proved is covered by the last clause of each of these last five verses—51-54; 2 Pet. 1: 4; 2 Cor. 4: 16—5: 4; Phil. 3: 20, 21; Col. 3: 4; 1 John 3: 2). Thus they are born of the Spirit in the First Resurrection, no longer with human bodies, but with spirit bodies, and that of the highest nature in existence—the Divine nature! Accordingly, when the Faithful reign in the earth they will be Divine beings, like our Heavenly Father and our Lord Jesus Christ. This great salvation to the Divine nature had not been made known until our Lord came and brought it to light (2 Tim. 1: 9, 10; Heb. 2: 3, 4; 1 Pet. 1: 10-12; Luke 16: 16). It was an entirely new and unheard of thing to Nicodemus, who failed to understand it (John 3: 1-13). However, it is the glorious hope that during the Gospel Age God has offered "the called according to His purpose" (Rom 8: 28; 2: 7; 2 Tim. 1: 9, 10; Col. 1: 25-27; 2 Pet. 1: 3, 4).

THE INVISIBILITY OF THE KINGDOM

The fact that the Kingdom class *become* spirit beings, and the additional fact that they *become* spirit beings of the highest of spirit natures (the Divine nature), prove that they will be invisible while reigning over the earth. We know that angels are spirits (Heb. 1: 7), and that as such they are invisible; for our guardian angels are about us, but we cannot see

their bodies with our natural eyes (Heb. 1: 14; Matt. 18: 10; Ps. 34: 7; 91: 11, 12). The only way that they could manifest themselves to our physical eyes would be by their creating for themselves natural bodies and showing these to us, as they did to various ones during the time that God's Word was in process of revelation (Gen. 18: 1-8; 19: 1-3, 10, 12, 15, 16; Heb. 13: 2; Josh. 5: 13-15; Judg. 6: 11-22; 13: 3-21; Luke 1: 11-20; 26-38; 2: 9-15; Matt. 28: 2-7; Acts 12: 7-10, *etc.*). But in every case the bodies which were seen were not the spirit bodies of the angels, but those which they materialized. We may be sure that if the bodies of the lower orders of spirit beings, like those of the angels, are invisible to us, the bodies of the highest order of spirit beings (Divine beings) must be invisible. Hence no human being ever saw God's body (John 1: 18; 5: 37; 1 Tim. 1: 17; Col. 1: 15). Nor can any man see Christ's present body which is a Divine body (1 Tim. 6: 16).

Jesus, by comparing them to the wind, told Nicodemus that those who would be *born* of the Spirit would be invisible, when He said that as the wind comes and goes invisibly to us, we knowing of its presence, not by our sight of it, but by other senses, and by its visible effects, so, He said, are all those born of the Spirit (John 3: 8). So, too, He told the Pharisees that the Kingdom class would be invisible, when they would come to reign over the earth; for He said that the Kingdom would come "not with observation"—outward show, visibly, as the margin puts it. Nor would anyone be able to point out these Rulers to the sight of others, saying, "Lo, here!" or, "Lo, there!" the reason being that they would be invisible, "within you" (literally, *in your midst*; Luke 17: 20, 21). Thus no human being will ever be able to see the Kingdom class, who, glorified as spirit beings, of the Divine nature, are thoroughly invisible, just as the angels of God are invisible.

But someone may ask concerning this Kingdom, How can there be such things as invisible rulers? We answer: There is now an invisible kingdom ruling over this world—Satan and his angels (Matt. 12: 24-28; Luke 4: 5-7; John 14: 30; 16: 11; 2 Cor. 4: 4; Eph. 2: 2; 6: 11, 12). We know, not only from the Bible, but also from the works of the World-Empire that Satan and his angels are now the kingdom over this present evil world (Col. 1: 13; Gal. 1: 4). As subjects he has mankind in general, whom he controls politically through the political rulers, socially through the rulers in society, and financially through the trusts, corporations, mergers, *etc.* He despotically rules over them as a tyrant, as the executioner of God's sentence, not that God has appointed him to be the ruler, but he has taken this rulership by usurpation. He uses this rulership, which he has gotten by usurpation, invisibly. We can only see from the effects of his reign what he is doing; for we know that he ruthlessly destroys the political, the social, the financial rulers, the trusts, the corporations, the mergers and the like, when they no longer serve his purpose. But he does this, not by making himself seen visibly, but by acts that are seen among the children of men; and for that reason Satan's invisible empire, usurped over the children of men during the time of the curse and particularly in the second evil world—from the flood until Christ's Second Advent, in its invisibility illustrates what the Kingdom of God will be like when it rules over the earth. The Christ, Head and Body, will be present, but invisible in the Divine nature, as such having immortality and incorruptibility. They will not be seen by the children of men, either before the Millennium or during the Millennium or forever afterwards, even as Jesus says of Himself, in John 14: 19: "Yet a little while, and the world seeth me no more." So it is not an impossible or an improbable thing that God's Kingdom—Jesus and the Church—should be invisible while reigning over the earth.

As assistants of Jesus and the Little Flock, the Lamb's Wife, in the spiritual, or invisible phase of the Kingdom, will be the Great Multitude, described in Rev. 7: 9-17 and 19: 1-9. This class consists of those who were called to be members of Christ's Bride, but who more or less came short of the prize of the high calling. They are nevertheless rewarded for their measurable faithfulness by being invited to the Marriage Supper of the Lamb (Rev. 19: 9). They are not of the world of mankind to be given life as children of the Second Adam and the Second Eve in the thousand-year Day of Judgment, the Restitution time, the Day of Regeneration, when the Son of Man shall sit in the throne of His glory (Matt. 19: 28), for they will be present at the Marriage Supper, prior to the begetting and birth of the world of mankind in their regeneration unto life. They are of the Gospel-Age salvation, justified by faith, the imperfections of their flesh being covered by Christ's robe of righteousness, which through carelessness they allowed to become soiled or spotted by contamination with the world, *etc.*, and which they wash as a class during the great tribulation (Rev. 7: 14). They are not given a place in the throne, but *before* it (v. 15), as antitypical Levites (who have no inheritance in the land—Deut. 18: 1, 2) and Noblemen, hence not of the Restitution class, typified by the twelve tribes of Israel exclusive of the Levites. The Great Multitude as antitypical Levites are to "serve God day and night in His temple" (v. 15). They are included in Abraham's seed among "the stars of heaven" for multitude (Gen. 15: 5; 22: 17), as a part of the spiritual phase of the Kingdom, which will be invisible to mankind. For more details on this class, see Chapter 2.

THE KINGDOM'S EARTHLY REPRESENTATIVES

While the Kingdom class proper—Jesus and the Church—will during their reign be invisible to mankind, they will be visibly represented throughout the earth by certain human beings—the Ancient Worthies

and the Youthful Worthies—even as Satan and his angels have during their reign been visibly represented by certain human beings, such as oppressive rulers, false religious teachers and predatory aristocrats, who through Satanic deception have more or less claimed to exercise their authority by Divine Right. Satan manipulated such persons through their selfish and sinful desires and through their errors and ignorance to do what he wished accomplished, by making it profitable for them to do so, and hindered them from doing what he did not want done by making it disastrous for them to do it. Hence he controlled them through selfishness, ignorance, error and wrong. Accordingly, they have been fitting representatives of *his* empire. But the Ancient and Youthful Worthies, before being made the visible representatives of the reigning Kingdom of Heaven in this earth (Gen. 13: 14, 15; Acts 7: 5; Heb. 11: 39, 40), will have demonstrated, through their faithfulness while on trial in this life, their loyalty to truth and righteousness. Hence they will be suitable and dependable representatives of the invisible Rulers in the next Age. They will be the princes—not kings—that will rule in judgment—truth and righteousness (Is. 32: 1). The Ancient Worthies will be princes—not kings—throughout the earth (Ps. 45: 16), and therein will have as their associates the Youthful Worthies (Joel 2: 28). They will experience a better resurrection than the world (Heb. 11: 35)—better because they will be awakened perfect at the beginning of Christ's Reign. These Ancient and Youthful Worthies will be the subordinate rulers under Christ; while the world will then not only not rule at all, but will be subject to these Worthies, and will become perfect gradually during the Millennium and will attain perfection completely only at its end. The Ancient and Youthful Worthies will stand before the world as the latter's visible rulers, and as such will be recognized and obeyed by the world. All these things make their resurrection better than the world's.

THE KINGDOM'S TWO PHASES

From the fact that Jesus and His Faithful will be the invisible Kings in the Millennium, supported by the Great Company on a spirit plane of being as a subordinate and invisible nobility, and from the fact that the Ancient and Youthful Worthies will be visible representatives of the invisible Kingdom, we may speak of the Kingdom of God as having two phases—an invisible, heavenly phase, and a visible, earthly phase, Jesus and the faithful Church, supported by the invisible Great Company, constituting its invisible, heavenly phase, and the Ancient Worthies, supported by the Youthful Worthies, constituting its visible, or earthly phase. These two phases of the Kingdom are frequently referred to in the Scriptures as separate and distinct, as the following passages will show.

Sometimes the two phases of the Kingdom are represented in Zion and Jerusalem respectively, as in Is. 2: 3: "And many people shall go and say [the many people of the nations of the earth, who, as nations in the Millennial Age, recognize that Christ and the Church are ruling over the earth, will make a general proclamation among one another, saying], Come ye, and let us go up to the mountain [kingdom] of the Lord [God's kingdom is Christ and the Church], to the house of the God of Jacob [Christ, Head and Body, as the representatives of Fleshly Israel, who are here represented by Jacob]; and he will teach us of his ways [instruct us in His doctrines, precepts, promises, exhortations, prophecies, histories and types—everything required for teaching at that time], and [they will encourage one another with the thought] we will walk in his paths [whatever directions He gives, we will walk in these]: for out of Zion shall go forth the law [Zion is Christ and the Church, the executive department of the invisible, but almighty reigning power of the kingdom], and the word of the Lord from Jerusalem [this Will be the Ancient and the Youthful Worthies, as the kingdom's visible phase]."

Is. 62: 1, 2 also mentions both phases: "For Zion's sake will I not hold my peace; and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name." Jehovah is here the speaker. By Zion He means Christ and the Church, in a sense also including the Great Company as their associates in the invisible phase of the kingdom. For their sake God will not hold His peace, *i.e.*, will not remain inactive, and for Jerusalem's sake (here the visible phase of the kingdom, the Ancient and the Youthful Worthies, is meant) He will not rest, *i.e.*, not cease from doing that which He has determined to do, until the righteousness thereof go forth as brightness, *i.e.*, until the righteousness that Christ and the Church shall work among the children of men shall be so bright and clear, that none will go astray in respect to it, but will see it as a matter that is thoroughly reasonable, thoroughly comprehensible, thoroughly understandable; and the salvation thereof as a lamp that burneth (this lamp is the Word of God. The things that were written in that Word, particularly the writings of the prophets of the Old Testament, including Moses—these, with the writings of the star-members to assist in their interpretation, will at that time be like a lamp burning).

"And the Gentiles shall see thy righteousness [the nations, among whom will be the apostate Jews, those who have forsaken Moses and the prophets, and have rejected Christ and the Church in the Gospel Age,—these shall see the righteousness of Christ and the Church, with their mental eyes], and all kings [shall see] thy glory [those who are rewarded with everlasting life, being found worthy of it here on earth, will see the glory of Christ and the Church; and that glory they will see also as it will be reflected in the visible phase, the Ancient and Youthful Worthies]: and thou

shalt be called by a new name [Christ and the Church will be given a new office, a new position, a new power, a new set of official prerogatives], which the mouth of the Lord [*i.e.*, the Bible, which is God's mouth, through which He speaks to the children of men; and the writings of the star-members will assist them in the interpretation of that good Book—the Bible, the mouth of the Lord] shall name [describe]."

Joel 2: 32 is another passage to the point, proving the two phases of the kingdom: "And it shall come to pass, that whosoever shall call on the name of the LORD [Jehovah, as He will be working at that time through Christ and the Church, as the invisible phase of the kingdom, the Great Company co-operating with them in that phase, though under and subordinate to them] shall be delivered: for in mount Zion [the spiritual phase of the kingdom] and in Jerusalem [the earthly phase of the kingdom—the Ancient and Youthful Worthies] shall be deliverance [in both of these classes, the heavenly and the earthly phases of the kingdom, there will be deliverance for the children of men: salvation from the Adamic curse, salvation from the added curse that the Mosaic Law brought upon the Jews, salvation from the curse that the Jews called down upon themselves when they said, "His blood be upon us and our children," salvation from Satan, salvation from everything that has marked Satan's empire and shown his ruling and his authority and his power among men], as the LORD hath said [for God has prophesied this in the Old Testament, through Moses, through the prophets—the four major prophets and the 12 minor prophets—and through prophetic books like Joshua, Ruth, 1st and 2nd Kings, and 1st and 2nd Chronicles, as well as through other pertinent Scriptures], and [even] in the remnant whom the LORD shall call [the remnant is, primarily, Christ and the Church, and secondarily, their earthly representatives—the Ancient and Youthful Worthies. By these God will work deliverance to all that obey; for

they will have to obey in order to gain this deliverance; and those who refuse to obey will not gain it]."

Thus we see that in all of these three passages the two phases of the Kingdom are indicated by Zion and Jerusalem respectively. We will find that other texts indicate these two phases in other ways.

In Ps. 107: 32 we have one of these passages: "Let them exalt him [God] also in the congregation of the people, and praise him in the assembly of the elders." By the congregation of the people, the Little Flock is primarily meant, and secondly, their co-operating Great Company brethren. By the assembly of the elders, the Ancient and the Youthful Worthies are meant; these will be the earthly phase of the kingdom of God. These two phases of the kingdom of God: the heavenly—Christ and the Church, invisible and immortal, having immortality and incorruptibility as their share forever, the Great Company having incorruptibility, but not immortality, co-operating with them, and the earthly—the Ancient and Youthful Worthies, co-operating with the invisible phase of the kingdom: these will carry out God's plan for that time and will bring it about that praise and honor and glory and majesty and love and obedience shall be rendered unto the God of perfect wisdom, justice, love and power to all eternity. They will accomplish this in the faithful.

Is. 32: 1 is another passage to the point: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." The king here is the Christ, Jesus and the Church His Body. These, as the heavenly phase of the kingdom, will reign in righteousness. Everything that they will do will be in perfect harmony with righteousness, with the wisdom, power, justice and love of God, which they will gloriously represent in all of their Acts and all of their deeds. The princes who shall rule in judgment, *i.e.*, in harmony with the doctrinal teachings that the great king shall issue forth, are the Ancient and Youthful Worthies. They will exercise rulership as the visible representatives

of the invisible Christ and the Church, and their associates, the Great Company.

In Gen. 22: 17, 18 we have another passage that gives us the two phases of the kingdom. Here we have God's Oath-bound Covenant presented to us: "By myself have I sworn ... That in blessing I will bless thee [Abraham, as the father of the faithful in the Abrahamic Covenant, is thus made the representative of God, the giver of that Abrahamic Covenant, who is bound, not only by His promise, but by His oath], and in multiplying I will multiply thy seed as the stars of the heaven [the stars of the heaven represent the invisible phase of the kingdom, the heavenly part of the kingdom, *i.e.*, the Little Flock primarily, with Jesus as their Head, and secondarily, the Great Company, their associates], and as the sand which is upon the sea shore [this represents the earthly phase of the kingdom, for the sands of the sea shore are earthly]; and thy seed shall possess the gate of his enemies [this seed—Jesus and the Church, will conquer all of their enemies: Satan, the world, and the flesh; they will conquer those who have set themselves up against them during the Gospel Age, as well as during the Jewish Age. They will possess the gate of their enemies, in the sense that they will conquer their enemies]; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." All of the families of the earth shall be blessed in due time by Christ and the Church; they will be blessed to the extent that they yield obedience to the kingdom. Some will yield faithful, loyal obedience; others will not so do, but at least all will get some blessing: the blessing of being awakened from Adamic death, the blessing of enlightenment, the blessing of opportunity of gaining everlasting life, the blessing of being put under conditions conducive to righteousness and then, with these blessed conditions surrounding them, the opportunity of demonstrating whether they will be loyal to God. Some will be loyal to the last degree, in spite of every temptation

and effort to bring them to a fall, whether it be by Satan or those who rise up against them in the Little Season, at the end of the Millennial Age. Such faithful ones will go on to everlasting life, enjoying restitution blessings forever. Thus this passage describes, not only the two phases of the kingdom, but also the work of blessing all the families of the earth, which is done during the Millennium.

THE KINGDOM'S EARTHLY PHASE VISIBLE

Having already given some particular proofs showing that Jesus and the Church, with the Great Company as their assistants, the primary phase of the kingdom, will be heavenly and invisible, and also some general proofs indicating the two phases of the kingdom, we now turn to some particular proofs which indicate also that the Ancient and Youthful Worthies, the secondary phase of the kingdom, will not be heavenly and invisible, but earthly and hence visible.

We will begin with John 3: 13: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man." In this connection Jesus indicated to Nicodemus that no human being as such had ascended or could ascend into heaven, because that condition is only for spirit beings; human beings would have to be begotten and born of the Spirit before they could enter the heavenly, invisible phase of the kingdom (v. 5). The only ones so begotten, and therefore the only ones who could be born of the Spirit and enter into this phase of the kingdom as their eternal abiding place, would be the Christ—first the Head, and secondly His Body, His Bride, with their associates, the Great Company. This text indicates clearly that none of the Ancient Worthies had ascended into heaven; nor could they, for they had not been begotten of the Spirit, Jesus being the first one to receive the Spirit in this sense. Hence they, together with the Youthful Worthies, will be the earthly, visible phase of the kingdom.

We get the same thought from Acts 2: 34: "For David is not ascended into the heavens: but he saith

himself, The LORD said unto my LORD, Sit thou on my right hand." Obviously David had not gone to heaven, for Peter reasoned that his tomb is with us unto this day, and that tomb still remains!—and that is a proof that David has not ascended into heaven, because he was not begotten of the Spirit and therefore he will come forth on earth, even as will the rest of the Ancient Worthies. As one of the Ancient Worthies, he will be faithful indeed. David has not ascended into heaven; he is not of the heavenly phase of the kingdom, but of its earthly, visible phase.

Heb. 2: 3 also shows that the opportunity to be of the heavenly, invisible kingdom was closed until Jesus' First Advent, and therefore that none of the Ancient Worthies could be of it: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." The so-great salvation is the high calling. Those who neglect it are those who, after being called to it, fail to live according to it, fail to keep their consecration vows, to be dead to self and the world and alive to God, fail to exalt God in His perfect wisdom, justice, love and power among men. This great salvation was *at the first* begun to be spoken by Jesus at His First Advent. He was the first one that brought the knowledge of the high calling to the mind of anyone. This He did, primarily, to the twelve Apostles, and, secondarily, to those who followed Him—500 of whom continued to do so unto the end of His ministry, and who, during the resurrection period, were more or less convinced of His resurrection from the dead. This salvation has been confirmed, proven to be true, to God's people, the Little Flock, by them that heard Him, *i.e.*, primarily, by the twelve Apostles; and throughout the whole Gospel Age this confirmation has been going on by the star-members and their special helpers and those who looked upon them as their teachers; these confirmed it by their word of mouth, by their testimony, by their

life and by their teachings. They proved that this great salvation was a reality; and those who believed the message, obeyed it and proved faithful to the end, were rewarded with a place in the glorious invisible heavenly kingdom. Thus this text also proves that none of the Ancient Worthies could attain to this phase of the kingdom; it indicates rather that the Worthies will be of the earthly, visible phase of the kingdom.

Joel 2: 28 is another pertinent passage: "And it shall come to pass afterward [after the things stated in the previous context, including the terrible devastation that the great Antichrist and the little Antichrist (Sectarian Protestantism) will have wrought; after the Gospel Age, to which the call to the heavenly, invisible kingdom is limited], that I will pour out my spirit upon all flesh [literally, for all flesh. This is the promise of restitution that God will give for the children of men]; and your [the Christ's] sons [Fleshly Israel] and your daughters [the Gentiles, including those apostate Jews who fell away from the Mosaic Covenant, those apostate Jews who rejected the prophets of the Old Testament, those apostate Jews who rejected Christ and the Apostles, as they taught the message in the Harvest of the Jewish Age, those apostate Jews who, throughout the whole Gospel Age, have been suffering under the curse that their fathers called upon them, "His blood be upon us and our children"] shall prophesy [*i.e.*, they will teach], your old men shall dream dreams [the Ancient Worthies will see the deeper things of the revelation of God], your young men [Youthful Worthies] shall see visions [the simpler things of God's Word]." Since both the Ancient and the Youthful Worthies thus will share in the outpouring of the Spirit for all flesh, after the Gospel Age, we see clearly that they will not then be of the invisible, heavenly kingdom, but of its earthly, visible phase.

We now take up some additional passages, which show even more directly that the Worthies, as the kingdom's secondary phase, will be earthly and visible.

Gen. 13: 14, 15 reads: "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever." The Lord here was pointing out to Abraham the land of Palestine, and He promised that He would give it to him as an inheritance. Abraham died without receiving that promise, but he will get it in due time, and that time will be the Millennial Age, for Abraham will be one of the Ancient Worthies, therefore sitting in the earthly phase of the kingdom, and he will at that time get that land that God promised him. He will have it northward, southward, eastward, and westward, *i.e.*, the entire land, every part of it, will be given to him and the rest of the Ancient Worthies. These shall all have, with Abraham, a share in the possession of that land and they will thus inherit it, as God has promised. Associated with the Ancient Worthies at that time will be the Youthful Worthies, who then will be given a share in that land, because they, with the Ancient Worthies, will be the visible phase of the kingdom at that time.

Acts 7: 5 is another passage to the point: "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." St. Stephen here is pointing out the fact that during Abraham's life this promise was not fulfilled; but he assures us that it will be fulfilled in due time, for God promised it to Abraham; and with him the rest of the Ancient Worthies will have that land, as the visible phase of the heavenly kingdom; and associated with them will be the Youthful Worthies, also as a part of the visible phase of the kingdom. This promise is sure; it is bound by an oath; and God is no liar, no perjurer.

In due time He will raise Abraham from the dead and give him the promised inheritance of that land.

Ps. 45: 16 is another passage which proves that the Worthies will be the earthly, visible phase of the heavenly kingdom: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Our Lord Jesus is here being addressed by God, who says that instead of certain ones who were His ancestors remaining such, they would become His children. These are the Ancient Worthies: Abraham, Isaac, Jacob, Moses and all of the prophets, and other pre-Gospel-Age faithful ones. These, instead of remaining the fathers of Jesus, will become the children of Jesus, for He will raise them from the dead; and they will also become the children of the Church, for, under Christ as their Head, the Church will assist in giving life to the Ancient Worthies. And they will make them princes in all the earth. They will set them up as the earthly phase of the kingdom, the whole earth in due time being subdued unto them. Associated with them as such princes will be the Youthful Worthies. They will rule in righteousness, with the Word of God, which they will teach to mankind.

In Matt. 11: 11 we find another proof, this time indicating both phases of the kingdom: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." John the Baptist, the last of the Ancient Worthies, was the one who was given the glorious office of being the herald of the Messiah, the introducer of the Messiah to Israel, the one who could say that he was a friend of the Bridegroom, who had won for the Bridegroom members of His Bride, of His Body. And though set forth here as one of the very greatest of the Ancient Worthies, he is nevertheless expressly called less than—inferior to—the least one in the heavenly kingdom Class, *i.e.*, Jesus and the Church, and even less than their associates, the Great

Company, who will have incorruptibility, but not immortality. John the Baptist, together with the rest of the Ancient and Youthful Worthies, will be in the earthly, visible phase of the kingdom, and will get restitution during the thousand years; and only at the end, when the earthly phase of the kingdom—the Ancient and Youthful Worthies—will be given an opportunity of a change of nature, will they gain a heavenly inheritance, but they will not have immortality, though, like the Great Company, they will gain incorruptibility.

An additional proof, in which also the two phases of the kingdom are mentioned, is Jesus' famous statement in Luke 13: 2-30: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last." Jesus here was speaking to the Pharisees, who were constantly persecuting Him, talking against Him, and seeking to set Him aside; He tells them that they will be in great chagrin and disappointment when they see Abraham, Isaac, Jacob and all the prophets—the Old Testament prophets—and other Ancient Worthies in the Kingdom of God and themselves thrust out. Notice that Jesus here states that the Ancient Worthies will be *seen*—"ye shall see") will be visible, but avoids saying that the Little Flock, those coming from the East, West, North and South (Ps. 107: 3; Acts 15: 14), will be seen, will be visible, in the Kingdom. The reason for His changing the expression in this passage while speaking of the two phases of the Kingdom is because the Kingdom class proper, together with the Great Company, will be spirits, and as such will be invisible; while the Ancient and Youthful Worthies will be human beings, and as such will

be visible. Thus there will be a well organized and fully equipped Kingdom to take control of human affairs as God's Kingdom among men. The Little Flock, though called last, will be first in kingdom power, office, honor and work, while the Ancient Worthies, who were the first to be called, will be the last, having a lesser power, office, work, honor and nature than the heavenly, invisible phase of the kingdom.

Finally, on the earthly, visible phase of the kingdom, we consider Heb. 11: 39, 40: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." St. Paul is here referring to the heroes of faith that he mentions earlier in this chapter, beginning with Abel and ending with John the Baptist. They all received a good report through faith, *i.e.*, their faith was one in which they had mental appreciation and heart's reliance, their faith was the Truth, laid hold on by their mental appreciation and heart's reliance, and their faith was faithfulness to the Spirit, Word and providences of God. Though they thus obtained a good report, they did not receive the promise of immortality in the invisible, heavenly phase of the Kingdom of God. The reason is this: "God having provided some better thing for us [*i.e.*, the Little Flock] that they apart from us should not be made perfect." God has provided the best of all for Christ, Head and Body, the better things, that the Ancient Worthies and Youthful Worthies apart from the ministry of Jesus and the Church should not be made perfect. Their perfection will come in the Millennium, as they prove faithful to the New Covenant promises, the New Covenant demands and laws. They will then be made perfect in the earthly, visible phase of the Kingdom.

THE PURPOSES OF THE KINGDOM

The purposes of this Kingdom, organized as above described, will be to destroy from among men every evil thing and influence, and to introduce among them

every good thing and influence, in order to restore the race to perfection. As our Lord Jesus was manifested to destroy the works of the devil as well as the devil himself (1 John 3: 8; Heb. 2: 14), this destruction of his works will be carried out during the Age that in God's Plan is set aside for that purpose; and the destruction of the devil will be carried out just after the end of that Age. Their destruction manifestly has not yet been realized; for evil is yet in the ascendancy, and is doubtless on the increase. But during Christ's Millennial reign He will destroy the works of the devil.

Rev. 20: 1-3 shows this: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." This mighty angel that the Revelator saw was no less than our Lord Jesus Christ. He came in His Second Advent and had the key of the bottomless pit, the power to open it and the power to close it. The key is that which enables one to exercise the power of opening and closing. The bottomless pit is the condition of error. It is indeed bottomless, because it has no foundation. Our Lord Jesus Christ is going to spirit the devil and all the impenitent fallen angels so far away from the earth that they will be unable to see what is going on here; and, being in error, they will imagine all kinds of erroneous things, because they will be in the bottomless pit, which is indeed a good picture of error, which has no foundation, no bottom. They shall remain there, and a seal will be set upon them so that they cannot be loosed, so as to deceive the nations, until the thousand years shall be fulfilled—until the whole Millennial Age will be passed; and at its end, in its Little Season, Satan will be allowed to test all of those

who, during the thousand years, will have had the opportunity of gaining everlasting life. Some of these he will easily deceive, and these will be among those who will die, as accursed sinners, as we read in Is. 65: 20; those acting hypocritically, pretending to be in harmony with the rule of the New Covenant, pretending to obey it, will in heart be disobeying it, for they will not allow its laws of love, of justice, of power and of wisdom to be written in their hearts; hence they will be deceived by Satan at the end of the thousand years in the great sifting that will come at that time—they will stand stark naked as hypocrites, as liars, as deceivers, who use all of the Millennial opportunities selfishly and not for the good of others. These then will be destroyed in the second death with the devil and the impenitent fallen angels (Rev. 20: 7-10).

Thus by then Jesus will have destroyed the devil and all his works. Accordingly, we look for the Millennial Age to witness the destruction of the sentence of death, as well as all the effects of that sentence: sin, error, superstition, sorrow, pain, sighing, crying, sickness, famine, pestilence, drought, extreme heat and cold, scarcity, war, revolution, anarchy, oppression, poverty, ignorance, dying and death.

We look for the Millennial Age to witness also the accomplishment of the second purpose of the Kingdom mentioned above, *i.e.*, to introduce the opposites of the above features of the curse, the reversal of the sentence and its effects: righteousness, truth, piety, joy, pleasure, ease, smiles, laughter, abundance, health, Edenic climate, prosperity, national and international peace, order, liberty, riches, education, awakening from the dead, convalescence and restoration to perfect life. The Plan of God, the character, training and powers of the Kingdom classes, and the social order, the rewards and punishments of that Age, will combine to realize these desirable purposes. And we may be sure that God's promises and oaths and Christ's Ransom-Sacrifice and exaltation to bring about these blessed

results, will bear fruitage in the success of God's Plan (Gen. 22: 16-18; Num. 14: 21; Is. 45: 22, 23; 53: 11; John 12: 32, 33; Rom. 5: 18, 19; 1 Tim. 2: 4-6). As the arrangements of Satan's Kingdom have been conducive to the operation of the curse, so the arrangements of God's Kingdom will be conducive to the operation of the blessing of restitution from the curse. Praise our God for such a hope and prospect!

THE SUBJECTS OF THE KINGDOM

The entire non-elect portion of the human family, whether living or dead at the time of the establishment of the Kingdom, will become its subjects (Rev. 15: 3, 4; Ps. 98: 1-4; 22: 27-29; Is. 25: 6-8; 1 Cor. 15: 54-57; Rom. 14: 9; Phil. 2: 9-11). To this end the non-elect dead—those of the dead who were excluded from the opportunity of qualifying to be of the Kingdom class—will be brought back from the tomb in order to have an opportunity of obtaining the judgment-resurrection, a *restanding* to the condition of perfection from which Adam and all in his loins fell—assisted to rise by the judgment-process of Christ's Kingdom (Is. 26: 9; John 5: 29, Revised Version). According to the Scriptures, the Kingdom in its earthly phase will first be established in Palestine, among regathered and converted Israel, who will with joy hail their resurrected patriarchs and prophets, and who will be greatly blessed by the latter's rule (Zech. 12: 7; Is. 1: 25-27; 25: 9). Then a little later the Gentile nations, broken, exhausted and undone by the woes of the Time of Trouble (Matt. 24: 21, 22; Dan. 12: 1), will learn of the blessings that Israel will be enjoying, and will desire these for themselves (Is. 2: 3, 4; Zech. 8: 20-22). In response to their humble petitions for help the Kingdom with its arrangements will be established from one nation unto another, until it will become a universal Empire (Dan. 2: 44; 7: 27). Fleshly Israel, as the secondary earthly seed of Abraham, under the lead of the Ancient and Youthful Worthies, as the primary

earthly seed of Abraham, will be privileged to co-operate with the Kingdom in converting the Gentile world (Gen. 22: 17; 28: 14; Is. 19: 24; Ezek. 16: 60, 61; Ps. 107: 22).

Then, after the Kingdom will have advanced all of its then living subjects, as well as the earth itself, considerably on the way of restitution (Is. 35: 1-9; 29: 18-20), it will, probably in companies and at various intervals, bring back the non-elect dead from the tomb to this earth (Is. 35: 10; Dan. 12: 2, 3; Is. 29: 24; 25: 8). These will be welcomed and helped to reform, not only by the Kingdom in its two phases, but by those of mankind in general who will be learning righteousness; for these will also be given an opportunity to assist the awakened ones to come back to the image of God; and their faithfully availing themselves of this opportunity will reflexly favorably influence themselves (Matt. 25: 35-40). Thus an ever increasing number of the dead will be brought back from the tomb, and, under the assistance of the Kingdom and its arrangements, will be started on the way to restitution, the later comers finding their predecessors, as well as the two phases of the Kingdom, on hand to help them in the upward climb to restitution.

Some one may ask, Will mankind, when awakened from the tomb, be given perfect bodies?

We would answer that the Ancient and Youthful Worthies, who have stood their trial of faith and obedience in this life, will receive perfect human bodies at the time of their awakening (Heb. 11: 35); but those who come forth for the resurrection (*restanding* to perfection) that will be wrought through a judgment process (John 5: 29, Revised Version) will not be awakened with perfect bodies. Their being brought forth from the tomb is for the purpose of giving them an opportunity to walk up the Highway of Holiness to perfection, physical, mental, moral and religious (Is. 35: 8-10). To give them perfect bodies at once would interfere with their reformation, since it would

withdraw a strong incentive for reformation: the hope of physical healing for well-doing. Moreover, they would not recognize themselves in perfect bodies, and the large numbers who died in infancy would get no advantage from the experience with evil as a deterrent from wrong-doing, if these people were to be made perfect in their bodies as soon as they are awakened. Hence we look for them to return with imperfect bodies, which, as they gradually reform, will together with their minds and hearts, be gradually perfected.

RESULTS OF THE KINGDOM'S REIGN

One of the results of the Kingdom's reign will be the utter extirpation of all the effects of the curse as the unholy fruits of Satan's rule, authority and power. Among other passages, 1 Cor. 15: 20-26 shows this. We quote it from the Improved Version: "But now is Christ risen from the dead, and become a first fruit [Jesus] of them that slept. For since by man [Adam] came death, by [a] man also [Jesus] shall come the resurrection of the dead. For as all in Adam die [Jesus did not die in Adam, for He was not in Adam, and therefore our correction of the translation], even so all in Christ shall be made alive [*e.g.*, the Little Flock is in Christ; they shall be made alive first and primarily]. But every man in his own order: Christ a firstfruit [the Church is here meant]; afterward they that are Christ's at [during] his presence [those who are shown to be our Lord's faithful followers during His presence, these shall also be made alive]. Then cometh the end [the end of the Little Season, when He shall have ruled over all the earth and given every man the opportunity to gain eternal life, which His Ransom-sacrifice, a corresponding price, enables Him to give], when he shall have delivered up the kingdom to God, even the Father [for God will be the final judge over the earth and will exercise His judgment through Christ, the Head, primarily, and secondarily, the Church, His Body, as His Vicegerent]; when he shall have put down all rule and all

authority and [all] power [every vestige of the governorship and of the pretended authority and the pretended might of Satan, all of this will be put down by the almighty hand of Christ, the Head, and the Church, the Body, using God's power as that almighty power in their hand]. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death [thus we see that not only persons are these enemies, but also things. The Adamic death in the sense of the dying process is this last great enemy; and, because of His faithfulness, Jesus became the One who will after the close of the Millennium finally destroy it]."

But not all will obtain eternal life. Those who will not even externally reform, but will continue to be rebellious to the Kingdom during the thousand years, will after 100 years of opportunity be cut off in the Second Death (Is. 65: 20); while those who will reform externally, but without a heart reformation, will live throughout the thousand years and attain human perfection; but by the trial during the "little season" at the Millennium's close, their unholy heart's condition will become manifest, and they will perish in the Second Death—everlasting destruction (Rev. 20: 7-9, 15; Mal. 4: 3; Ps. 37: 10, 35, 36, 38; Is. 1: 28; Acts 3: 23). Those who during the Millennium will practice truth and righteousness, from the love of these principles, will be lifted up to human perfection not only in their faculties, but also in their characters (Is. 66: 10-14), and will thus be enabled to remain faithful amid the final trial during the Little Season after the Millennium; and these shall inherit the earth forever, as Paradise restored (Matt. 25: 35-40; Is. 65: 16-25). Such will be the grand results of the reign of Jesus and the Church in the earth (Rev. 21: 3-5; 22: 1-3). The sad tragedy of sin will forever have ceased to be enacted. The ages to come will witness the realization of the angels' song of Glory to God in the Highest, and on earth peace, good will to men

(Luke 2: 14); and from every part of the Universe the glorious Hallelujah chorus of Jehovah's numberless choirs, without one discordant note, shall forever and ever celebrate Jehovah and Christ, for their glorious Persons, holy Characters, wonderful Plan and great Works (Rev. 5: 13)! Therefore let every lover of God and man, of truth and righteousness, pray, "Thy Kingdom come; Thy will be done in earth, as in Heaven!" Amen and amen!

AS MOMENTS PASS, THE KINGDOM NEARS

*The world is steeped in sin and sorrow,
It groans beneath its load of care;
Disease, disaster, death and mourning
Have stripped the earth and left it bare:
But stop your sighing, dry your tears—
As moments pass, the Kingdom nears!*

*Men for earth and saints for heaven—
God's decree will surely stand.
Shout for joy, give God the glory;
His deliverance is at hand!
Dispel your doubtings, cease your fears—
As moments pass, the Kingdom nears!*

CHAPTER VI

IS THERE HOPE FOR ANY OF THE UNSAVED DEAD?

ARE ANY SAVED THROUGH IGNORANCE? GOD'S PROMISE ASSURES HOPE. JESUS' RANSOM SACRIFICE FOR ALL. REASONS FOR DELAY OF RANSOM BENEFITS. SINS TO BE FORGIVEN IN WORLD TO COME. GOD'S CHARACTER A BASIS FOR HOPE. ELECT SELECTED TO BLESS NON-ELECT. TWOFOLD EXPERIENCE OF THE NON-ELECT. FACTS PROVE OUR PROPOSITION. THE CHRIST'S OFFICIAL NAMES. EVERY PART OF AN OPPORTUNITY FOR ALL. CURSE TO BE REMOVED GRADUALLY. DOES "ALL" (1 TIM. 2: 6) MEAN EVERYONE? UNIVERSAL REDEMPTION OR SALVATION! REV. 20: 4, 5 EXAMINED. WILL THE "UNJUST" BE RESURRECTED? WILL THE SAME BODIES BE RAISED? OTHER PROOFS NOTED.

IN our study of the main purposes of our Lord's Return, or of the Millennium, we now wish to give details on the sixth purpose mentioned in Chapter I, *viz.*, blessing the whole human family, living and dead, with opportunities of obtaining Restitution. In discussing this subject, we are not discussing the question of a second chance. The Bible does not teach a second chance for any of Adam's race; however, it teaches one chance for all of them—no more and no less. Some (a comparatively few) get that one chance in this life; and these must win out or be lost forever—they will have no other chance; for the reason that, having exhausted their share in the merit of Christ, and Christ dying no more, there is no more sacrifice to atone for their sins (Heb. 10: 26). Hence we do not ask in the question that forms the subject of this article whether there is any hope for such persons. There is no hope for them. But how about those who did not in this life receive the benefit of the merit of Christ? Has Christ's death no blessing for them? There are admittedly many who died, not having in this life received the cancellation of their sins through Christ's death. Among such we might instance the heathen, the Mohammedans, the Jews, those dying in infancy, the imbeciles, those who died

before Christ died for them, and those who were completely blinded (2 Cor. 4: 4) by the Adversary and deceived by sectarianism, and thus could not understand the Lord's Word, without an understanding of which it is impossible to be saved (Rom. 10: 13, 14). Are these hopelessly lost forever, or does the Bible hold out hope for them? Some will ask, may it not be possible that they will be saved by their ignorance?

We believe not; for there is no power or anything else good in ignorance to save anyone. Instead of ignorance being Scripturally a ground of salvation, it is Scripturally set forth as a reason for alienation from God and for perdition (Eph. 4: 18; Hos. 4: 6; Rom. 2: 12). Furthermore, the Scriptures show that knowledge is essential to faith and salvation (Rom. 10: 14-17; Acts 4: 12). This is likewise implied in the fact that obtaining salvation presupposes personal acts by the intellect, sensibilities and will, *i.e.*, a matter pertaining to the domain of character, requiring, as it does, on our part the steps of repentance, faith and consecration. It is for this reason that the Church was commanded to *teach*, *i.e.*, make others *know*, that those taught might by their knowledge gain salvation (Matt. 28: 18-20; 2 Pet. 1: 2, 3; 2: 20, 21).

Indeed the theory that the heathen and others are saved by their ignorance is a patent absurdity. Why send them missionaries to teach them salvation, if they are saved by ignorance? According to this theory, to teach them would cause most of them—those who will not believe—to be lost who otherwise would have been saved by their ignorance. So all through the generations of the Gospel Age to preach to them would have been the cause of perdition to almost all who heard the message. Does one say that we must preach to them, because God commands it? We answer yes; but evidently that thereby they might gain what otherwise they would not gain—salvation. This theory makes God defeat His own good wishes—the desire to bless everybody. Are we to believe that God who

desires that the people may gain life (Ezek. 18: 32) is so lacking in common sense and practicability as to institute the office of teaching the Word of God as the means of saving people—through which at most a comparatively few are saved now—when leaving them in ignorance would have resulted in the salvation of all of them? Why institute the office of preaching and teaching at all, if ignorance will save all? Manifestly the idea that the unsaved dead are saved by ignorance is unbiblical, unreasonable and unfactual. For many reasons we believe the Bible holds out hope for these—not a second chance, but their first chance, since they had no chance in this life; for there is no chance for salvation without a saving knowledge of Christ (Acts 4: 12), which of course such did not have. We will now discuss some of the more important reasons that prove a Biblical hope for such of the unsaved dead as did not have a chance in this life.

GOD'S PROMISE ASSURES HOPE

(1) First of all, we set forth God's Promise (bound with an oath) that there is such a chance for those who died without it. This Promise was first made to Abraham, in the great Abrahamic Covenant, "In thee shall all the families and nations of the earth be blessed" (Gen. 12: 3; 18: 18). St. Paul calls this Promise the Gospel (Gal. 3: 8). Manifestly all the families and nations of the earth have not been blessed in this life. Consequently, those that were not blessed by the Gospel in this life will have to be blessed after this life, or the Gospel, as expressed in the Abrahamic Covenant, would be untrue. Later God added to the original Promise the statement, binding it by an oath, that in the Seed of Abraham all the nations of earth shall be blessed (Gen. 22: 16-18). Who is this Seed of Abraham that is to bless all the families, kindreds and nations of the earth? By Divine inspiration St. Paul assures us that the Seed consists of Jesus and all who faithfully follow Him in this life (Gal. 3: 16, 29). So, then, the Oath-bound

Promise is to this effect, that, sometime, through Jesus and His faithful followers, all the families, kindreds and nations of the earth will be blessed. Since the only ones so far blessed are those who became followers of Christ, some of whom, however, made shipwreck of all by committing the sin unto death, the others, having died unblessed, must get their blessing at the hands of Jesus and His followers after this life, in the resurrection; therefore there is hope for those of the unsaved dead who did not receive the Oath-promised blessings in this life.

In many Scriptures the Lord elaborates this Promise, showing that the opportunity of obtaining salvation will yet come to those who departed this life without having had such an opportunity. Thus Is. 60: 14, 15 assures us that all of those whom Satan so blinded as to move them to hate and persecute the true people of God (Zion) would acknowledge them during the Millennium and be greatly gladdened, blessed, by them. Again, Is. 29: 18, 24 assures us that those whose eyes and ears of understanding Satan has closed in this life will, in the Millennium, be caused to understand the Lord's Word, by which an opportunity of being saved will be given them. Is. 35: 5, 6 gives the same line of thought; while verse 10 tells us that they will return, *i.e.*, from the tomb, and come to Zion (Christ and the Church, their Blessers as the Seed) and be greatly blessed by this Zion class. Luke 2: 10 assures us that the great joy of the Gospel shall be to all people; but we know that as yet all people have not gotten this great joy; yea, rather, that the great majority died without that joy; hence these must get it after this life. 1 Tim. 2: 4 assures us that God is determined that all be saved (from the Adamic sentence) and come unto a knowledge of the Truth, which, of course, implies that those who departed this life without being delivered from the Adamic sentence will some day be delivered therefrom; and that those who departed this life without the knowledge of the

Truth will some day receive it. Hence God's giving the great Oath-bound Promise, which He elaborated by numerous other promises, proves that there is hope for those of the unsaved dead who did not have their opportunity for salvation in this life. This Oathbound Promise is the strongest Biblical proof of hope for such of the unsaved dead.

JESUS' RANSOM SACRIFICE FOR ALL

(2) The second reason for such a hope is the Ransom sacrifice of Jesus, laid down for every human being. That Christ Jesus died for the sins of the whole human family is very apparent from the following passages: John 1: 29, 36; 3: 14-17; 11: 51, 52; Rom. 5: 18, 19; 1 Cor. 15: 3; 2 Cor. 5: 14, 15, 19; Gal. 4: 5; Col. 1: 20; 1 Tim. 2: 6; Heb. 2: 9; 1 John 2: 2. The Bible speaks of His death as His giving Himself a Ransom for all men (Matt. 20: 28; 1 Tim. 2: 6). The word *ransom* is the translation of the Greek word *antilutron*, which is compounded of the two words *lutron*, price, and *anti*, instead. It means a price instead of, *i.e.*, a corresponding price. The figure is that of a business transaction. In the figure God is the Creditor, Adam and the race in his loins the debtor, and Jesus the Purchaser. The Creditor requires the payment of the full debt, no more and no less. The debt is the human all of the perfect man Adam. The purchase price to redeem the debtor must be the exact equivalent. Jesus became a man and laid down this exactly equivalent price by His death, when in offset of Adam's debt He gave the all of His perfect humanity. Thus as the perfect Adam's human all involved his right to life, as well as all his perfect human life-rights, which when he sinned had to be surrendered in death in payment of his debt, so Jesus as the corresponding price had to lay down His human life and all His perfect human life-rights. Both being perfect human beings, of exactly equivalent rights, the life and life-rights of Jesus are a corresponding price for those of Adam. Hence, as the Ransom, they

are an offset before the Creditor to the complete debt of Adam, which by heredity involved Adam's entire race, yet in his loins at the time of his sin. The Ransom, therefore, implies in God's "due time" (1 Tim. 2: 5, 6) the complete deliverance of the entire human race from the Adamic sentence. Now, by an *imputation*, this corresponding price cancels the sins of Jesus' followers (Heb. 9: 23; 10: 14; 1 John 4: 10), and thus gives them an opportunity to gain everlasting life. By and by, through an *application*, as a gift, it will cancel the sins of the whole world (1 John 2: 2). Hence the world, then free from the Adamic sentence, will be given an opportunity to gain salvation from all the effects of that sentence; for if it was just that through the forfeiture of the human life and liferights of Adam they by heredity became involved in his ruin, it is just that through the substitution of an equivalent of Adam's debt they be freed from the sentence, in order to deliverance from every vestige of the ruin. Accordingly, the Ransom guarantees an opportunity for everybody to be saved. Therefore those who did not enjoy that opportunity in this life will have it in the future life. Thus we see there is hope for the unsaved dead who did not have such an opportunity in this life.

This is exactly the way the Scriptures set forth the matter. In John 12: 32, our Lord Jesus declares: "And I, if I be lifted up from the earth, will draw all men unto Me." The "manner of death that He would die" was His Ransom, His sacrificial death, which was completed when He was lifted up on the cross; and Jesus said that this would result in all men being drawn to Him, *i.e.*, in being delivered from the sentence and in being favorably influenced toward Him. But the vast majority were not so delivered and influenced toward Him in this life. Therefore this will occur with them in the next life. In Rom. 5: 12-19 St. Paul reasons to the same effect. In vs. 12-14 he shows how Adam's sin brought the death sentence

(not the eternal torment sentence) upon the entire human family. Then by comparisons and contrasts he shows Adam's sin and its effect for the whole race, and the contrasted righteousness of Jesus unto death and its effects for the whole race. And whereas the one brought sin, wrath and death upon all, so the other brings righteousness and release from wrath and death to all, to the end that all may obtain the right to life, "justification of life." We are witnesses to the fact that "the free gift" "unto justification of life" has come only to the minority in this life; hence its coming to most of the *all* must be future. We would remark that the italicized word "came" in v. 18 should have been made to read "shall come." Two facts prove this: (1) the fact that the free gift, which v. 16 shows is the forgiveness of sins, did not in this life come to all men, and therefore it must refer to a future event; and (2) the fact that v. 19 gives the reason and explanation for the statement, "The free gift shall come upon all men unto justification of life," by using the future tense, "*shall be* made righteous," in respect to the Adamic sin. Thus this passage, Rom. 5: 12-19, most strongly proves that the Ransom guarantees an opportunity for life to every son and daughter of Adam, and therefore proves that those who did not receive the opportunity in this life will have it in the next life.

1 Tim. 2: 4-6 is another passage to the point. In v. 4 two glorious promises are made as an outflow of the Divine good will: (1) that all men will be saved, not eternally, but from the Adamic sentence; and (2) that all men will come into an exact knowledge of the Truth. Three reasons are given in vs. 5 and 6 for these two blessings: (1) the unity of God, which implies that He has all the Wisdom, Power, Justice and Love to effect these two blessings; (2) the Ransom sacrifice and consequent Mediatorial office of Christ Jesus on behalf of all men; and (3) the due seasons of God's Plan, when the blessings of the Ransom will be savingly

testified—[1] now for the followers of Jesus, the Church, and [2] in the Millennium for the entire world. Thus this passage gives, among other things, the Ransom as the reason for an opportunity for all. Hence there will be an opportunity in the next life for all who did not have such an opportunity in this life.

REASONS FOR DELAY OF RANSOM BENEFITS

A question which may come up to many earnest, thinking students is: If Christ died for the benefit of all mankind, why have the benefits of His death been so long delayed in coming to all mankind? Why did they not flow out to all as soon as He died and was resurrected or at the latest at Pentecost?

In reality we have in one question asked two, which we will answer from the standpoint of their implications in the reverse order of their presentation. Christ's death-benefits could not flow out to all as soon as He died and was resurrected, because the merit of His death was not yet appropriated on behalf of anyone. This was not done until after His ascension, *i.e.*, until Pentecost. While at Calvary our Lord completed the laying down of His human life-rights and His human right to life—His merit—for us, He thereby did not appropriate them to us; He thereby merely made them available for such an appropriation, which was later to be made. In other words, justice was not yet satisfied for our sins at Calvary; for there only the right to life with its corresponding life-rights was separated from Himself in so far as His use of them for Himself was concerned; and thus they were put into a condition in which He could use them for others. Nor by His resurrection did He appropriate them to us; for from the standpoint of God's justice, Christ's resurrection was not the rendering of satisfaction to it, but was the evidence that He had faithfully done the Father's will unto death, and that His righteousness was available for making atonement, which as a matter of fact He had not yet made. In other words; by His death He had set aside a ransom-price sufficient

to purchase the world, and by His resurrection the proof of this fact was given; but by neither of these Acts did He actually purchase the world. He was by these two Acts in the position of a man who has made the purchase price of a certain property available for buying that property, but who has not yet bought it, though he is fully intending to buy it. What must a person do who has the money to buy a house that is for sale, in order to acquire it for himself? He must pay for it, and obtain the necessary papers, before he is the purchaser and owner of the property in question. And when he does these things the property is his purchased possession. So Christ, making the purchase price available by His death, and by His resurrection being assured that the purchase price was acceptable for the redemption of the race, had to appropriate it for purchasing the possession. And this He did after His ascension only for the Church, not for the world, even as we read in Heb. 9: 24 (compare 1 John 2: 2): "Christ hath now appeared in the presence of God for *us*," *i.e.*, as our Advocate at the bar of justice He appeared with the price that satisfies justice for the debt of the Church—those of the culprits for whom He now Acts as Advocate before the bar of Divine justice. It is for this reason that the Holy Spirit could not be given until after He appeared in the presence of God—at Pentecost. St. Paul in Heb. 9: 24 traces the matter from the standpoint of type and antitype thus: As Aaron had first to offer the sacrifice in the court so as to make the blood available for sprinkling on the mercy seat for atonement, and thereafter made the atonement by such sprinkling (Lev. 16: 11-17) in the Holy of Holies; so Christ, by His death in the justified condition (the antitypical Court) had to make His merit available for atonement, and thereafter, at Pentecost, in heaven (the antitypical Holy of Holies) actually did make the atonement for the Church only. Hence the blessing of His death could not operate on anyone's behalf until

Pentecost, fifty days after His resurrection. Thus we have answered part of the implications in the first question.

Now for the answer to the rest of the implications in the first and the whole of the second question: Why have the benefits of Christ's death been so long delayed in coming to all mankind? and why did they not come to all at Pentecost? It undoubtedly is a fact that the vast majority of mankind have died without getting the benefits of Christ's death, yea, without even having an opportunity of obtaining them, having never heard of them. It is a further fact that comparatively few have as yet obtained these benefits, and these facts raise in the sincere, thinking student's mind the queries that we are considering. We would give several reasons for this long delay in applying Christ's merit for the whole race: (1) The main reason is that God for the wisest and most benevolent purposes has not willed that during the Gospel Age these benefits should come to everybody, but rather that they be restricted to the faith class—the Elect; for they are the only ones who could be saved under the strenuous conditions of a faith Age, since they are the only ones capable of exercising the necessary faith required by the conditions of such an Age. Therefore God mercifully leaves the others shut up in their unbelief until He has completed the Elect class, who need the schooling of present faith-testing conditions for their proper training for the office of blessing the non-elect with favorable opportunities of obtaining the restitution salvation of the Millennial Age (Rom. 11: 30-32). (2) If the benefits of Christ's death were in this faith Age applied for the unbelief-class, every one of them would be eternally lost, because they lack the faith essential to overcoming amid the strenuous conditions of the faith Age (2 Thes. 3: 2; Heb. 11: 6). (3) Jehovah benevolently designs permitting the unbelief-class now to undergo an experience with evil, which when contrasted with the experience with good, designed by

Him for them in the next Age, will better than anything else that we can think of turn them into hating and forsaking sin and loving and adhering to righteousness, because experience is the best of all teachers to such characters as the unbelief class. (4) The nearly 2000 years since Calvary have been needed in order that there be enough human beings propagated for replenishing the earth in the Millennium. (5) And, finally, Jehovah has set aside the Millennial Age for the very purpose of instituting a fit time and proper conditions for extending the benefits of Christ's death with best results to the whole non-elect world—conditions which will not require a sightless faith, now required of the Elect. It is for this reason that Christ during the Gospel Age imputes His merit only on behalf of the Elect (Heb. 9: 24; 10: 4), and reserves the application of His merit on behalf of the world for the Millennial Age, even as Aaron made the first atonement for the Priesthood and Levites only, and then made the second atonement for the people (Lev. 16: 6, 11, 14, 9, 15, 17; Heb. 7: 27).

SINS TO BE FORGIVEN IN WORLD TO COME

(3) A third Scriptural line of thought proves the proposition that all who had no opportunity for salvation in this life will be given their chance in the next life: Jesus says that all sins except the sin against the Holy Spirit (all other sins are Adamic sins) will be forgiven the children of men. Mark 3: 28, 29 is to the point: "*All* sins shall be forgiven the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Spirit hath never forgiveness." This passage very clearly teaches that every other sin except the sin against the Holy Spirit will be forgiven the human family. But all experience proves that the vast majority of the human family has not sinned against the Holy Spirit (sinned willfully against clear light) but nevertheless died without the forgiveness of their sins. Therefore the sins of such persons will be forgiven

in the next life. Hence there is hope for such of the unsaved dead. In the parallel passage of Matt. 12: 31, 32, which we will quote from the Revised Version, because it translates the passage better than the A.V., Jesus shows that there are two periods of time for forgiveness of sin: (1) in this world (Age) and (2) in that which is to come; but in neither of them will the sin against the Holy Spirit be forgiven. Hence this passage implies that those sins that are not against the Holy Spirit, and that were not forgiven in this world, will be forgiven in the next: "*Every sin and blasphemy shall be forgiven unto men; but blasphemy against the Holy Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.*"

GOD'S CHARACTER A BASIS FOR HOPE

(4) The Character of God, combined with the fact that most unsaved people die with characters reformable under easier conditions than those now prevailing, proves that in the next life, under the easier conditions of the Millennium, an opportunity for reformation will be given to those whose characters are reformable under those easier conditions. Experience and the Scriptures teach that only those who can trust God where they cannot trace Him can under the present evil conditions develop characters fitted for everlasting life (Heb. 11: 6; Gal. 3: 9). Experience and the Scriptures teach that the unbelieving class, unable to exercise such faith, cannot under present evil conditions develop characters fitted for everlasting life, because through their ignorance and weaknesses Satan blinds and misleads them (2 Cor. 4: 4); and that therefore God gives them up to their unbelieving condition, that later, under easier conditions, He may show them mercy through which they can reform (Rom. 11: 30-32). Thus we see that some pass out of this life with characters which can be reformed, if

they are given a chance for reformation amid conditions conducive to their reformation such as the Bible assures us the Millennial conditions will be. Death does not fix character either in good or in evil any more than natural sleep fixes character in good or evil. Therefore there is nothing about death that can estop the Almighty's willingness to help people to reform; for the only thing that estops Him from reformatory efforts is irreformability in the wilfully wicked.

The Bible shows us that God delights to use His Wisdom, Power, Justice and Love (the chief qualities of His Character) in ways to help people to reform (Rev. 15: 3, 4). These qualities moved Him to send His Son to be a Ransom for all. To have given His Son unto death for all was the greatest sacrifice that He could make to save man. And if His Almighty Wisdom, Power, Justice and Love were displayed in giving His Son to die for all mankind's blessing, with an opportunity of recovery from the curse and of gaining eternal life, would His Wisdom, Power, Justice and Love stop short of doing easier things—such as putting the race under conditions that would be conducive to the reformation of even the weakest of the race for whom He did the hardest thing—gave His Son unto death for them (Rom. 8: 32)? Verily His Holy Character, being strong enough to do the hardest thing for them, will not stop short of doing the easier thing, *i.e.*, giving them a chance for recovery amid conditions in which they could reform, as the unbelieving class cannot now reform. This therefore implies that later on God will arrange to help those to reformation whom in this life He did not so help.

ELECT SELECTED TO BLESS NON-ELECT

(5) The Bible gives a fifth fact that proves an opportunity for those of the unsaved dead who in this life were denied the opportunity of gaining salvation: God's object in electing the Church now from

among mankind is that in the next life He may use this elect Church as His Agent to bless with opportunities of salvation all the non-elect, *i.e.*, those passed by during the present life, in which only the Elect, the faith class, are dealt with. The Bible teaches that the human family consists of two classes: (1) a faith class (Gal. 3: 7-9; 2 Cor. 5: 7), and (2) an unbelieving class (2 Thes. 3: 2; Rom. 11: 30-32). God, foreknowing that under conditions that require a strong faith in order for one to overcome, the faith class could, but the unbelieving class could not gain salvation, predetermined to give only the faith class the opportunity to gain salvation while those conditions would prevail.

This procedure is wise, just and loving, and is in the interests of all concerned. In other words, the loving heart of God desires ardently to help all His fallen creatures, and therefore He arranged His Plan in such a way as will be to the best interests of all concerned. If He should put the unbelieving class on trial for life amid present conditions, in which it would be impossible for any of them to be saved, since these conditions require faith, which they do not have, He would be acting against His Wisdom, Justice and Love, a thing that He will not do. How much more like the good God that He is, to defer the trial of the unbelieving class until conditions prevail amid which they can overcome, and now give only those a trial who amid conditions that make the exercise of faith necessary can exercise the required faith and thus win out. How much more like Him to select this very faith class for the purpose of preparing them to help the unbelieving class to reformation when their trial time comes! And because of the faith class being faithful under the harder conditions, He, of course, gives them a greater reward. It is even so according to the Scriptures. St. James teaches (Acts 15: 14-17) that during the Gospel Age God has been visiting the nations to take, select, out of them a people for His name, the Elect. He likewise shows that after

this is done the Lord will return and establish the Kingdom, in order that the residue (Webster defines the word *residue* to mean that which is left after a part is taken from it) of men might seek after the Lord, *i.e.*, seek salvation. The Elect are the part taken out and the non-elect are the residue of men, those that are left after the Elect are taken out from among men. Hence we see that God first, in this Age, deals with the Elect for salvation; then, in the next Age, will deal with the non-elect for their salvation.

In Rom., Chaps. 9, 10 and 11, St. Paul shows that because of unbelief Israel as a nation failed to gain a place among the Elect, and that God has gathered the faith class from among both Jews and Gentiles, making them the Elect. In Chapter 11 he shows God's loving design in this matter. Particularly in vs. 25-33 does he show that God permitted Israel to stumble and wander about in their unbelief, while He during the Gospel Age would gather the Elect out of all nations, in order to use them after the Gospel Age, *i.e.*, during the Millennium, to show mercy toward the unbelieving class in Israel. V. 25 shows that they would have to remain in their blindness until the full number of the Elect from among the Gentiles, "the fullness of the Gentiles," would come into their trial period. Vs. 26 and 27 show that after this the Lord would recover them from their blindness, forgive them and make the New Covenant with them. Vs. 28, 29 show that it was to effect the operation of the elective features of the Gospel that God permitted Israel to fall in their unbelief into enmity with the Lord and His elect people; yet because of their relations to the promises given the fathers, Abraham, Isaac and Jacob, the Lord still loves them, and will not change His purpose to bless them and make them a blessing in the Millennium.

Vs. 30, 31 show that while Israel because of unbelief during the Gospel Age has not had the kindness that the Gospel Church because of faith has had, *i.e.*, the privilege of trial for the elective salvation, yet the

Gospel Church is having this trial for the very purpose of showing during the Millennium the kindness of granting a trial for life to the unbelieving class in Israel, *i.e.*, that class that throughout the Gospel Age has been dying in unbelief. V. 32 shows that this has been all along the loving design of God in leaving the unbelieving class in Israel in their unbelieving condition in one generation after another throughout the Gospel Age. How clear this makes the language of the aged Simeon (Luke 2: 34), who said of the child Jesus: "This child is set for the fall and *rising again* of many in Israel." The unbelieving class in Israel throughout the Age stumbled and fell over Jesus and died in that condition; but thanks be to God the very ones who fell will "*rise again*." And as they did not "rise again" in this life, it must be that they will "rise again" in the next, "that through your mercy," the mercy that the Elect in the Millennium will show them, "they also may obtain mercy; for God hath concluded them all [left them all unhelped] in unbelief that He might have mercy upon all! O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable [to the natural man, but understood by the spiritual man (1 Cor. 2: 7-16)] are His judgments, and His ways past finding out!" Let us praise our God for the understanding of this glorious mystery! It surely reveals a future opportunity for those who had none in this life. Other passages also give the thought that the Elect are now given their trial in order later to bless the non-elect with a trial for life, *e.g.*, Rom. 8: 16-23; Gal. 3: 8, 13-16, 29; John 17: 20-23; Rev. 22: 17. How beautifully clear, harmonious and lovable is the teaching of the Bible as just shown on the subject of the Elect and the Non-elect! Surely we may well love and worship a God who has arranged so benevolent and practical a Plan as this!

TWOFOLD EXPERIENCE OF THE NON—ELECT

(6) The Bible teaches a twofold experience for the Non-elect, those who in this life were not given the opportunity of gaining the elective salvation. It teaches that in this life they will have an experience with evil amid which, with *experience* as a teacher, they will learn just what sin is and just what its effects are. It further teaches that to those who have in this life undergone the experience with evil there will in the next life be given an experience with good amid which, with *experience* as a teacher, they will learn what righteousness is and what are its effects. The Bible also teaches that the experience with evil, which has come to all by Father Adam's sin, is given the race while the curse prevails among men. And it teaches that the experience with good, effected for all by Christ's Ransom sacrifice laid down in righteousness, will come after the Adamic sentence is lifted from the race, *i.e.*, during the Millennium, the thousand years of Christ's reign on the earth. The Bible further teaches that exactly opposite conditions accompany the two experiences; and thus God will most effectively teach the race to hate sin, from an experimental knowledge of its nature and effects, and all the more thoroughly, because of the contrast, to love righteousness, from an experimental knowledge of its nature and effects.

The human family's experience with evil is accompanied by the following bad things: sin, error, Satan's controllership in human affairs, the earth under the curse (having earthquakes, volcanoes, tidal waves, tornadoes, droughts and extremes of climate), mankind having pain, sickness, sorrow, disappointments, losses, hardships, necessities, enmities, calamities, hard labor, accidents, false religions, oppressive governments, predatory aristocracies, lawlessness, wars, famine, pestilences, persecution of the righteous, exaltation of the wicked, selfishness, cruelty, dying and death. The experience with good will be accompanied by the

following good things, the reverse of the present evils: righteousness, truth, Christ's controllership in human affairs, a Paradisiac earth with no convulsions of nature, pleasure, joy, prosperity, gains, comforts, abundance, friendships, semi-tropical climate, a reasonable amount of work with *no labor*, no accidents, no calamities, the true religion, a fostering government, a benevolent equality and fraternity, lawful conduct, peace, plenty, public weal, reward of the righteous, correction of wrong-doers, brotherly love, kindness, convalescence, health and life. The Bible clearly teaches that the Non-elect will have both of these experiences. If this can be proven, it would of course follow that there will be an opportunity for all the non-elect dead in the next life.

Rom. 8: 19-22 is a passage that shows these two experiences. V. 19 shows that the human race, the creature, literally, as the same word is translated in v. 22, *the* (human) *creation*, is now, while under the curse (v. 22), earnestly longing for and is kept waiting for a better time, a time when the Sons of God, Jesus and His faithful followers, will be manifested in the glories of the Kingdom (Col. 3: 4; Dan. 7: 13, 14, 18, 22, 27; Rom. 8: 17; Jude 14). V. 20 shows that the human family, without fault of its own, but through Adam's sin, was subject to the curse, "vanity," but is not to be left hopelessly under the curse; for v. 21 shows that it is to be delivered from the curse, in order that it may obtain the liberty that will be the portion of all who become sons of God, a liberty that Jesus and the Church will minister to the obedient in the Kingdom. Then v. 22 shows the experience of evil to be universal in the human family. Thus vs. 19, 20 and 22 show the experience of evil and then we find verse 21 shows the deliverance from the curse of evil, *i.e.*, the experience of righteousness, for all who were all their life-time subject to the curse ("vanity"), and this in order that they may gain life on condition of obedience. Rom. 11: 30-32 contains

the same thought, an experience of woe meted out to Israel throughout the Gospel Age, in which they were excluded from mercy, the favor of God, to be followed by an experience of bliss, in which the very ones who experienced the woe throughout this life will experience the mercy, the favor, of God through the glorious blessings that the Gospel Church, glorified with Jesus, will in mercy minister to them.

Psalm 90 contains the same thought. In vs. 1 and 2 Jehovah in His eternity is set forth. V. 3 in its first clause refers to the experience of evil as a turning of man into destruction; while the experiences of good are referred to in its last clause as a returning from destruction. V. 4 refers to a thousand-year period (the Millennium) as the time of the return from destruction, and the turning to the experience with good. Vs. 5-10 describe various features (fifteen in all) of the curse, amid which the experience with evil is had; while v. 11 asks as to the power (meaning) of the experience of evil, and answers that it is designed to work reverence for God, which v. 12 teaches will be accomplished, if its lessons are taken to heart. V. 13 prays for the return from the experience of evil, *i.e.*, for a change of procedure ("Let it repent Thee") from the experiences of evil so far undergone. V. 14 shows that the very ones who suffered sorrows (the experiences of evil) all their days (v. 9), therefore until the time of their death, are praying that in another set of all their days, in the next life, the time of the experience with good, they may be full of joy and happiness. V. 15 contains the prayer that, as in all the days of the first life they were afflicted and saw (experienced) evil, they may in the second life be glad, and thus realize the purpose that God had in permitting evil to fill their first life. V. 16 contains a prayer that Jesus and the Church as God's servants may carry forward the work of blessing mankind, *i.e.*, giving them the experience with good, and that the world of mankind, the children of Jesus and the

Church, who are the Second Adam and Eve, may carry forward God's glory; while v. 17 prays for the renewal of God's image (the beauty of the Lord) and His likeness (the work of ruling the earth, as God has the work of ruling the Universe) to be given to those who in the "all days" of this life experienced evil, and who will in the "all days" of the next life experience good. Thus this Psalm and the other Scriptures previously quoted prove from the standpoint of the two experiences (one with evil, the other with good) that there is hope for those of the unsaved dead who in this life did not experience the mercy, the favor, of Jehovah, our God.

FACTS PROVE THE PROPOSITION

(7) A seventh proof that the Bible holds out hope for those of the unsaved dead who did not have the opportunity of salvation in this life is, that the facts that it sets forth demonstrate it. The Bible teaches that the people who were destroyed by fire and brimstone at Sodom, Gomorrah and in the other cities of the plains, together with the Jews of the northern ten-tribed kingdom and the Jews of the southern two-tribed kingdom, in spite of their wickedness in this life (Ezek. 16: 44-52), will come back to this earth and live here again (Ezek. 16: 53); that the Jews will repent of their sins (Ezek. 16: 54, 57-59, 61, 63); that God will make a New Covenant with them (Ezek. 16: 60, 62); and that He will give the people of Sodom, *etc.*, and the people of Samaria, *etc.*, to the Jews for daughters, *i.e.*, such as they will convert to the Lord; for those who are converted by others are Scripturally spoken of as the latter's children (Gal. 4: 19; 1 Cor. 4: 15; Is. 60: 4). In Ezek. 16: 55 the work of restoring Sodom and her daughters (people subject to her), Samaria and her daughters, and Jerusalem and her daughters, is called their return to their former estate, Restitution (Acts 3: 21), a return to the original condition of perfection in which the race was *in Adam*, before sin entered the world, to God's image

and likeness. Our Lord Jesus corroborates this thought with respect to the people subject to Sodom (Matt. 11: 23, 24), and adds hope for the Phoenicians, the people of Tyre and Sidon (Matt. 11: 21, 22), showing that they were all less guilty than were the Israelites, who the Scriptures declare will have this opportunity, and that these will have an easier time than will the unbelieving Jews of His day, when He shall reign over the earth in the Day of Judgment (Luke 22: 29, 30). Surely if these will have an opportunity, all the rest of the unsaved dead who in this life were excluded from the opportunity of salvation will have it, "in that Day." Thus the declarations of the Bible prove a hope for many of the unsaved dead.

THE CHRIST'S OFFICIAL NAMES

(8) As an eighth proof that the Bible holds out hope for those of the unsaved dead who in this life did not have an opportunity of gaining salvation, we present the fact that the Bible gives to Jesus and His faithful Church official names that prove such an opportunity for those who will be the objects of the official Acts implied in these names. We find that in their future official relations to the world of mankind they are called, among other names, (1) Saviors, (2) Priests, (3) Kings, (4) Prophet, or Teacher, (5) Parents, (6) First-Fruits and (7) the Seed of Abraham who will bless the entire human family. Let us briefly consider these Scriptural names applied to Jesus and the Church, His Body, in their future official relations to mankind, and we will see how the Lord indicates through them a work of salvation performed on behalf of those who died without having an opportunity of gaining the elective salvation. Take, *e.g.*, the name Saviors, which is applied to them in the Scripture: "Saviors shall come up on Mount Zion, to judge the Mount of Esau; and the Kingdom shall be the Lord's" (Obad. 21). We are familiar with the Biblical teaching that Jacob types the Elect, and Esau types the Non-elect (Rom. 9: 10-13). As God loved Jacob more

than He loved Esau, so this types how He loves the Elect more than He loves the Non-elect. And as God chose Jacob and rejected Esau, so God now chooses the Elect and rejects the Non-elect. However, while, as typed in Isaac's giving Jacob the chief blessing (Gen. 27: 28, 29), God gives the Elect the chief blessing, yet as typed in Isaac's later giving Esau a minor, though a rich blessing (Gen. 27: 36-39), God will in the next Age give a minor, though a rich blessing, to the Non-elect. This is the line of thought brought to our attention in Obad. 21. In this verse Mount Zion stands for the Kingdom that brings salvation, the Millennial Kingdom (Joel 2: 32; Obad. 17). The Saviors that come up on it are Jesus and His Church, the Elect (Is. 2: 2, 3; 60: 14, 15, 18; Rom. 11: 26, 30-32). As Saviors they will judge the Mount of Esau, the Non-elect, by delivering them from their enemies (Sin, Death and the Grave), even as the judges in Israel in judging Israel saved them from their enemies. And this glorious result will be attained, as the text assures us, because "the Kingdom shall be the Lord's." Thus the Elect as *Saviors* will repair the breach made by Adam, and will restore for the Non-elect the paths of righteousness forsaken by Adam and the Non-elect (Is. 58: 12). This, of course, proves an opportunity for the Non-elect during the Kingdom, at the hands of the Saviors, Jesus and His Church, His Bride.

Again, the official name Priests applied to Jesus and the Church proves the same thing (Heb. 3: 1; 1 Pet. 2: 5, 9; Rev. 1: 6; 5: 10; 20: 6). A Priest is one who, on the basis of a sacrifice which he offers to God on behalf of others, acts as a reconciler between God and man (Heb. 5: 1; 2: 17). Jesus and His fellow Priests offer sacrifices to God in this life (Heb. 5: 1, 5; 9: 11, 12; 13: 15, 16; 1 Pet. 2: 5). Christ as a Priest has during this Age appeared in the presence of God on behalf of the Elect, but not on behalf of the Non-elect (Heb. 9: 24; 10: 14; John 17: 9), even as Aaron in typing this matter appeared in the Holy of Holies first for the

elect tribe of Levi alone with the bullock's blood (Lev. 16: 11). But as afterward Aaron made reconciliation for the rest of Israel with the Goat's blood, and then blessed them (Lev. 16: 15), so after the sacrifice of the Church is complete and Christ in the Millennium appears in God's presence for the world, He and the Church will bless the Non-elect world. The fact that the Church with Jesus will then be Priests (Rev. 20: 6) proves that there will be others on whose behalf they will make reconciliation: the Non-elect. Thus the official name, Priests, proves that Christ and the Church will give an opportunity of salvation to the Non-elect dead.

The official name Kings applied to Jesus and the Church proves the same thing. Jesus and the Church are called Kings (Rev. 19: 16; Rom. 5: 17; 2 Tim. 2: 12; 1 Pet. 2: 9; Rev. 1: 6; 5: 10; 20: 4, 6). The Reign of Jesus and the Church, we are expressly told, is for the purpose of destroying all the works of Satan, prominent among which are sin, death and the grave (Rom. 8: 19-21; 1 Cor. 15: 24-26, 55-57). The contrasted picture from which to view the work of salvation from the standpoint of the Kings and Kingdom is the following: Satan, the usurper, is now the "prince of this world" (John 12: 31; 14: 30; 16: 11); he is now by sin ruling in the hearts of the children of disobedience (Eph. 2: 2), blinding them by error (2 Cor. 4: 4), tyrannizing over them by the woes accompanying the dying process, and landing them in the death state (Heb. 2: 14). At the beginning of the Millennium the kingdoms of this world become the Kingdom of our Lord and of His Christ (Rev. 11: 15); Satan, the usurper, is seized, bound and imprisoned (Rev. 20: 1-3); and Christ and the Church reigning (Rev. 20: 4, 6; 1 Cor. 15: 24-26, 55-57), free the race from the grave, from the woes of the dying process and from sin. This means the awakening of all the dead who die in Adam (Ps. 22: 28, 29) and their being helped to reformation (Rom. 14: 9). Therefore

the official name, Kings, applied to Jesus and the Church implies an opportunity for the Non-elect dead.

The official name Prophet, or Teacher, given to Jesus and the Church, implies that they will teach mankind the way of Salvation. Jesus is called Prophet, or Teacher, in connection with the Times of Restitution, when as already shown the Non-elect dead will come forth for an opportunity of salvation (Acts 3: 22, 23, 21; John 1: 9). The Church is also spoken of as teaching the world in the Millennial Age (Is. 60: 1-5, 14, 15; 2: 2, 3; 62: 1, 2, 10; Ps. 22: 30, 31, 27-29; Is. 42: 6, 7, 10-12; 49: 6, 8-12, comp. 2 Cor. 6: 1, 2). Therefore this official name of Jesus, and the Church also, especially as the connections of the passages above cited show, proves an opportunity for the Non-elect dead to gain salvation.

The names Father and Mother are likewise given to Christ and the Church with respect to the Non-elect of mankind who will during the Millennium become their children. Jesus is called the Everlasting Father (Is. 9: 6) in view of His giving the obedient of the race everlasting life in the next Age. His name, Second Adam (1 Cor. 15: 45), pictures Him as taking Adam's place and becoming the second Father of the race by regenerating it in righteousness and life. In the Scriptures the faithful Church is spoken of as the Bride, the Lamb's Wife (Rev. 19: 7-9; 21: 9, 10, comp. Is. 66: 10-14, where she is described as a mother, nursing, caring for, loving and comforting her children. See also Is. 60: 4, where a similar picture is presented of her). Just as Jesus is set forth as the antitype of Adam (Rom. 5: 14; the Second Adam), so the Church is set forth as the antitype of Eve (the Second Eve; 2 Cor. 11: 2, 3; Eph. 5: 31, 32). Just as the first Adam and Eve by self-indulgence brought sin into the world, so the Second Adam and Eve by self-sacrifice suffer to take away sin from the world. And as the first Adam and Eve generated the race in sin and death, so the Second Adam and Eve will regenerate

the race in righteousness and life. And as the very ones that were generated in sin and death are through the Ransom-merit to be given an opportunity of being regenerated in righteousness and life by the new Father and Mother of the race, the official names, Father and Mother, respectively applied in the Bible to Jesus and the Church, prove a chance of salvation for the Non-elect dead.

Another official name applied to Jesus and the Church, the First-fruits, proves the same thing. Jesus is called the First-fruits (1 Cor. 15: 20). So, too, the Church is with Him called the First-fruits (Rom. 8: 23; Jas. 1: 18; Rev. 14: 4). First-fruits logically imply after-fruits; and the obedient of the world of mankind during the Millennium will be the after-fruits. Thus we have another name applied to Jesus and the Church implying an opportunity for salvation that will come later to the Non-elect dead.

A seventh official name of Jesus and the Church implies an opportunity for salvation for the Non-elect dead: The Seed of Abraham, that would bless all the families, nations and kindreds of the earth (Gen. 22: 18; 28: 14; Acts 3: 25). Jesus and the Church are this Seed (Gal. 3: 16, 29; Rom. 9: 7, 8; Gal. 4: 28). Most of the individuals of the nations, kindreds and families of the earth died under the Adamic curse; hence they departed this life unblessed. Therefore they must be awakened from the dead in order to receive the blessing promised in the Oath-bound Covenant, a Promise that sets forth three glorious features: (1) that there would be a Seed of Abraham; (2) that this Seed would do a work of blessing; and (3) that this work of blessing would extend to all the Non-elect, dead or living. Hence the official name of Jesus and the Church, the Seed of Abraham, implies an opportunity for the Non-elect dead. Accordingly, we have proven from seven of the official names of Jesus and the Church that their official work in the Millennium will be, among other things, to give an opportunity for

salvation to all who departed this life without having had such an opportunity. There are other official names Biblically applied to Jesus and the Church that prove the same thing, such as Mediator, Judge, City of God, Redeemer, Temple of God, Tree of Life, New Heavens, *etc., etc.*; but the seven briefly described above abundantly prove the point. In our book, "The Bible" (Chap. 3), we gave a list of 21 of these offices.

EVERY PART OF AN OPPORTUNITY FOR ALL

(9) As a ninth argument in proof of an opportunity for those of the unsaved dead who did not have the opportunity of gaining the salvation now operating, we set forth the fact that all of the things that constitute an opportunity of obtaining salvation will come to everybody who has ever lived; consequently, those who did not have these blessings in this life will get them after they are awakened from the dead. We will at once recognize that the following things constitute an opportunity of obtaining salvation: (1) removal of the Adamic sentence, (2) knowledge of Divine Truth, (3) conditions conducive to righteousness and inconducive to sin, (4) a favorable influence toward Christ, (5) submission to, and acknowledgment of, Christ, (6) the offer of consecration, and (7) the offer of the Holy Spirit. If we can prove that all of these seven things will be the experience of the whole human family who did not have the opportunity in this life, it will prove that they are to experience them in the next life, and that therefore there is hope for those of the unsaved dead who did not have the opportunity of obtaining salvation in this life. We now will proceed to prove from the Bible that these seven things will be experienced by all the Non-elect.

[1] All will be freed from the Adamic sentence, which implies that all will be awakened from the dead; for the Adamic sentence is death (Rom. 5: 12; 1 Cor. 15: 21, 22); hence to free them from the death sentence implies their being brought out of death, no longer under the Adamic condemnation. The following

Scriptures prove that on the basis of Christ's death for everyone, all will be saved (freed) from the Adamic sentence (Rom. 5: 18, 19; 11: 26; 1 Tim. 2: 4-6; 4: 10; John 1: 29; 3: 17; Heb. 2: 9; 1 John 2: 2). When certain of these verses speak of all being saved, they do not refer to eternal salvation, but to salvation by Christ's death from the death sentence brought upon all by Adam's sin. Hence these passages prove that all who in this life were not delivered from the Adamic death sentence will, after death, through Christ's sacrifice, be delivered from it; and as this sentence produces death, deliverance from it implies one's being awakened from death, and that free from its sentence. Freedom from the death sentence is an experience necessary for an opportunity of salvation; for as long as one is under the death sentence he cannot gain everlasting life.

[2] All will be indoctrinated in the Word of God; for as people cannot be saved by ignorance, they must come into a knowledge of the Truth to be saved (Acts 4: 12; 11: 14). Both the Old and the New Testaments prove that those who in this life did not gain the knowledge of the Truth for salvation will obtain it later. The following are some of the Scriptures that teach this thought as true of the Millennial Age when the earth (Is. 11: 9; Hab. 2: 14) will be full of the knowledge of God, whereas now (Is. 60: 2; 2 Cor. 4: 4) darkness (error) covers the earth (Is. 29: 18, 24; 35: 4-6; 40: 5; 42: 6, 7; 49: 6; 50: 10; John 1: 9; Acts 3: 21, 22; 1 Tim. 2: 4, 6; Rev. 20: 3; 22: 17). Such a knowledge, of course, will give them an opportunity to obtain life; for it is the second feature of an opportunity for salvation.

[3] The Bible teaches that all will be placed under conditions inconducive to sin and conducive to righteousness, and, of course, under such conditions reformation and everlasting life will be possible to even the weakest and most degraded.' The following are the conditions inconducive to sin and conducive to righteousness

which will be made available for all during Messiah's reign: The curse will be taken from the earth (Is. 61: 4), and the earth will become Paradise Restored (Ezek. 36: 35; Is. 35: 1, 2); Satan and his fallen angels will be restrained and will be unable to mislead the people (Rev. 20: 1-3), and Christ and the Church will have control for their good (Ps. 72: 8; Rev. 20: 4, 6); error and sin will be destroyed (Is. 25: 7; 1 Cor. 15: 25, 55-57), and truth and righteousness will prevail (Is. 11: 9; 62: 12); the sentence will be removed from man (Rom. 5: 19) and the opportunity of gaining restitution will be given to him (Acts 3: 19-21); sorrow and sighing will flee away, and joy and gladness will take their place (Is. 35: 10; Luke 2: 10); war and strife shall cease (Is. 2: 4), and peace and good-will will take their place (Is. 9: 7; Luke 2: 14); people will no more be persecuted and injured for righteousness (Is. 25: 8); but they will greatly prosper for righteousness (Ps. 72: 7); the wicked will be summarily punished for wrong (Ps. 37: 35, 36), and will be striped for their reformation (Is. 26: 9); false religious systems will be destroyed (Is. 65: 15; Rev. 18: 8-24), and the one true religion will be embraced by all (Is. 60: 14, 15); oppressive governments will be destroyed (Is. 60: 12), and the fostering government of Jesus and the Church will be in control (Ps. 72: 12-14); people will no more be dispossessed of their homes, nor have to rent other people's property (Is. 65: 22); but each will enjoy his own property unmolested (Mic. 4: 4); they will no more engage in unproductive labor (Is. 65: 23), but will greatly prosper in their undertakings (Is. 60: 17). Certainly these conditions are inconducive to sin and conducive to righteousness; therefore they will furnish a most favorable opportunity for salvation for mankind. Conditions conducive to salvation are a third feature of an opportunity for salvation, and the foregoing Scriptures prove them to be purposed for the unsaved dead of the world.

[4] Moreover, the Bible teaches that all who were not in this life favorably influenced toward Christ will in the next life be so influenced. Jesus says (John 12: 32), "And I, if I be lifted up from the earth [in the next verse St. John explains this expression as referring to Jesus' Ransom-sacrificial death and His Millennial Reign, by which He will glorify God], will draw all men unto Me." All of us know that in this life comparatively few were drawn unto Christ (John 6: 44; Matt. 7: 14). Therefore all who were not in this life drawn (favorably influenced) to Him must be drawn to Him after this life, or John 12: 32 would be untrue. But the passage is true; hence those not drawn to Him in this life will be drawn to Him in the next life, in the Millennium.

[5] The Bible teaches that all will yield submission to Jesus and acknowledge His right to reign over them (Phil. 2: 10, 11; Is. 45: 23; Ps. 22: 29; Rom. 14: 9). All have not in this life submitted to Him, nor have all in this life recognized His right to reign over them. Hence this must occur in the next life in the case of those who did not do these things in this life. Phil. 2: 10 shows that this includes the dead, *i.e.*, those under the earth; and so Ps. 22: 29 and Rom. 14: 9 directly state it of them. Such submission and recognition are a part of the experiences of those undergoing an opportunity for salvation.

[6] The Scriptures teach that the opportunity of consecration to the Lord will be given to everybody on earth during the Millennium; and this includes those who will then be brought back to this earth from the dead. Is. 35: 8 is to the point. In v. 4 Christ's Second Advent, accomplishing the overthrow of Satan's empire and the punishment of its supporters, in the Great Tribulation, is set forth. Vs. 5, 6 teach how He will enlighten, reform and uplift sinful humanity, and the restoration of Paradise is taught in vs. 7, 1 and 2. V. 8 teaches the opening of the Highway of Holiness for the unclean (Adam's sin-defiled race), who, however,

must cleanse themselves, if they would pass over its full length. A highway, in contrast with a narrow way (a private lane), is a public road thrown open to everybody. In the Highway everything will be made so plain and clear that the most simple shall not err therein. V. 9 shows that all harmful things will be taken away from it; but that the redeemed, those who will by the Ransom be delivered from the death sentence (1 Tim. 2: 4, 5), will be privileged to walk there. V. 10 shows that the dead, whom Christ's Ransom also covers (Hos. 13: 14), will return from the tomb and come to Zion, Jesus and the Church, in connection with that Highway of Holiness. Hence this Scripture proves that an opportunity of consecration will be open to those of the dead who in this life did not consecrate; and the opportunity to consecrate is the sixth constituent element of a chance for salvation.

[7] The final thing that belongs to an opportunity of salvation is the offer of the Holy Spirit. The Bible teaches that this offer will be open to everybody. In Joel 2: 28, 29 a remarkable promise is made, reversing the expression of the thought from the time order of the fulfillment. In v. 29 Jehovah tells us that He would pour out His Spirit for His servants and handmaidens (the Elect), a thing that He has been doing during the Gospel Age, "in those days"; and in v. 28 He tells us that He would, "after those days," after the Gospel Age, hence during the Millennium, pour out His Spirit "for all flesh." Hence those for whom it was not poured out in this life will have it poured out for them in the next life; and those that obey will receive it (Acts 5: 32), and will by it be lifted up to perfection, if they continue to obey. But according to Joel 2: 28 all will be given the opportunity to receive it, though none will be forced to obey and thus receive it. Thus the opportunity of receiving the Holy Spirit will be offered to all. The offer of the opportunity of receiving the Holy Spirit is an indispensable part of a chance for salvation, being its seventh and last feature.

Thus we have proven from the Scriptures that the seven things that constitute a full opportunity for salvation will come to every human being. But they did not come to everybody in this life. Therefore they will come to such after this life, in the Millennium.

CURSE TO BE REMOVED GRADUALLY

(10) We now continue this discussion with a tenth reason for hope on behalf of some of the unsaved dead. The Bible teaches that during the Millennium the curse that Adam brought upon the human family will be gradually removed, requiring the entire thousand years for its completion. Rev. 21: 3-5 proves that this will come to pass through the presence of God's Tabernacle (Christ and the Church—"which temple ye are"; 1 Cor. 3: 17; Eph. 2: 19-22) on earth among men. Rev. 22: 1-3 proves this through the presence among men of the Throne of God and of the Lamb (God's Royal authority exercised by Jesus and the Church), the River of Life (God's pure Word), and the Tree of Life (Jesus and the Church). 1 Cor. 15: 24-26 shows that the Kingly power of Christ during His reign will extirpate every effect of Satan's usurpation rule and activity among men, chief among which are sin, death and the grave. 1 Cor. 15: 54-57 shows that the Church will share with Jesus in achieving this victory over sin, death and the grave on behalf of the race; and Hos. 13: 14 shows that it will all flow from the Ransom-sacrifice of Christ. Glory be to God for such a glorious prospect! This consideration shows that an opportunity for salvation awaits those who did not have such opportunity in this life; for these all died under the curse, whose destruction implies that it will no longer extend over any one.

Before giving further proofs that there is hope for the unsaved dead, we take up some related questions.

DOES "ALL" (1 Tim. 2: 6) MEAN EVERYONE?

First, is it right to say that the word "all" in such Scriptures as 1 Tim. 2: 4, 6 means *all*, in view of the Scriptural use of this word in Matt. 3: 5, *etc.*, where

apparently it does not mean *all*? It is true that sometimes the word "all" does not Scripturally mean everybody, *i.e.*, is not universal in its application, as the case cited in the question proves. However, this fact does not contradict the thought that this word is almost always universal in its application. So generally is this the case that the burden of the proof always falls upon the one who asserts that in a given passage it does not include every one or every thing, as the case may be. In 1 Tim. 2: 4, 6 the word "all," for three reasons, evidently means everybody: (1) The Scriptures clearly teach, in harmony with 1 Tim. 2: 4, that God loves all men unto salvation from the Adamic sentence. We cite among others the following passages in proof of this statement: Gen. 12: 3; 18: 18; 22: 18; John 3: 16, 17; 1 Tim. 4: 10; Tit. 2: 11; 3: 4; Heb. 2: 9. (2) Again, the Scriptures clearly teach that Jesus Christ died to save all men from the Adamic sentence. Please see the following passages in proof of this thought: John 1: 29; 3: 15-17; 12: 32, 33; Rom. 5: 18, 19; 1 Cor. 15: 21, 22; Heb. 2: 9; 1 John 2: 2. (3) Finally, as a result of the love of God and of the death of Jesus Christ for all men unto salvation from the Adamic sentence, the Bible teaches that all men will be invited and helped by the Holy Spirit to come into harmony with God. On this point please note the following passages, which by no means are an exhaustive list of pertinent Scriptures: Ps. 2: 8; 22: 27-29; 86: 9; 98: 2, 3; Is. 2: 2; 11: 9; 25: 6; 29: 18, 24; 35: 5, 6, 10; 40: 5; 45: 22, 23; 52: 10; Jer. 31: 34; Joel 2: 28; Luke 2: 10, 31-34; John 1: 9; 12: 32; Tit. 2: 11; 3: 4; Rev. 22: 17. If we attentively study 1 Tim. 2: 4-6 we will note that these three lines of thought are clearly emphasized in that passage. Thus on the first point the Apostle, in v. 4, directly states that God's good will—love—is toward the whole human family, to the end that they may be saved from the Adamic sentence: "God will [literally, willeth to] have all men to be saved" [not

everlastingly, but from the Adamic sentence]. The second point—Jesus' Ransom-sacrifice for all men—is directly taught in v. 6, where the Apostle says of Christ Jesus that He "gave Himself [unto death] a ransom [a corresponding price] for all" [Adam and the whole race in his loins]. So, too, the Spirit's proffered help for all men unto salvation—is taught in vs. 4 and 6 in the words, "God will [willeth to] have all men ... come *unto the knowledge of the Truth* ... to be *testified* in due time [during the Millennium]." These three considerations, therefore, prove that "all" in 1 Tim. 2: 4, 6 means every one of Adam's race, including Adam himself.

UNIVERSAL REDEMPTION OR SALVATION?

A second question that may arise is: Do the Scriptures teach universal *redemption* or universal *salvation*, or do they teach both? We would answer that this is a matter that might be stated in different terms and yet stated correctly. We might say that we have universal redemption, in that the redemption is on behalf of all, and that the results of the death of Christ will be made efficacious to all of Adam's race. When it is made efficacious to all it will mean their salvation—either that they will be actually and fully saved out of sin and death conditions, or that they will have a full, complete *opportunity* for recovery out of sin and death, with only their wills to intervene. Through Christ the work of the first Adam will be entirely undone. Each member of the race will be privileged to come back to all that was lost, if *he will*. An everlasting salvation, a complete deliverance from sin and death, will require the individual's full co-operation. There is a Law of God which when broken leads to a sentence of death, as in the case of Father Adam. Broken by anyone who has been delivered from the sentence of Adam and fully restored, that Law would mean that individual's condemnation to death afresh. The Bible speaks of this condemnation as the Second Death, which it teaches

some will undergo. The first death passed upon all because of one man's sin. The second death will pass upon none except for wilful, intelligent sin of the individual, which the Bible teaches some will commit. Such a sin could not be committed until first such ones had been delivered from the sentence previously upon them through Father Adam—the *first* death sentence. The world therefore, could not now die the *Second Death*, because the world is not yet released from the *first* death. No man could be judicially tried and condemned to death *twice* for the same offense. To have a *second* sentence he must have come, either actually or reckonedly, from under the first sentence, and then committed a second offense. The world—Adam and all his race—has been condemned once. Not until they shall be released from that condemnation could they come into a fresh condemnation.

Hence the Bible declares it to be God's purpose that there shall be a great Day, a thousand-year Day, in which Christ will give the world a judgment, or trial. The right to give them this trial our Lord Jesus has secured by His own death, having tasted death for Adam and all his posterity condemned in him (Heb. 2: 9). The death of our Lord, a perfect man, would be the full offset of the sentence upon the first man. Thus the way is open for the great "Times of Restitution" spoken of by the Apostle Peter (Acts 3: 19-21). So our Lord Jesus has become the Redeemer, the Purchaser, of Adam and all his race. He has not yet fully accomplished the work of purchase; for the application of the merit of His sacrifice for the world is to follow His Second Advent, when the Church shall have been completed. As soon as this purchase shall have been effected, the cancellation of the sin of the world will be made. The world will then be turned over to Christ, free from the penalty of original, or Adamic sin; and each individual will have a full opportunity, or trial, or judgment, to determine his real character, his real intention, his real attitude

toward right and toward wrong, toward God and toward sin. This will affect first the living nations, and then, gradually, those who will be in the tomb, as they shall come forth. This will be universal redemption, or deliverance, from the Adamic death penalty, universal purchase *from death*; but not universal deliverance or salvation *to eternal life*, which will be conditional.

The Apostle Paul, in speaking about this great trial Day, or Judgment Day, of the world, says, "God hath appointed a Day [future] in the which He will judge the world in righteousness by that man whom He hath ordained" (Acts 17: 31). The word "man" in this case is evidently used in a figurative way to represent Jesus the Head of The Christ and the Church His Body, who are to constitute the great Mediator between God and men for a thousand years, for the purpose of giving all mankind a full release from the Adamic penalty and a full opportunity to return to God. "Whosoever will" may have that full opportunity and may, by improving it, be found worthy of everlasting life. He may at the end of the thousand years, in mankind's final test, demonstrate that he is both able and willing—able because perfect, willing because of right heart-intentions—to keep the Divine Law. All such will be granted life eternal by the Father. All others will be destroyed.

Adam was on trial for his life eternal, but he failed at the outstart of his trial. The world of mankind at the opening of the Millennium will start in a different way. They will start imperfect; but, with an experience in the nature and effect of sin, and under the covering of Christ's work—not granted as an individual imputation, but through the operation of the Mediatorial Reign—they will be permitted to rise up, up, up, out of sin and death; and while having this privilege, they will be permitted to demonstrate their real character, whether determined for good or for evil. If they faithfully determine for good, they will

gain eternal life; if for evil, they will lose eternal life and will die again and be dead forever—incur the Second Death. Thus the Bible teaches a universal redemption or salvation from the Adamic death penalty; but it does not teach a universal salvation in eternal life.

REV. 20: 4, 5 EXAMINED

A third question which may be asked is: How can you harmonize the teaching that the non-elect dead, excluded in this life from the chance of gaining the elective salvation, will be awakened during the Millennium, with Rev. 20: 4, 5, which, after speaking of the first resurrection, says, "The rest of the dead lived not again until the thousand years were finished"? It will be noted that this passage does not say that the rest of the dead were not *awakened* until the thousand years were finished; but it says they *lived not again* until the thousand years were finished. One may ask, What is the difference? We reply, all the difference between harmony and contradiction in Biblical matters. A few remarks will make this clear. The race once lived—was perfect in Father Adam; but on account of the curse, God counts the whole human race as dead, regardless of whether it is in the death process or in the death state (Matt. 8: 22; John 5: 24, 25; 2 Cor. 5: 14; Rom. 5: 12, 15, 17; Eph. 2: 1, 5; Rev. 20: 12, 13). He does this because the death sentence is on all of them, and because, so far as those who are in the death process are concerned, this death sentence is being executed upon them; as we might say of a condemned murderer in the electric chair just as the electricity is turned on, "He is a dead man!" because he is under the death sentence, and it is being inflicted, though not yet completed upon him. From this standpoint we call the death process reckoned death, and the death state actual death. So, too, God calls all who are free from the death sentence alive, regardless of whether they are reckonedly perfect or actually perfect (John 3: 36; 5: 24, 25; 1 John 5: 12;

Rom. 5: 15; John 1: 4; Rev. 21: 3-5). We call the former reckonedly alive and the latter actually alive.

These viewpoints will enable us to harmonize our teaching that the rest of the dead (the non-elect dead) will be *awakened* from the dead *during the Millennium*, with the statement that they will not be *alive* until its end. They will not be alive yet—actually perfect—immediately on being awakened from the dead. It will take restitution processes the thousand years to bring them to actual perfection—to make them alive as God from the actual standpoint looks upon life; for as long as there is any vestige of the Adamic imperfection in them, they will be dead from the Divine standpoint (1 Cor. 15: 24-26). But as soon as they are actually perfect they will be alive, which will be at the end of, and which presupposes that they will be awakened during the Millennium. God now, through our faith justification, reckons us alive from the Divine standpoint; because our faith justification reckons to us the perfection that the completed restitution processes will have actually wrought in the obedient by the end of the thousand years. Thus we harmonize the apparent contradiction, and find both teachings to be Scriptural and reasonable; for it will take the whole thousand years to restore the imperfect to perfection—to make them *alive* as God views life, though early in the Millennium they will be *awakened*. Thus the rest of the dead lived not again—will not be fully resurrected, perfect again, as once they were in Adam, until the thousand years are finished.

WILL THE "UNJUST" BE RESURRECTED?

A fourth related question is, in view of the fact that some will never reach the condition of perfection, which the word *resurrection* means, how shall we understand the words of the Apostle Paul in Acts 24: 15, that both the just and the unjust are to be resurrected? This Scripture seems very plain and simple if we give careful attention to what we read. Those Jews who stood by and heard the defense of the

Apostle before Governor Felix, of which the words of Acts 24: 15 are a part, believed that all of the *just* would have a resurrection, and that an opportunity of the resurrection would be given the unjust. That is what they had been taught from their forefathers. And now the Apostle Paul was reiterating this, their conviction. He says, "There shall be a resurrection of the dead, both of the just and unjust"; *i.e.*, the resurrection for which God has provided, and which is yet to come, is not only for the good, but also for those who are now evil.

The thought is not that those who *remain* in an unjust condition will be granted a full resurrection. The text does not state that *all* the unjust will be resurrected, brought to perfection of life. There are some now justified who will have a share in the resurrection, even as there are others who are not now justified who will also have a share in the resurrection. And all mankind will have a share in God's *provision* for a resurrection. The just will have a special resurrection, which will be a reward for their special obedience. But the opportunity will, during the incoming Age, be thrown open for all to gain everlasting life through Christ. The justified ones of the Church class are "changed in a moment, in the twinkling of an eye," from the earthly to the Heavenly condition—made perfect spirit beings. Those of the past dispensations, justified to God's favor through faith, are to be brought forth perfect men, instead of in the condition in which they died. This will be after the merit of Christ will have been applied for all the world.

So we have the resurrection of the highest class of the just—the Little Flock—on the Divine plane; that of the Great Company, on a lower spirit plane; that of the Ancient and Youthful Worthies, on the earthly plane—four classes who pass their trial, their testing, in the present life. But it has been provided in the Divine Plan that the remainder of men may gradually be raised fully up, out of every frailty, back to the

original perfection that Adam had in the beginning. They are unjust now; they have never come into relationship with God.

The Divine purpose is that the death of Jesus shall effect the release of the whole race from the condemnation in Father Adam. Therefore the entire thousand years of the Millennial Reign of Christ has been set aside for the resurrection of the world. But how large a proportion will profit by this arrangement remains to be seen. The Scriptures state that during the next Age a sinner of a hundred years old—a wilful sinner—shall be cut off from life altogether. They declare that such a sinner will be but a lad, in comparison to what he might have become if he had availed himself of the opportunities provided at that time (Is. 65: 20. See especially Leeser's translation). It will be entirely their own fault if they do not profit by the blessings of that Day. Only wilful, personal rejection of God and His merciful salvation through Christ will consign any one to the Second Death.

Note carefully that the Scriptures do not say that *all* will share in the resurrection. How about the vitalizedly justified? Will they all be resurrected? Oh, no! there will be some who have been justified who will go into the Second Death. And so with the world. After they shall have had a full opportunity, under clear light, whoever then sins wilfully against the light will receive the penalty of the Second Death. But nothing will be lacking, so far as God's provision is concerned. The Lord said, "The hour is coming when all in their graves shall hear the voice of the Son of Man, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto a resurrection *of judgment*" (John 5: 28, 29, R. V. and Emphatic Diaglott).

Those who have pleased God in that they have exercised faith, have made consecration of themselves to the Lord, and have obeyed the leadings of His providences and His Word—these are the ones who

have done good. God does not ask any more of them than that they shall show their loyalty by doing their best, that they shall seek to live in harmony with His will according to their ability, whether they lived during this Gospel Age or during the ages preceding. Abraham, Isaac, Jacob and all the prophets (and all others less prominent) who are mentioned by St. Paul in Hebrews 11—these died in faith. With these Ancient Worthies God declares He was pleased, and that they shall have a "better resurrection" (Heb. 11: 35). The superiority of their resurrection will be that they will be awakened perfect human beings; while the world will have to go through the thousand years to attain perfection.

They that have done good will come forth to a resurrection of life. Some of these will receive a resurrection of life on the human plane, others on the spirit plane, still others on the highest order of the spirit plane—the plane of the Divine nature. Then Jesus tells us about the other general class—those who have done evil. This includes all whom God cannot approve and accept. Those who are not accepted are those who have not done good, according to God's standard; they have done evil; they are unjustified. Many of them have been respectable, moral people, but they are not worthy of the "better resurrection." These will come forth also that they may attain, if they will, complete raising up to life. They will be awakened from the tomb in order that they may have a resurrection. They will be resuscitated from *hades*, the grave, the death state; but their awakening from the tomb will be only the beginning of resurrection. Some will be awakened only to die again later, because of failure to accept God's terms of blessing.

The resurrection process will go on day by day, week by week and year by year during those thousand years—the great Resurrection Day, that Great Day, the Last Day, during which there will be an opportunity for all to gain life eternal. But whoever will not make

the proper progress will be accounted unworthy of a full resurrection. Those only who will be adjudged worthy of everlasting life on God's terms will get in. Thus there will be a resurrection, a bringing up to perfect life, both of just and of unjust ones. All that are in the graves shall be brought forth, shall come to a knowledge of the Truth, to the intent that they may be restored, if they are willing and obedient, to all that was lost in Adam and redeemed by the world's Savior—Christ Jesus. The above presentation is entirely in harmony with the literal translation of the last clause of Acts 24: 15: "There shall be a resurrection both of just and unjust ones"; for the article *the* is lacking before the Greek words translated just and unjust.

WILL THE SAME BODIES BE RAISED?

A fifth related question is, Do the same bodies that are laid away in the grave come forth in the resurrection? A very clear answer is given to a similar question in 1 Cor. 15: 35-38, where we read, "But some man will say, *How are the dead raised up? and with what body do they come?* Thou fool [foolish one], that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest *not that body that shall be*, but bare grain, it may chance of wheat, or of some other grain: But God *giveth it a body as it hath pleased him*, and to every seed his own body [italics ours]." These verses very clearly show that the bodies that are laid away in burial do not come back again, and give as an illustration the fact that grains of wheat, *etc.*, that are sown do not come back again; but that new grains are raised. Just so, he says, the bodies which are buried do not come back in the resurrection.

Sometimes John 2: 19, 21 ("Destroy this temple and in three days I will raise it up. But He spake of the *temple* of His *body*") is interpreted as teaching the raising of the same body that is buried. This interpretation not only contradicts the Apostle's words just quoted; but also the many Scriptures and Scriptural teachings that we gave in *The Chart of God's Plan*, p. 334, that prove that our Lord did not take back

His body of flesh when He arose from the dead. Jesus' words are explained by St. John, against the misunderstanding of Jesus' hearers, as referring to the temple pictured forth by the Jewish temple, *i.e.*, He referred to the antitypical temple, which is the Church (1 Cor. 3: 16, 17; 2 Cor. 6: 16; Eph. 2: 19-22). We know also that the Church is called the body of Christ (Rom. 12: 5; 1 Cor. 12: 12-27; Eph. 1: 23; 3: 6; 4: 4, 12, 16; 5: 23, 30; Col. 1: 18, 24). Jesus, therefore, here promised that even if His enemies should kill the various members of His Church, He would, nevertheless, on the third (1,000 year) day raise it (the Church) up. He uttered this language on the fifth 1,000-year day from Adam's fall into sin; and we have already proven that the Church will be reigning with Him, hence will be resurrected, on the seventh 1,000-year day, which is the third of such days from and including the fifth. So understood, the passage makes no reference to the raising of the bodies of the saints.

The Scriptures nowhere teach that the bodies that are laid away in death are raised again on the last day, but on the contrary deny such a thought. By accepting this Scriptural teaching, we are unaffected by infidel objections to the resurrection, based on the material elements of some bodies becoming parts of other bodies by assimilation through cannibalism or through eating fruits, vegetables, *etc.*, into which elements of dead human bodies have been assimilated.

Is. 26: 19 is sometimes quoted as allegedly proving that the same bodies which are laid away in the graves come forth. However, there are several questionable things, as the passage is translated in the Authorized Version. In the first place, the words printed in *italics* in this verse are inserted into the text without having any corresponding words in the original; for the translators resorted to the use of *italics* to inform the readers that the italicized words are interpolated. The interpolated words, "together with," make the verse liable to the interpretation that we have shown contradicts the Bible in many ways. Moreover, the Hebrew word

translated in the A. V. as "body" has no plural form; but used collectively, as, *e.g.*, in Is. 5: 25, it has plural significance.

Thus the American and the English Revised versions, Moulton, Leeser, the Jewish Publication Society, *etc.*, render the verse as follows: "Thy dead shall live; my dead bodies shall arise."

As we know (Luke 20: 36; see also *Life-Death-Hereafter*, pp. 171-183), the resurrection has two parts: (1) the awakening of the dead, and (2) the lifting up of these awakened ones from the physical, mental, moral and religious imperfection of the Adamic fallen condition, back again into the physical, mental, moral and religious perfection from which Adam fell—a process that will require the entire Millennium to complete for mankind. As we understand the matter, these two things are taught by Is. 26: 19: the clause, "Thy dead shall live," refers to the *awakening* of the dead—the first part of the resurrection process—and the clause, "My dead bodies shall arise," refers to the *restanding* from Adamic imperfection to perfection—the second part of the resurrection process. The expression, "*dead bodies*," refers to these bodies as being not actually in the death state, but as dead in trespasses and sins (Eph. 2: 1, 5); for God regards everyone out of Christ and short of perfection as dead (2 Cor. 5: 14). The reason for the use of the word, *my*, in the clause, "my dead bodies," is that Christ, the speaker in this verse, by virtue of His ransoming—purchasing—they, will be their Owner and Lord (Rom. 14: 9), hence can properly call them His. So viewed, the passage does not refer in the least degree to the identical bodies that were buried as being raised again on the last day; but refers to the two parts of the resurrection process, (1) the awakening of the dead, and (2) their *restanding* to perfection.

So far in this chapter we have given ten Biblical reasons, supported by many Scriptures, proving that there will be an opportunity for obtaining salvation in the next life for those of Adam's fallen race who in this

life were not favored with the opportunity of gaining the salvation now operating, the elective salvation. There are many other Biblical reasons for such a hope; and it is our desire to present some of these other proofs on this point; for such a doctrine should not be accepted unless there are full and satisfactory Biblical proofs of its truthfulness. And that our faith on this subject should not rest merely on the desirability of such a hope, but upon sure Biblical, reasonable and factual evidence of it, we will add other cogent arguments to the ten we have already advanced for it. Two of these have already been treated quite thoroughly, with supporting Scriptures, in the preceding pages. They are (11) the blessing of the whole human family, living and dead, with opportunities of obtaining Restitution, the sixth main purpose of our Lord's Return mentioned in Chapter I, and (12) the destruction from among men of every evil thing and influence, and the introduction among them of every good thing and influence, in order to restore them to perfection, which was treated in Chapter V under the purposes of the Kingdom.

NINE OTHER PROOFS OF AN OPPORTUNITY

We would here briefly give nine other reasons for the same truth. (13) The Bible teaches that not a few of those who had no chance of obtaining the elective salvation will make a favorable response in the Millennium to the offer of salvation then prevailing. This is directly taught in Is. 35: 5, 9, 10; Ezek. 16: 46-63. (14) The Bible teaches that many of the dead will submit themselves to the kingdom arrangements when these are established in the earth (Ps. 22: 27-29; 1 Cor. 15: 21-26; Rom. 14: 9; Is. 45: 22, 23; Phil. 2: 8-11; Ps. 86: 9). (15) The Bible teaching that the Millennial Age and the judgment day are identical proves the same thing; for it proves that in the Judgment Day only those things will be done which are to be done in the Millennium. The following passages prove the identity of the Millennium and

the judgment Day: 2 Tim. 4: 1; Luke 22: 29, 30; Matt. 19: 28; Ob. 21; Jer. 23: 5, 6; 33: 14-16; Is. 32: 1; Ps. 72: 1-4. All the dead, we know, will be raised early in the judgment Day. (John 5: 28, 29; 11: 24; Rev. 20: 11, 12.) Consequently all the dead will be raised early in the Millennium. In the Millennium all will be helped unto salvation; therefore in the Judgment Day all will be helped unto salvation. (16) This truth is also evident from the Bible teaching that the word *resurrection* as applied to mankind means a restanding from the fallen condition unto the perfection of God's image (Acts 26: 23, 24; Luke 20: 31-37; Phil. 3: 11, 7-10; Acts 24: 15; 23: 6; 26: 6-8). This fact implies an opportunity of salvation for unjust ones in the Millennium, as St. Paul says that not only will the just be resurrected (perfected) but also unjust ones (Acts 24: 15). (17) The Bible teaching of two ways of salvation—a private one for the Elect, called the narrow way (Matt. 7: 13, 14) and a public one for the non-elect, called the highway (Is. 35: 8), proves the same doctrine. The connection (Is. 35: 5, 9, 10) shows that this highway will be for certain of the unsaved dead; and the whole chapter proves that it describes the Millennial Age. (18) The Bible also proves it by the teaching that the world is now having such an experience with the nature and effects of evil as will make sin abhorrent to them, when in contrast they learn by experience the nature and effects of righteousness (Rom. 8: 19-22; 11: 30-32; Ps. 90: 11-17). (19) The doctrine of restitution—a return of mankind to Adam's original perfection—which is to operate in the Millennium, proves that the Millennium is for the blessing of the non-elect with opportunities of salvation (Acts 3: 19-21; Rev. 21: 3-5; 22: 1-3). (20) The Bible further demonstrates it by the teaching that the free grace salvation will operate after the elective salvation is completed (Acts 15: 14-16; 3: 19-21; John 17: 21-23; Rom. 8: 19-23), even as the Millennium, the time for its operation,

follows the Gospel Age, with its elective salvation now operating. (21) The Bible proves it finally by the teaching that ultimately all God's works will honor Him (Num. 14: 21; Ps. 76: 10; Rev. 5: 13). This can only be when His glorious attributes operating in the outworking of His Plan will fully demonstrate His works and character to be and to have been harmonious—a fact that requires a full fair opportunity of salvation for everybody.

OTHER PROOF TEXTS EXAMINED

Thus we have presented 21 reasons in all, with Scriptural evidence for each one, in proof of the thought that there will be an opportunity for the non-elect dead who were not given the chance in this life to win the elective salvation, to attain deliverance during Christ's reign. These 21 reasons in every case imply that such non-elect dead will be awakened from the dead during the Millennium. We will here quote with some bracketed comments a few passages which we have not yet given, or else not explained fully, that directly teach or imply that such dead persons will be brought back to this earth from the dead during the Millennium. Ps. 22: 27-29 is one of such passages: "All the ends of the earth [the entire human race] shall remember [be taught God's Word so thoroughly as not to forget it (Jer. 31: 33, 34)], and turn [be converted] unto Jehovah; and all the kindreds [every family] of the nations shall worship [serve] before Thee [in Thy interests]; for the kingdom is Jehovah's, and He is [shall be] the ruler over the nations [this is surely a description of the Millennium; for until the Millennium the kingdoms of this world will hold sway, and only then will give way to the Kingdom of God (Rev. 11: 15)]. And all the fat ones [those full of loving zeal] of the earth shall eat [appropriate the Millennial blessings] and worship [return service therefore to God]; and all *they that go down to the dust* [the dead] shall bow before Him [the verse now proceeds to define those who go

down to the dust], *even he that cannot* [because of the Adamic sentence] *keep his soul alive*" (Amer. Rev. Ver.). This last verse shows that the non-elect dead are referred to: for they are the ones that cannot, because of the Adamic sentence, keep their souls alive. According to this passage, they are to bow down to the Lord as the Ruler of the nations, which must be during the Millennium, the time of His rulership.

Another passage: Ps. 86: 9: "All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy Name!" Many of the nations that God made, like the seven nations of Canaan, the Assyrians, the Babylonians, *etc.*, no longer exist; yet they were made by God, but did not in this life worship and glorify Jehovah. Therefore, in order to do so, they must be awakened from the dead and be taught and enabled to worship and glorify God—a Millennial work. Is. 29: 18, 24 is another passage to the point: "In that day [the Day of God, the Millennial Age] shall the deaf [those who in this life have their ears of understanding closed so that they cannot now understand the things of faith (Matt. 13: 9-17)] hear [understand] the words [teachings] of the book [Bible; Is. 35: 5, 6]; and the eyes of the blind [those who in this life could not perceive the things of faith] shall see out of obscurity [the mixture of truth and error in which they are in this life], and out of darkness [total error] ... They also that erred in spirit [doctrine] (1 John 4: 1-3) shall come to understanding, and they that murmured [because of the rigors of the curse under which they lived and died—hence the non-elect dead] shall learn doctrine." This passage teaches that in the Kingdom those who in this life could not perceive and understand the things of faith, who lived in error and, under the curse, murmuringly groaned unto the end (Rom. 8: 22), will see and understand the Truth and be delivered from partial and total error. Rom. 14: 9: "To this end [for this purpose] Christ died [as the ransom

for all (1 Tim. 2: 6)], and lived again, that He might be the Lord [Ruler in the Millennium] of both the dead [all Adam's lost race whether in the tomb or not] and the living" (Amer. Rev. Ver.). Phil. 2: 10, 11: "That at the name of Jesus every knee should bow, [the knees] of things [persons, the Greek applies to persons or things, persons evidently being meant here] in heaven [the heavenly host bows to Him], and [the knees of] things [persons living] in earth [this is future—in the Kingdom; for all knees on earth do not now bow to Him], and [the knees of] things [persons] under the earth [the dead race who are in their graves, and who will be brought back from the unconscious state of death, and then, as having been under the earth, dead, will bow to Jesus]; and that every tongue [in heaven, on earth and under the earth, the living and the dead] should confess that Jesus Christ is Lord, to the glory of God, the Father."

One other passage, which we will quote from the Amer. Rev. Ver., one of the best of all translations: 1 Cor. 15: 21-26: "For since by man [Adam] came death [the death process as well as the death state], by man [Christ] came [shall come] also the resurrection of the dead [the awakening from the death state and the restanding out of the dying process—the reversal of what Adam brought upon us]; for as in Adam all die [come under the death of the curse], so also in Christ shall all be made alive [be brought out of the death of the curse into perfection—life]. But each in his own order [shall be made alive—perfect]: Christ the firstfruits [shall be made alive—perfect; this Christ cannot be Jesus, because He had been resurrected about 25 years before St. Paul penned these words, while he speaks of a future resurrection. The Church, which is also with Jesus called Christ—anointed—(1 Cor. 12: 12, 13; Gal. 3: 16, 29) is doubtless here meant; and thus the first resurrection (Rev. 20: 4, 6) is meant]; then they that are Christ's, at [during] His coming [shall be made alive. The margin gives *presence*

as the proper meaning of the Greek. He will be present 1000 years—the Millennium—when those who will become His by faith and obedience will be made alive—perfect—after they are awakened and brought forth from the tomb. This refers to the dead world coming back from the tomb, and arising unto perfection during the thousand years as they continue to obey]. Then cometh the end [the little season after the thousand years are over (Rev. 20: 7-9)], when He shall deliver up [vacate the mediatorial throne of] the kingdom unto God, even the Father; when [after] He shall have abolished [destroyed] all [effects of Satan's] rule, all [expressions of Satan's] authority, and all [work of Satan's] power [Christ's reign is thus intended to destroy all the works of Satan—sin, error, sorrow, pain, sickness, death and the grave (1 John 3: 8; Rev. 21: 4, 5). To destroy the grave means to awaken all the dead; and to destroy death means to deliver all out of the dying process. The order of procedure would then be, first to destroy the grave by awakening the dead, and then gradually by restitution processes to undo every feature of the dying process: Adamic sin, sorrow, pain, sickness, the curse on the earth, *etc.*]. For he must reign, till he hath put all enemies under his feet [the various features of the curse are these enemies; for Paul enumerates in the next verse death as one of Christ's enemies. To put them under His feet means to dominate them unto utter subjection—destruction]. The last enemy that shall be abolished [destroyed] is death [not the death state or the grave, which by the awakening of the dead will be destroyed before sin, pain, sorrow and sickness, but the dying process—the imperfection brought by the Adamic sentence upon all. The annihilation of its last vestiges will complete the work of the Millennial Kingdom. Hence, death will be the last enemy destroyed].” The death mentioned in v. 26 is thus seen to be the Adamic, not the Second Death, as some have supposed. As we have already seen, v. 24

assures us that the end of this Mediatorial Reign will not come until He has overthrown every effect on the race of Satan's rule, authority and power through sin. V. 25 is a quotation given to prove that such is the purpose of Jesus' Reign. All the effects of Satan's rule, authority and power are spoken of in this verse as Jesus' enemies; and v. 26 naming death as one of these enemies, we are thus given the understanding of what all of them are. These enemies are thus shown to be the devastating effects of Satan's reign over the earth—sin, error, sorrow, pain, death, hades. These are the enemies of Jesus because they injure the race that He died to redeem. Hence we see that the enemies here referred to are all the effects of Adam's sin; and the Adamic death is the first, not the Second Death.

The thought of 1 Cor. 15: 24-26 is given in other language in Rev. 21: 3-5; 22: 3; and the death and curse which are there spoken of as being no more are undoubtedly the Adamic death and curse. Moreover, the Second Death is not an enemy of Jesus or of the human family, but is rather a friend and servant, that will swallow up their enemies, even as the type of the Second Death—the Red Sea—was a friend and servant of Moses and Israel, when it afforded protection to the Israelites in their passage of it, but swallowed up Pharaoh and his pursuing hosts, leaving Israel safe and triumphant on its eastern shore. We see, therefore, that the expression, "the last enemy," in 1 Cor. 15: 26, does not refer to the Second Death; it refers to the Adamic death—the First Death. The expression, Adamic death, includes every vestige of imperfection that Adam's sin has brought upon the race. Evidently the expression here does not mean the Adamic death state; for long after all will have returned from the tomb, from the Adamic death state, there will still be imperfection in the human family. The Adamic death *process* is therefore here meant by the term "the last enemy." When the last vestige of imperfection resulting from Adam's sin 'shall have been wiped out of existence by Christ's all-conquering restitution power

and works, the "last enemy" will have been destroyed, which will end the restitution work.

Thus these passages likewise clearly demonstrate that the non-elect dead, who were excluded in this life from the opportunity of obtaining the elective salvation, will be awakened from the dead during the Millennium, and will be given the opportunity of gaining the restitution salvation.

This is the Gospel *manward*, as it was defined both by the Angel at Jesus' birth (Luke 2: 10) and by the Apostle Paul (Gal. 3: 8). Hence it is that the Scriptures are so full of it.

When this matter is understood it clarifies God's past and present dealings with the children of men. The Bible becomes in its light a book harmonious with itself, with God's character, Christ's Ransom, the Holy Spirit's work, man's needs and with facts. It indeed is thereby demonstrated to be the depository of God's marvelous Plan of the Ages, as well as the glorious expression of His adorable character. He thus becomes loved by us with "love Divine all love excelling," and with "joy of heaven to earth come down." Let us worship, praise and adore Him, all whose works praise [reflect credit upon] Him. "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O, Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee; for Thy righteous Acts [A. R. V.] have been made manifest!" (Rev. 15: 3, 4).

MANKIND'S COMING BLESSING

Christ tasted death for every man, (Heb. 2: 9)
 And this but once—no more; (Rom. 6: 9)
 God willeth all men to be saved; (1 Tim. 2: 4)
 He will all things restore. (Acts 3: 21)

Soon all the dead shall hear Christ's voice (John 5: 28, 29)
 To wake them from death's sleep; (Dan. 12: 2)
 And death and hell shall yield their dead (Rev. 20: 13)
 From earth and ocean deep. (Isa. 26: 19)

And Abraham's Seed shall bless the earth (Acts 3: 25)
 And give to all the light, (John 1: 9)
 That they may know God's holy will (Jer. 31: 34)
 And learn that which is right. (Isa. 26: 9)

But those who will not hear the voice (Acts 3: 23)
 Of the Spirit and the Bride (Rev. 22: 17)
 Will be destroyed in Second Death— (Rev. 21: 8)
 Eternal life denied. (1 John 5: 12)

But they "who will" need never die, (John 11: 26)
 For plain will be the way (Isa. 35: 8)
 That leads to perfect human life (Joel 2: 28)
 And joys of endless day. (Isa. 35: 10)

With Satan bound a thousand years, (Rev. 20: 2, 3)
 Beneath Christ's chastening rod (Psa. 89: 32)
 The ransomed race can seek and find (Hosea 13: 14)
 Full harmony with God. (Rev. 21: 3)

A race redeemed, an earth made new, (Isa. 65: 17)
 Riches and wealth untold; (Num. 14: 21)
 A world where righteousness will dwell (2 Pet. 3: 13)
 And man God's grace behold! (Psa. 97: 5, 6)

Where pain and sickness, grief and death, (Isa 33: 22 24)
 Are memories of the past; (Rev. 21: 4)
 Where loving faithfulness to God (Matt. 25: 31-40)
 Forevermore will last. (Rev. 21: 22-26)

CHAPTER VII

THE JUDGMENT DAY

THE CREEDAL VIEW. VARIOUS MEANINGS OF THE WORD "JUDGMENT." AS INSTRUCTION. AS TESTING. AS CHASTISEMENT FOR CORRECTION. AS PRONOUNCING SENTENCE. THE LENGTH OF THE JUDGMENT DAY. ITS IDENTITY WITH THE MILLENNIUM. OTHER JUDGMENT DAYS INDICATED. NECESSITY OF THE JUDGMENT DAY. THE CHARACTER OF THE JUDGES. ITS TYPES. ITS RESULTS. ITS JOYOUS ANTICIPATION.

THE seventh main object of our Lord's Return, or of the Millennium, as enumerated in Chapter I, is the testing of the whole human family as to its fitness or unfitness for everlasting life, and rendering the final decision in each case. In this chapter we will give many additional details on this point.

The current or creedal view of the great Judgment Day may be expressed about as follows: At the end of time, accompanied by the angels and the departed saints, and by convulsions of nature through which the graves will be opened and the Universe will be annihilated, Christ will come in His Second Advent, riding on a literal cloud, manifesting Himself in a body of shining flesh to the actual sight of all peoples. According to this theory, He will blow a trumpet loud enough to be heard around the earth, awakening the 20,000,000,000 dead, separating them into two classes, putting the one class on His right, the other on His left, and sending all of them, excepting the comparatively few who will be living at that time, back again whence they came—a few to bliss eternal, the many to everlasting torture. All of these things, according to the theory, are expected to be done within a day of twelve or of twenty-four hours. Surely such a view, to say the least, is very crude. For example, on account of the rotundity of the earth, how could those living over a thousand miles away, either toward the poles or toward the antipodes, see Him or the literal

cloud on which He is expected to ride? Yea, how could they with their natural eyes see Christ at all and live (1 Tim. 6: 16)? Since in the late war the report of artillery that could not be heard over fifty miles away broke the ear-drums of those near-by, how could a trumpet sound loud enough to be heard around the earth without breaking the ear-drums of those within 12,000 miles and more of the place where that trumpet would be?

Furthermore, if, as the theory implies, each one is infallibly judged at death, why judge the vast bulk over again, since there could be no possible reversal of the previous decision? And how could twenty-four hours' time suffice for the stupendous work of annihilating the Universe, awakening all the dead, collecting before the Throne those living at distances varying from a few hundred feet to 12,500 miles, hearing their verbal account of their deeds, examining the nature and quality of their deeds, separating the 20,000,000,000 into two companies, one to the right and the other to the left, and then sending the vast bulk of them to eternal torture and a small minority of them to everlasting bliss? Surely, as we examine these things in the light of the Bible, reason and facts, we must conclude that there is something radically wrong with this theory, so widely believed, so terribly pictured in art and so solemnly set to music and poetry. Additional to these objections, another trouble with this theory is that, contrary to proper rules of interpretation, it is based upon a *literal* interpretation of parables, like that of the Sheep and the Goats, and of symbols, like those of Revelation, *etc.* But probably the worst evil in the theory is the limited meaning that it gives to the word *judgment* as expressing the kind of work that will characterize that day. According to this theory, the *Judgment Day* means the *Sentence Day*, or as some call it, Doomsday, while both Biblical and secular usage favor a broader meaning for the word *judgment* than that of sentence. It is

true that there will be a sentence as the end of the judging process; but it will be preceded by other features of this judgment process.

VARIOUS MEANINGS OF THE WORD "JUDGMENT"

Even in ordinary language we use the word *judgment* in a broader sense than *sentence*. Thus we use the word to signify wisdom, knowledge, *e.g.*, we say, "Use judgment!" when telling a person to act in harmony with good knowledge and common sense. Again, when we test a horse as to speed, strength or endurance, or when we test a metal as to its purity, we are submitting it to a judgment, a judgment process, in order to form a decision, a sentence on it, according as to how it stood the test. Then, we frequently use the word *judgment* to mean to correct by punishment, *e.g.*, we speak of the correctional punishments experienced by various nations as judgments sent to them by God. So turning to the Bible we find that it uses the word *judgment* in these various ways in connection with the judgment Day.

The Hebrew verb ordinarily used in the Old Testament in treating of the Day of judgment, to convey the idea of judging is *shaphat*, from which is derived the noun *mishpat*, judgment. The corresponding Greek verb ordinarily used in the New Testament in this connection is *krino*, I judge, from which two nouns (*krisis* and *krima*) are derived, which are used to designate work connected with the judgment Day. The Hebrew verb *shaphat* and the Greek verb *krino* we find have four meanings: (1) to teach, instruct, indoctrinate, (2) to try, test with reference to character connected with an opportunity to qualify for everlasting life, (3) to chastise for correctional purposes, (4) to sentence. The Hebrew noun *mishpat* and the Greek noun *krisis* have the same meanings in noun form; but the Greek noun *krima* has the meaning of sentence only. We will briefly examine some of the Scriptures containing these words, and from them we will readily recognize these definitions as true ones.

JUDGMENT MEANS INSTRUCTION

(1) We will show that *shaphat*, *mishpat*, *krino* and *krisis* convey the first of the four meanings just suggested—to teach, instruct, indoctrinate, or teaching, instruction, indoctrination. "*The judgments* [*mishpatim*, the plural of *mishpat*] of the Lord are true [margin, truth] and righteous altogether [the Lord's teachings are true and just]. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb ["How sweet are thy words (teachings) to my taste! yea, sweeter than honey to my mouth" (Ps. 119: 103). If we should take the judgments in this verse to mean sentences, and then understand the sentences to be to eternal torment, how sweet would they be?]. Moreover, by them is thy servant warned [the instructions of the Lord warn us against sin and its results (Ps. 119: 11)]; and in keeping of them is great reward" (Ps. 19: 9-11). This passage very clearly proves that one of the meanings of judgment is instruction. Ps. 25: 8, 9 is also clear on this point: "Good and upright is the Lord; therefore will He teach sinners in the way. The meek will He guide in *judgment* [the parallelism of the next clause proves that to guide the meek in *judgment* means that], the meek will He *teach* His way." Ps. 106: 3 gives proof to the same effect: "Blessed are they that keep *judgment* ["Blessed are they that hear the Word of God and keep it" (Luke 11: 28). But if judgment here meant sentence, and the sentence were to eternal torment, they would indeed keep it; but how blessed would they be?]." "The Lord ... hath filled Zion [the Church] with *judgment* [truth] and righteousness" (Is. 33: 5). This we also see to be the meaning in Is. 56: 1, 2: "Keep ye *judgment* and do justice [practice truth and righteousness] ... Blessed is the man that doeth this" (Luke 11: 28). In Is. 42: 1-4, in the following words, we have a splendid description of the Messiah instructing the people: "Behold My Servant whom

I uphold; Mine Elect, in whom My soul delighteth. I have put My Spirit upon Him; and He will bring forth *judgment* [instruction, truth] to the Gentiles [nations]. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break; and the smoking flax shall He not quench [so gentle will be His manner of teaching and helping]: He shall bring forth judgment [instruction] unto [or in] truth. He shall not fail nor be discouraged, till He have set [victoriously established] judgment [true instruction] in the earth." Compare with Matt. 12: 18-20. How clearly the term to *judge* means to teach can be seen from Ezek. 22: 2: "Son of man, ... wilt thou *judge* the bloody city? ... *shew* her [teach her, or as in the margin, make her know] all her abominations."

One of the best ways to recognize the meanings of words is to note the words with which they are compared and contrasted. Is. 59: 4, 8-11, 13-15 gives us a splendid example of this in connection with the terms *to judge* and *judgment*: "None calleth for justice, nor any *pleadeth* [*shaphat*, literally, judges—teaches] for truth; [on the contrary] they trust in vanity [error] and speak [teach] lies [false doctrines] ... The way of peace [Truth is the way of peace, Prov. 3: 17] they know not; and there is no *judgment* [doctrinal truth] in their goings [it is because these lack judgment (truth) that they know not the way of peace. Instead of the straight paths of truth]; they have made them crooked [misleading, erroneous] paths; whosoever goeth therein shall not know peace. Therefore [by way of contrast as a result of the errors of their teaching] is *judgment* [doctrinal truth] far from us, neither doth justice overtake us; we wait for light [truth], but behold [by contrast] obscurity [a mixture of truth and error]; for brightness [clear truth], but we walk [by contrast] in darkness [error]. We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noonday as in the night [all because of the

absence of judgment, doctrinal instruction] ... In transgressing and lying [teaching errors] against the Lord ... conceiving and uttering from the heart words of falsehood; and [consequently] *judgment* [Truth] is turned away backward [is perverted] ... for truth is fallen in the street." How forcefully the comparisons and contrasts of this passage prove that *to judge* means primarily to instruct, and that *judgment* primarily means instruction, truth.

So, too, the Greek of the New Testament shows this with respect to *krisis*, judgment, and *krino*, I judge. We will give one illustrative passage on each point: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin [the smallest of seeds], and have omitted the weightier matters of the Law [God's Word], judgment [*krisis*, doctrinal truth], mercy [a proper relation to their neighbor], and faith [a proper relation to God; in other words, they had neglected to teach and practice the chief things of God's Word]; these [weightier things] ought ye to have done, and not to leave the other [the less weighty matter of tithing little things] undone" (Matt. 23: 23). Here from the contrast that our Lord makes between doctrine [judgment] and practice [mercy and faith] we can recognize readily that *krisis* means, among other things, doctrinal instruction. Col. 2: 16 is a passage that proves *krino* to mean *I teach*: "Let no man therefore *judge you* [*krino*, indoctrinate you with the thought that the Mosaic ordinances obligate you] in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of [good] things to come."

What has our investigation thus far disclosed? Manifestly this: that the first meaning of the words used to describe the things done by the Lord in judging is to instruct, to teach the Truth, to indoctrinate. Consequently, the first work of the Lord on the Day of judgment, as He judges the individuals, will be to teach them the Truth (John 17: 17; Rev. 20: 12).

JUDGMENT ALSO MEANS TO TEST

(2) But these words as connected with the judgment process have a second meaning, *i.e.*, to test. Such tests, according to the Scriptures, involve the proving of character by trials. These trials, according to the Scriptures, must be undergone in order to qualify one for everlasting life (Jas. 1: 2-4, 12; 1 Pet. 1: 7). Accordingly, in addition to receiving doctrinal instruction on the judgment Day, when every one of the books of the Bible will be opened to the whole world's eyes of understanding (Rev. 20: 12), the world so instructed will be given opportunities amid testings to prove themselves worthy or unworthy of everlasting life. Let us look at some Scriptures that prove that the judgment process involves a testing of character designed to qualify the faithful for everlasting life and to manifest the unfaithful as worthy of death eternal: "Judge [test, try] me, O Lord; for I have walked in mine integrity [and am thus prepared to be tested]: I have trusted also in the Lord; therefore I shall not slide [into sin under the test]. Examine me, O Lord, and prove me; try my reins [motives] and my heart. [This verse shows that the judging is done by examining, proving and trying the character by the various experiences of life.] For Thy loving-kindness is before mine eyes [I know Thy Truth, whose learning is the first of the judgment processes]; and [after I was instructed and before I am tried as the second part of the judgment process] I have walked in Thy Truth" (Ps. 26: 1-3). This passage shows that in the judgment process people are first instructed, after which they are given a chance to cultivate a character in harmony with their doctrinal instruction. Then, following their efforts or lack of efforts to cultivate a good character, they are by trials tested, as the second part of the judgment process. Ps. 139: 23, 24 is quite similar and even clearer in proof of the second Judgment process: "Search me, O God [by the trying experiences of life], and know my heart [cause its real character to be

made known by these tests]: try me, and know my thoughts; and see if there be any wicked way in me [by these trials manifest my faults so that I may put them away], and [amid such experiences] lead me in the way everlasting [that as a result I may attain eternal life]." Jer. 11: 20 shows clearly that testing is a part of the judging process: "O Lord of hosts, that *judgest* righteously, *trying* [so the Hebrew] the reins and the heart." Jer. 20: 12 gives the same thought. 2 Thes. 1: 4, 5, using the word *krisis*, is a clear proof of the second meaning of the judgment process. "We ourselves glory in [praise] you in [among] the churches of God for your patience and faith in all your persecutions and tribulations that ye endure [their trials consisted of persecutions and tribulations amid which they manifested loyalty by their patience and faith, and thus stood their trials aright], which [the fact of their being faithful in their trials] is a manifest token [sure proof] of the righteous judgment [*krisis*, trial, test] of God [who was giving it to the intent], that ye may be counted worthy of the Kingdom of God, for which ye also suffer." The above Scriptures are sufficient to prove that the second part of the judgment process consists of trials, tests, given to qualify one for everlasting life.

JUDGMENT AS CHASTISEMENT FOR CORRECTION

(3) The third part of the judgment process, according to the meanings that the Bible gives the words that describe this process, is to stripe, to chastise, in order to correct, reform, those who amid their tests fail to do well, or who amid them do evil. We will quote one passage from the Old and one from the New Testament in proof: "When Thy *judgments* [chastisements] are [abroad; punishing the evil-doer on the spot] in the earth, the inhabitants of the world will learn righteousness" (Is. 26: 9). This passage refers to the Millennium, during which wrong-doing will be stopped in the effort to commit it, by summary chastisement meted out on the would-be wrong-doer. And

this passage not only calls these chastisements *judgments*, but also says that they will realize their designed use—the reformation of wrong-doers. The New Testament passage that we will quote on this point is 1 Cor. 11: 31, 32: "If we would judge [criticize and correct—*krino* is not the word here used] ourselves, we should not be judged [*krino*, chastised by the Lord]. But when we are *judged* [*krino*], we are *chastened* of the Lord [this proves that to judge means also to chasten, which is done to us by the Lord to secure our reformation and thus to prevent our losing everlasting life], that we should not be condemned with the world." These passages prove that in the judgment process there is a third feature—chastisement—which is given for reformatory purposes.

JUDGMENT AS PRONOUNCING SENTENCE

(4) The final part of the judgment process is that of a sentence. After the necessary teaching has been given to enable one to develop the Lord's Spirit, for which the necessary opportunities are given to him, and after he has undergone the necessary trials to manifest his character, accompanied with reformatory chastisements, the judgment process must come to a conclusion, which is done by passing a decision on one as to his conduct—to life or to death, as the case requires. That the Hebrew and the Greek words *mishpat*, *shaphat*, *krisis* and *krino* also mean sentence, and that *krima* means sentence, a few passages will prove. First we will use a passage in which *krino* and *krima* occur: "Judge [*krino*, sentence] not, that ye be not judged [sentenced]. For with what judgment [*krima*, sentence] ye judge [*krino*, sentence], ye shall be judged [sentenced]" (Matt. 7: 1, 2). John 7: 24 proves that *krisis* can mean sentence. "Judge [sentence] not according to appearance, but judge righteous judgment [*krisis*, sentence]. Deut. 1: 16 is a passage clearly showing that *shaphat* means to pass sentence: "And I charged your judges, ... Judge righteously [pass righteous sentences] between every man and his brother." In Ps. 17: 2

the word *mishpat* is directly translated sentence. Accordingly, we have proved the Scripturalness of all four definitions of the Hebrew and Greek words translated to *judge* and *judgment*. Hence the verbs *shaphat* and *krino* mean (1) to teach, (2) to test, *i.e.*, test character for fitness for life, (3) to chastise, *i.e.*, for reformation, and (4) to sentence, to pass a decision, according to how the instructions, tests and chastisements were used in connection with an opportunity of gaining life. We have likewise found that the nouns *mishpat* and *krisis*, derived respectively from these verbs, have the same meanings in noun form. And we have found that *krima* means sentence, but does not have the other three meanings that the other words have which were herein examined.

This leads us to remark that the expression, Day of Judgment, in the Bible is never the translation of the expression, the Day of *krima*, the Day of sentence, or as some call it, Doomsday. It is always the translation of the expression, the Day of *krisis*, *i.e.*, it is the translation of the word that has all four meanings. Therefore, the Day of Judgment is the Day in which God, in judging the world in righteousness (Acts 17: 31), (1) will take away from the people all the errors by which they have been deceived, and will thoroughly instruct them in His Word (Rev. 20: 12); (2) will test their characters as to fitness for everlasting life, *i.e.*, give them amid tests an opportunity of proving whether they will qualify for eternal life; (3) will chastise them for their correction when they do wrong or fail to do well amid their tests; and (4) will, after the completion of their trial time, pass a decision on their conduct during the period of their trial. In other words, the expression, The Day of judgment, implies an opportunity for gaining everlasting life. Therefore the Judgment Day is Salvation's Day, not Doomsday.

THE LENGTH OF THE JUDGMENT DAY

Another thing which is connected with the creedal view of the Day of judgment, and which is contrary

to Scripture, Reason and Facts, is that this Day is one of twelve or of twenty-four hours. When we consider the many things that must be done on that Day, surely we must conclude that this Day is much longer than a period of twelve or of twenty-four hours. The following will prove this: In the beginning of that Day there was to be world-wide war, followed by worldwide revolution, and subsequently by world-wide anarchy, completely overthrowing Satan's empire. Christ's Second Advent was to set in. The First Resurrection, that of the true Church, was to take place. Later the rest of the dead will be awakened, and these are to be assembled before the great white Throne of Judgment. Then they are to be taught to understand everything in the Bible. Opportunities amid testings are to be given to qualify them for everlasting life. They are to be encouraged to reform, chastisements being one of the means which will be used to secure this result. They are to be separated into two companies by a final, severe trial. Sentence will then be pronounced, and finally those on the right will be rewarded with life eternal and those on the left will be punished with death eternal. How could these things occur within a period of twelve or twenty-four hours? Manifestly the Scriptural Program for the Day of Judgment cannot be enacted within a period of twelve or twenty-four hours.

Those who advocate a judgment Day of twelve or of twenty-four hours do so regardless of the events that must then transpire, solely because it is called the *Day* of Judgment, which they claim means a period of twelve or of twenty-four hours. It should be conceded that usually a period of twelve or of twenty-four hours is called a day, but such a meaning by no means exhausts the significance of the term *day*. Frequently we use it to designate longer periods than this, *e.g.*, we speak of the day of Luther, of Washington, of Napoleon, of Lincoln, *etc.* By such an expression we mean, not twelve or twenty-four hours, but the

period of years in which these men were influential in human affairs. Just so the Bible uses the term *day* to cover not only periods of twelve or of twenty-four hours, but periods that last many years. Thus the entire Creative Period is called a day (Gen. 2: 4); and the forty-years' period of Israel's wilderness experiences is called a day (Ps. 95: 7-10; Jer. 31: 32). So, too, the Period of Wrath with which the Gospel Age ends is called the *Day* of Vengeance (Is. 61: 2). The Gospel Age, which already has lasted over 1900 years, also is called a day (2 Cor. 6: 2; Heb. 3: 13, 15). Thus, too, the Jewish Age, which lasted 1845 years, is called a day (Is. 65: 2; Rom. 10: 21). We likewise find that the Scriptures call the Millennial Age, a period of a thousand years, a day (Is. 11: 10; 25: 9). Thus we see that the fact of the Scriptures calling the Judgment Period the *Day* of Judgment by no means proves that it must be a period of twelve or of twenty-four hours, since the Bible uses the term to cover any definite period of time. And since the things that are to occur in the Judgment Day cannot occur in a period of twelve or of twenty-four hours, we are, in harmony with Biblical usage of the word "day," to look for a longer period of time as the duration of the Day of Judgment.

JUDGMENT DAY AND MILLENNIUM IDENTICAL

In 2 Pet. 3: 7-12 we find that the Word teaches that the Day of Judgment is a period of a thousand years. In this passage St. Peter speaks (v. 7) of the period of the Judgment as the Day of Judgment. Then in v. 8 he cautions us not to forget that a day of God's time lasts a thousand of our years. Having made this statement as to the length (in our time) of a Day of God's time, St. Peter explains (v. 9) that this fact accounts for God's waiting so long as men consider time, in working out His Program, thereby seeming to them to be very slack. Then in vs. 10 and 12, he calls the Day of Judgment the Day of God, the Day of the Lord, with whom (v. 8) a thousand

of our years makes one Day. Thus we see that this Scripture teaches that the Day of Judgment is a period of a thousand years. This fact, that the Judgment Day lasts a thousand years, is evident from another Biblical fact, *i.e.*, that the Day of Judgment and the Millennial Kingdom are identical. 2 Tim. 4: 1 proves this by showing that Jesus will judge the dead during His Kingdom. Luke 22: 29, 30 and Matt. 19: 28 also prove it by the fact that the faithful Apostles *while reigning*, "sitting on thrones"—which will be during the Millennium—will *judge* Israel. Obad. 21 likewise proves it by showing that it is because the *Kingdom* will be the Lord's that the saints will *judge* the non-elect. It is The Messiah as *King*, hence the *reigning* Messiah, that shall execute justice and judgment in the earth (Jer. 23: 5, 6; 33: 14-16). It is while the King (Christ) is reigning in righteousness that the judgment will be going on (Is. 32: 1). So too, our Lord's Millennial Reign is beautifully described as being the Period of Judgment (Ps. 72: 1-4). See the remainder of this Psalm as a further description of this fact. Since, according to these passages, the Millennium and the Day of Judgment are the same period, and since the former is a period of one thousand years (Rev. 20: 4, 6), the Day of Judgment is a period of one thousand years. Thus in two ways we prove that the Day of Judgment is a period of a thousand years: (1) St. Peter's directly speaking of it as a period of a thousand years; and (2) its identity with the Millennium, a period of a thousand years. The Day of Judgment, then, being a period of one thousand years, there will, of course, be ample time for doing all of the things that the Bible teaches will be done therein, things that we have seen cannot be done in a twelve or a twenty-four hour day.

Thus we have Scripturally proved that the Judgment Day and the Millennium are one and the same and will last one thousand years. The identity of these helps us to understand more clearly the

nature and purpose of the Judgment Day. Their identity most emphatically proves that the Judgment Day is not Doomsday, but is Salvation Day; for if they are identical, everything that will happen in the Judgment Day will happen in the Millennium. And what are some of the things that will happen in the Judgment Day? Early in the Judgment Day Christ returns to the earth and awakens all the dead. Consequently, early in the Millennium Christ returns to the earth and raises all the dead. Reversely, since both are the same period, everything that will happen in the Millennium will happen during the Judgment Day. And what will happen during the Millennium? Satan will be bound, imprisoned, his empire will be overthrown, Christ's Kingdom will be established, the Church will become His Bride, He will become the Second Adam and she will become the Second Eve, the Second Father and Mother of the human race. They will put down all the effects of the curse (1 Cor. 15: 24-26) and introduce every good thing for the reformation and uplift of the race. And the deliverance from the curse and the blessing of Restitution will be offered to everybody on the earth. This means that those of the dead who were excluded from the privilege of becoming the Elect will, after their recovery from the tomb early in the Judgment Day (the Millennium), be given the opportunity to gain the salvation of Restitution that will operate during the Millennium. Thus in the Judgment Day all of God's Millennial blessings will be lavished upon the race; and this proves that the Judgment Day is Salvation Day, not Doomsday. For this we praise God!

OTHER JUDGMENT DAYS INDICATED

We will still better appreciate the character of the Day of Judgment when we remember that there have already been other Judgment Days. For example, there was a Judgment Day in the Garden of Eden for the race then in Adam. And in that Judgment Day we recall that our first parents were on trial for life. We further note that in that Judgment Day Adam and Eve

were first instructed as to what to do and what not to do. We also note that, after they were given that instruction, the serpent tested them as to obedience; and that when they made a failure of their test they were sentenced to death, not eternal torment; and thus we are by heredity suffering death (Gen. 2: 17; 3: 19; Rom 5: 12, 15-19; 1 Cor. 15: 21, 22). So, too, during the Old Testament period God gave the Old Testament Elect, Abraham, Isaac, Jacob, *etc.*, their Judgment Day as to faith and obedience. Many of the Scriptures quoted in the preceding parts of this treatise prove this, notably such Scriptures as Ps. 19: 9-11; 25: 7, 8; 26: 1-3; Jer. 11: 20. In this Judgment Day these people were instructed, tested, striped for correction, and finally a sentence was passed upon them, the faithful for their faith and obedience receiving a good report, or sentence (Heb. 11: 4, 5, 16, 39). Furthermore, since our Lord came, there has been a Judgment Day going on in respect to the Elect of the Gospel Age (2 Thes. 1: 4, 5). In this judgment Day as in all others there have appeared the four judgment processes—instruction, trial, chastisement and sentence; and by the time the Gospel Age will be fully over, the cases of all those under trial during this period will have been disposed of; and then the Faithful of the Old Testament and the Faithful of the Gospel Age, having stood well in their trial period, will be used by God as subordinate Judges under Christ to operate the judgment process on behalf of the world (1 Cor. 6: 2; Is. 32: 1). These three Judgment Days—the first resulting disastrously for Adam and the whole race by heredity, the second and third resulting successfully for the faithful of the Elect classes, and disastrously for the unfaithful of these classes—will greatly assist us to a proper understanding of the nature and purpose of the world's Judgment Day (Acts 17: 31; Ps. 72: 1-4).

NECESSITY OF THE JUDGMENT DAY

But one might ask, Why should there be another Judgment Day, for the world, if the world lost out in its

first Judgment Day—which it had in Adam's loins in Paradise? Our answer is that surely it cannot be that God was unjust in condemning all in Adam's loins; for He is righteous in all His works and ways (Rev. 15: 3, 4). Rather, the love of God and the Ransom-sacrifice of Christ in payment of the debt of Adam and the race in his loins, providing an offset for the condemnation upon the world, necessitate a judgment for the world. It was not the Justice of God that necessitated another Judgment Day for the world; for Justice very properly condemned the race, and has very properly left it in condemnation. But the loving heart of our God, compassionating the poor, lost, fallen and undone race, ardently longed to recover from their ruin whosoever will. Therefore, at the direction of His Wisdom, God's Love gave up to His Justice His Only-Begotten Son unto death as a Substitute for Adam and all in his loins; and by this action furnished a Ransom which was both satisfactory to the demands of God's Justice for the life of the race, and conducive to the dictates of God's Love for the rescue of all the willing and obedient of the race. Hence as all without their fault were condemned in the loins of one, and received this condemnation by the law of heredity (Adam transmitting to them, not perfect life, for he had none to transmit, but death, to which he was sentenced, and which was working in him before he begat any offspring), so without their merit the love of God provided the merit of Jesus, Adam's and the race's Substitute, who, having met the sentence for Adam and the race in His own person, and having unforfeited life-rights for them, rescues them from the sentence, that they, becoming through faith and obedience His children, may inherit perfect life from Him. Hence the Judgment Day has been appointed by God that the world may have the opportunities through a Judgment process to obtain life from Christ the Life-Giver, the Savior (Acts 17: 31; Rom. 5: 15, 18, 19; 1 Cor. 15: 21, 22).

THE CHARACTER OF THE JUDGES

Furthermore, the character of the Judges in the world's Judgment Day is a guarantee of a favorable trial by the judgment process for the world of mankind. The chief Judge will be our Lord Jesus (Matt. 25: 31; Acts 17: 31; 2 Tim. 4: 1). On the one hand, His loyalty to God and to the principles of Truth and Righteousness maintained even amid suffering unto death, and on the other hand, His unselfish love to the world that prompted Him to sacrifice His life for their deliverance, sufficiently guarantee that He will be faithful, merciful and helpful toward all, as He assists the obedient upward out of their ruined condition. The fact that the faithful Ancient and Youthful Worthies as the earthly judges, and the faithful Bride of Christ and the Great Company as the heavenly Judges, have by experience tasted the degradation and woes of sin and the difficulties of overcoming it, sufficiently attest their qualification in sympathy and service to deal with and uplift those who in that life will be in the same undone condition as were the Elect in this life. Such Judges will surely exercise all the mercy and faithfulness necessary to assist all to reform who will at all co-operate in the effort to uplift them. Hence the character of the Judges guarantees that the Judgment Day will afford the world every help to reform.

TYPES PERTAINING TO THE JUDGMENT DAY

In the Scriptures the Lord has furnished us with examples of Judges in Israel who, in their persons and works, type the persons and works of the Millennial Judges. We refer to the book of Judges, where the office and work of the Judges in Israel are seen to have been designed for delivering the people from their enemies and for giving them prosperity. They were not simply men who sat in courts and examined evidence on past conduct, and then passed sentences according to the evidence; but they were the Divinely ordained helpers and deliverers of the people. For example, we read in Judges 3: 7-11 that the Israelites did evil

against the Lord, who in punishment delivered them to oppressive enemies; but when they repented, He raised up a deliverer for them, Othniel, who judged them, *i.e.*, ruled over them, led them forth against their enemies and delivered them from the latter by defeating them and giving the former great prosperity. Nor is this simply a story; additionally, it is a type, which we understand as follows: As the Israelites before they went astray were in God's favor, so the human race in Eden before Adam and Eve sinned was in God's favor. Then just as when Israel sinned it was delivered over to its oppressors, so when Adam sinned the race was delivered over to the arch-oppressors, Sin, Error, Death and the Grave. But as Israel through suffering from their oppressors were brought to their senses and then repented, so vast multitudes of the race will by the sufferings of the curse be brought to their senses and will repent. As God raised up Othniel [a name which means *the powerful man of God*] to be a deliverer of Israel from their oppressors, so God raised up The Christ, the powerful Agent of God, to deliver the world of mankind from Sin, Error, Death and the Grave. And just as Othniel while acting as Israel's Judge (ruler) led them forth to war with, and delivered them from their enemies, and then gave them peace and prosperity, so will The Christ, acting as the world's Judge (Ruler), lead them forth to war with, and deliver them from their enemies, Sin, Error, Death and the Grave, and then will give them eternal rest and prosperity. Thus through the types of the Bible has our Heavenly Father impressed upon our minds what He means by the Judgment Day, its Judges, their works and their achievements.

THE RESULTS OF THE JUDGMENT DAY

In Matt. 25: 31-46 there is given a brief description of the results of the Judgment process. V. 31 shows our Lord's Second Advent with His faithful angels, or messengers; and the next verse shows how He gathers all nations before His Millennial Throne, making them

subject to Him as their King. Then briefly the work of dividing them into two classes is set forth. Those who, during those thousand years, reform their hearts and lives by casting out evil from them and by filling them with love to God and man, will more and more as the years go by gain His favor, *i.e.*, will be put on His right, the place of favor; while those who do not reform their hearts and lives, by failing to cast evil out of them more and more as the years go by, will be put into His disfavor, *i.e.*, will be put on His left (v. 33). Those who will heartily reform are fittingly pictured by the teachable sheep; and those who will fail heartily to reform are pictured by the stubborn goats. Those who will continue meek like sheep toward the Shepherd-King will be given the earth as their kingdom-inheritance (v. 34); and those who will continue to be stubborn like goats toward the Shepherd-King will be destroyed in the Second Death, which is pictorially set forth in the parable as fire (v. 41, 46), because as fire destroys, so God uses it to picture forth the destruction of the Second Death (Rev. 20: 14; 21: 8). The figurative sheep will be told that they will receive their reward because of well-doing, the Shepherd-King considering that what they will have done to His least brethren (the Elect are His greatest brethren, the angels are His lesser brethren and the non-elect are His least brethren) they will have done to Him. As His least brethren will have hungered and thirsted for the bread and waters of life and they will have supplied these to them, they will have been so doing to Jesus. As His least brethren will have been strangers to God's people, naked of righteousness, sick from sin and in the prison of the grave, and they will have shown His least brethren how to become parts of God's people, will have helped clothe their nakedness of righteousness with the garments of salvation, will have visited them in their sin-sickness, nursing them back to physical, mental, moral and religious health, and will have visited them while in their graves with prayers to the Lord for their

recovery from the tomb, they will have been doing these things to the Lord in His least brethren. In other words, those who at the end of the Millennium will be at the right hand of the Lord, in His full favor, will have used the Millennial opportunities to fill their hearts with Divine love and their lives with acts expressive of Divine love, in helping their fellows to recover from the effects of the curse. And the Lord will appreciate these acts of theirs as though they did them to Him. Hence their great reward.

But those who will fail to fill their hearts with Divine love and their lives with ministries of Divine love to others, will, as symbolic goats, do and fare quite differently. They will not give the Bread and Water of Life to those hungry for them; they will not spend their time trying to help others who are strangers to God to become God's people; they will not clothe those who are destitute of righteousness with the garments of salvation; they will not visit the sin-sick and seek to cure them with the medicines found in God's Word; they will not offer at that time the prayer of faith for the recovery of dead ones from the tomb. In other words, though constrained to avoid open sin, they will spend the thousand years in selfishness; and, as they continue in this selfish course, they will fall more and more into Christ's disfavor, represented in the parable as their being placed at His left hand. Their fate will be the Second Death, the figurative fire that will destroy the figurative goats. That this fire represents destruction is manifest from the fact that the Devil also will be cast into it (v. 41); and his final fate is declared to be annihilation (Heb. 2: 14). In other words, as now, so then the good will gain everlasting *life* and the evil everlasting *death* (v. 46; Rom. 5: 21; 6: 23).

A DAY TO BE JOYOUSLY ANTICIPATED

That the Judgment Day is a period toward which the whole world should look with the most joyous anticipations, is taught throughout the Scriptures, although the Scriptures also prophesy that through the blinding

effect of sin and error many will fear the coming of that Day. But the Scriptures teach us that after the tribulation which will introduce it shall have passed, all will recognize its happy and beneficent character. Most joyful should be its anticipation, as many Scriptures declare (Ps. 96: 10-13; 98: 1-9). We ask all to read these Psalms and others treating on this subject and see how every one individually and all classes collectively, addressed in symbolic terms in these passages, are bidden to be jubilant in anticipation of that glad Day. It is indeed a glad Day; for it is the Lord's Day and Christ's Day, a Day of healing and health, a Day of joy and gladness, a Day of salvation and deliverance, a Day of glory to God in the Highest, and of peace on earth to men of good will, a Day of hope and reunion, a Day of truth and righteousness, a Day of reform and betterment, a Day long desired and much prayed for, a Day that will witness the complete overthrow of Satan and all for which he stands, and the full triumph of God and all for which He stands. Well may we therefore pray, "Thy Kingdom come! Thy will be done on earth as in Heaven!" O Lord, grant it in Jesus' name and through His merit!

We have already mentioned the close relationship between the objects of our Lord's Return and the Millennium. With the conclusion of this chapter we have completed our more detailed study of the seven main objects of both. We trust that all have been blessed, encouraged and uplifted through this study, and that it has awakened in all a more intense longing for these glorious events to come to pass. How appropriate it is, therefore, that in succeeding chapters of this book we examine the Scriptures concerning the manner of our Lord's Return, its various stages and works therein to be accomplished, and the sign and time prophecies connected with it!

ALL THINGS NEW

The world is old with centuries,
But not for these she bows her head;
Close to her heart the sorrow lies,
She holds so many dead!
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans—How long
Ere all shall be made new?

Yet brightly on her smiles the sun,
A bounteous heaven delights to bless;
Oh, what shall be that fairer one
Wherein dwells righteousness?
Christ comes to judge! Oh, happy time!
When wrong shall die and strife shall cease,
And all the bells of heaven chime
With melodies of peace.

No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth,
"There shall be no more curse."
Ye broken-hearted, cease your moan;
The day of promise dawns for you;
For He who sits upon the throne
Says, "I make all things new."

We mourn the dead, but they shall wake!
The lost, but they shall be restored!
O! well our human hearts might break
Without that sacred Word!
Dim eyes, look up! sad hearts, rejoice!
Seeing God's bow of promise through,
At sound of that prophetic voice
"I will make all things new."

CHAPTER VIII

THE MANNER OF OUR LORD'S RETURN

CREEDAL VIEWS EXAMINED IN THE LIGHT OF PROPER PRINCIPLES OF INTERPRETATION, REASON AND FACTS. DIRECT STATEMENTS OF THE BIBLE. "AS A THIEF IN THE NIGHT." "THE KINGDOM OF GOD IS IN YOUR MIDST." "AS WERE THE DAYS OF NOAH." "AS THE LIGHTNING COMETH OUT OF THE EAST." "EVERY EYE SHALL SEE HIM." "IN LIKE MANNER AS YE HAVE SEEN HIM GO." ST. PAUL'S LOGICAL ARGUMENT. TWELVE PROOFS THAT JESUS IS NOW A SPIRIT BEING. "WITH A SHOUT." "IN FLAMING FIRE TAKING VENGEANCE."

ACCORDING to the views of the creeds, our Lord is to return visibly to the natural eyes of men, riding upon a literal cloud, blowing a literal trumpet, shining with a dazzling literal light and blasting the literal universe into atoms. Usually this view of the manner of His Return is presented to frighten people into repentance; but upon a close examination in the light of the Bible, reason and facts, it is found in many respects to contradict these. So far as a Scriptural basis for this view is concerned, it rests entirely upon erroneous principles of interpretation; for it is drawn from a literal interpretation of figurative passages, such as parables, symbols and dark sayings, which according to the rules of language must, of course, be interpreted figuratively. Not only does it rest upon a false method of interpretation, but upon logical analysis its absurdity becomes apparent. For example, in view of the roundness of the earth, how could the people at the antipodes of the place of His arrival see Him coming? Even if, as has been suggested, He should after His coming remain stationary at a certain place in the sky during 24 hours for the rotation of the earth on its axis to make Him visible around the earth eastward and westward, the rotundity of the earth would nevertheless make Him invisible beyond a few hundred miles northward and southward. Clouds forming within the earth's atmosphere, and the earth's rotundity, as well as its size, would make Him invisible at no great distance. A

literal trumpet, blowing loud enough to be heard all over the earth, would burst the ear drums of all within at least 12,000 miles of it. If the light from the glorified body of Christ should appear to the natural eyes of men, they would be instantly blinded, as was Saul on the way to Damascus; but if they should see that body itself, they would instantly drop dead, as nobody can see Him and live (Ex. 33: 20; Heb. 1: 3; 1 Tim. 6: 16). And if the literal universe were meant in the passages that speak of the heavens and earth passing from His face (Rev. 20: 11, *etc.*), it would have passed away long ago, yea, the instant of its creation, for He faces all things. Thus proper methods of interpreting the Bible, as well as reason and facts, contradict the idea that our Lord Jesus in His Return appears to the natural sight of mankind in a visible manner.

A candid, reverent and careful study of the Scriptures reveals the fact that our Lord's Return is to be invisible to men's natural sight, but visible to their mental sight, their eyes of understanding. We will now present nine additional lines of pertinent Biblical evidence proving this point.

DIRECT STATEMENTS OF THE BIBLE

Our second line of Biblical evidence is: The Bible directly teaches that Jesus will no more be seen by *human beings*. "Yet a little while and *the world seeth me no more*" (John 14: 19). This statement of our Lord is clearly to the point. While the connection shows that the Lord's Church will see Him when changed with Him (1 John 3: 2), John 14: 19 clearly teaches that no others of mankind will. Of course Jesus here referred to Himself as being forever invisible to mankind in His glorified resurrection body. This is clearly shown to be the case by the language of St. Paul with reference to Him since He came to dwell with God in glory: "Who only hath immortality, dwelling in the light which no man can approach unto; whom [in His glorified condition] no man *hath seen, nor can see*" (1 Tim. 6: 16). Very clearly do these passages show

that our Lord since His glorification has been and forever will be invisible to men's natural sight. Hence at His Return, He is invisible to men's natural eyes.

"AS A THIEF IN THE NIGHT"

The same thought is implied in the Scriptures which teach that His Return would be thief-like in its manner (1 Thes. 5: 1-6; 2 Pet. 3: 10; Rev. 16: 15). When a thief comes to break into a house, does he carry a bright light and blow a trumpet, shouting to the people, "Ho, you people! Wake up! I am coming to rob your houses"? Of course, we know he does no such things. Neither, therefore, does our Lord when He returns as a thief in the night. The thief in the night comes silently, stealthily, hiding in the dark, walking noiselessly with padded shoes or in stocking feet, picking locks and opening doors or windows with quiet deftness, thus concealing his presence from his unsuspecting victims. Our Lord comes in a similar manner, unknown to the world. But as a thief's presence in the house that is being robbed, may by certain signs be made known to his accomplices who may be awaiting him in that particular house, so the Lord promised to make known, after His Return, to His faithful watching saints the fact of His Return by certain signs and proofs (Matt. 24: 3, 30-33). Please notice how in 1 Thes. 5: 1-6 the Apostle tells us that the world would not be aware of the Lord's Return, because of its thief like manner, but that His waking and watchful people would be aware of it. Of course, if the world would see His Return with their natural eyes, they would be aware of it. Hence their not being aware of it proves that they would not see Him in His Second Advent, which therefore must be invisible to the natural sight.

"THE KINGDOM OF GOD IS IN YOUR MIDST"

The invisibility of the heavenly phase (Jesus and the Church) of God's Millennial Kingdom, also implies that our Lord's Return would be invisible; because He is a part of that Kingdom, yea, its chief part, the King of kings and Lord of lords. We have already proven

that the Kingdom of God will in its glorified condition and heavenly phase consist of Jesus and His Faithful followers, and will be invisible to mankind. Jesus expressly says that the people will not be able to point out the Kingdom of God, Himself and His Faithful, because they will not be subject to people's sight, even as we read in Luke 17: 20, 21: "The Kingdom of God cometh not with observation [men will not be able to see Christ and His Saints when They come to rule]; neither *shall* they say, Lo here [look, here is the Kingdom, Jesus and the Church] or lo there [is the Kingdom, Jesus and the Church]; for, behold, the Kingdom of God [which you will be unable to point out] is [shall be] in your midst [margin of R. V., hence must be invisible, if it cannot be shown to people's sight]." The Kingdom of God therefore being invisible, and Jesus being a part of that Kingdom, He must be invisible to human eyes when He returns to establish it.

"AS WERE THE DAYS OF NOAH"

In Matt. 24: 37-39 Jesus gives a strong proof of the fact that mankind would not see Him in His Second Advent: "As were the days of Noah, so shall be the presence [margin] of the Son of Man. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage ... and *knew not* until the flood came and took them all away; so shall be the presence [margin] of the Son of Man" [R. V.]. In this passage Jesus shows that the people in their Acts and in their *ignorance* of the impending trouble just before the flood and during His own Second Presence just before the Great Tribulation would be alike. As in the days of Noah before the flood, the people were engaged in the ordinary activities of social life, but because of unbelief in the preaching of a coming flood, were ignorant of its imminency, so during Christ's Second Presence just before the Great Tribulation would burst upon the world, the people would engage in the ordinary activities of social life, entirely ignorant of the coming tribulation because

disbelieving the testimony respecting it and its cause, Christ's Second Presence. That among other things in these verses the time of Noah's presence before the flood is compared with the time of Christ's Second Presence before the Great Tribulation, is manifest from Luke 17: 26: "And as it was *in the days* of Noah, so shall it be also *in the days* of the Son of Man." Here the expression "*in the days of the Son of Man*," a certain period of His Second Advent, is used as the parallel of the expression "the presence of the Son of Man" in Matt. 24: 37, which proves that the passage compares the periods to which it refers. See also Luke 17: 28-30. How, we ask, can it be that Jesus could be present and yet the people in general be ignorant of this fact, as well as of the time of trouble coming? If they would be able to see Him, of course they would know of His presence and would expect the trouble to follow. The fact of their ignorance of His presence necessarily implies that He is hidden from their natural eyes, and so His Return must be invisible to their natural eyes.

"AS THE LIGHTNING COMETH OUT OF THE EAST"

A sixth consideration proves the same thing: Jesus declares that as the natural sun manifests its presence by the natural light which it gives out, so He would manifest His Second Presence by the symbolic light, Truth, that He would at that time give out. This is Jesus' statement of the case in Matt. 24: 27 (see also Luke 17: 24, where again the words *in His day* are paralleled with the expression *presence* in Matt. 24: 27), though an unhappy translation of the Greek word *astrape* by *lightning* instead of *bright shining* (Luke 11: 36) veils the thought of the passage: "For as the lightning [bright shining—the sun] cometh forth from the east and shineth even unto the west, so shall be the presence [margin] of the Son of Man" [R. V.]. It is not, as the translation suggests, a peculiarity of the lightning to come out of the east and flash even to the west, for it more frequently comes from other directions and usually flashes over only a part of the heavens

and that often in other directions than the west. But it is a peculiarity of the sunlight to come from the east and shine even to the west. These facts show that in this passage, as in Luke 11: 36, the word *astrape* should be rendered *bright shining*; for manifestly in the latter passage the word *lightning* would be an improper translation; for we do not catch the lightning and put it on a candlestick! Understanding our Lord in Matt. 24: 27 to refer to the bright shining of the sun, we can readily see the comparison that He makes: that as the sun manifests its presence gradually and that to some sooner than to others and finally before reaching the west, even to the latest sleepers; so our Lord manifests His presence by the light of Truth that He as the Sun of Righteousness emits (Mal. 4: 2), first shining upon His watchful and early-awake Church (Is. 60: 1, 2) and then later upon the whole world (Is. 60: 3; John 1: 9). Matt. 24: 27 therefore implies that men will recognize our Lord's presence, not by natural sight, but by their eyes of understanding, recognizing Him as present by the light of Truth that He sheds upon them. Hence this passage implies that His Return is invisible to men's natural eyes.

"EVERY EYE SHALL SEE HIM"

The invisibility of our Lord to men's natural eyes, at His Return, is implied also by the passages which show us that all mankind, including Israel, will see the Lord in His Second Advent, when such passages are harmonized with those which teach that in His present condition no man hath seen nor can see Him (1 Tim. 6: 16), and that after His glorification the world no more would see Him (John 14: 19). Rev. 1: 7, referring to our Lord's Second Advent, reads as follows: "Behold, He cometh with clouds [of trouble in the Great Tribulation] and every eye shall see Him, and they also which pierced Him." If we should interpret the "clouds" of this passage literally we would make the passage teach nonsense, as we showed above; and if we should interpret the expression "every eye" in this

passage as applying to literal or natural eyes we would make it contradict 1 Tim. 6: 16 and John 14: 19. It goes without saying that reverence for God's Word should withhold us from interpreting Scriptures contradictorily of one another. How may we interpret this and similar passages and preserve the harmony of the Bible? We answer, evidently 1 Tim. 6: 16 and John 14: 19 are literal and refer to the literal sight; hence the eyes of Rev. 1: 7 must be figurative and refer to our mental sight—our eyes of understanding. Evidently this verse, therefore, means that our Lord's Second Presence will be accompanied with clouds of trouble and that the eyes of understanding in all people including even the Jews will be opened to a proper knowledge of Him. In this sense of seeing, St. Paul says, "We [now] *see* Jesus" (Heb. 2: 9). Certainly he does not mean that we see Him with our natural eyes, but rather with our eyes of understanding, our mental eyes.

Not only the reasonableness of the above interpretation, and the Scriptural usage in other passages, but also the character of the book of Revelation warrants it. The opening verse of that book shows that it is a book of symbols: "He sent and signified, *sign-ified*, it",—gave it in signs or symbols. Hence it would be natural to interpret the *clouds*, *eye* and *seeing* of Rev. 1: 7 symbolically. The reference made in this passage to the Jews, who pierced Him, as seeing Him, clinches the matter; for Jesus told them on the Wednesday before His crucifixion, hence two days before the Jews last saw Him with their natural eyes, that they would *no more* see Him until at His Second Advent they would hail Him with the acclamation, "Blessed is he that cometh in the name of the Lord" (Matt. 23: 39). This passage proves that the natural sight is not meant here, because they saw Him with their natural eyes two days after He uttered these words. Hence mental sight is here meant, and this shows how those who pierced Him would see Him during His Second Advent, *i.e.*, not with their physical, but with their mental eyes. We

further know this because Jesus two days before, *i.e.*, on the day of His triumphal entry into Jerusalem four days before His death, had pronounced mental blindness upon them for their sins (Luke 19: 42, 44), and St. Paul assures us that such blindness must continue with them until the full number of the Gentile Elect shall be won (Rom. 11: 7-10, 25-33). Then, at the Second Advent, it is gradually removed and they come to see that Jesus is their Divine Messiah and Deliverer. A passage very similar in sense and method of interpretation to Rev. 1: 7 is Matt 26: 64. These passages from the standpoint above presented, harmonize with the clear statements of 1 Tim. 6: 16 and John 14: 19, and so viewed, prove that our Lord's Return would be invisible to our physical eyes, though discernible by our mental eyes.

"IN LIKE MANNER AS YE HAVE SEEN HIM GO"

We desire to examine as an eighth proof of the invisibility of our Lord's Second Advent, one of the most misused passages of the Bible on the manner of our Lord's Return, Acts 1: 11: "This same Jesus, which is taken up from you into heaven, shall *so come in like manner* as ye have seen Him go into heaven." This passage is usually explained as though it read, "as ye have seen Him go into heaven, so shall ye see Him come again." Those who so interpret the passage explain it as though the point of comparison emphasized in the passage were His being *seen* going and His being *seen* coming again, whereas the passage says nothing whatever about His being seen coming again. Hence His being seen coming again cannot be a part of the point of comparison in this passage. Clearly the point of comparison in this passage is between the *manner* of His going and the *manner* of His coming again, and not between His being *seen* going and His being *seen* coming again: "This same Jesus ... shall *so come in like manner* as ye have seen Him go into heaven." Hence this passage treats of the manner of our Lord's Return. And from the manner in which He

went we can learn certain things respecting the manner of His Return: (1) He went secretly so far as the world was concerned, none but His disciples knowing of it at the time; so He comes again secretly ("as a thief in the night") so far as the world is concerned, none but His Faithful knowing of it in its first stages; (2) He went away quietly and unostentatiously, without startling the world with a literal trumpet, riding on a literal cloud, shining with a dazzling natural light and blasting the universe into atoms; hence He returns quietly and unostentatiously, without startling the world with a literal trumpet, riding on a literal cloud, shining with a dazzling natural light and blasting the universe into atoms; (3) He went away blessing those whom He left; hence He returns, blessing first His waiting Church and later the world of mankind; and (4) as touching His Divine body He was invisible to the natural eyes of human beings in His going away, though manifest to His disciples as going by suitable accompanying works; hence on returning He is invisible to the natural eyes of mankind, though He is manifested as present by suitable accompanying works. After our tenth line of evidence has been presented, this fourth point will become clearer. We introduce it here, because it logically belongs here among the other points of comparison, though certain explanations given under that tenth line are needed to clarify it from certain objections based upon a misunderstanding of the nature of our Lord's glorified resurrection body. The passage under study proves that the manner of His coming again is like the manner of His going away, and, as such, disproves many crude errors on the manner of His Return, as well as proves its invisibility to the natural eye.

ST. PAUL'S LOGICAL ARGUMENT

St. Paul uses in 2 Thes. 2: 1-9 an argument which from a proper understanding of the subject clearly and pointedly proves that Christ's Return had not yet set in; but this argument would be decidedly clumsy

and without directness, were His Return visible to the natural eyes of men. The Thessalonians had mistakenly inferred from St. Paul's first epistle to them, that the Lord's Second Advent had set in; therefore the Apostle wrote the second epistle to them, among other things, to correct this mistaken impression. If the view that our Lord's Return is to be visible to the natural eye, accompanied by His blowing a literal trumpet, riding on a literal cloud, shining with a dazzling natural light, and blasting the literal universe into atoms, were the one that St. Paul had taught them, a mind so logical and direct as that of this Apostle would have refuted the error of the Thessalonians that the Second Advent had set in, somewhat as follows: "My beloved brethren, I do grieve to think that ye have so soon forgotten my teachings that the Lord Jesus will in His Second Advent appear in a natural body, shining with a dazzling natural light, blowing a literal trumpet loud enough to be heard all over the earth, seated on a natural cloud and blasting the universe into atoms. If ye had not forgotten these things, ye would not believe that He hath now returned. To prove to you that He hath not yet returned, I make certain requests of you: I entreat you to show me His shining body and the cloud where He is seated. When did He blow a literal trumpet loud enough to be heard all the world over? Neither I nor any of my yoke-fellows in the Lord have heard such a trumpet blast. How can ye believe that the literal universe hath been dashed into atoms, inasmuch as ye are witnesses of its remaining as it was from the beginning? Should not ye at once see from the absence of these things that the Lord Jesus hath not yet returned? O forgetful Thessalonians, let no man deceive you by any means that the Day of the Lord hath come; for that day shall not come except therein our Lord show His shining body of flesh, ride upon a natural cloud, blow a literal trumpet and blast the universe into atoms. I entreat you to refresh your memory on these things, and thus escape from the delusion

that the Lord hath returned." Undoubtedly such an argument would have been used by St. Paul, if it had fitted the facts of the case, and would have easily and unanswerably refuted the error of the Thessalonians. The fact that he did not use it is a very strong evidence that it was inapplicable, and that for the reason that St. Paul had never taught them to believe such things with reference to our Lord's return, nor did they themselves believe them. On the contrary St. Paul, who alone of all human beings saw the glory light that shone out of, and represented our Lord's glorified body, and who paid as the price for that sight his natural vision, consistently taught that no human being ever saw our Lord's glorified body or could see it and live (1 Tim. 6: 16). Hence he could not have used the above-stated argument, because it was out of harmony with his view of the manner of our Lord's Return.

Having seen St. Paul did not use such an argument to recover the Thessalonians from their erroneous belief that the Lord's Return had set in, and that because it was inapplicable to the facts as expected, let us see what kind of an argument he did use to prove that the Lord's Second Presence, the day of the Lord and the gathering of the Church to Him, had not set in, as the Thessalonians erroneously believed it had, and how, on account of the invisibility of our Lord's body at His Return, the argument that he used was as direct and logical as any argument could be made on the point at issue. His appeal was not to their sense of sight, but to certain *predicted* but *unfulfilled* signs that must *precede* the Second Advent; for he told the Thessalonians (2 Thes. 2: 3-9) that our Lord's Return could not set in until Antichrist, the Papacy, would arise in, out of, and through a falling away from the true faith and practice of Christianity, gain supreme power, accomplish its dread reign, and be revealed and consumed in its main teachings and powers. Thereafter Christ would come again and annihilate Antichrist. Since the falling away was at most only in its earliest

start when St. Paul wrote these words, many features of the falling away, as well as all of the taking away of heathen Rome as the hindering thing, Antichrist's birth, rise to power, withering reign, revelation and consuming, were future. Hence Christ's Second Advent not setting in until after all of these things would happen, it could not have set in before they began to come to pass.

Thus St. Paul's appeal to the unfulfilled prophetic signs which must precede Christ's Second Advent, both proved that our Lord was not present at that time, and was certainly a cogent, direct and clear proof of St. Paul's contention in view of the thought of our Lord's invisibility at His Return, while it would have been clumsy, very indirect and decidedly weak in contrast with the argument that our Lord would be visible to the natural eyes of all mankind at His Return, if His Return were to be in manner as the creeds of the Dark Ages teach. St. Paul's argument in its nature and use therefore implies that our Lord's Return would be invisible, even as he had taught the Thessalonians, while had he taught them a visible return of our Lord, the Thessalonians, not seeing Him and the supposed accompanying literalities, would never have fallen into the error that Christ's Second Advent had set in at that time. In other words, the error into which the Thessalonians fell and St. Paul's method of argumentation in refuting that error, clearly imply that he and they believed that our Lord would be invisible to human eyes at His Return; for otherwise how could they have believed Him to have come again without seeing Him?

JESUS NOW A SPIRIT BEING

We will now give the basic reason, our tenth line of Scriptural evidence, proving that our Lord's Return is invisible to men's natural sight, though visible to their mental eyes. This basic reason is that our Lord since His resurrection is no more a human, but is a spirit being, of necessity having, as such, a body that is invisible to our natural sight. Hence the manner of His

Coming must be invisible. We will now proceed to the proof of this fact from the Bible, offering Bible passages and doctrines to establish this truth.

DIRECT BIBLE STATEMENTS

In the first place, God directly tells us that Jesus is now a spirit being. Among other places this is stated in 1 Cor. 15: 45: "The first man, Adam [Gen. 2: 7], was made a living soul [a human being with a human body]; the last [Jesus, the Second (v. 47)] Adam was made a quickening [life-giving] *spirit*." Hence as the Adam of the garden of Eden was made a human being, so the Adam of heaven [Jesus in His resurrection] was made a spirit being. In v. 46 St. Paul expressly tells us that the Adam of the garden of Eden was not a spirit, but a human being; and that the later Adam, our Lord, is a spirit being. St. Paul proves this by showing in v. 47 that the first Adam had a body made "of the earth," of material substances, while the Second Adam, our Lord, had a body "from heaven," of spiritual substances. In the Greek of v. 47 the expression translated "*of the*" in the phrase "of the earth" is the same as that translated "*from*" in the phrase "from heaven." In both cases the substances from which the bodies were formed are meant. These three verses (1 Cor. 15: 45-47) by their direct statements and by their contrasts of the two Adams, as well as their bodies and the substances from which they were made, prove that our Lord was raised from the dead a spirit being with a spirit body, and not a human being with a human body. Further, our Lord Jesus is in 2 Cor. 3: 17 again directly called a spirit: "Now the Lord is that spirit."

St. Paul in 2 Cor. 5: 16 writes: "Though we have known Christ after the flesh, yet now [and] henceforth know we him [so] no more." He no more knew Christ as a human being, "according to the flesh," though he had once known Him as such, before our Lord's death. This verse therefore implies that Jesus was no more a human being when St. Paul used this language of Him, though He had previously been a

human being. The reason for the change was that when our Lord was resurrected He was raised from the dead a spirit being, and not a human being. 1 Pet. 3: 18 is strongly to the point when it says of Jesus' death and resurrection, "being put to death *in the flesh*, but made alive [not "in the flesh," be it noted, but] *in the spirit*" (R. V.). Let the reader particularly note the contrast as given in this verse between that in which He was put to death and that in which He was made alive. According to current theology which teaches that our Lord was raised from the dead a human and not a spirit being, this verse should read, Being put to death *in the flesh*, and made alive *in the flesh*. But God, who cannot lie, declares the exact opposite, saying, "Being put to death *in the flesh*, but made alive *in the spirit*." The article "the" is lacking in the Greek before the words for flesh and spirit: "put to death in flesh, but made alive in spirit" is the literal rendering. Hence our Lord is now a spirit. The four passages just quoted and briefly explained demonstrate that our Lord since His resurrection is no more a human being, but is a spirit being, and that, according to other passages, of the Divine nature, the highest of all spirit natures. If He is a spirit being, He of necessity is invisible to our natural sight, and therefore His Second Coming must be invisible in its manner.

JESUS' JOINT-HEIRS TO BE SPIRIT BEINGS

Not only do the Scriptures directly teach that our Lord since His resurrection is no longer a human, but is a spirit being; but they also teach it by necessary inference in declaring that the saints in their resurrection receive spirit bodies, and that they thereby receive bodies like His body. Hence His body must be a spirit body. That the saints were promised spirit bodies we see from 1 Cor. 15: 42, 44: "So also is *the* resurrection of *the* dead [The article *the* in both cases is emphatic in the Greek, meaning the special resurrection, the first resurrection (Rev. 20: 4, 6)]. It is sown in corruption [material beings are corruptible]; it is

raised in incorruption [spirit beings are incorruptible]. It is sown a-natural [material, earthly] body; it is raised a spiritual [immaterial, heavenly] body." This passage proves that the saints receive spirit bodies, and thus are spirit beings in the resurrection, as during their earthly lifetime they have had human bodies, and hence have been human beings.

The same thought, that of the saints being changed from human to spirit beings in the resurrection, is expressed in vs. 51-54: "We shall all be *changed* [in nature] in a moment, ... for the trumpet shall sound and *the* [emphatic in the Greek] dead [the saints, who are the pre-eminent dead] shall be raised incorruptible [not in fleshly bodies, which would be corruptible, because made of material or earthly substances, but in spiritual bodies, which are incorruptible, because made of spiritual or heavenly substances] and we shall be changed. For this corruptible [person] must put on incorruption [by gaining a spiritual, heavenly body] and this mortal [person] must put on immortality [by gaining a spiritual body of the highest of all spiritual natures, the Divine]."

But the Scriptures clearly teach also that the bodies which the saints receive in the resurrection are just like Jesus' resurrection body. If this can be proven, it would follow that Jesus at His resurrection received a spirit body, and hence is no more a human, but a spirit being. Quite a number of Scriptures prove this. *E.g.*, 1 John 3: 2: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he *is*"—not as He *was*; for if they were to become like him *as He was* while in the flesh (Heb. 5: 7), it would already have appeared what they are like in their resurrection bodies.

Also, 1 Cor. 15: 48, 49 conveys the same thought: "As is [was; the words *is* and *are* throughout this verse are or should be in *italics*, which means that they were supplied by the translators, without any corresponding words in the original Greek. That the

word "was" should have been supplied here is evident from the fact that Adam is here meant] the earthy [one, Adam], such are [will be] they also that are [will be] earthy [the world, apart from the saints in the resurrection]: and as is the heavenly [One, Jesus in His resurrection body], such are [will be; this promise is to the saints during the Gospel Age] they also that are [will be] heavenly [in their resurrection bodies]. And as we [the saints during the Gospel Age] have borne the image of the earthy [one, Adam, *i.e.*, as surely as they have had bodies like Adam's, "of the earth earthy"], we shall also bear the image of the heavenly [One, Jesus, *i.e.*, so surely do they in the resurrection receive bodies like Jesus' resurrection body]." The same thought is taught in Phil. 3: 21. Thus these verses prove the thought that the saints in their spirit bodies, gained in the resurrection, have bodies like our Lord's resurrection body. But since the saints receive spirit bodies in the resurrection, Jesus must have a spirit body since His resurrection. Therefore His resurrection body must be invisible to men's natural eyes, and hence His body at His Return must be invisible to men's natural eyes.

JESUS' INHERITING KINGDOM PROVES HE IS SPIRIT

That Jesus since His resurrection is a spirit being and hence invisible at His Return is evident from a third line of thought: He has inherited the kingdom of heaven, which a human being cannot inherit, unless he gives up his humanity and becomes a spirit being. St. Paul assures us in 1 Cor. 15: 50 that "flesh and blood [a human being as such—Heb. 2: 14; Matt. 16: 17; Gal. 1: 16] cannot inherit the kingdom of God; neither doth corruption inherit incorruption [material bodies are not made spiritual bodies]." Accordingly, our humanity will never be transubstantiated and thus be taken to heaven. To gain the heavenly resurrection one must be changed from human nature to a spiritual nature without his body being converted into that of another nature, as St. Paul clearly teaches (1 Cor. 15: 50-54).

This is also Jesus' teaching in His disclosure to Nicodemus (John 3: 5-8): "Except a man be born of water [the Truth] and of the Spirit, he cannot enter into the kingdom of God [the saints' Spirit-begettall through the Word introduced them into the embryo or militant phase of the kingdom of heaven, whereby they became New Creatures in Christ (1 Cor. 4: 15; Jas. 1: 18; 1 Pet. 1: 3; 2 Cor. 5: 17) and candidates for membership in the born or glorified phase of the kingdom of heaven (Jas. 2: 5; 1 Pet. 1: 3-6); their birth of the Spirit introduced them into the born or glorified phase of God's kingdom beyond the veil]. That which is born of the flesh [of a human being] is flesh [a human being]; and that which is born of the Spirit is [a] spirit [a spirit being, which one must become to enter the glorified phase of the kingdom of heaven; as Jesus says in v. 3]. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but [because it is invisible] canst not tell whence it cometh and whither it goeth; so [invisible as the wind] is every one that is born of the Spirit." The surest proof that one is not yet born of the Spirit, though begotten of it, is the fact, suggested by this verse, that his coming and going now can be seen; but when he is born of the Spirit he can come and go like the wind, invisible to mankind. The Scriptures teach that to enter the glorified condition of the Kingdom, one must undergo a change of nature from the human to the spirit nature—a re-creation, which like any other birth begins with a begettall, proceeds through a quickening, a growth, a strengthening, a balancing and a perfecting, and is completed by a birth as a spirit being, as we have shown in our treatise on the Kingdom of God. Jesus shows in John 3: 6 that by the birth of the Spirit we become spirits, and He assures us in v. 8 that as spirits we will be invisible. Jesus, of course, as the chief one in the kingdom of heaven has inherited it, has entered it, which implies that He

is no longer a human, but a spirit being (1 Cor. 15: 50; John 3: 6), which He became at His resurrection (Col. 1: 18; Rev. 1: 5; Heb. 1: 3-5; Acts 13: 33); and hence He is invisible and His Return must therefore be invisible to men's natural eyes.

JESUS HIGHER THAN THE ANGELS

A fourth consideration proves that our Lord is no longer a human being, but since His resurrection is a spirit being: the fact that He is now higher than the angels. While He was in the flesh He was lower than the angels, even as St. Paul declares, "We see Jesus, who was made a little lower than the angels [which in v. 7 he says is an essential attribute of human nature] for the suffering of death" (Heb. 2: 9). Thus as long as He was in the flesh, *i.e.*, while He was a human being, which He no more is according to this passage, He was a little lower than the angels. But the Bible clearly teaches that since His resurrection He is higher than the angels, and as such is the exact image of the Father's Person—a Divine being (Heb. 1: 3-5; Eph. 1: 20-22; Phil. 2: 9-11). Hence, as the exact image of the Father's Person, He is since His resurrection a spirit being; for God in His person is a spirit being (John 4: 24). Jesus now being higher than the angels, yea, being even a Divine being, as a spirit He must now be invisible, and hence His Second Coming is invisible to the natural eyes of men.

JESUS BECAME HUMAN ONLY TO RANSOM US

A fifth point proves that Jesus is since His resurrection no longer a human, but a spirit being, and therefore proves Him to be invisible at His Return: the fact that He became human only in order that He might die as our ransom, as St. Paul teaches, "We see Jesus, who was made a little lower than the angels [which vs. 6 and 7 teach means that He was made a human being (John 1: 14)] for *the suffering of death* ... that He by the grace of God should taste death for every man" (Heb. 2: 9). Having by His death fulfilled the purpose for which He became a human

being, He had therefore no more need of human nature for Himself than He had need of it while He was with the Father during the Ages before He became flesh. Hence there being no need of His having human nature for Himself after His death, we may be sure that He no longer has it; for He has in His person nothing that He does not need. This, therefore, implies that He is now a spirit being and as such must be invisible. Accordingly, His Return must be invisible to men's natural eyes.

JESUS NOT ETERNALLY DEGRADED IN NATURE

A sixth point proves the same thought: our Lord would be eternally degraded in nature had He taken back His humanity when He arose from the dead. That He was degraded in nature, though not in character, when He gave up His prehuman nature, in which He was, as the one next to the Father, higher than the angels, in exchange for the human nature, is evident from St. Paul's statement that when He became a human being He was "made a little lower than the angels" (Heb. 2: 9; see also John 1: 14; 2 Cor. 8: 9; Phil. 2: 5-8; Heb. 2: 14, 16-18). If He had taken back His humanity in His resurrection, and would now and to all eternity retain it, He would thereby be everlastingly lower than the angels in nature and thereby be eternally degraded in nature. But such a degradation is untrue, because the Scriptures clearly teach that instead of His now being lower than the angels, He is highly exalted above them (Heb. 1: 3-5; Eph. 1: 20-22; Phil. 2: 9-11; Rev. 5: 11-13). Hence He did not take back His humanity in His resurrection. Accordingly, He must be a spirit being, and therefore invisible to human eyes at His Return.

JESUS DID NOT TAKE BACK THE RANSOM PRICE

A seventh consideration proves that our Lord is no longer human, that He did not take again the human, but a spirit nature at His resurrection: It is the Ransom doctrine, the basic doctrine of the Bible. The Scriptures teach that He gave up His humanity as

our Ransom price (Matt. 20: 28; 1 Tim. 2: 5, 6; John 6: 51). Had He taken back His humanity, His flesh, when He arose from the dead, He would have taken back the Ransom price and thus vitiated His entire redemptive work, left us in irretrievable ruin and made the entire Plan of God a failure! Merely to state these inevitable results of taking back the Ransom price is to demonstrate the falsity of the doctrine that our Lord arose from the dead a human being and the truth of the doctrine that He arose from the dead a spirit being. Hence He is now and always will be invisible to mankind's natural eyes; and therefore His Return must be invisible to their natural sight.

PERFECTION OF GOD'S CHARACTER A PROOF

An eighth line of thought demonstrates that our Lord at His resurrection did not take again human, but a spirit nature: the perfection of God's character. We showed above under the sixth point that if our Lord had at His resurrection taken back His human nature He would forever be degraded in nature, *whereas the Scriptures cited under the sixth point* prove that instead of His being forever degraded in nature He has been exalted in nature above all angelic natures. Since God raised Him from the dead (Acts 2: 24, 32; 3: 15; 4: 10; 5: 30; 10: 40; 13: 30, 33, 34; 17: 31; Rom. 10: 9; 1 Cor. 6: 14; Heb. 13: 20), if He had resurrected Him in human nature, He would thereby have degraded Him in nature forever, despite the fact that He had promised with an oath to exalt Him above all other natures, if He should continue faithful unto death, and despite the fact that Jesus had been faithful to the last degree (Phil. 2: 5-8). Under such conditions to have resurrected our Lord to human nature, would have made God violate His oath to Jesus (Gen. 22: 16, 17; Gal. 3: 16; Heb. 6: 17-20), since He promised with an oath to make Him heavenly, spiritual, "as the stars of heaven." God is neither a perjurer nor a liar (Heb. 6: 17, 18); for to be such would violate the perfection of His character. Hence

the perfection of His character forbade His resurrecting Jesus to human nature. On the contrary, the perfection of God's character in harmony with His promise and oath to Jesus, if faithful, which He was, is the best of guarantees that the resurrection of Jesus occurred as that of a spirit being, yea, even in the highest of all spiritual natures, the Divine nature (Eph. 1: 20-22; Phil. 2: 9-11; Heb. 1: 3-5; 1 Tim. 6: 15, 16). Hence Jesus is now a spirit, as such is and forever will remain invisible to men's physical sight, and therefore must be invisible in His Return.

Before introducing our ninth proof of Jesus' resurrection to a spirit nature, we desire to remark that under proofs seven and eight we showed that the doctrine of Christ's resurrection to human nature violates the ransom doctrine and the doctrine of the perfection of God's character. Any doctrine that does violence to the ransom or the character of God is thereby proven to be false. These two things among others are doctrinal touchstones. Whatever does not adhere to them is thereby proven to contain alloy. Hence the doctrine of Christ's resurrection to human nature, doing violence to the ransom doctrine and to the character of God, is false, is an invention of Satan through Antichrist.

JESUS A FULLY DEVELOPED NEW CREATURE

A ninth argument proves that Jesus' resurrection was not to human, but to a spirit nature: His having passed through the various stages of character development as a New Creature from the begetting to the birth of the Spirit. That His character as a New Creature, a spiritual character, reached perfection the Scriptures assure us (Heb. 2: 10; 5: 8, 9). Hence His affections were completely detached from earthly and attached to heavenly things (Col. 3: 1-4). Accordingly, as a New Creature He had developed a character in which the characteristic of sacrificing the earthly for the heavenly was unbreakably crystallized. This implies that if He had been raised from the dead as a

human being, He would forthwith have proceeded to sacrifice His humanity again unto death; for all His aspirations were crystallized in heavenly-mindedness, and thus were unchangeably adverse to the earthly-mindedness of human nature. This crystallized condition of His New Creature character would shortly have put again His humanity completely to death if He had been resurrected a human being; and if resurrected a thousand times as a human being, it would as often put His humanity to death. In other words, such a process would of necessity have to set in, if one, crystallized in a New Creature character, were raised from the dead a human being. But the Bible teaches us that "Christ being raised from the dead dieth no more; death hath no more dominion over Him" (Rom. 6: 9). Therefore He was not raised from the dead a human, but a spirit being; and if a spirit being, He is invisible, and therefore in His Second Advent He must be invisible.

JESUS' OFFICE AS SAVIOR

A tenth fact proves that Christ was resurrected, not a human, but a spirit being: His office as Savior of the Elect now and of the obedient of the world in the next Age. A human being would be unable to minister to the multitudinous needs of God's children scattered all over the earth, and to checkmate the attempts of Satan, the demons and fallen men against His Elect; for nothing short of a Divine Being could do this. Much less could a human being bind Satan and his fallen angels, destroy Satan's and establish God's Kingdom, awaken all the dead, restoring their personality and individual characteristics, and then through a mediatorial reign offer them effective help for their restoration to human perfection, and actually work it in all that will obey, not to speak of turning this earth into a Paradise. Nothing short of a Divine Being could do these things, which will constitute the chief features of His ministry to the world of mankind in the Millennial Age. Hence His possession of

the capacities to fulfill His ministry to the Church now and to the world in the next Age proves that He was raised from the dead, not in human, but in a spirit nature. Therefore He is forever invisible to men's physical sight, and for this reason His Second Coming must be invisible to men's natural sight.

JESUS' OFFICE AS GOD'S VICEGERENT

An eleventh Biblical teaching proves the same thing: Jesus' office as God's Vicegerent. The Bible most clearly teaches that God does all things by Him (1 Cor. 8: 6; Matt. 28: 18; Eph. 1: 20-23; Phil. 2: 9-11; 3: 21; Col. 1: 15-19; Heb. 1: 3-5; Rev. 5: 11-13). This means, of course, that He is Jehovah's Vicegerent throughout the Universe. Self-evidently the duties of such an office cannot be performed by a human being. How, to mention but one item among millions, could a human being, a being lower than an angel, control the angels, the heavenly principalities, powers, thrones, dominions, cherubim and seraphim? Accordingly, we see from His being Jehovah's Vicegerent that He is no longer a human, but a spirit being, who as such must be invisible to men, and who accordingly must be invisible in His Second. Advent.

FACTS OF JESUS' APPEARANCES TO THE DISCIPLES

As a twelfth and final point in proof of His resurrection as a spirit being and not as a human being, we offer the facts of His various appearances with different bodies to His disciples after His resurrection. To understand His appearances to them in different bodies we must remember several things: (1) the nature of Christ's resurrection body, which we have already proven to be that of a spirit, not that of a human being, and which necessarily implies that it was invisible to the natural sight of His disciples; and (2) the purpose of His appearances, and that in different bodies, which was to prove to them first, that He was alive from the dead and that, second, none of the bodies that He caused to appear and disappear before them was His resurrection body, which being

spiritual was necessarily invisible to them (1 Tim. 6: 16). Remembering then that Jesus had the two-fold purpose of proving to His disciples that He was alive from the dead and that He was changed in nature from a human to a spirit being, we are put into a position to understand clearly the entire account of His appearances in different bodies to the disciples.

The disciples, in harmony with God's Word, believed that the dead are dead and therefore can know and do nothing. Accordingly, all that Jesus had to do to prove to them that He was alive again was to do something and show that He had knowledge of various things. Thus His simple announcing of Himself as alive, and doing something when He appeared to them, were proofs sufficient to them that He was alive from the dead. Additionally, to convince them that He was changed from the human to a spirit nature, He appeared to them in a variety of bodies, from which they gradually drew the conclusion that none of the bodies that they saw was His real resurrection body, which they, gradually coming to learn was spiritual, recognized could not be seen with human eyes. Thus He convinced them quickly that He was alive, and gradually that He was no longer human, but Divine.

Our Lord made these appearances in the same general way that angels in the past had made their appearances to human beings, *e.g.*, to Abraham, Sarah, Lot, Jacob, Gideon, Samson's parents, David, Zechariah and Mary, *i.e.*, by creating or materializing human bodies, for the purpose; for the bodies in which the angels appeared to these persons were not their own bodies, but bodies created on the spot to make the necessary appearances, because these angels being spirits had spiritual and hence invisible bodies. The fallen angels in spiritistic séances with sinister motives materialize bodies in a similar manner now, pretending that they are our dead friends and relatives. Thus when Jesus appeared to the disciples He created the bodies that He showed them, and when He desired

to *disappear* He simply dissolved these bodies. We know this to be true because He did not appear twice in the same body, at least in the first stages of the various appearances after His resurrection. Another consideration also proves this thought: the clothes in which He appeared. Where did Jesus get the clothes in which He appeared after His resurrection? We know that the soldiers took His own clothes at the crucifixion (Matt. 27: 35), and that at His resurrection He left the grave clothes in the tomb (John 20: 5). Evidently Jesus created the clothes that He wore at these various manifestations, appearing to Mary in the dress of a gardener, to the two on the way to Emmaus in the garments of a traveler, *etc.* If He created different clothes for the various appearances, it is of course plain that He did the same with the different bodies that He showed the disciples.

To Mary Magdalene He first appeared as a gardener, and was not recognized by her until He made some changes in His tones, and probably in the body in which He appeared (John 20: 14-18). To the two on the way to Emmaus (Luke 24: 13-31) He appeared as a stranger and traveler, and according to Mark's testimony, in another *form* (Mark 16: 12). Neither did they recognize Him while He talked with them for several hours, until in the breaking of the bread He probably made some change in His appearance that enabled them to recognize Him, previously their eyes being "holden," because previously He was "in another form."

To the ten Apostles in the upper room He appeared (despite closed and locked doors, which offered no impediment to the entrance of a spirit being; for as such He entered the room) in a form different from the one with which they were familiar; otherwise they would not have taken Him for a spirit (Luke 24: 37). Had they been less excited they would not have taken the material body of flesh and bones, which they saw, to be a spirit, since "a spirit hath not

flesh and bones," as they saw the body to have which He showed them—a proof positive of the fact that the body that He showed them was not His resurrection body, but one that He had created for the manifestation after entering the room, since He there said "a spirit hath not flesh and bones," and St. Paul says that in His resurrection He became "a life giving spirit" (Luke 24: 39; 1 Cor. 15: 45); hence in His resurrection His body did not have flesh and bones, and, accordingly, the one He there showed them as having flesh and bones was one created then and there for the purpose of the manifestation and was not His resurrection body. Jesus did not add the word "blood" to the words "flesh and bones" in Luke 24: 39, because, while by handling the body that He showed them they could "see"—know—that it had flesh and bones, their handling it would not enable them to "see" that it contained blood.

A week later Jesus similarly appeared to His Apostles, Thomas, who feared that a swindler was deceiving the other disciples, being present. Jesus gave Thomas the proof of His identity and resurrection that Thomas had requested (John 20: 24-27). The fact that again on this occasion Jesus entered the closed room (v. 26) proves that He entered it as a spirit being, after which He created a body of flesh that stood the acid test that Thomas had specified as a proof of His identity.

Again, to the disciples at the Sea of Tiberias Jesus appeared in a still different form, and was not recognized by His form at all, but by the miracle that He performed (John 21: 4-11). How in harmony with the fact that He was then before them in a totally different form from any they had seen before, is the remark, "None of the disciples *durst* ask Him, Who art thou? *knowing* that it was the Lord." This remark evidently implies (1) that the disciples did not recognize Him from His form; (2) that the miracle had largely but not fully convinced them that their beloved Master was again in their midst; (3) that in

their hearts they felt that the miracle should have been considered by them as a strong enough evidence to their faith that it was He, for which reason they were ashamed to ask for a verbal statement of His identity, though they desired for full conviction such an assurance; and (4) that such a desire would not have been cherished by them had He appeared in His old familiar form. Moreover, the doubts in Galilee of some of the 500 disciples (others than the eleven Apostles, who had been convinced before leaving Jerusalem for Galilee) can be accounted for on no other ground than that to them He appeared in an unfamiliar form (Matt. 28: 16, 17).

The facts that we have cited respecting Jesus' appearances to His disciples between His resurrection and ascension, all prove that Jesus arose from the dead, not a human, but a spirit being. They also prove that He created various bodies to prove to them that He was alive from the dead, was changed from human to a spirit nature, and had none of the bodies that He showed them as His glorious resurrection body.

JESUS' APPEARANCE TO SAUL OF TARSAUS

Another post-resurrection appearance of our Lord, worthy of our attention here, is recorded in the Bible: His appearance to Saul of Tarsus on the way to Damascus. While St. Paul did not see our Lord's glorified body itself, which sight would have killed him (1 Tim. 6: 16; Heb. 1: 3; Ex. 33: 20), yet he saw a representation of that body, for which reason he could say that he saw the Lord—the glory light that is inherent in and that shone out of that body; but so powerful was this light that before his eyes could penetrate through it to the body from which it shone, he was struck blind by its brightness (Acts 9: 1-18). Here, as it were, the veil that hid the glory of Jesus' resurrection body was partly withdrawn, and we receive a faint idea of its glory as "the glory that excelleth," and also here see final proof of the fact that Jesus did not show His disciples His resurrection body before

His ascension, as well as of our Lord's wisdom in not showing even that much of "the glory that excelleth" to the disciples after He arose and before He ascended.

We conclude our brief study of the resurrection appearances of Jesus to the disciples, including St. Paul, with the remark that they completely demonstrate three things: (1) none of the bodies that Jesus showed the disciples between His resurrection and ascension was His resurrection body, but they were variously created in harmony with the needs of the occasions on which they were made; (2) Jesus did not arise from the dead in the body that was crucified on the cross, or in any other human body; and (3) Jesus arose from the dead in a spirit body more glorious than the brightness of the sun at midday, a body of the Divine nature according to passages quoted above. Hence we are not to expect the Lord to come in the flesh. He comes not *as He was* before His death, but "*as He is*" now since His resurrection, of which St. John, who saw several of His appearances after His resurrection and before His ascension, said over 60 years later, "It hath *not yet appeared* what we (the Elect Church) shall be, but we know that when He shall appear, we shall be like Him; for we shall see Him *as He is*," not as He was.

We have now presented the tenth, the basic proof for the invisibility of our Lord's Return: His being since His resurrection no longer a human, but a spirit being, and that of the highest order, the Divine nature. This basic proof we have just demonstrated from twelve standpoints to be Scriptural. To be saved from many delusions and to be prepared to act well our part in the Divine Plan of the Ages, which is now at a most important stage, it is especially just now of greatest necessity to see clearly the Lord's mind on the subject, as given above from the Bible; for in our day the Ransom sacrifice is the rock of offense and the manner of our Lord's Presence is the stone of stumbling; just as they were when Jesus was here in His First Advent.

And "he that hath an ear, let him hear!"

Some may ask how we can harmonize with the teaching that the manner of our Lord's Return is invisible the passages (1 Thes. 4: 16; 2 Thes. 1: 7, 8) that speak of His descending from Heaven with a shout, with the voice of the Archangel and with the trump of God, and of His being revealed from Heaven with His mighty angels in flaming fire taking vengeance?

"WITH A SHOUT"

We will answer by first showing the harmony of our Lord's invisible Return with 1 Thes. 4: 16, which speaks of His descending with (literally *in* or *during*) a shout, the voice of the Archangel and the trump of God. First we would remark that the *shout*, *the voice of the Archangel* and *the trump of God*, with their attendant events, of this verse, mean the same things as the sound of the seventh trumpet and the great voices, with their attendant events, in Rev. 11: 15-19. Dan. 12: 1, 2 describes the same general events as 1 Thes. 4: 16, 17 and Rev. 11: 15-19; so also does 1 Cor. 15: 52-57. They show us that these events are associated with the time and fact of Christ's Return, His taking charge of human affairs amid the anger of nations and an unparalleled trouble due to God's displeasure at sin, and His awakening and judging the dead. The trumpet of Rev. 11: 15 is the seventh in a series of seven trumpets. All interpreters of Revelation, worthy of the name, recognize that the first six trumpets are not literal trumpets giving forth literal trumpet-blasts, but are figurative of certain messages with their attendant events from shortly after the time of Christ's First Presence on earth onward. If this is true, then the seventh trumpet must be symbolic; and we understand it to represent the messages and attendant events of Christ's Second Presence on earth, which will last a thousand years, and during which the events of 1 Thes. 4: 16, 17; Rev. 11: 15-19; Dan. 12: 1-3; 1 Cor. 15: 52-57 take place.

We understand the shout and the voice of the Archangel

to mean the same as the great voices of Rev. 11: 15. The shout we understand to refer to certain human agitations, discussions, *etc.*, at the Second Advent, and the voice of the Archangel, to certain proclamations, commands, teachings, *etc.*, that Christ gives through the agencies of His own choosing at the time of His Return. We are now hearing this shout in the agitations and discussions on Sociology, Political Economy, Capital, Labor, Government, Civics, *etc.*, in their relations to the rights of man as these are connected with the principles of justice between man and man. Everywhere such subjects from the standpoint of justice between man and man are being studied, debated and made issues between various classes of society; and the encouragement of one another to take part in such discussions, *etc.*, and in their real or supposed logically resultant activities form no small part of this shout. The passage under discussion shows that Christ returns while such discussions, *etc.*, are going on; but it does not say that He will be *seen* while descending from heaven.

The voice of the Archangel refers to the proclamations, commands and messages that Christ as Jehovah's Chief Messenger (Archangel means Chief Messenger) on returning causes to be given through such agencies as He chooses, and they imply His taking charge of Earth's affairs, which His proclamations, commands and messages indicate Him as doing at that time. These proclamations, commands and messages arouse world-movements for the overthrow of Satan's Empire through the Great Tribulation, of which Dan. 12: 1; Rev. 11: 15-18 treat, and for the establishment of God's Kingdom, also referred to in the same passages. This is also represented by His standing up in Dan. 12: 1, by His arising to shake terribly the earth in Is. 2: 19, 21, and by His voice, amid the anger of nations, melting the symbolic earth (society) in Ps. 46: 6. As we will show later, we are in the time of Christ's Return, in the time of this shout, this voice of the Archangel

and the seventh trumpet. All these are now in worldwide activity, and as such indicate that we are living at the time of Christ's Return, but before He is yet revealed to all. However, it will be noticed that neither in 1 Thes. 4: 16, 17, nor in any of the parallel passages that we have just cited in our explanation of this verse, is there any suggestion whatever given that our Lord will be visible to men's natural eyes while descending from Heaven amid the shout, the voice of the Archangel and the trump of God, all of which do not in the least require His visibility for their operation. And since the passages neither state nor imply His visibility during the activities accompanying His descent from Heaven, we are not, contrary to the many Scripture teachings on the subject, to read into these passages such a visibility of our Lord at His Return.

1 Thes. 4: 17 is also often misunderstood. As it reads in the A. V., even if detached from the rest of the Bible, it could not reasonably have the sense that some give it, *i.e.*, that in the next instant after the sleeping saints are awakened, the living saints are caught up with them at the same instant of time to meet the Lord in the air. Their thought is that while the sleeping saints are resurrected an instant before they are caught up into the air, this awakening is done in order instantly thereafter to put them into a position to be caught up into the air with the living saints, so that both groups might at the same instant be caught up into the air to meet the Lord together. The following will clarify the subject: The A. V.'s is not a happy translation of 1 Thes. 4: 17. The following is that of the I. V., which, we believe, is correct, and which we will give with a few bracketed comments: And the dead in Christ will be raised first. Afterward [which certainly does not mean the next instant] we, the living, the left-over ones, during the same period [co-operating] with them [in the Harvest work], shall be forcibly seized by clouds [troubles] into the air for a meeting of the Lord; and so shall we ever be, *etc.*

Some seek to set aside the truth that the resurrection of the Body of Christ stretches over a period of time, by the claim that the dead and living saints will all at practically the same moment of time be resurrected and at the same moment will ascend to meet the Lord in the air, as they view 1 Thes. 4: 17. But the Bible, after denying that the living saints will precede the dead saints in resurrection (1 Thes. 4: 15), most pointedly contradicts their thought, saying: "The dead in Christ shall be raised *first*; *afterward* (*epeita*; compare 1 Cor. 15: 6, 7, 23, 46; Gal. 1: 18, 21; 2: 1; Heb. 7: 27; Jas. 3: 17; 4: 14), we, the living, the left-over ones, with them shall be forcibly seized by clouds into the air for a meeting of the Lord, *etc.*" The order in which St. Paul puts the resurrection, first that of the sleeping saints and second that of the then living saints, in 1 Cor. 15: 52, proves the same thing. When St. Paul says that the living saints will be changed in a moment, in a twinkling of an eye, he is not referring to all of them undergoing their resurrection change at the same moment, but to the resurrection change of each one as an instantaneous one. Thus, while it takes a period of years for all the saints to undergo their change, each one of them undergoes it instantaneously. The trump of 1 Cor. 15: 52 is the same as that of 1 Thes. 4: 16 and Rev. 11: 15, as a comparison of their statements proves; and Rev. 11: 15-18 proves that that trumpet blows a long time, 1000 years. The words in 1 Cor. 15: 52, "at [during] the last trump," imply that the time of the first resurrection is a period, not an instant.

"IN FLAMING FIRE TAKING VENGEANCE"

Nor does 2 Thes. 1: 7, 8 any more state or imply that our Lord will be visible to the natural eyes of men when it says that He will be *revealed* from Heaven with His mighty angels, in flaming fire taking vengeance, than it is stated or implied that God is made visible to the natural eyes of men when the Bible says that He has been revealed by Himself or by Christ to men (1 Sam. 3: 7; Matt. 11: 27). In every case, as

previously shown, the revelation was made to the eyes of understanding, and not to the natural physical eyes. Some explanations of this passage will, we trust, make its thought clearer. As we have already shown in E Vol. 2, p. 80, the Greek word *aggeloi* (here translated *angels*) and the corresponding Hebrew word *malochim* (usually translated *messengers* or *ambassadors*) mean messengers, regardless of whether the messengers are human or spirit beings. The Greek of 2 Thes. 1: 7 reads, not *mighty angels*, but *angels* or *messengers of His power*. We understand these messengers of His power to represent the agencies that His power uses for the overthrow of Satan's Empire in the Great Tribulation, such as the World-War, the coming World-Revolution, World-Anarchy and their accompanying World-Famines and World-Pestilences, together with the instrumentalities by which they are effected. The flaming fire of this verse, as elsewhere in the Scriptures, represents the fierce destructiveness that accompanies these five forms of the Great Tribulation, which as v. 8 shows, will be in punishment of mankind's sin, as also Rev. 11: 15-18 teaches. Please notice that the passage does not teach that our Lord is revealed in the *sky*, but *in flaming fire*, in the fearful destructiveness of the Time of Trouble. Thus the passage teaches that His Second Advent from Heaven will be accompanied by the mighty agents of the Great Tribulation and that, *in* the destructive troubles brought upon mankind through these, by justice in punishment for sin, men will recognize with their mental, not physical eyes, that the Lord Jesus has returned, is overthrowing Satan's Empire, incidental thereto is punishing the agents of that Empire, and is so shaping the events of that trouble as to pave the way for the establishment of God's Kingdom. Thus viewed, the passage shows that the revelation of Jesus at His Return, will be made, not to men's natural, but to their mental eyes, *in or through the destructive effects of the Great Tribulation* as Scripturally taught evidences

of His Parousia and Epiphany. This passage, like every other Biblical passage treating on the subject, mentions not one word of our Lord's being seen with men's natural eyes at His Second Advent; but like all others, teaches that He is revealed as present, not by the sight of His body, but by the signs and works.

Thus we have shown the harmony of 1 Thes. 4: 16 and 2 Thes. 1: 7, 8 with the many Scripture passages and doctrines which were discussed above, and which prove that our Lord's Return is invisible to men's natural, but manifest to their mental eyes.

GLORY TO GOD, AND GRACE TO MAN

'Tis come, the time so long foretold,
 The time Eternal Love forecast;
 Six thousand years of toil have rolled,
 And God hath sent His Son at last;
 Let heaven and earth adore the plan—
 Glory to God, and grace to man!

With men set free from overlords,
 And Satan bound a thousand years,
 To plowshares they shall beat their swords,
 To pruninghooks their spears;
 For peace shall reign where riot ran—
 Glory to God, and grace to man!

And as the shades of night disperse,
 All knees shall bow, all tongues confess;
 For God will roll away the curse,
 And whosoever will He'll bless
 O Love Divine, which none can span!
 Glory to God, and grace to man!

CHAPTER IX

THE STAGES OF OUR LORD'S RETURN

CHRIST'S "PAROUSIA," OR PRESENCE. "PAROUSIA" AS THE REAPING PERIOD. "PAROUSIA" AS THE ENTIRE HARVEST. "PAROUSIA" AS THE ENTIRE MILLENNIUM. CHRIST'S "EPIPHANEIA," OR MANIFESTATION. THE BIBLICAL USE OF THE WORD "EPIPHANEIA." OCCURRENCES OF THE VERB "EPIPHAINO." OCCURRENCES OF THE NOUN "EPIPHANEIA." THE "EPIPHANEIA" AS AN ACTION. THE "EPIPHANEIA" AS A PERIOD OF TIME. CHRIST'S "APOKALUPSIS," OR REVEALING. OCCURRENCES OF THE VERB "APOKALUPTO." OCCURRENCES OF THE NOUN "APOKALUPSIS." CHRIST'S "BASILEIA," OR KINGDOM.

NOT only the object and manner of our Lord's Return, as described, *e.g.*, in the previous chapters, but also the stages through which His Second Advent progresses, are of deep interest to all "that love His appearing" (2 Tim. 4: 8).

We must not expect that at the Second Advent, any more than at the First Advent, all the pertinent prophecies mark one particularly eventful moment, *viz.*, that of our Lord's arrival. His First Advent was not marked by any sudden or surprising demonstration, out of the usual order of things, but it was manifested and proven by the gradual fulfillment of prophecy, which showed to thoughtful observers that the events then to be expected were being accomplished on time.

And thus it is at the Second Advent: it is of less importance that we discover the exact moment of His arrival than that we discern the fact of His presence after He has arrived, even as at the First Advent it was less important to know the exact date of His birth than it was to recognize His presence after He was already present (John 1: 26). In considering the Second Advent, the act of coming and the moment of arrival are too frequently emphasized, whereas it should be thought of as a *period of presence*, as was the First Advent. The precise moment at which that presence begins would then seem less important, and His object and work during the period of His presence would receive the greater consideration.

Because those who are "watchers" (Matt. 24: 42; Mark 13: 37) are not heedless, careless, indifferent servants of the King, they have on this, as on other subjects, scrutinized the Scriptures, and, as a result, they discern that four different Greek words, viz., *parousia*, *epiphaneia*, *apokalupsis* and *basileia*, are used to indicate the three different stages of our Lord's Second Advent.

Let us now examine these Greek words and their use in the Scriptures in relation to the Second Advent.

CHRIST'S *PAROUSIA*, OR PRESENCE

Nearly all Greek dictionaries and Greek scholars are a unit in the thought that the word *parousia* means *presence*, as can be seen, e.g., from the marginal note, "Greek, *presence*," in the English and American Revised Versions, wherever the word *parousia* occurs and is not rendered "presence" in the text (e.g., 1 Cor. 15: 23; Matt. 24: 3, 27, 37, 39); from Rotherham's translation (see also Appendix note on p. 271, third edition), Panin's Numeric New Testament and Young's Literal Translation, all of which uniformly render the word *parousia* by "presence" in every one of its 24 occurrences, the word "coming" as a proper translation of *parousia* being set aside; from *The Emphatic Diaglott* and Fenton's translation, which also render the word *parousia* by "presence" (e.g., in Matt. 24: 3, 27), etc. Even the King James Version sometimes properly renders the word *parousia* by "presence," as can be seen from 2 Cor. 10: 10 and Phil. 2: 12.

The word *parousia* is derived from the feminine participle (*parousa*, *being present*) of the Greek verb *pareimi*, i.e., *I am present*. Hence the noun *parousia* means *presence*, and that in every place where it occurs in the New Testament. The word *parousia* does not mean *coming*, *approaching* or *drawing nigh*, as of one's being on the way, but rather a stay at a place after one's arrival there—a *being near* in the sense of presence as distinct from absence (see, e.g., Phil. 2: 12, where the Apostle Paul contrasts his *parousia*, his *presence*,

with his *apousia*, his *absence*). Nor does it mean *arrival*, for it presupposes an arrival. To mean *coming* in the sense of *approaching* or *drawing nigh*, it would have to be derived from another verb than *pareimi* (*I am present*), e.g., from *eggizo* (*come near, approach*, as used in Luke 21: 8—"the time *draweth near*," and in v. 20—"the desolation thereof is *nigh*—"has *approached*"). And to mean *arrival*, it would have to be derived from some such verb as *heko* (*arrive*, as used, e.g., in Matt. 24: 14—"then shall the end *come*," and in v. 50—"the lord of that servant shall *come*"). Thus the etymology proves that the word *parousia* means *presence*. Those Greek scholars and dictionary-makers who hold that *parousia* means *coming* or *arrival* do so in almost every case because of their creeds' teaching that Jesus' Second Presence lasts only a part of a 24-hour day.

It is quite generally accepted by the ripest Biblical scholarship of our day that the first part of our Lord's stay on earth after His return from heaven is a secret one, the world at first not being at all aware of it, only His prospective Bride knowing of it through the light of the Bible and the signs of the times (1 Thes. 5: 1-5). Note carefully how in these verses we are shown that the period of Jesus' Second Advent will have come stealthily upon the unsuspecting world, while God's faithful people will not be in ignorance of His presence.

From the descriptions given in Matt. 24: 23-41 and Luke 17: 20-37, we conclude that in this first stage of our Lord's Second Advent His special activities would be: (1) gathering His Elect Bride into closer fellowship with Himself through His Spirit and Word (Psa. 50: 5; Mal. 3: 17; this is described as Gospel-Age Harvest reaping in Matt. 13: 30, 39; Rev. 14: 14-16), preparatory to her deliverance from the earth, and her glorification with Him (Col. 3: 4); and (2) preparing for the Great Tribulation (Matt. 24: 21, 22; Dan. 12: 1; Luke 17: 26-30; 21: 25, 26; Rev. 19: 11-21),

during which the *epiphaneia*, or *apokalupsis*, the manifestation or revelation of our Lord as present in His Second Advent takes place—He reveals Himself to the world as the overthrower of Satan's empire and the establisher of God's kingdom, and to the Great Company as their cleanser and deliverer (Mal. 3: 2, 3; Matt. 7: 26, 27; 1 Cor. 3: 12-15; Rev. 7: 14); also, He develops the Youthful Worthies as a class for their place in the kingdom.

We use the anglicized form, *Parousia*, to designate this secret first stage of our Lord's Second Advent (in which the Gospel-Age Harvest reaping takes place), especially in contrast with the Epiphany (*epiphaneia*), or Apocalypse (*apokalupsis*), the trouble time, and the Kingdom (*basileia*) period, which follow it, even though, as we shall see, the Scriptures sometimes use the Greek word *parousia* in a second and wider sense, to include not only the reaping time, but also the trouble time (the *epiphaneia*, or *apokalupsis*), and also in a third and still wider sense, to include not only the reaping and trouble times, but also the Kingdom period (the *basileia*). A study of all the passages which use the Greek word *parousia* in reference to our Lord's Second Advent will show that this word is used in these three senses. We will now examine these passages, quoting them from the A.R.V. and substituting for "coming" the proper translation "presence," as given in the margin.

PAROUSIA AS THE REAPING PERIOD

First we will prove that the word *parousia* is used in certain passages with specific reference to the period during which the Gospel-Age Harvest reaping takes place, and during which the world as such is ignorant of Jesus' Second Presence.

Matt. 24: 3: "Tell us, when shall these things be? and what shall be the sign of thy presence, and of [margin] the consummation of the age?" It is because of the secret character of this first phase of our Lord's

Second Presence that the disciples asked for the sign of His *parousia*—the reaping time (Matt. 24: 39)—and of the end [consummation] of the Age (Matt. 13: 39); for if this phase of it were visible and publicly manifest, it would have required no sign to prove its having set in; the visibility of it would be proof positive that it had set in. The sign that Jesus gave to prove, not to men's natural eyes, but to His faithful watchers' eyes of understanding, that His presence had set in, was the symbolic sunlight—the Truth on religious and secular matters, which in the harvest picture is the reaper's sickle (Matt. 24: 27, 28, 30, 31; Luke 17: 34-37).

Matt. 24: 27: "For as the lightning cometh forth from the east, and is seen [shineth] even unto the west; so shall be the presence of the Son of man." Here the Greek word *astrape* is translated *lightning*, one of its meanings; the other is *light*. Both of these meanings occur in the Bible and in classic Greek, as Thayer and Liddell & Scott show. The thought of *lightning* certainly does not fit here, for *it is not a peculiarity of lightning to shoot across the whole heaven, nor to start from the east and go even to the west*. It is as liable to start from the north or south or west or any point between these as it is to start from the east, and also as liable to go in other directions than the west; and usually it shoots over only a fractional part of the sky, not over the whole sky, as would be implied, if lightning were here meant. Certainly the word *astrape* in Luke 11: 36 does not mean *lightning*; for that does not come from either a literal lamp or figurative lamp, the latter of which the Bible is to us (Psa. 119: 105). Here it evidently means *light*. The word *astrape*, when used of the angel's appearance in Matt. 28: 3, evidently means *light*, and not *lightning*; for rapid electrical motion, and that away from the starting point, is always associated with lightning, and this cannot be identified with the appearance of a sitting angel, which in this case

was of very bright light. These three passages show that *astrape* also means *light* in the New Testament, as it often does in classic Greek.

On the other hand, *it is a peculiarity of the sunlight to shine out of the east even unto the west*. Hence in Matt. 24: 27 the light of the sun as an evidence of the sun's presence is used as a simile; illustrating that the Truth—figurative light—is the sign—proof—of the initial stage—the reaping period—of the Second Presence of the symbolic sun, our Lord Jesus. It is because this initial stage of Jesus' Second Presence will thus be recognized only by the eyes of understanding, not by those of the natural body, that Jesus warned His Faithful against being deceived by those who would, as certain fanatical believers have for years been doing, ask them to go to certain mountains or deserts to see the Lord, and as others, Spiritists, have been doing, ask them to enter séances ("secret chambers") to see Him in His Second Advent (Matt. 24: 24-26).

Matt. 24: 37-39: "And as were the days of Noah, so shall be the presence of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the presence of the Son of man."

The *unbelief* as to, and consequent *ignorance* of, the coming flood, on the part of the world during the days of Noah's presence *before the flood*, while the world was going about the ordinary affairs of life, are here paralleled with a similar *unbelief* and *ignorance* on the world's part while it would be going about the ordinary affairs of life during the Parousia of our Lord, the first day, the "one of the days of the Son of man" *before the trouble* (Luke 17: 22). This stage is the first one of His Second Advent; for it is through the trouble of the second stage (in part included in Luke 17: 26, 27) that the world toward its end learns of His presence.

While the comparisons in Matt. 24: 37-39 are those brought out above, those in Luke 17: 26-30 differ somewhat from them. There is in this passage, unlike in Matt. 24: 37-39, no comparison between the unbelief and ignorance during the days of Noah before the flood and during the Parousia, before the trouble. Nor is any more than one of the days of Luke 17: 26-30 directly implied in Matt. 24: 37-39, and directly mentioned in Luke 17: 22, that one being the Parousia day, desired to be seen by the disciples during their lives and not seen by them (Luke 17: 22); for it was not the trouble day—the *epiphaneia*, the *apokalupsis*—of the two days of the Son of Man, but the arrival day, the Harvest reaping day—the Parousia—of the Son of Man that the disciples desired to see and did not see in their lifetime.

The comparisons of Luke 17: 26, 27 with the above-noted differences as between them and the one day—the Parousia day—of Matt. 24: 37-39 are as follows: (1) The people going about the ordinary affairs of life in the type until the day Noah entered the Ark *before the flood*, and in the antitype the world going about the ordinary affairs of life, until the entire Christ class entered the antitypical Ark *before the Time of Trouble*; (2) the coming of the flood and the coming of the great tribulation; (3) the destructions of the flood and the destructions of the great tribulation. Point (1) in the antitype occurred during the *parousia* of Matt. 24: 37-39, the first day of Luke 17: 22, 26 and the one day of Luke 17: 22; and points (2) and (3) occur during the *epiphaneia*, or *apokalupsis*, the second day of the two, that of Luke 17: 30.

The second type, that of Lot, *etc.* (Luke 17: 28-30), has the following comparisons: (1) In the type up to very shortly after Lot left Sodom the people going about the ordinary affairs of life, and in the antitype up to shortly after the Lot section of the Great Company would leave symbolic Babylon (Rev. 11: 8; comp. 17: 1-6, 18), just before the trouble would break out, the

people of antitypical Sodom going about the ordinary affairs of life; (2) Lot leaving Sodom in the type, and in the antitype the Lot section of the Great Company leaving Babylon; (3) the rain of fire and brimstone in the type, and the activity of the destroying agencies of the Time of Trouble in the antitype; (4) the destruction of Sodom and its people in the type, and the destruction of Babylon and its partisan adherents as such in the antitype. We note that v. 30 proves also that as on the pertinent day the Sodomites continued in their ordinary affairs until the destruction overtook them, so would the Babylonians continue in the day of the *epiphaneia*, or *apokalupsis* ("in the day when the Son of Man is revealed"), the ordinary affairs of life until the destruction reaches them. The fulfillment is in harmony with this; for not only up to the end of the Parousia day, 1874-1914, did the Babylonians continue in their ordinary pursuits, but they have persisted therein into the *epiphaneia*, or *apokalupsis*, until the destruction overtakes each one of them. We trust that in the preceding and in this paragraph the comparisons of each of these passages in itself, and also the comparisons and contrasts between them, now stand out clearly.

2 Thes. 2: 1: "We beseech you, brethren, touching the presence of our Lord Jesus Christ, and our gathering together unto him." Here the initial stage of our Lord's Second Presence is evidently referred to: (1) because the Thessalonians had been deceived into believing that the Lord had returned, and (2) because St. Paul then proceeds to prove that the Second Advent had not yet set in, by showing that a preceding sign, not yet fulfilled, must first set in—Antichrist's rise, reign, revelation and consuming. If St. Paul and the Thessalonians had believed that Jesus' Second Advent was to be visible, not having seen Him, the latter would not have believed the error that it had already set in, and the former would have appealed to their sense of sight in disproof of their error; for St. Paul's

method of disproving their view would have been very clumsy, if the proof from sight had been applicable; for his quick and logical mind would have seized upon so pertinent an argument, had it been available. His not using so patent an argument, and his resorting to a far less patent one to disprove the error, are proofs that it was not available.

Thus we have proved that in Matt. 24: 3, 27, 37-39, and in 2 Thes. 2: 1, the *parousia* is the secret first stage of Jesus' Second Advent, the reaping period, during which He reaps the wheat and the tares, while the world as such is ignorant of His Second Presence. Using other figures—eagles and a carcass—than that of the harvest, whose sickle is the Truth, the connection between Matt. 24: 27 and 28 proves the same thing, as also Luke 17: 34-37 under those figures and still others proves the same thing. The figurative light of v. 27 is the same as the figurative carcass of v. 28, and both are the Truth (Matt. 24: 27, 28); and Jesus shows that the gathering (harvesting) of the Lord's people, the taking from one bed, from one field, and from co-grinding at one mill, would be to the symbolic carcass, the Truth, even as Palestinian eagles gather to a carcass, a body, for food. Thus the Truth as the light attracting their attention to His Second Presence, and the Truth as the food gathering them together, and the Truth as the sickle reaping them, is the first means that our Lord in the first stage of His Second Advent used to manifest His Parousia and to do the Harvest reaping work. Hence the Truth is emphatically the sign of His Parousia, the reaping time.

PAROUSIA AS THE ENTIRE HARVEST

We now proceed to the proof that both the first and second stages of our Lord's Second Advent are covered by the term *parousia*. The second stage of His Second Advent is the trouble time, the Day of Wrath (which is the Epiphany or Apocalypse, as a period); and this Time of Trouble precedes the third stage, the *basileia*, of our Lord's Second Presence. That the

trouble—wrath—time laps slightly into the reaping time and then succeeds it for a period, is evident from many Scriptures (Amos 9: 13; Matt. 13: 42; Rev. 6: 9-11 [wait until the last member will have consecrated himself]; Rev. 7: 1-3; 14: 19, 20). Briefly would we now explain those passages in which the word *parousia* includes, with the first, the second stage of our Lord's Second Advent. It is a peculiarity of these particular passages that they include both the reaping and the wrath periods, *i.e.*, they apply to the Harvest in the wide sense of the word.

1 Thes. 2: 19: "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his presence?" St. Paul, acting as the mouthpiece of all the faithful teachers of the Body of Christ during the Gospel Age, here says that those whom they win for our Lord's own, will be their hope, joy and crown of glorying during our Lord's *parousia*. Since the sleeping saints were to be raised from the dead first (1 Thes. 4: 13-17) and the last ones of the remaining saints were not to get their deliverance until "caught up together with them in the clouds" of trouble in the great Time of Trouble, and since all of such faithful teachers, to have the above-mentioned privilege with all those whom they won, must be with the Lord, it follows that the word *parousia* in this verse covers, not only the first, but also the second stage of our Lord's Second Advent, His *epiphaneia*, or *apokalupsis*.

1 Thes. 3: 13: "To the end he may establish your hearts unblamable in holiness before our God and Father, at the presence of our Lord Jesus with all his saints." In order for all of the saints to be present with God and Jesus during the *parousia* mentioned here, it must cover also the time of His *epiphaneia*, the time of His appearing, when all the saints appear with Him in glory (Col. 3: 4).

1 Thes. 4: 15: "We that are alive, and that are left unto the presence of the Lord, shall in no wise precede them that are fallen asleep." As already shown, the

connection proves that all the saints are included in this description. Hence in this, as in the preceding two passages, the word *parousia* covers not only the first, but also the second stage of His presence, the *epiphaneia*, or *apokalupsis*.

1 Thes. 5: 23: "May your spirit and soul and body be preserved entire, without blame at the presence of our Lord Jesus Christ." For the same reasons as given above, this passage should be placed into the same category.

2 Thes. 2: 8, 9: "Then shall be revealed the lawless one [the Antichrist], whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation [bright shining, *epiphaneia*] of his presence; even he, whose presence is according to the working of Satan with all power and signs and lying wonders." Here the first and second stages of our Lord's Second Advent are meant, because Antichrist—the papacy—is to be destroyed in the time of wrath (Dan. 7: 8-11, 26; 12: 1; Matt. 24: 21, 22; Rev. 18 and 19), which is the second stage of our Lord's Second Advent, as an effect of the Truth shining during both of these stages. In v. 9 the word *presence* does not refer to Antichrist's, but, as indicated by the relative pronoun, *whose*, having as its antecedent the pronoun, *His*, to our Lord's presence, which is here shown by the facts to be in its first and second stages, during the working of every kind of delusion of Satanic origin. This frenzy of delusion is an allusion to the deluge of error in the world which set in during the past century, when the darkening of the symbolic sun (the New Testament) and moon (the Old Testament) began, and especially since the first of the six great Harvest siftings began, in 1878. We are now in the sixth of these in which there is an abundance of delusions on all hands (vs. 9-12). Hence the word *parousia* in 2 Thes. 2: 8, 9 refers to the first and second stages of our Lord's Second Advent.

James 5: 7, 8: "Be patient therefore, brethren, until

the presence of the Lord ... Establish your hearts: for the presence of the Lord is at hand." Here we have two other occurrences of the word *parousia*, used with reference to the first and second stages of our Lord's Second Advent, because before all the brethren will have exercised the longsuffering here inculcated, the second stage (the *epiphaneia*, or *apokalupsis*) will have set in; for not until then do all the saints receive their eternal reward (Col. 3: 4; 1 Pet. 1: 7, 13; 4: 13)

2 Pet. 3: 3, 4: "In the last days mockers [scoffers] shall come with mockery, walking after their own lusts, and saying, Where is the promise of his presence? for, from the day the fathers fell asleep, all things continue as they were from the beginning of the creation." The use of the expression, "last days" (the first of which is the reaping day, or the Parousia, and the second of which is the wrath day, or the Epiphany, the Apocalypse day), proves that the scoffing at the Lord's Presence here is with reference to its first and second stages. These scoffers, generally speaking, having been mistaught to expect our Lord's Second Presence to be visible to men's natural eyes and to last only a part of a 24-hour day, have (ever since 1874, when its invisibility was first in the end of the Age preached, and ever since somewhat earlier, when its age-lasting duration was first in latter times explained) been scoffing about such a presence, demanding where it has been promised, unbelievably pointing to matters proceeding as formerly and to the absence of Christ's visibility to men's natural eyes, as proofs that His Second Presence has not yet set in.

2 Pet. 3: 12: "Looking for and earnestly desiring the presence of the day of God." The expression, "presence of the day of God," is synonymous with the first and second stages of our Lord's Second Presence; for its first stage prepared the symbolic heaven and earth—in bundling the symbolic tares—for the wrath of its second stage, which wrath certainly burst out in the World War (Phase I) in 1914.

1 John 2: 28: "My little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his presence." Here we have a reference to the confidence that all the Faithful will have before the Lord during His *parousia*, at His shining forth. This doubtless limits the use of the word *parousia* in this passage to the first and second stages of our Lord's Second Advent; for then, first, the Body members all come to be with Him (Col. 3: 4; 1 John 3: 2).

PAROUSIA AS THE ENTIRE MILLENNIUM

We will now explain the passages in which the Kingdom (*basileia*) phase of our Lord's Second Advent is included under the word *parousia*.

In 1 Cor. 15: 23 we meet the first example of this use of the word: "Then they that are [who will become] Christ's at [during] His presence [shall be made alive]." It will be noticed that in v. 22 the Apostle explains that all in Christ shall be made alive, not simply be awakened, but experience resurrection, perfection; for he uses this part of v. 22 to prove that by a man (v. 21) shall come the resurrection. In v. 23 he specifies two companies that shall be made alive, perfect, calling the first, "Christ, a firstfruit." Evidently Jesus is not here meant, for St. Paul is here explaining the order in which all in Christ will be made alive, and is referring to an event future to his time, while our Lord was resurrected over 20 years before St. Paul used this language. The connection shows that the future verb, *shall be made alive*, carried over from v. 22, is the predicate in v. 23; therefore, the expression, *Christ a firstfruit*, must refer to the Church, the other firstfruit than Jesus (v. 20). By the expression, *Christ a firstfruit shall be made alive*, the first resurrection is, accordingly, referred to (Phil. 3: 11; Rev. 20: 4, 6). Who else in Christ shall be made alive? The passage says: "They that are [who will become] Christ's at [during] His presence." When will it be that the obedient of mankind (consecration to Him maintained

in obedience is the sense in which in the next Age the obedient world will be in Christ) will be made alive? We answer that according to the Bible it will be during the Millennium (Psa. 22: 28, 29; Isa. 45: 22, 23; compare with Gen. 22: 16, 18 and Phil. 2: 10, 11; Rom. 14: 9-11; 2 Tim. 4: 1). Accordingly, the word *parousia* in 1 Cor. 15: 23 refers to the Kingdom stage of our Lord's Second Presence.

2 Pet. 1: 16: "For we did not follow cunningly devised fables, when we made known unto you the power and presence of our Lord Jesus Christ." Here the word *presence* (*parousia*) is evidently used of all three phases, because the vision (Matt. 17: 9) of the transfiguration on the mount was a tableau of the Kingdom in its widest sense, according to Jesus' statement forecasting its sight by some of His disciples before their death (Matt. 16: 28) and according to St. Peter's explanation given in 2 Pet. 1: 16-18. In that part (Matt. 17: 2) of the vision in which Christ alone is the first one seen in light, the *parousia* and the *epiphaneia*, or *apokalupsis*, phases are implied; and in that part (Matt. 17: 3) of the vision in which Moses and Elijah appeared and spoke with Jesus, the *basileia* phase of the *parousia* (in the widest sense) is implied.

Above we have discussed every occurrence of the word *parousia* connected with our Lord's Second Advent and we find that it is used with reference to three time stages of His Second Presence. We use it like the Scriptures in these three senses; and frequently, by way of distinction, we use it with reference to the first of these three stages, thus calling the reaping stage the Parousia, especially in contrast with the wrath stage, the Epiphany, or Apocalypse, which follows the Parousia, and the Kingdom (*basileia*), which follows the Epiphany, or Apocalypse.

CHRIST'S EPIPHANEIA, OR MANIFESTATION

We come now to a consideration of the *epiphaneia* (Epiphany, or Apocalypse). As a period it is the second time stage of our Lord's Second Presence. As already

ready stated, it is the Time of Trouble (Matt. 24: 21, 22; Dan. 12: 1; Luke 17: 26-32; 21: 25, 26; Rev. 19: 11-21), during which a less faithful, overcharged Spirit-begotten class, the Great Company, is delivered (Mal. 3: 2, 3; Matt. 7: 26, 27; 1 Cor. 3: 12-15; Rev. 7: 14), and the Youthful Worthies as a class are developed.

The ablest Bible students of our day are more and more coming to the conclusion that we are now in the Great Tribulation, and that we have been in it ever since the outbreak of the World War (Phase I) in 1914, with its accompanying famines and pestilences. This they construe from the prophecies, the signs of the times and the world-troubles on all hands. We agree with this view, and therefore believe that we are now in the Epiphany, and that shortly in the clouds of trouble that involve our social earth, and that darken our ecclesiastical heavens, the presence of the Son of Man will be recognized by the world of mankind (Matt. 24: 30; Luke 21: 25-28; Rev. 1: 7). If we are among God's watching people, we will recognize this before others see it; and thus the Day will not overtake us unawares.

THE BIBLICAL USE OF THE WORD *EPIPHANEIA*

We now desire to investigate the Biblical use of the word *epiphaneia* and some of its related thoughts.

While we note the fact that the word *Epiphany*, though frequently used in English, does not occur in the English Bible, we should recognize that the Greek word *epiphaneia*, from which it is derived, does occur in the original Greek of the New Testament. In all it is found in six passages, which we herewith cite: 2 Thes. 2: 8; 1 Tim. 6: 14; 2 Tim. 1: 10; 4: 1, 8 and Tit. 2: 13. In arriving at an understanding of its meaning, the consideration of a few things will prove helpful: (1) the word *epiphaino*, from which *epiphaneia* is derived; (2) the meaning of its basic part, *phaino*; (3) the meaning of the preposition *epi* with which *phaino*

is compounded; (4) the force added to the word *phaino* by this preposition; (5) all the occurrences of *epiphaneia* in the Bible; (6) its various uses in the Scriptures; and (7) the general trend of Scriptural thought connected with the word.

We remark, on the first point, that the word *epiphaneia* is derived, not from a simple, but from a compound word—*epiphaino*—which is formed by uniting the preposition *epi*, meaning *on, upon, over, at, etc.*, with the verb *phaino*, meaning to *shine, to manifest*. *Epiphaino* derives its basic meaning from the verb *phaino*, and the preposition *epi* intensifies the meaning of *phaino* in the compound word, so that *epiphaino* means to *shine brightly, to manifest clearly*. These remarks help us to understand that, in harmony with Greek dictionaries, the noun *epiphaneia* primarily means *bright-shining, clear manifestation*. As a rule it refers to making an obscure or unseen thing very apparent to the physical or to the mental eyes. As we study its occurrences in the New Testament, we will be able clearly to see this.

OCCURRENCES OF THE VERB *EPIPHAINO*

We precede the study of the six passages in which the Greek word *epiphaneia* occurs, by the quotation and a brief explanation of the four passages in which *epiphaino*, its root word, is found in the New Testament, *italicizing* the English words that translate it

(1) "The dayspring [margin, *sunrising, i.e., Christ*] from on high hath visited us, *to give light* [*to shine upon—A.R.V.; to give the bright shining of the Sun of Truth*] to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1: 78, 79). Here manifestly Jesus (John 1: 9; 8: 12; 9: 5) is referred to as the One who clearly manifests God's ways to sinners and to saints.

(2) "And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away" (Acts 27: 20).

Here the bright shining of the heavenly bodies is referred to as unseen.

(3) "The grace [favor] of God that bringeth salvation for all men *hath appeared*, TEACHING us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly" (Tit. 2: 11, 12). Here the thought seems to be that the Gospel Message, which is an expression of God's favor, has been clearly manifested as salutary for all mankind, and, as such bright light, teaches especially God's people to live holy lives.

(4) "After that the kindness and love of God our Saviour toward man *appeared*" (Tit. 3: 4). Here the Gospel is referred to as causing the kindness and love of God toward man to shine brightly before us.

In all of the four above passages it is apparent that the definition of *epiphaino* given above is correct: it means to *shine brightly, to manifest clearly*.

OCCURRENCES OF THE NOUN *EPIPHANEIA*

A careful and reverent study of the six passages in which the word *epiphaneia* is found will reveal the fact that the New Testament uses it in two different ways: (1) as the act of manifesting persons, principles and things, previously obscure or hidden, by the Truth shining with special brightness; and (2) as that period of our Lord's second stay on earth in which the Truth will shine in special brightness, manifesting persons, principles and things hitherto obscure or hidden (1 Cor. 4: 5). In the order of their clearness we present with brief comments first the four passages in which *epiphaneia*, whose English equivalents in the respective passages we *italicize*, is used to mean "the act of manifesting persons, principles and things, previously obscure or hidden, by the Truth shining with special brightness"

THE *EPIPHANEIA* AS AN ACTION

(1) "Who [God] hath saved us, and called us with an holy calling ... according to his own purpose and grace, which was given us in Christ Jesus before the

world began, but [which] is now made manifest by the *appearing* of our Saviour Jesus Christ, who hath ... brought life and immortality to light through the gospel" (2 Tim. 1: 9, 10). In this passage the Plan and favors that God prepared for His people before the world began are spoken of as being clearly revealed by the *epiphaneia*, the bright-shining: the clear teaching, of Jesus respecting persons, principles and things. Among the things clearly manifested by Jesus through the Gospel, God's Truth, St. Paul mentions life and immortality. This passage is very clear as proving our first definition of the New Testament use of the word *epiphaneia*. It will be noted that in this passage the *epiphaneia*, the clear manifestation, is not connected with our Lord's Second Presence, but with the Harvest of the Jewish Age.

(2) "Looking for the blessed hope [of seeing, and being with and like our Lord, Col. 3: 4; 1 John 3: 2] and *appearing* of the glory of the great God and of our Saviour Jesus Christ" (Titus 2: 13, A.R.V.). By the expression, "the glory of the great God and of our Saviour Jesus Christ," we are not to understand that, as some think, a dazzling natural light is meant, but rather the brightness of Their perfect characters shining resplendent in supreme wisdom, power, justice and love (Isa. 6: 3; Psalms 72: 19; Numbers 14: 21; Revelation 4: 8; 15: 3, 4). This passage says that the saints are expecting two things in connection with our Lord's second stay on earth: (1) the realization of their hopes of seeing, and being with and like Him, and (2) a clear manifestation of the resplendent characters of God and of Christ Jesus throughout the earth, even as heaven is now full of Their glory. Thus a manifestation of the glorious characters of God and of Jesus Christ by the Truth shining with special clearness is referred to in this passage. And this, according to the passage under consideration, is to accompany Jesus' second stay on earth. Accordingly, this passage refers to His entire Second Advent period.

(3) "Then shall that Wicked [one, the Antichrist] be revealed [manifested], whom the Lord [Jesus] shall consume with the spirit [power] of his mouth [the Bible, the Truth (John 17: 17), is the Lord's mouth, that through which He speaks], and [whom the Lord Jesus] shall destroy with the *brightness* of his coming [His Second Presence on this earth]" (2 Thes. 2: 8). This passage shows us that the glorious and powerful Truth of God will shine so brightly that through its manifestation of the papacy, in its teachings, character and effects, the Lord will accomplish at His Second Advent the annihilation of the Antichrist, the papacy, the Romanist hierarchy as such, of course, and not its adherents.

(4) "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day [the judgment Day]; and not to me only, but unto all them also that love his *appearing*" (2 Tim. 4: 8). This passage undoubtedly refers to our Lord's second stay on this earth, on the Last Day, when He will reward all God's servants (Rev. 11: 18), who with yearning, love and delight have looked forward to that Day, in which Jesus, when rewarding His faithful followers, will manifest Himself in His glory by the brightness of His Word and works.

Our brief examination of the above four passages shows that the word *epiphaneia* means the act of manifesting persons, principles and things, by the Truth shining with special brightness.

THE *EPIPHANEIA* AS A PERIOD OF TIME

The word *epiphaneia* is used in the other two passages in a slightly different sense, *viz.*, as the *period of time* during our Lord's Second Presence in which He will manifest persons, principles and things by the Truth shining with special brightness, even as a consideration of these two verses will show

(1) "Keep this commandment without spot, unrebukable, until the *appearing* of our Lord Jesus Christ: which [appearing] in his times [in its own seasons] he

shall shew, [He] who is the blessed and only Potentate, the King of kings and Lord of lords" (1 Tim. 6: 14, 15). St. Paul here could not have meant to give this injunction to Timothy as an individual, because Timothy died at least 18 centuries before the Epiphany was due to set in. As Jesus frequently addressed His followers throughout the Gospel Age in the Apostles, their representatives, so here St. Paul seems in Timothy to address the Lord's people generally, especially the Truth servants, encouraging them to be faithful, until that period of our Lord's Return which he here calls Jesus' *appearing*, His Epiphany (Col. 3: 4; 1 John 3: 2), which this passage shows He will manifest in its separate time periods, when, as King of kings and Lord of lords, He takes to Himself His great power and prepares to reign in Millennial glory over the earth (Rev. 11: 15-18; 19: 6-16; 20: 4-6).

(2) "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at [during] his *appearing* and his kingdom [*basileia*]" (2 Tim. 4: 1). The Scriptures assure us that Jesus with His Elect Bride will judge the dead during the thousand years' reign. By the dead of this verse we understand Adam's condemned children to be meant, regardless of whether they are in the dying process or in the death state (Matt. 8: 22; 2 Cor. 5: 14). These are to have their judgment—trial for life—during the Kingdom, the *basileia* period, as 2 Tim. 4: 1 teaches (see also Psa. 72: 1-19; 22: 27-29; Rom. 14: 9; 1 Cor. 15: 23-26; 6: 2; John 5: 25-29; Isa. 29: 18, 24; 45: 22, 23; Phil. 2: 9-11; Rev. 1: 6; 5: 10; 20: 4, 6; Matt. 19: 28; 20: 21; Luke 2: 34; 22: 29, 30; Obad. 17, 21; Rev. 14: 1). The quick, the living (the fallen angels and new creatures, none of whom, as such, have ever been under death sentences), therefore, will be judged, according to this passage, during His *appearing*, His Epiphany; hence it is a period of time connected with our Lord's Second Advent, even as the *basileia* also

is a period of time connected with our Lord's Second Advent.

The two foregoing passages, therefore, teach that the word *epiphaneia*, from which we derive our English word *Epiphany*, also means a period of time connected with our Lord's Return that will be accompanied by a flooding of the earth with His all-exposing Truth, to set in after His return, and before He and His Bride begin their Millennial reign. Accordingly, we see that both of our definitions for the word *epiphaneia* are correct: (1) the *act* of manifesting persons, principles and things by the Truth shining with special brightness and (2) the *period of time* connected with our Lord's Return in which there will be a special manifestation of persons, principles and things by the Truth shining with special brightness.

From the above study of the word *epiphaneia* we see that of its six occurrences in the New Testament, one is used in connections showing that it refers to activities of Jesus during the Jewish-Age Harvest; and the other five to activities and times connected with His Second Advent. These thoughts on the meaning of the word *Epiphany* will prove helpful for our better understanding of the other phases of our Lord's Second Advent.

CHRIST'S APOKALUPSIS, OR REVEALING

The Greek noun *apokalupsis* is derived from the compound verb *apokalupto*, which is made up of *apo* (*off, away from*) and *kalupto* (*to cover, hence to hide or conceal, as used, e.g., in Jas. 5: 20 and 1 Pet. 4: 8 "shall hide [cover] a multitude of sins"*). Hence *apokalupto* means to *take off the cover, i.e., to disclose, or reveal*, as used, e.g., in Matt. 10: 26; Luke 12: 2—"there is nothing *covered* [the Greek root word here used being *kalupto*] that shall not be *revealed* [*uncovered*, the Greek word here used being a future form of *apokalupto*]." The noun *apokalupsis*, therefore, signifies an *uncovering, disclosure, revealment or unveiling*.

(as of a thing previously present but hidden). The name of the last book of the Bible is "*APOKALUPSIS*"—we call it "The Apocalypse," or "Revelation."

Thus we see that the primary meaning of the word *apokalupsis* (*uncovering, revelation*) is very similar to that of the word *epiphaneia* (*bright shining, manifesting persons, principles and things*). Both words imply a manifestation, a revealment of that which would otherwise be concealed or hidden. Thus our Lord now *epiphanizes* or *apokalypsizes* Jehovah, Himself, the Church, the Great Company, the Truth, the hidden things of darkness, the counsels of hearts—in a word, brings all pertinent persons, principles and things to bright light and uncovers or reveals them in their real character, in so far as this is necessary at the present stage of God's Plan. Hence the *epiphaneia*, the *apokalupsis*, of our Lord means, not His making Himself visible to men's natural eyes, nor simply His making Himself known, but (1) His making also every other person and every principle and every thing clearly known that is to be made clearly known, especially in the end of this Age. *Apokalupsis*, like *epiphaneia*, also refers to (2) the second stage or period of our Lord's Second Advent, the Time of Trouble, the Epiphany, or Apocalypse, the special time of such *epiphanizing* or *apokalypsizing*.

We now list, with some pertinent comments, passages where the noun *apokalupsis*, and its verb, *apokalupto*, are used with reference to our Lord's Second Advent, *italicizing* the English words that translate them.

OCCURRENCES OF THE VERB *APOKALUPTO*

We list first those which use the verb *apokalupto*:

(1) Matt. 10: 26: "There is nothing covered, that shall not be *revealed*; and hid, that shall not be known" (see also Luke 12: 2). The exposures of evil in all walks of life are manifestations of the judging work of our Lord's Second Advent (comp. 1 Cor. 4: 5).

(2) Luke 17: 30: "But the same day that Lot went

out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is *revealed*." Sodom represents symbolic Babylon and Lot represents a section of the Great Company (Rev. 11: 8; 2 Pet. 2: 6-8). The destruction of Sodom by fire and brimstone represents the complete destruction of Babylon (Jude 7), which will take place in the great tribulation (Rev. 16: 18-20; 19: 20). Jesus' remark in v. 30 that the antitype of the raining of fire and brimstone upon Sodom will take place *in the day* in which the Son of man is *revealed*, proves that He will be revealed, *i.e.*, manifested, in the Time of Trouble, the Epiphany or Apocalypse period, which began in 1914.

(3) Rom. 8: 18: "The sufferings of this present time are not worthy to be compared with the glory which shall be *revealed* in us."

(4) 1 Cor. 3: 13: "Every man's work shall be made manifest: for the day shall declare it, because it shall be *revealed* by fire; and the fire shall try every man's work of what sort it is." Here the reference is to the testings of the Lord's people during His Second Advent. The *day* is the day of trouble, the Epiphany or Apocalypse period.

(5) 1 Pet. 1: 4, 5: "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be *revealed* in the last time."

(6) 1 Pet. 5: 1: "A partaker of the glory that shall be *revealed*." This and (3) and (5) above are among the texts which show that when Jesus is revealed in His Second Advent in power and glory—as these shall be made known, *uncovered* or *revealed* to the world—His Church will be with Him and will be revealed or manifested at the same time and in the same manner.

OCCURRENCES OF THE NOUN *APOKALUPSIS*

The following texts contain the noun *apokalupsis*:

(1) Rom. 2: 5: "The day of wrath and *revelation*

of the righteous judgment of God." This refers to the time of our Lord's Second Advent, when, during the Time of Trouble (His Epiphany, or Apocalypse), He will judge the "quick" and, during His Kingdom (the Basileia), He will judge the "dead" (2 Tim. 4: 1), for it is then that He "will render to every man according to his deeds" (Rom. 2: 6; Matt. 16: 27; Rev. 24: 12; 22: 12).

(2) Rom. 8: 19: "For the earnest expectation of the creature [mankind] waiteth for the *manifestation* of the sons of God [the Church]." The context shows that this has reference to the manifestation of the Christ class in kingdom glory. Hence in this passage *apokalupsis* applies to the Basileia, or Kingdom phase, of our Lord's Second Advent.

(3) 1 Cor. 1: 7: "So that ye come behind in no gift; waiting for the *coming* of our Lord Jesus Christ." The Lord's people are here exhorted to keep active, watching and waiting for the great blessing until the manifestation or *revelment* of the Lord, though if Watchers, they are made aware of His presence and the work of "harvest" beforehand and share in the revelment.

(4) 2 Thes. 1: 7, 8: "The Lord Jesus shall be *revealed* from heaven with his mighty angels, in flaming fire taking vengeance." Through the unparalleled tribulation of the great Time of Trouble Jesus will be manifested to the world as present in His Second Advent, as the destroyer of Satan's empire and the establisher of God's kingdom.

(5) 1 Pet. 1: 7: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the *appearing* of Jesus Christ." By the time the *apokalupsis*, or *epiphaneia*, the second stage of our Lord's Second Advent, is over, the entire Little Flock is beyond the veil with Jesus, even as St. Paul assures us in Col. 3: 4. Then their purified and refined faith is found to be unto God's and Christ's praise and their own honor and glory.

(6) 1 Pet. 1: 13: "Hope to the end for the grace that is to be brought unto you at the *revelation* of Jesus Christ." This has much the same significance as 1 Pet. 1: 7.

(7) 1 Pet. 4: 13: "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be *revealed*, ye may be glad also with exceeding joy." At the time of Jesus' revealing, His Church is with Him and is revealed or manifested at the same time and in the same manner.

From these passages it becomes evident that in relation to our Lord's Second Advent, the word *apokalupsis*, like *epiphaneia*, has two meanings: (1) the act of revealing or uncovering, whereby persons, principles and things, previously hidden or obscure, are made manifest; in this sense *apokalupsis*, like *epiphaneia*, has a wide time application as respects our Lord's Second Advent, stretching from our Lord's arrival until the end of the Kingdom, even as we have seen that the word *parousia* in application to the Second Advent indicates His presence in any of its three phases and in all of them from His arrival until the end of the Kingdom of God and His Christ; (2) the period of the Great Tribulation, in which emphatically there is a special revealing or uncovering of persons, principles and things, previously hidden or obscure.

CHRIST'S *BASILEIA*, OR KINGDOM

The third stage of our Lord's Second Presence on earth is, of course, the Kingdom, called in Greek the *basileia* (2 Tim. 4: 1). We will not discuss it here, since we have given many details on it in Chapter V.

The three stages of Christ's stay on earth, the Parousia, the Epiphany, or Apocalypse, and the Basileia, or Kingdom, are very important for us to keep in mind, if we would see clearly on the subject of Christ's Second Advent. In a word, the Parousia is preparatory for both the Epiphany, or Apocalypse, and the Basileia, the Kingdom; and the Epiphany, or Apocalypse, carries forward the results of the Parousia, and introduces the Basileia, the Kingdom.

CHRIST'S GLORIOUS REIGN

Hail to the Lord's Anointed,
Jehovah's blessed Son!
Now is the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captives free,
To take away transgression,
And rule in equity.

He comes with succor speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in His sight.

He shall descend like showers
Upon the fruitful earth;
And love and joy, like flowers,
Spring in His path to birth;
Before Him, on the mountains,
Shall peace, the herald, go;
And righteousness, in fountains,
From hill to valley flow.

To Him let praise unceasing
And daily vows ascend;
His kingdom, still increasing,
Shall be without an end
The tide of time shall never
His covenant remove;
No; it shall stand forever,
A pledge that God is love.

CHAPTER X

THE TIME OF OUR LORD'S RETURN

THE PARABLE OF THE TEN VIRGINS. "THE LAST ONE OF THE DAYS." "IN THE DAYS OF THESE KINGS." THE CHURCH'S PART IN THE WORK. "THE TIMES OF THE GENTILES." ISRAEL'S EXPERIENCES WERE PROPHETIC. THE JUBILEE PROPHECY. THE PROPHETIC DAYS OF DANIEL. SIGNS OF THE TIMES. PYRAMID CORROBORATIONS. "BEHOLD THE BRIDEGROOM." WHOM DO THE FOOLISH VIRGINS REPRESENT? "AND THE DOOR WAS SHUT."

IN previous chapters we have given many generalities and details on the objects of our Lord's Return, and we have examined the Scriptures on the manner and stages of His Return; from this examination we have learned that there are three distinct stages in Jesus' Second Advent, *viz.*, the *parousia*, the *epiphaneia*, or *apokalupsis*, and the *basileia*, and also that He is invisible to men's natural eyes in His Second Advent. The study of these subjects leads up to the understanding of the present subject; hence it is desirable to study them, if possible, before beginning our present study.

It will doubtless surprise many to learn that there is much Scriptural proof that we are already in the time of the presence (Greek, *parousia*) of the Son of Man, and that we have already lived through the first stage, into the *epiphaneia*, or *apokalupsis*, stage, which began with the outbreak of the World War, in 1914. At first, some will perhaps be inclined to say, "Where is the promise of His *parousia* [presence], while all things continue as they were from the beginning?" St. Peter foretold that some would thus question and be surprised at the information that we are living in the days of the Son of Man, while there is as yet no outward manifestation of His presence that appeals to the worldly, and while the affairs of the world continue in their ordinary channels (2 Pet. 3: 4). The answer to the question is, as we have pointed out in connection with our examination of the manner and stages of our Lord's, Return, our Lord's own

declaration (Matt. 24: 37-39) that in His days of presence the world would be eating, drinking, planting and building, and *know not* the promise of His presence, while all things continue as they were. Could it be more explicit? A totally different question, however, is, "What are the *proofs* of His presence?"

This is a reasonable inquiry. We would not be justified in believing that the Lord is present upon any slight evidence, even though we knew in advance that He is a spirit being, whose presence would be invisible without a miracle; and even though we knew in advance, from the parables, that He would be present, but invisible, in the harvest time of this Age, in the time of reckoning with His servants, preparatory to their glorification. We have a right to expect clear, reasonable ground for faith, before accepting any matter which implies so much. We are not, however, to ask or to expect evidences to natural sight. If we are of the Watchers, who have "the eyes of their understanding opened" to see wonderful things in the Divine Word, then these eyes of our understanding must also be the eyes of our faith. Hence the true Watchers are to expect reasonable, satisfactory evidence for *faith*, and not ocular demonstrations of an invisible *parousia* (presence). As the Apostle explains, "We walk by faith, not by sight."

To our understanding there are strong proofs that our Lord's *parousia* (presence) began in the Fall of 1874, and His *epiphaneia* in the Fall of 1914. We have seen nothing of Him with our natural eyes; only with the eyes of the understanding, only in the light of "the more sure word of prophecy" do we know this, which we sincerely believe and affirm, and which is important news to all who claim to be Watchers. The fact that any Watcher has remained in ignorance of these important events would seem of itself to be an indication that he has not been properly awake to the use of his privileges and opportunities; that he has not been sufficiently watchful of the sure word of

prophecy to which he was instructed to take heed; and that *therefore* he has been left at least partially ignorant of the important things transpiring throughout the world during these years. To this extent many of the Lord's people have been with the world and similarly ignorant; and yet we may reasonably assume that the Lord did not expect all of His watching servants to discern the matter at the same instant of time. True, those who saw early have had a special blessing for the longer time; but, as we know, the preparation for the knowledge of the time lies largely in the right attitude of heart—in its humility and possession of the various graces of the Spirit of Christ.

THE PARABLE OF THE TEN VIRGINS

Lest we should get a misapprehension respecting this matter of discerning Jesus' *parousia* and *epiphaneia*, we do well to take heed to the parable of the ten virgins (Matt. 25: 1-12), which evidently was given to throw special light upon this point. That parable implies a false announcement of the arrival of the Bridegroom, which was given as due in 1844, and which brought to the subject considerable reproach, but which nevertheless was of great advantage, in stirring up the "virgin" class (the pure, the consecrated) to fresh trimming of the lamp of truth, *i.e.*, investigating the sure word of prophecy. The parable shows, also, that the "virgins" in general fell asleep, yet, nevertheless, in due time all would be re-awakened by the prophetic time *knocking* and the *knocking* of the signs of the times, which indicate the Bridegroom's presence. And the parable shows that the result would depend upon how much oil (Holy Spirit) the "virgins" may have in their vessels (in their own hearts), as well as in their lamps (the Scriptures). Applying this parable, then, we may reasonably suppose that some of the Lord's true people, like the ten virgins, have temporarily fallen asleep on the subject of His Second Coming, and that they will get their lamps trimmed, burning and ready to enable them to *discern the signs*

of His *parousia* and *epiphaneia*, when once their attention is brought to these subjects. In harmony with this we find that many who get *awake* on this subject *now* come into the clear light of present Truth much more rapidly than did some in the past: doubtless partly because present Truth can now be presented to them more concretely than ever before through the printed page. It is in the interest of the consecrated that we now write; we have no desire to awaken the worldly; this knocking of the prophecies announcing the Lord's presence is not for them; besides, the worldly are so soundly asleep that it will require the terrific crashing of present institutions and the earthquake shakings of social revolution of the Epiphany period thoroughly to awaken them to a realization of the *presence* of the great judge, Immanuel. The true Watchers, on the contrary, if they slumber at all, sleep lightly, being on the *qui vive* of expectancy and hope for the long-awaited-for Bridegroom. We would merely whisper in the ears of this class the one message, "The Lord is present!" (both in His *parousia* and *epiphaneia*) assured that all true Watchers (and the Lord alone *knoweth* them that are His) will be aroused by that message, and trim their lamps (diligently search the Scriptures) on the subject.

Is the question asked, "What portions of the sure word of prophecy indicate that the *parousia* [presence] of our Lord began in the Autumn of 1874 and His *epiphaneia* in the Autumn of 1914?" We answer that there are several lines of prophecy which interlace and corroborate each other in this testimony; but, as might be expected, since the entire matter was to be hidden from the world, and "none of the wicked," but only the "wise" are to understand (Dan. 12: 10), and these wise to understand only when the due time would come; for these reasons, it must be evident to all that these prophecies, while clear and forceful and positive, are nevertheless somewhat *under cover*. We cannot here attempt to give a complete and comprehensive

statement of these prophecies, which has been done in Vol. 2, "*The Time is at Hand*," and Vol. 3, "*Thy Kingdom Come*." We can supply both of these books. Here we can give only a very brief resume, leaving it for the true Watchers to seek that they may find; to knock, if they would have the door of Divine revelation opened to them; to use the keys which God has provided, if they are interested in penetrating into "the deep things" of the Divine Word, now *due* to be understood; to *eat* of the meat of present Truth, "things new and old," if they hunger and thirst after righteousness and true knowledge.

"THE LAST ONE OF THE DAYS"

(1) The first argument that we offer does not give the exact time of our Lord's Return as Oct. 1874, but does indicate that as the approximate time. The argument is this: The Bible teaches that God's kingdom is to be established in the seventh 1000-year day after Adam's fall into sin. This is shown in Is. 2: 2: "It shall come to pass *in the last one of the days* [the word for *last* is singular in the Hebrew and therefore does not modify the plural Hebrew word for *days*, as the A.V. implies; for it would have to be plural to modify the plural Hebrew word for *days* in this text], that the mountain [kingdom, Dan. 2: 44, 45] of the Lord's house [Christ and His faithful, Heb. 3: 6] shall be established in the top of the mountains [be put over all absolute monarchies], and shall be exalted above the hills [limited monarchies and republics]; and all nations shall flow unto it." The expression "*last one* of the days" contains the proof of our proposition.

The last one of God's days, each of which is a period of a thousand of our years (2 Pet. 3: 8), would be the seventh day or the seventh thousand-year period; for while man uses the decimal system, counting as he does by tens, God uses the septimal system, counting as He does by sevens. This is manifest from many cases of the use of seven as the number of Divine completeness in the Bible, *e.g.*, seven days in a

week, seven weeks from the 16th of Nisan leading up to *Pentecost*, seven years in a *Sabbath period*, or seven Sabbath periods leading up to the *Jubilee* year, as we read in the Law. In the book of Revelation we read of the seven churches, seven angels, seven candlesticks, seven stars, seven lights, seven eyes, seven spirits of God, seven horns, seven seals, seven trumpets, seven vials, *etc.* Hence as man counts up to ten and then begins over again to reach the multiples of ten; so God counts up to seven, then begins over again to reach the multiples of seven. It is this fact that proves that the expression, "the last one of the days," means the seventh day, the last day of the week. But a week of God's days is equal to 7000 years of our time. Therefore this passage proves that the kingdom of God, which Christ returns to set up (Acts 3: 19-21; 15: 14-17), is to be established over all the earth during the seventh 1000-year day.

That this seventh 1000-year day is the seventh from Adam's fall into sin and the curse, God has pictured forth by the Sabbath day arrangement following the six days of labor, which was given to Israel to keep holy by resting from the labor of the six week days. Mankind in sin and the curse has been laboring and heavy laden during the antitypical six days (Matt. 11: 28; Rom. 8: 20-22). This is shadowed forth by the six days of labor, each day typing a thousand-year period. But a rest day from the curse, the great antitypical Sabbath, the Millennium, is coming after these six 1000-year days of sorrow; and during it mankind will rest from sin, error and death, with their entailment of woes. This is the last one of the days, the seventh 1000-year day, the antitypical Sabbath, of which Is. 2: 2-4 so glowingly testifies, teaching as it does that the kingdom is to be established in the seventh 1000-year day from the fall of Adam, and that Christ's Return is to be in that period; for He returns to establish the kingdom and to offer restitution to all mankind, both dead and living (Acts

3: 19-21; 15: 14-17; Dan. 7: 13, 14; Is. 35: 4-10). And He must return at the outstart of that antitypical Sabbath, because as "the Lord of the Sabbath" and the Rest-giver He must begin the antitypical Sabbath in order to be the Ruler and Rest-giver throughout its entire duration.

It has already been shown (Vol. 2, *"The Time is at Hand,"* Chap. 2) that from Adam's creation to Oct. 1872 were 6000 years. While the Scriptures nowhere expressly state how long after his creation his fall into sin occurred, it is reasonable to assume that it was not over one or two years. And this assumption will be shown by indirect evidence to be a correct one; for a number of Scriptures, later to be examined in this treatise, show that Jesus has returned and that, therefore, Restitution (Acts 3: 19-24) in its first faint expressions began in the Fall of 1874. Hence the fall of Adam occurred 6000 years before and therefore within a year or two from his creation; and therefore Is. 2: 2 in connection with such Scriptures, proves that about Oct. 1874 our Lord's Second Presence set in. But we have other lines of pertinent Scriptural proof. We have a number of general prophecies, indicating that we are living in the time of the Master's Second Presence. One of these is the Prophet Daniel's testimony respecting "the time of the end," in which many would run to and fro, knowledge would be increased, and the wise would understand.

"IN THE DAYS OF THESE KINGS"

(2) The true Watcher will be blessed by studying the inspired dream of Nebuchadnezzar, and its inspired interpretation by Daniel, showing the earthly governments which would bear rule over the earth (Dan. 2), during the interim between the overthrow of the typical kingdom of God (whose last king sitting upon the throne of David was Zedekiah) and the installation of the true King, Immanuel, in His Millennial Kingdom glory. These different governments of earth are here pictured as a great image; Nebuchadnezzar's government,

the first universal empire of earth, being represented by the head of gold; the Medo-Persian empire, which, according to history, was the second universal empire, is here shown as the breast and arms of silver; the Grecian empire, which overthrew the Persian, and became the third universal empire, is represented by the belly and thighs of brass; the Roman empire, which succeeded the Grecian, and constituted the fourth universal empire of earth, was represented in the image by the legs of iron, strong exceedingly; and the later development of the same Roman empire with the intermixture of papal influence is represented in the image by the feet, which were partly iron (civil government), and partly of clay (ecclesiastical government, the Papacy). These were to constitute the sum total of Gentile dominion; and "in the days of these kings" (represented by the ten toes of the image), Jehovah God Himself would establish His Kingdom, the very Kingdom for which we pray, "Thy Kingdom come!" We are all witnesses that the heavenly Kingdom has not yet come, that mankind is still under the dominion of "the prince of this world," the prince of darkness. All the efforts to prove to us that the greedy and bloody governments of Christendom, so-called, are the Kingdom for which we prayed, and were taught to pray, could not prevail: we could never recognize these as Immanuel's Kingdom: they are only the kingdoms established by Antichrist, and recognized by Antichrist, and named by Antichrist "*Christendom*." The true Kingdom waits for establishment at the hands of Him whose right it is; and He has promised that, when He sits upon His throne, all His faithful ones, the "Little Flock" of the Gospel Age, shall sit in that throne with Him, and (with the Great Company and Ancient and Youthful Worthies, as subordinates) be His associates in blessing the world.

"THE CHURCH'S PART IN THE WORK"

The Church is not neglected in the picture of earthly dominion given to Nebuchadnezzar, and interpreted by

the Prophet Daniel. She is shown therein as a stone taken out of the mountain without hands (by Divine power). This stone represents God's Kingdom (Christ and the Church), and the inspired dream and explanation show that the disaster which shall come to the kingdoms of this world, represented in the image and in the toes of its feet, would come through the impact or smiting of the image by the stone. Daniel says that a stone was cut out without hands, which smote the image upon his feet ... Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain [kingdom], and filled the whole earth.

The explanation is that, "The great God hath made known to the king [and indirectly more particularly to the Watchers] what shall come to pass hereafter." "*In the days* of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people [it shall have no successors, for the others will all be destroyed]; it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here is a prophecy which gives a full delineation of the empires of earth, to which God granted dominion during the interim between the removal of the typical crown from His typical kingdom, and the institution of the crown of righteousness and glory upon the true King in the inauguration of the Kingdom of Heaven.

"THE TIMES OF THE GENTILES"

Even the surface evidences are that the human empire has run its course, and that the heavenly empire is needed to deliver the world from its own selfishness. But the sure word of prophecy, if carefully scrutinized by the Watcher, reveals still more. It shows that the next universal empire will be the kingdom of God's dear Son, and further, the interesting fact that the total

lease of power to the Gentiles is in the Scriptures known as "the times of the Gentiles" (Luke 21: 24), and that these "times" are seven times, and that each of the seven times is a period of 360 years, and that consequently the complete period of the seven times is 2520 years. Hence the Watchers may reckon that the Gentile lease to rule terminated with the 2520 years from the time the Lord removed the diadem from Zedekiah, saying: "Thou, profane wicked prince of Israel, whose day is come, ... Thus saith the Lord God; Remove the diadem, and take off the crown ... I will overturn, overturn, overturn, it ... until he come whose right it is; and I will give it [to] him" (Ezek. 21: 25-27). The period of overturning of the Lord's typical kingdom and the removal of the crown must correspond to the period of the lease of empire to the Gentiles and be 2520 years. And measuring this period, which began Oct. 607 B. E. (see Vol. 2 on the Chronology of the Bible), we find that the 2520 years expired Oct. 1914 A.D. and consequently that since that time the Gentile rule is no longer Divinely legal, and God's Kingdom will shortly hold sway.

We desire to give the Scriptural proof that it would be 2520 years from the overthrow of Zedekiah, Oct. 607 B. C. until the lease of power to the Gentiles would expire, *i.e.*, in 1914, *viz.*, their legal privilege to rule the earth would terminate. "The times of the Gentiles," which is the Scriptural designation for the period of God's lease of dominion to Gentile powers to rule the earth, is by our Lord connected with Israel's punishment for violation of the Law Covenant, after which whatever sufferings would come to them would not be due to their national sins against their Law Covenant; for Jesus says, "Jerusalem [the capital of the Israelites standing for the people themselves] shall be trodden down of the Gentiles, until *the times of the Gentiles* be fulfilled" (Luke 21: 24). In Lev. 26: 18, 21, 24, 28, after indicating that lesser punishments would not reform them, Jehovah threatens and prophesies

as a final chastisement, a punishment of *seven times* upon Israel at the hands of the Gentiles, for their *national* sins against the Law Covenant. These seven times of punishment we understand Jesus to have meant when He spoke of "the times of the Gentiles" being filled out with Israel's suffering at the hands of the Gentiles. These punishments began with the treading down of the Jews in their royal house, their capital city, and their land, on the part of Nebuchadnezzar, when he desolated Jerusalem and Palestine, taking Israel captive to Babylon, Oct. 607 B. C. The connection of Luke 21: 24 shows that Jesus understood that the "times of the Gentiles" had begun before His day, and had yet many years to run; yea, He connects their ending with the period of His Second Advent, the deliverance of the Church and the establishment of the kingdom (Luke 21: 24-31).

A *time* in the Scriptures represents a prophetic year of either literal or symbolic duration. A literal prophetic year would, of course, be a natural, ordinary year. A symbolic prophetic year is based upon a year just midway between the length of a lunar and a solar year (360 days) and counts each of these days a year (Num. 14: 33, 34; Ezek. 4: 1-8; Dan. 9: 24-27); therefore a symbolic prophetic year would be 360 literal years (Dan. 7: 25; 12: 7 [$360 \frac{1}{2} = 1260$]; Rev. 12: 14; 13: 5; 12: 6). From the fact that Israel often suffered chastisement longer than seven literal years in various of their punishments from the neighboring nations before the final one of seven times came, from the fact that the one of *seven times* is represented as longer and severer than any of those earlier periods of punishment, and in view of the fact that Jesus connects the progress of these times with Jerusalem's overthrow in 70 A.D. and their end with the end of this Age, we conclude that the seven times were symbolic times or years, *i.e.*, 7 X 360 literal years, or 2520 years. Hence "the times of the Gentiles" (the period of the full lease of power to the Gentiles) expired

2520 years after its beginning, Oct. 607 B. C., *i.e.*, in 1914 A.D. And the World War, which broke out in the Fall of 1914, is the external evidence of the fact that their lease has ended. The power that the Gentile governments have used since that time is not legal before God. They began therefore at His direction to suffer eviction proceedings in and by the World War, which eviction proceedings have continued and will continue until the Gentile governments are entirely displaced by God's kingdom.

But the scrutinizing Watcher will readily perceive that it is one thing to know the time when the earthly dominion of Gentile nations was due to cease legally, in order to make place for the *completed* Kingdom of God, while it would be a totally different matter to know when the "stone" Kingdom would begin to smite the image upon its feet, preparatory to its destruction. This period of smiting the image, which precedes its destruction, must also precede the full establishment of God's Kingdom, which is to fill the whole earth. This smiting period is the period of the Parousia and Epiphany, in which Christ is present, gathering and delivering His "jewels," His "elect," and in which He is smiting the nations with the two-edged sword of His mouth and with the rod of iron, dashing them in pieces as a potter's vessel, and preparing mankind for the royal majesty of the heavens. Let the Watchers note critically the Prophet Daniel's explanation that it will be "*in the days of these kings*" (the kingdoms represented in the feet and toes of the image, the divisions of Papal Rome) that the God of Heaven will *set up* His Kingdom. God began the selection of His Kingdom class in the days of Civil Rome, represented by the legs of iron (He has continued the selection ever since, until 1914); and the *setting up* or bringing of His Church (Kingdom) into power comes toward the close of Gentile power, but before it ends; for it is "*in the days of these kings*" and not after their days that the invisible phase of God's kingdom

is set up. Therefore, before the lease of Gentile power expired, in 1914, the Son of Man was present to "*set up*" His Kingdom, not visibly, but in power. Since 1914 it has been destroying all these Gentile kingdoms. Hence the *setting up* of the invisible phase of the Kingdom preceded that date, occurring, as it did, by Oct. 1874.

"ISRAEL'S EXPERIENCES WERE PROPHETIC"

(3) Take another line of prophecy, concealed, and yet very simple and easy of appreciation when once the mind grasps it. The Scriptures show us that the Fleshly house of Israel and all of its institutions and affairs were typical foreshadowings of the Spiritual house of Israel, and its higher institutions, better sacrifices, *etc.* It need not, therefore, surprise us to find that the length of the Jewish Age, the length of the Divine favor to Fleshly Israel, was typical also, and that it gives us the *exact measurement* of the Gospel Age—God's dealings with and favor toward Spiritual Israel. Some facts will prove this. Jacob's name was changed to Israel, which signifies "A Prince, or Warrior, with God," and his descendants were therefore termed Israelites, the people of the Prince with God. But the antitype of Jacob is Christ, the true Prince with God, not after the flesh, but after the Spirit; and His house is Spiritual Israel. Jacob's twelve sons first inherited his name and blessing, and through them it descended to all the Fleshly house of Israel: Christ's twelve Apostles inherited His name and blessing, and through them it has descended to all the Spiritual house of Israel. As the typical house had a high priest, Aaron, so the antitypical house has a greater High Priest, Christ Jesus our Lord, the "High Priest of our profession." As the Fleshly house had a priesthood under Aaron, so the Spiritual house has "a royal priesthood" under Christ, to whom the promise is made that they shall be kings and priests unto God, who shall reign on the earth, after 'their *sacrificing* is ended.

In like manner we might proceed with everything

that Fleshly Israel had and find its duplicate on a higher plane, in Spiritual Israel, but we will not go into details here; suffice it to notice further that the Jewish Age or period of Fleshly Israel's favor ended with a "harvest" period of forty years. This began with our Lord's baptism, lasted three and a half years, as a *national* test, and when that nation was rejected at the time of our Lord's crucifixion, the harvest work on a larger scale began (a separation of the wheat from the chaff) a time of gathering out of that rejected nation such as were "Israelites indeed," previous to the great time of trouble which came upon the nation and which began to prepare utter destruction for their national capital, A.D. 69. All of this is likened to a "harvest" season, with its garnering of the wheat and subsequent burning of the chaff. And our Lord gives instructions to us (Matt. 13) that this Gospel Age of Spiritual Israel's favor will likewise end with a harvest time, gathering the wheat together and ultimately destroying the tares. In the harvesting of the Fleshly house, our Lord, in the flesh, was the Chief Reaper, and His Apostles were co-laborers; in the harvesting of the Spiritual house, our Lord, a spirit being, had to be *present* as the Chief-Reaper, and members of the Spiritual house were also to be reapers.

Now note the time correspondencies. The Jewish Age, from the death of Jacob to the death of Christ, was 1845 years long, to the beginning of our Lord's ministry 1841½ years long, and to the beginning of preparations for the utter destruction of their capital, in A.D. 69, 1881 ½ years long. Notice how the Gospel Age corresponds to this. The Gospel Age in respect to the Church did not begin with our Lord's birth; it began after our Lord's death and resurrection, when He commissioned His disciples to "*preach the Gospel* to every creature" (our Lord's previous work during the three and a half years of His ministry was the offering of the Kingdom to the Fleshly house, to test

them, and to prove that they were as a nation unready to receive the true Kingdom). Applying the foregoing measurements of the Jewish Age to the Gospel Age, beginning it at the time of our Lord's death and resurrection and the Pentecostal blessing, in the Spring of A.D. 33, we find that the period of 1841½ years from the death of Jacob to the beginning of our Lord's ministry, would measure from the Spring of A.D. 33 to the Autumn of 1874; and the 1845 years of the Jewish Age, from the death of Jacob to the rejection of Fleshly Israel, applied here, measuring from the Spring of A.D. 33, would reach to the Spring of 1878; and the 1881½ years from the death of Jacob to the beginning of preparations for the destruction of Israel's capital in A.D. 69, finds its correspondence in this Gospel Age, by measuring 1881½ years from the Spring of A.D. 33, which would bring us exactly to (Autumn) 1914 A.D., the very year and time shown us by Daniel's and Moses' prophecy to be the full end and limit of the "Gentile times." Can this be accidental? Nay; it is design. What stronger testimony could be asked by the eye and ear of faith? Surely, anything plainer or clearer would be sight and leave no room for faith. The Scriptures show that the Jewish Age and the Gospel Age would be of the same length, when they teach, on the one hand, that Israel would be under God's disfavor in blindness during the time of the selection of the Church, *i.e.*, during the Gospel Age (Rom. 11: 25); and when they teach, on the other hand, that this time of their disfavor was a "double" (a duplication of time and events) of the time of their favor during the Jewish Age (Jer. 16: 13-16); that this "double" (duplication of time and events) would end when the *appointed time* would be finished (Is. 40: 2, see margin) and that this "double" (duplication of time and events) began the day Christ entered Jerusalem (Zech. 9: 9, 10-12; Matt. 21: 4-9, 43; 23: 34-39; John 12: 12-15; Luke

19: 40-42). Thus the Scripturalness of the 1845 years as marking the parallel times and events in the Jewish and Gospel Ages is proven.

"THE JUBILEE PROPHECY"

(4) Note another prophecy, similarly hidden in type in the Mosaic law: Israel's Jubilee Year. No one is prepared to understand this line of prophecy who has not first learned that the Second Coming of our Lord is not for the purpose of destroying the world, but for the purpose of blessing it according to the promise made to Abraham, "in thy Seed shall *all* the families of the earth be blessed," with the favors lost in Adam, hence a *restitution* of all things lost. These will be offered to *all* and will be made perpetual to those who will accept them on the terms of the New Covenant. None can see any beauty or typical significance in Israel's Jubilee who has not learned that God has provided "times of *restitution* of all things," which are to *begin* in connection with the Second Advent of the Redeemer (see Acts 3: 19-23). We find that Israel's jubilee years, in which every person and family had restored to them every lost possession and all personal liberties, and were freed from all debts, were intended to be a type of the coming times of restitution, when a full opportunity for attaining freedom from sin and from Satan, from debt to Divine Justice, and from the hereditary weaknesses of the flesh, shall be presented to all, and when the earth shall again revert to the human family in general, for whom it was created, and for whom it was redeemed by Christ, after being lost through Adam's transgression. We find that the Scriptures indicate, in connection with these Jubilees, a system of counting by squaring; and that a jubilee of Jubilees, or fifty times fifty years (2500 years) constitutes a Great jubilee cycle and that such a cycle began to count after Fleshly Israel had observed her last typical jubilee. We find from the Scriptures that Israel's nineteenth jubilee year, Oct. 627 to Oct. 626 B. C., was her last. Knowing

that the jubilee was a part of the Law, and that no feature of that Law, not one jot or tittle, can pass away without reaching a fulfillment or antitype, we measure the cycle of the Great jubilee 2500 years from the date when the last typical jubilee was kept, Oct. 626 B. C., and find accordingly that the *antitypical* Jubilee or Great Jubilee of Jubilees should have begun in Oct. 1874. Thus, 625¼ years B. C. plus 1874¾ years A.D. are 2500 years. This indicates Oct. 1875 as the end of the great cycle, including the jubilee year, which would consequently have started in Oct. 1874 had the type persisted. Therefore, since the antitype of a *time* type sets in always at the time the type would have been kept, if it had persisted, the antitypical jubilee of 1000 years, instead of *one* year, was due to begin in Oct. 1874.

But one may ask by what right do we square the years of the jubilee cycle to obtain the Great or Antitypical Cycle, leading up to and introducing the Great Antitypical Jubilee? We answer, the Lord indicates this to be the proper method. How so? By His squaring in every case the time of the lower period to obtain the next higher. Thus He squared the number of the days in a week of days, which culminated in the Sabbath, to lead up to and introduce the jubilee of weeks, Pentecost, the fiftieth day, the next higher festival than the Sabbath (Lev. 23: 15-21). So, too, He squared the number of years in a week of years, which culminated in a Sabbath year, to lead up to and introduce the jubilee year, the fiftieth year, the next higher festival than the Sabbath year (Lev. 25: 1-4, 8-13). Since the 50-year period of the seven Sabbatical years with their following jubilee year was the highest period in the type, the next higher would have to be the antitypical or great cycle. Hence by squaring the highest period of the type (50 years) we get the next higher period, 2500 years, as the time of the Great or Antitypical Cycle. Thus we see that the Sabbatical cycles of 49 years have as their antitype

the Great Cycle of 2500 years; that the jubilee year has as its antitype the Millennium, the times of restitution of all things, a period of 1000 years; and that the Great or Antitypical Cycle is the square of the next lower period, which was the highest period of the type, the last of which of necessity had to be followed by the Antitypical Cycle (Matt. 5: 17).

Watchers will note carefully the correspondency of the date Oct. 1874, and the character of the events to be expected, with the finding of our previous examinations (1 and 3), which showed that this same date, Oct. 1874, was the time when the "harvest" of this Age was due to begin, and when the Lord Himself, as the Chief Reaper, was *due to be present*. The only thing necessary to connect this jubilee prophecy with the others is the statement of the Apostle Peter in Acts 3: 21, which shows that our Lord must be *present* (in His Second Advent) at the beginning of the times of restitution of all things, and as already seen, these *restitution times* are the antitypical *Jubilee times* typified by Israel's jubilees, wherein all former privileges of freedom and possessions were *restored*. Thus we have three very simple but clear and very important lines of Scripture testimony which indicate clearly that the *parousia* of our Lord was due to begin in Oct. 1874; and they show us the character of the work which we should expect would be in progress during the time of His *presence*, preceding His open manifestation to the world, his *epiphania* [manifestation], His *apokalupsis* [revelation]. As shown in E Vol. 4, pp. 53-58, the Epiphany and the Time of Trouble are identical (Luke 17: 29). Hence the end of the lease of power to the Gentiles, and the beginning of the Time of Trouble in 1914, indicate clearly the beginning of the Epiphany period at that time.

"THE PROPHETIC DAYS OF DANIEL"

(5) Take another line of prophecy: we find that the 1260 days, and the 1290 days, and the 1335 days, so particularly set forth in Daniel's prophecy (Dan.

12: 7, 11, 12), and corroborated in Revelation, have had fulfillments: the 1260 days ending in 1799, the 1290 days ending in 1829, and the 1335 days ending in 1874. Our friends known as "Second Adventists" were wont to use these "days of Daniel," and once applied them as we do here: but they abandoned them after 1874 passed, when they failed to see Jesus with their natural eyesight, in a body of flesh and with Calvary's scars. They have dropped these "days of Daniel" entirely, because they find no way of applying them which would prolong them beyond 1874. The fault is not with the days nor with their application as above; but with the wrong things expected. They, in common with other groups and individuals who look for the Second Advent to be visible to men's natural eyes, err in expecting that the Gospel Age, which has been a spirit and faith epoch, will end with a flesh and sight deterioration; in expecting that the spiritual kingdom of Satan will be followed by a fleshly kingdom of Christ. But the true Watchers among the Adventists, as well as in other denominations, are getting the eyes of their understanding opened by the anointing of the promised eyesalve (Rev. 3: 18), and therefore have learned that Christ's Return is invisible to the natural eyes. It was concerning this last period that the angel declared to the Prophet, "Blessed is he that waiteth, and cometh to the 1335 days." What blessedness? We answer, a joy of heart and rejoicing to the Watchers is what is here intimated.

It is since this prophetic date, Oct. 1874, where Daniel's 1335 days intimated that a *great blessing would begin*, where the jubilee types indicated that the *restitution of all things would begin* (which implies the Second Presence of the great Restorer), and where the parallelism of the two houses of Israel shows that the Second Presence of our Lord as the *Great Reaper is due*,—from this date a great blessing *has come* to the Watchers. Since *then* the Word of God has opened before us in a most marvelous manner. Since *then* the

sure word of prophecy as a lamp to our feet has shown us many evidences that we are in the end of the Age. Since *then* the day-star has been rising in the hearts of the Watchers, and has illuminated our minds, releasing us from the terrible nightmare of error respecting eternal torment, revealing to us the true character of our Heavenly Father, making plain to us the necessity of the great atonement for sin, and showing us distinctly the object of the permission of evil and revealing, one by one, various features of the Divine plan: the high calling of the Church to the Divine nature and to joint-heirship with Christ in His Millennial Kingdom, and the resulting blessing of restitution to human perfection for the world of mankind in general. Ah, yes! all who have been brought "out of darkness into His marvelous light" can appreciate the words of our Lord, and heartily say, Blessed are our ears, for they hear, and our eyes, for they see; for many prophets and many righteous persons have desired to know these things, and have not known them.

"SIGNS OF THE TIMES"

(6) We could refer to other prophecies and types in the Scriptures, which are being fulfilled in the signs of the times, and which show that we are living in the "harvest" time of this Age, in the *parousia* and *epiphaneia* of the Son of Man, but we will not do so in this connection. The fact that this present world, as He predicted, continues in its usual course, eating, drinking, planting, building, *etc.*, and *knows not* of His presence, so far from being an evidence against these prophetic testimonies, quite to the contrary, shows us that the fulfillment has come, just as the Master predicted: that the day of the Lord, the day of His presence, has come upon the world as a thief in the night, secretly, quietly, stealthily, unknown; the only ones favored with a knowledge of events transpiring on the other side of the veil being the Watchers, who if they have slumbered at all, have nevertheless maintained

a waiting attitude of readiness for the announcement. The Lord is now present in His Second Advent!

"PYRAMID CORROBORATIONS"

(7) The six foregoing lines of proof (prophetic time and sign features) pointing out 1874 and 1914, are marvelously corroborated by the Great Pyramid measurements. See Chap. 10 in Vol. 3 of "Studies in the Scriptures." God Himself tells us that He has made a corroborative witness of His Word and Plan in Egypt (Is. 19: 19, 20). The Great Pyramid, by its location, structure, passages, rooms and measurements, proves itself to be this very corroborative witness to the Lord. In connection with the Grand Gallery one of the measurements shows that 1874 would be the time of our Lord's Return; and at the meeting place of the descending passage and the pit the Pyramid measurements point out 1914 as the date when the overthrow of Satan's empire was due to begin, which we show elsewhere began with the World War. Thus, then, the Bible time and sign prophecies on our Lord's Return in 1874 and on the beginning of the destruction of Satan's empire in 1914, are remarkably corroborated by the Pyramid.

"BEHOLD THE BRIDEGROOM!"

This is the announcement which we are now giving, Not, Behold, the Bridegroom *cometh*, but "Behold the Bridegroom!" already here, present, knocking gently with the prophecies to arouse the virgins, but not to arouse the world (Rev. 3: 20). The passage as just quoted is the reading of the oldest Greek manuscripts, which omit "*cometh*." Our Lord says, "If any man hear my voice [knock] and open the door, I will come in to *him* and sup with *him*." This message to the present Laodicean phase of the Church, intimates very clearly (1) that the "knock" and "voice" will be inaudible to natural ears, and heard only by the ears of the understanding, the hearing of faith; (2) that it will not be a denominational knock or call (as to Adventists,

Presbyterians, *etc.*), but (3) that it will be a knock that must be heard individually and responded to individually. "Any man" who hears the "knock" or "voice," if he so wills, may *exercise faith* and open the door of his understanding and realize his Lord's Second Presence. The man who never hears the "knock" is not counted worthy to hear it. But those who hear are evidently not compelled to respond and to accept the present, knocking King; hence He says, if the hearing one *open the door*, "I will come in." However, only those who recognize the "knock" and who respond and by faith open to the Lord and receive Him as their *present* King, are privileged to have the great blessing of spiritual nourishment, the feast of "meat in due season," "things new and old," which the Master promised to provide at that time, to strengthen the faithful for the judgments, trials, testings and siftings which must "begin with the house of God." "I will come in to him and sup with him and he with Me" (comp. Rev. 3: 20 and Luke 12: 37).

As therefore we softly whisper, "Behold the Bridegroom!" it is not with any hope of arousing the world to faith in the Lord's presence, *etc.* They are not worthy to know and would only misuse the knowledge now. By and by, in the Lord's due time, they, shall know, in the end of the period of the *epiphaneia*, or *apokalupsis*, of the Son of Man. They will be awakened by the great crash of the day of trouble. We do, however, promulgate the message, "Behold the Bridegroom [present]!" with the confident expectation that all who are of the "virgin" class (the pure, the justified and consecrated), will be permitted to hear the message, will be aroused by it, and will trim their lamps (examine the Scriptures, investigate the subject), and find the message true, before the great trouble is over. We well know, however, from the Lord's prophetic parable, that among those who are aroused to investigation, there are two classes, because there were both wise and foolish "virgins."

The wise virgins not only consecrated their all, but also were faithful unto death, living not unto sin, nor unto self, nor unto sectarianism, but unto the Lord; these, as intimated in the parable, found no difficulty in trimming their lamps and recognizing the presence of the Bridegroom. But the foolish virgins, overcharged with the cares of this life, or the deceitfulness of riches (Matt. 13: 22, wealth, reputation, influence, *etc.*), did not have within themselves ("in their vessels") a sufficiency of the oil (Holy Spirit); and consequently they were unable to get the light in time to go in with the wise virgins before the elect number was completed, and the door of opportunity to become a part of the Bride of Christ, was forever closed. True, they later do obtain the oil, as is shown in the parable, but too late to be of the "Little Flock," who are accounted worthy to share the Kingdom and to escape the greatest severity of the Time of Trouble which is upon the world: the foolish virgins are obliged to pass through the trouble with the world, and thus share in its distress, and in disappointment, represented in the parable by the words, "wailing and gnashing of teeth."

However, amid this great tribulation they will cleanse their robes and make them white in the blood of the Lamb (Rev. 7: 14); also, it will be their blessed privilege to proclaim the glorious message, "Hallelujah! for the Lord God Omnipotent reigneth!" Despite their sorrows and sufferings incidental to the destruction of their flesh and their cleansing themselves, they will rejoice through their tears that the Bride, the Lamb's Wife, will have been completed in holiness and in number, and will proclaim her glorification with her Lord (Rev. 19: 6-8). They with joy will in heaven partake as bridesmaids at the marriage supper of the Lamb (Rev. 19: 9; Ps. 45: 14, 15). And, being then spirit beings like the angels, they will be privileged to serve the Lord in His Temple, *i.e.*, as Levites (Rev. 7: 15); while Jesus and His Bride, the wise virgins,

will be living stones of the Temple, and Priests (Rev. 1: 6; 5: 10; 20: 6).

"WHOM DO THE FOOLISH VIRGINS REPRESENT?"

Some have mistakenly thought that the foolish virgins (Matt. 25: 1-12) represent the wicked, instead of a class of Christians who will ultimately be saved, and become a part of the Great Company. To assist such we give here a further explanation of this parable; we include also some thoughts on the closing of the door.

Scriptural facts and symbols, as well as the fulfillment of the parable, prove that the foolish virgins are Christians—a part of those Christians who belong to the Great Company class. A virgin, whether she is wise or foolish, is a pure maiden, and therefore in Bible symbols is used to prefigure consecrated people (Ps. 45: 14, 15; Rev. 14: 4; Cant. 1: 3; 6: 8, compare with Rev. 7: 9; 2 Cor. 11: 2). It is because the Bible uses virgins to represent consecrated people that we understand the foolish as well as the wise virgins to be Christians. Certainly those who are not Christians do not go forth in the spirit of their minds to meet Christ in His Second Advent, as the foolish virgins are represented as doing. Certainly the wicked do not "love His appearing," as both sets of the parabolic virgins are represented as doing; and certainly the wicked do not prepare to meet Him, as both sets of virgins do. Therefore the foolish virgins cannot be wicked people, but are Christians; for they act as such, even if they are foolish.

Properly to understand the parable we must see its purpose and scope. By a scene that showed the difference between properly and improperly prepared virgins going forth to meet the return of an oriental bridegroom with his bride, two classes of Christians in the Time of the End, properly and improperly prepared to go forth to meet the Lord at His Second Advent, are set forth. The story of Matt. 25: 1-12 has very frequently

in oriental countries had an enactment; and Jesus therefore used that frequent occurrence to picture forth what would take place in the Time of the End, even as the word "then," with which the parable begins, referring to the time of the events of Matt. 24: 13-51, proves that the fulfillment of the parable would take place during the time of those events, which are fulfilled during the Time of the End. From Daniel's use of the expression, "the Time of the End," as beginning at the time of Napoleon's return from Egypt, 1799 (Dan. 11: 29, 30, 40), we understand that as a period it reaches from 1799 until the establishment of Messiah's Kingdom (Dan. 12: 1). We are therefore to look in that period for a movement occurring in which Christians would go forth in the spirit of their minds to meet the Lord in His Second Advent. Such a going forth began in the Miller Movement in 1829, continuing from various standpoints ever since.

The wise virgins, we believe, represent those who were fully faithful, who understood and acted upon the Truth as due; while the foolish virgins, we understand, represent overcharged Christians who do not understand the Truth as due. The lamps or torches represent the Bible, which both classes have (Ps. 119: 105). The oil represents the Holy Spirit of understanding (Ps. 23: 5; 45: 7; 133: 2; Is. 61: 1; 11: 2; Acts 10: 38; 2 Cor. 1: 21, 22). The vessels represent their brain faculties and hearts (2 Cor. 4: 6, 7) where the spirit of understanding resides or does not reside. The difference between the two classes that made the one wise and the other foolish did not consist in this—that the one had Bibles (lamps) and the other had not (for both had them); but it consists in this: that the one had the Holy Spirit of understanding (the oil) in their brain faculties and hearts, and the other had not. And this difference is due to the fact that the wise have had the light as due because of their greater degree of faithfulness, while from the others the light

was withheld because of insufficient faithfulness.

While Christians began to go forth to meet the Lord increasingly from 1829 onward, the Lord did not come in 1844, as they expected Him. He delayed His Coming, as the parable indicates that He would (v. 5). As a result of their disappointment of 1844 they somewhat lost interest in and zest for the Second Advent ("slumbered and slept"). We understand the cry: "Behold the Bridegroom!" (the original Greek omits the word "cometh," as the later English translations also do) to have begun shortly after 1874, in a period (midnight) in which His presence was generally misunderstood as to its object, time and manner. Since that time an ever-increasing—number of consecrated Christians have recognized the Lord's Second Presence, as the message, "Behold the Bridegroom," has been studied by and become clear to them. And certainly since that time there has been much Bible study, resulting in removing previous errors on the object, manner and time of our Lord's Return ("and they *trimmed their lamps*").

According to the account, a difference appeared among the virgins (vs. 8, 9). Those who had not the spirit of understanding in their mental faculties and hearts found their Bibles becoming more and more obscure ("our lamps *are going out*," Rev. Ver.), while the others found more and more light in their Bibles. Those who did not understand desired the Holy Spirit of understanding to be given them by the others; but this cannot be communicated from one to another; it must be acquired, "bought," in the markets of experience, by holy living, self-denying service and Christlike suffering (v. 9). The wise, in attempting to give it contrary to this principle, would have done wrong, and would have caused their own store of the spirit of understanding to decrease to such an extent as to prevent their having a sufficiency to gain the Lord's blessing in the Kingdom privileges (v. 9), symbolized by the marriage into which none were admitted without lighted

lamps, showing that without the true understanding of the Bible none in the end of the Age could enter the Kingdom.

"AND THE DOOR WAS SHUT"

There are various stages in our Lord's Second Coming, viz., the *Parousia*, the *Epiphaneia*, or *Apokalupsis*, and the *Basileia*, or Kingdom. The *Parousia* stage is implied in the expression of v. 6, "Behold the Bridegroom!" i.e., Look at Him—recognize Him as present; while the *Epiphany* stage seems to be referred to in v. 10: "While they went to buy, the Bridegroom *came*, and they that were ready went in with Him to the marriage; and the door was shut." We note the reference to the "door" in this passage. This expression is used in at least three senses in the Scriptures, two of which, we believe, are applicable in this text: (a) It is used to represent *the entrance into consecration and Spirit-begetting for high calling purposes*. In this sense it is pictured by the entrance through the gate into the narrow way (Matt. 7: 13, 14). Both the wise and the foolish virgins, as mentioned above, in order to be virgins, must be consecrated people, begotten of the Holy Spirit. Hence the "door" in this parable cannot represent the entrance into consecration and Spirit-begetting, for *all* the virgins entered into it. (b) It is used to represent *the entrance into suffering with Christ for preaching the Harvest message as due* (John 9: 4). In this sense it was open until the beginning of the *Epiphany* stage. The wise virgins availed themselves of the privilege of entering it, but the foolish did not. When the dark night (the time of trouble) began, there was no further opportunity for entering into, or doing, reaping work, according to John 9: 4. Others sought later to enter, but were unable. Hence the "door" in the parable may be used to represent the closing of the privilege of suffering with Christ for preaching the Harvest message as due. (c) It is used to picture *the entrance into the ultimate Kingdom glories, the Divine nature and joint-heirship with*

Christ, which are exclusively for the *Body of Christ*, the Church of glory. While, as mentioned above, the foolish virgins went away to buy the oil (spirit of understanding), the Bridegroom came, and they that were ready went in with Him into the marriage; and the door in this third sense was shut; for it is during the *Epiphany* stage that the deliverance of the last members of the Bride occurs (1 Cor. 3: 13, 14; 4: 5; Mal. 3: 2, 3; Col. 3: 4; 1 Thes. 4: 17). Immediately after the last of these entered into the privileges of the Kingdom, *i.e.*, the Divine nature and joint-heirship with Christ, the door of entrance into the glorious privileges reserved for this class closed forever. Others not within the closed door will never enter it, *i.e.*, they will not attain the Divine nature and joint-heirship with Christ implied by entrance within the door in this third sense.

The Great Company as a class first started to come into existence with the completion of the Little Flock in its final earthly membership, *i.e.*, in the beginning of the *Epiphany*; and that section of the Great Company represented by the foolish virgins recognizes itself as a part of the Great Company, after all the wise virgins have passed away from the earth. As Great Company members Jesus does not recognize them as being a part of His prospective joint-heirs, even though as individuals they have entered the door of Spirit-begettal. While they were not faithful enough to be joint-heirs with Christ, they will have a lesser spiritual glory (Ps. 45: 14, 15; Rev. 7: 15; 19: 9).

CHAPTER XI

SIGNS OF THE TIMES ON OUR LORD'S RETURN

EXPOSURES OF EVIL. THE INCREASE OF TRAVEL. THE INCREASE OF KNOWLEDGE. GREAT CALAMITIES. ISRAEL'S RECOVERY FROM BLINDNESS. ISRAEL'S RETURN TO PALESTINE. WAR PREPARATIONS AND WORLD WAR. CONFLICT BETWEEN CAPITAL AND LABOR. BUNDLING OF THE TARES. GREAT UNREST. A WORLD-WIDE UNMANAGEABLE CRISIS. BEGINNING OF THE GREAT TRIBULATION. GOSPEL OF THE KINGDOM PREACHED. UNBELIEF AND FALSE BELIEF. THE ABOUNDING OF INIQUITY. SCOFFING AT JESUS' PRESENCE. A GREAT FALLING AWAY. FALSE CHRISTS AND FALSE PROPHETS. FEDERATING OF THE CHURCHES. EXPECTATION CONCERNING THE KINGDOM. CLARIFICATION OF THE TRUTH. THE GOSPEL-AGE HARVEST WORK. CLEANSING AND TESTING THE CONSECRATED. MANIFESTATION OF UNFAITHFUL CHRISTIANS. THE PROPHET ELIJAH'S COMING. THE GREAT ANTICHRIST.

DO YOU KNOW that the Bible gives time prophecies and sign prophecies to indicate the time and fact of Jesus' Return; that these are necessary because of the invisibility of Christ's Return; otherwise we could not know of His Return, since it is invisible, as we have shown from many lines of pertinent Biblical evidence, in our examination of the manner and stages of His Return (see Chapters 8, 9 for details); that both time prophecies (see Chapter 10 for details) and sign prophecies (such as we will set forth here) prove that He has already returned in His Second Advent; and that our not seeing Him is no proof that He is not here?

EXPOSURES OF EVIL

Do you know that the Bible teaches that one of the secular signs accompanying our Lord's Return would be exposures of evil in all walks of life, as the manifestations of the judging work of His Second Advent (Luke 12: 2; 1 Thes. 5: 1-4; 2 Tim. 4: 1; 2 Pet. 3: 10; Rev. 16: 15; 1 Cor. 4: 5; Ps. 82: 1-5); that the exposures of evil along the lines of vice, and certain phases of poverty, education, statecraft, finance, industry, business and labor, are the expressions of the judgments that the foregoing references teach would accompany our Lord's Return; that the proofs of the

judgment work of Christ's Second Advent among statesmen is seen in the exposures of the land and market hunger of some of them, of the protection of the rich as against the poor on the part of some of them, of the corruption of legislators, judges and executors, of election frauds, of the spoils system, of boss rule, of graft, of land frauds, of squandering national, state and municipal funds and resources, of using public office for private gain, of militarism and navalism, of dishonest, sharp and secret diplomacy, of treaty tyranny and treaty breaking, of oppression of weak nations, of the rule of might as against right, *etc.*; that the judgment work of Christ's Second Advent among financiers, industrialists and business men, is seen in the exposures of their crooked stock deals, legal technicalities, delays and evasions, price manipulations, monopolizing activities, destructive competition, contract violations, adulterations, control of publicity agencies, landlordism, dishonesty, bribery, tax dodging, misuse of trust funds, insurance scandals, railroad, mining and trust crookedness, battles of financial giants, manufacture of panics, wars and revolutions, hiring of private armies, enforcing lockouts, indulging in extreme extravagance, child labor, exploitation of the poor, weak and unfortunate, *etc.*; that the judgment work of Christ's Second Advent is seen among the laborers in the exposures of their extreme class discontent, curtailment of production, unjust strikes, strife, mobbing, riots, incendiarism, sabotage, boycotts, *etc.*; that these exposures, increasingly being made since 1874, and previously but seldom made, prove that Jesus' Second Advent has set in?

THE INCREASE OF TRAVEL

Do you know that, as a second secular sign indicative of Christ's Second Advent, the Bible teaches that travel would increase greatly during "the time of the end" (Dan. 12: 4); that the most rapid means of communication in 1799, the beginning of "the time of the end,"

was on horseback, while now telephones, telegraphs, radio and television unite cities, nations and continents; that the first effective steamboat was built in 1806; that the first effective locomotive, the Ironsides, was built in 1831; that Sir Isaac Newton, the great Christian philosopher, who died in 1727, on the strength of this very prophecy said, "I should not wonder if some day men will travel at the rate of fifty miles an hour"; that Voltaire, the great infidel philosopher, who died in 1778, when much more was known of the power of steam, despising this prophecy of God's Word, declared that it had made a fool of Sir Isaac Newton when it led him to make the above statement; that this predicted "running to and fro" is being fulfilled by yourself and others as you travel everywhere by auto, boat, train, airplane, *etc.*?

THE INCREASE OF KNOWLEDGE

Do you know that, as a third secular sign indicative of Christ's Second Advent, the Bible prophesies that in "the time of the end" knowledge would be increased (Dan. 12: 4); that only four centuries ago illiteracy was so general that the English Parliament passed a law providing for those of its members who were unable to read, while *now* ability to read and write is general, even among the poorest classes; that free schools were started as Sunday Schools in 1784, and hence that knowledge began to increase greatly with the beginning of "the time of the end," in 1799; that not one of the now many large Bible Societies or Tract Societies was started until 1804, because only then was there much use for reading matter for the masses; that *since* 1874 knowledge has increased greatly, more than in all previous history, in harmony with this prophecy

GREAT CALAMITIES

Do you know that, as a fourth secular sign, the Bible teaches that great calamities would accompany Christ's Return (Luke 21: 11); that within the last eighty years, some of the greatest and certainly the

most frequent earthquakes, volcanic eruptions, hurricanes, tornadoes, storms, floods, famines, pestilences, ship and mining disasters, fires, wars, revolutions, *etc.*, of history have occurred?

ISRAEL'S RECOVERY FROM BLINDNESS

Do you know that, as a fifth secular sign, the Bible teaches Israel's recovery from their blindness and their restoration to God's favor (Rom. 11: 11, 15, 25-27); that in 1878 Delitzsch began to circulate his Hebrew New Testament; that whereas prior to 1878 both Orthodox and Reformed Jews regarded Jesus as a reprobate of the worst kind and as the worst of all false prophets, at the mention of whose name they would expectorate to show their abhorrence of Him, their attitude has now changed so greatly as to make them regard their rejection of Jesus *as a prophet* as one of their greatest national mistakes; that now many Jews think very favorably of Jesus, calling Him the greatest of Israel's prophets, a holy man and a most marvelous reformer, *e.g.*, Rabbi Stephen Wise, who for years was America's most prominent rabbi and Jewish leader, in his sermons warmly recommended to his congregation to welcome the Gospels into their homes and to study them; that some Jewish authors have written commendatory lives of Christ, *e.g.*, Dr. J. Klausner, an able Jewish Hebrew scholar, has written a life of Jesus in very complimentary terms, though, of course, he does not accept Him as the Messiah; that the New Testament, including translations in Hebrew and Yiddish, is being widely read in Jewish circles, and is removing Israel's blindness and prejudice slowly, but surely?

ISRAEL'S RETURN TO PALESTINE

Do you know that, as a sixth secular sign indicative of Christ's Second Advent, the Bible prophesies Israel's return to Palestine as their home land, and Israel's reviving national consciousness, symbolized by the fig tree's leafing (Jer. 16: 13-18; Ezek. 37: 21-28; Amos 9: 11, 14, 15; Acts 15: 14-17; Matt. 24: 30-33; Luke 21: 27-36); that in 1878, through the Berlin Congress

of Nations, Israel's return to Palestine was legalized; that subsequently more legal rights in Palestine were given to them, and that as a result their return to Palestine and their national consciousness have been enlarging ever since; that the World War (Phase I) resulted in great advantages coming to Israel in their return to their homeland, not only in freeing Palestine from the despotic rule of the Turks, but also in bringing pressure to bear on Britain to aid in their return; that on Nov. 2, 1917 Britain issued the Balfour Declaration, in which the other Allied powers concurred, which pledged her "to view with favour the establishment in Palestine of a national home for the Jewish people"; that an important step was the setting up of the State of Israel in May 1948; that under the *Law of the Return* passed by Israel's Parliament in 1950, the gates of Israel were opened to whoever desires to return; that Jews from 64 different countries have returned, and there are now over 1,700,000 Jews in Palestine; that this indicates that Jesus' Second Advent has already set in?

WAR PREPARATIONS AND WORLD WAR

Do you know that, as a seventh secular sign indicative of Jesus' Second Advent, the Bible prophesies that gigantic war preparations and a world war would take place (Joel 3: 9-14); that these war preparations began a few years after the Franco-Prussian War of 1870-1871, *i.e.*, about 1874, and eclipsed all previous war preparations of history; that the World War in its first phase (1914-1918) followed, after which even greater war preparations were made; that these in turn were followed by World War, Phase II (1939-1945), as a further part of the great war of prophecy?

CONFLICT BETWEEN CAPITAL AND LABOR

Do you know that, as an eighth secular sign, the Bible prophesies that the conflict between Capital and Labor would mark the period of our Lord's Return (Jas. 5: 1-8; Amos 8: 4-10; Mic. 6: 10-16); that increasingly since 1874 there have been great conflicts

between them, until now relations between them are most threatening; that many of the evils that beset the world are traceable to this conflict; that there are many rights and wrongs on both sides, with selfishness as the ruling principle with both parties to it, but that those who are thoroughly just, while sympathizing with both parties, cannot take sides; that this conflict will culminate in a revolution, commonly called the Battle of Armageddon?

BUNDLING OF THE TARES

Do you know that, as a ninth secular sign, the Bible prophesies that there would be a great bundling of symbolic tares, an assembling of imitation Christians into all sorts of organizations, during the period of Christ's Return (Matt. 13: 29, 30, 40, 41); that ever since 1874 many organizations of imitation Christians have increased, along capitalistic, labor, religious, national, international, political, fraternal, reform, philanthropic, social, *etc.*, lines, with some merging with one another, and that more new ones have been created and have vastly increased, as is evidenced by the almost infinite number of clubs, societies, orders, federations, unions, corporations, alliances, leagues, *etc.*, in Christendom; that selfishness, especially in the forms of self-preservation and self-aggrandizement, is the cord binding these symbolic tares—imitation Christians—into these symbolic tare bundles; that this bundling work was to precede the hurling of the bundles into the symbolic furnace of fire, which represents the Great Tribulation, with which this Age ends?

GREAT UNREST

Do you know that, as a tenth secular sign marking the period of Christ's Second Advent, the Bible prophesies that there would be great unrest among all classes of people (Luke 21: 25-27); that this unrest implies a widespread distress from, and a deep-seated dissatisfaction with, prevailing conditions, and an undefinable fear of worse future conditions, accompanied by more or less perplexity; that this unrest now marks all ranks

of society, as can be seen among statesmen, capitalists, clergy, church members, women, the middle class, the laboring class, the farming class and the underprivileged classes?

A WORLD-WIDE UNMANAGEABLE CRISIS

Do you know that, as an eleventh secular sign, the Bible teaches that a world-wide unmanageable crisis, such as the world had never previously seen, would be at hand during the period of Christ's Second Advent (Luke 21: 25-27; Is. 29: 14; Ps. 82: 1-5); that previously there have been unmanageable crises in human history, *e.g.*, just before Israel's national overthrow, the breaking up of the Roman Empire, the religious and the political Reformation, and the French Revolution; that in each of these crises there was a general disregard of religion and of civil and parental authority, inter-national suspicions, envies, rivalries, hatreds and wars, national aggrandizements, much hatred, suspicion and strife between the social classes, disintegration of family ties and of the sense of family obligations, widespread suffering from social injustice, intense dissatisfaction with current conditions, general advocacy of radical social changes, fundamental disagreement as to the necessary remedies, deep-seated perplexity as to causes and cures of prevalent maladies the offer of palliatives instead of real remedies, frenzied and futile efforts of reformers, and the prevalence of an optimism that saw no evils present; that such conditions are more in evidence in the world now and are more widespread than ever before in human history; that the political, national, international, financial, capitalistic, labor, farmer, social, family and religious experts do not know, individually or collectively, how to manage the crisis that now holds the world in its grasp, and are much discouraged at the present and full of forebodings for the future?

BEGINNING OF THE GREAT TRIBULATION

Do you know that, as a-twelfth secular sign indicative of our Lord's Second Presence, the Bible prophesies

the beginning of the great Time of Trouble (Matt. 24: 21, 22; 13: 41, 42; Dan. 12: 1; Rev. 14: 14, 18-20), with which the Gospel Age ends and the Millennial Age begins; that while this trouble would be worldwide, Christendom, as symbolized by Judea and Jerusalem, would be its storm center (Jer. 25: 29-33; Is. 13: 11-13; Zeph. 3: 8; Matt. 24: 16-22; Ezek. 7: 1-27); that Christendom, as symbolized by Jerusalem, would undergo a fourfold punishment through this great tribulation, as indicated in Ezek. 14: 21, the sword there referred to symbolizing a world war and a world revolution (v. 17), the famine and pestilence being literal and world-wide (comp. 13, 19), and the noisome beasts representing lawless men—anarchists, because, as wild beasts do not regard law and order, they fittingly represent anarchists (v. 15); that the Great Tribulation, accordingly, would consist of world war, revolution, famine, pestilence and anarchy; that ever since Aug. 1, 1914, we have been in this Great Tribulation, the war of 1914-1918 and 1939-1945 being the predicted world war of the Great Tribulation (Joel 3: 1-14); that the great shortages of food in many countries from 1914 onward are a part of the famine of the Great Tribulation and that such famine conditions will become worse as the Great Tribulation progresses to and through the world revolution and anarchy; that unusually great epidemics since 1914, like the flu, cholera, typhus and typhoid fever, polio, *etc.*, are a part of the pestilence of the Great Tribulation, and that such and other epidemics will become worse as the Great Tribulation progresses to and through the world revolution and anarchy?

Do you know that Elijah on the mountain was by God, in the wind, the earthquake and the fire, given a vision of the Great Tribulation's world war, revolution and anarchy respectively (1 Kings 19: 11, 12); that because the word *earth* is Scripturally used to represent society (Matt. 5: 13; Gen. 6: 12; 11: 1), an earthquake is Scripturally used to represent a revolution,

because a revolution causes society to shake and quake (Is. 29: 6; Heb. 12: 26, 27; Rev. 6: 12; 8: 5; 11: 13, 19; 16: 18); that after the symbolic wind—the World War—the next stage of the Great Tribulation is the symbolic earthquake—the World Revolution—"after the wind an earthquake" (1 Kings 19: 11); that the nations having become greatly weakened in very many ways by the World War, and giving cause to the laboring classes in many countries to suffer greatly in a variety of ways from the results of the World War, the loyalty of even the conservative section of Labor toward their national governments has been greatly shaken; that the blunders of statesmen, financiers and ecclesiastics and the crises that they are continually creating by their selfish policies are more and more alienating the support of even the conservative section of Labor, so that only a few more such blunders are needed to goad them to desperation, which will be the signal for the foretold symbolic earthquake—world revolution—by which *conservative* Labor will overthrow in the bloodiest of all revolutions every unrighteous government, selfish capitalistic combination and sectarian system of Christendom (Rev. 16: 18, 19; Jas. 5: 1-8; Jer. 25: 29-33; Ezek. 7: 1-27; Joel 2: 1-11); that world conditions are fast ripening for this world revolution, which will, by destroying all unrighteous governments, selfish capitalistic combinations and sectarian religions, bring a little nearer the completed overthrow of Satan's empire and the establishment of God's Kingdom (Zeph. 3: 8, 9; Luke 21: 26, 28, 31; Hag. 2: 6, 7; Heb. 12: 26-28)?

Do you know that all the above twelve secular signs of the times add cumulative force to the time prophecies as proving that Christ has returned; that there are additionally many religious signs of the times, which make the proof complete that our Lord has returned and is engaged in overthrowing Satan's empire?

GOSPEL OF THE KINGDOM PREACHED

Do you know that the Bible prophesies that a world-

wide proclamation of the Gospel of the Kingdom would come to a head just before the Gospel-Age Harvest would begin, which beginning and the setting in of our Lord's Return are synchronous (Matt. 24: 14, 3; 13: 39); that the Bible is the best preacher of the Gospel of the Kingdom; that by the Bible's translation into every national language, and by its being sent to all nations, this world-wide proclamation of the Gospel of the Kingdom was finally attained in 1861, according to the report of the British and Foreign Bible Society of that year; that to bring this work to a head the Lord raised up the Foreign Missionary Societies from 1792 onward, and the Bible Societies from 1804 onward, and through these two movements caused the Bible to be translated into all national languages—not into all dialects—and to be circulated among all nations by 1861—thirteen years before the Harvest and Christ's Return set in (Matt. 24: 14); that this sign having been fulfilled proves that our Lord has returned in His Second Advent?

UNBELIEF AND FALSE BELIEF

Do you know that, as a second religious sign of the times indicative of our Lord's Return, the Bible prophesies that unbelief and false belief would be widespread (Matt. 24: 24-26; Luke 18: 8; 2 Tim. 4: 1-4; 1 Tim. 4: 1-3); that such false belief and unbelief are evident, not only in the contradictions of the creeds, sects and sectlets, but more especially in Evolution, Higher Criticism, Rationalism, Materialism, Atheism, Agnosticism, Infidelism, Modernism, Christian Science, Spiritism, Faith-curism, Indifferentism, Combinationism, Secularism, Reformism, Contradictionism, Revolutionism, Occultism, Theosophy, New Thought, *etc.*

THE ABOUNDING OF INIQUITY

Do you know that, as a third religious sign indicative of our Lord's Return, the Bible prophesies the abounding of iniquity (2 Tim. 3: 1-9, 13; Matt. 24: 12); that while there is much good in the world,

Probably there never was a time in human history when wickedness—both Godward and manward—was greater than it is now; that much of the evil in the world is now organized and, therefore, more ruthless and powerful than ever before; that, not the Golden Rule, but the rule of selfishness prevails almost universally in State, Aristocracy, Finance, Business, Industry, Labor, Agriculture, Education, Family, Church, Politics, Society, *etc.*; that it is beyond human power to stop the rule of selfishness, which, unless stopped, will result in the greatest calamities of all history; that the only power that can reform the world is the Millennial Kingdom of Jesus and His glorified Church?

SCOFFING AT JESUS' PRESENCE

Do you know that, as a fourth religious sign of our Lord's Return, the Bible prophesies that scoffing at, and the unbelief of ignorance in, the proclamation of His Return as having set in would be general (2 Pet. 3: 3, 4; Matt. 24: 37-39; Luke 17: 28-30); that since the fact of our Lord's Return as having set in has been publicly presented, the predicted scoffing has been taking place—"Where is the promise of His *parousia*" (*presence*, not *coming*; see margins of both E.R.V. and A.R.V.)—and the predicted unbelief of ignorance has been and is being shown?

A GREAT FALLING AWAY

Do you know that, as a fifth religious sign of the times indicating Jesus' Return, the Bible prophesies a great falling away in the churches (2 Tim. 3: 1-9; 4: 3, 4); that this falling away is manifest both in the clergy and in the laity; that, according to 2 Tim. 3: 1-9, many of the clergy at the time of our Lord's Return would be self-lovers, money lovers, popularity lovers, sensation lovers, pleasure lovers, unbelievers, higher critics or modernists, dishonest, moral cowards, *etc.*, and that these things, now fulfilling, are proofs of their falling away from the Biblical teachings and practices; that according to 2 Tim. 3: 1-9 many of the laity of the time of our Lord's Return would be grossly

ignorant of the Bible, zealous for God and true religion, worldly, rejecting the truth for error and attracted by worldly contrivances to the externals of religion while remaining without its spirit; and that these things, now fulfilling, are proofs of the laity's falling away from Biblical teachings and practices?

FALSE CHRISTS AND FALSE PROPHETS

Do you know that, as a sixth religious sign of the Lord's Return, the Bible predicts that at the time of Christ's Return there would be false Christs and false prophets in the world (Matt. 24: 24); that the individuals who have falsely claimed to be Christ or prophets cannot be meant in Matt. 24: 24; because such have never deceived "many" or endangered the elect to deception; that the true Christ is Jesus, the Head, and the faithful Church is His Body (1 Cor. 12: 12-14, 27; Gal. 3: 16, 29; 1 Cor. 15: 23; Rom. 12: 4, 5; Eph. 1: 22, 23; 2: 15; 4: 4, 14); that from this standpoint a false Christ must consist of a counterfeit head and a counterfeit body; that every sect that claims another head than Christ and claims to be the true Church must be a false Christ, one with a counterfeit head and body; that this makes such churches as the Roman and Greek Catholic Churches, the World Council of Churches, the German and Scandinavian Lutheran Churches and the Anglican Church, false Christs, because all of them claim to be the true Church, and yet acknowledge another head than Jesus; that in these systems we recognize the false Christs of Matt. 24: 24; that as the false Christs that have deceived "many" and endangered the elect to deception were not individuals, but sectarian systems, having counterfeit heads and bodies, so the false prophets would be such sectarian and error-teaching systems as claim to have no heads other than Christ, but claim to be the true Church; that this implies that all false teaching sects that claim no other head than Christ, but claim to be the true Church, are thus shown to be the false prophets—not individuals, but systems—of

Matt. 24: 24; that such false Christs and such false prophets are the only ones that have deceived "*many*" and have endangered the very elect to deception; that our times above all other times abound with the activities of such false Christs and false prophets, and therefore are the times referred to in Matt. 24: 24 as indicating our Lord's Return; that their present special great works (their "great signs and wonders") prove that Christ's Second Advent has set in?

FEDERATING OF THE CHURCHES

Do you know that, as a seventh religious sign of the Lord's Return, the Bible prophesies a unionistic movement in the churches (Is. 8: 9-12; Rev. 6: 14); that Is. 8: 9-12 in literal language foretells a world-wide propaganda for the union of diverse religious peoples; that this prophecy finds its fulfillment in the agitations since the year 1874 for a union of all the churches; that this union in federative form has prospered to the extent of embracing most of the Protestant denominations, as well as has produced corporate, as distinct from federative, union in not a few denominations; that efforts are being made to federate the Roman and Greek Catholic Churches, and that according to the figures of Rev. 6: 14 these two churches will form one roll of the figurative scroll; that federated Protestantism constitutes the other roll of the figurative scroll of Rev. 6: 14; that the rolling up of the two ends of this figurative scroll (the unionistic efforts in Catholicism and Protestantism) also implies a more friendly attitude of these two parts of the symbolic heavens (the powers of spiritual control, the religious powers) as is everywhere evident in Christendom; that these federative efforts immediately precede the destruction of Catholic and Protestant sectarianism, and therefore imply Christ's Second Presence (Rev. 6: 14; 19: 11-21)?

EXPECTATION CONCERNING THE KINGDOM

Do you know that, as an eighth religious sign indicative of our Lord's Return, the Bible prophesies that

there would be a general expectation of the near establishment of God's Kingdom on the part of the consecrated (Matt. 25: 1-12; Luke 21: 28, 31); that the virgins' going forth to meet the Bridegroom represents the Second Advent movement among the consecrated; that the virgins' seeing the Bridegroom represents the consecrated recognizing Christ's Second Presence; that this has been fulfilling ever since late in 1875, and that the Lord's Presence setting in before it was recognized, He must have been here in His Second Advent before late in 1875; that this proves that Christ's Second Advent has set in?

CLARIFICATION OF THE TRUTH

Do you know that, as a ninth religious sign indicative of Jesus' Return, the Bible prophesies the clarifying of the Truth on every subject, especially on religion (Dan. 12: 4, 10, 12; Is. 60: 1, 2; 52: 6-8; Luke 12: 37; 1 Cor. 10: 11); that Dan. 12: 4, 10 connects the increase of true knowledge and the understanding of the Truth by the righteous with Christ's Return (Dan. 12: 1-3); that Is. 60: 1, 2 teaches the same thought, and that Is. 52: 6-8 shows that God's mouthpieces would see the Truth alike at that time; that our Lord expressly promised in Luke 12: 37 that at His Return He would give the faithful special feasts of Truth, and that this has been fulfilling ever since 1874; that 1 Cor. 10: 11 expressly promises special light for God's people in the end of this Age, and that we being in the end of this Age, this light must be now shining; that the wonderful enlightenment of our times on secular and religious subjects is due to and proves Christ's Second Presence; that God desires us to see that the Truth has been clarifying ever since 1874 and that, among other reasons, because it proves our Lord's Second Presence ever since that time (Luke 12: 37); that Christ, in proof of His Second Presence, has been shedding light on all secular and religious subjects; that the wonderful inventions and discoveries of our times and the great advances in all branches

of secular knowledge for human welfare, are due to the presence of Christ, the Sun of Righteousness, shining with healing in His beams as foregleams of the Millennial Day; that the dark sayings of the Scriptures and the questions on religion that have puzzled earth's wisest men are now becoming very clear, and that as a result of the light that Jesus is shedding abroad now in the early stages of His Second Advent; that this enlightenment is only the Dawn of the Light of God's Millennial Day which will give perfect knowledge to the world?

THE GOSPEL-AGE HARVEST WORK

Do you know that, as a tenth religious sign of Jesus' Return, the Bible prophesies the Harvest work, whereby the fruitage of the Gospel Age sowing is gathered (Ps. 50: 5; Matt. 13: 29, 30, 40-43; 24: 31); that Ps. 50 describes the period and activities accompanying Christ's Return, as is evident from a comparison of v. 3 with the rest of this Psalm; that Ps. 50: 5 shows that one of the activities of that period would be a gathering of the Lord's faithful people to Him; that the "angels" that were to do this gathering of saints were not spirit, but human, messengers who by the sickle of Truth reaped God's faithful people (Matt. 13: 30, 41; 24: 31); that the great trumpet of Matt. 24: 31 is the Harvest Truth as a message that began to go forth in 1874, and by the Fall of 1914 effected the reaping, and by the Spring of 1916 effected the gleaning, of the saints of God; that this reaping and gleaning work was done by the greatest manifestation of Bible Truth given since the days of the Apostles, and that this light came so abundantly to insure the gathering of the wheat class in time; that at the same time the tares (imitation Christians) were gathered into all sorts of tare bundles like trusts, corporations, mergers, combines, *etc.*, binding capitalistic tares; labor unions, socialistic clubs, syndicalistic and anarchistic associations, *etc.*, binding the proletarian tares; alliances, ententes, *etc.*, binding the national tares; lodges, societies,

orders, *etc.*, binding bourgeoisiean tares; and federations, councils, conferences, *etc.*, binding the religious tares, *etc.*; that both the reaping of the wheat and the binding of the tares began and ended simultaneously, 1874-1914; that the bundled tares began in World War, Phase I, 1914-1918, to be hurled into the furnace of fire—the Great Tribulation; that this work with the wheat and tares proves that our Lord's Return occurred in the Fall of 1874?

CLEANSING AND TESTING THE CONSECRATED

Do you know that, as an eleventh religious sign of Jesus' Return, the Bible teaches the cleansing and testing of the consecrated amid experiences that try the hearts of all professed Christians (Mal. 3: 1-3); that if such a sign has been fulfilling, it proves that our Lord's Return has set in; that the Lord's Second Advent is referred to in the statement, "the Lord whom ye seek shall suddenly come to His temple, even the Messenger of the Covenant whom ye delight in; behold He shall come, saith the Lord of Hosts" (Mal. 3: 1); that special trials and cleansings for the consecrated are prophesied as marking the time of His presence and appearing in Mal. 3: 2, 3; that the expression, "the day of His coming," refers to the Parousia, the period from 1874 to 1914 (Mal. 3: 2); that the expression, "when He appeareth," refers to the Epiphany, the period beginning in 1914 (Mal. 3: 2); that in this verse the expressions, "refiner's fire" and "fuller's soap," imply purging and cleansing amid severe trial; that the typical sons of Levi were the Priests and Levites in Israel (Mal. 3: 3); that the antitypical sons of Levi are the Little Flock as antitypical Priests and the Great Company as antitypical Levites; that the antitypical Refiner's fires remove our deeper faults, even as the natural fire burns out the dross from ore, leaving the pure metal; that the antitypical Fuller's soap washes away the superficial (surface) faults, even as a natural fuller's soap cleanses the skin; that the Little Flock is meant by the gold and that the Great

Company is meant by the silver of Mal. 3: 3; that the purpose of these fiery trials is the cleansing of God's people from all filthiness of the flesh and spirit (Mal. 3: 3; 1 Pet. 1: 6, 7; 1 Cor. 3: 12-15; 2 Cor. 7: 1)?

Do you know that present conditions are conducive to such testing; that there never was so much error as now in the world, as can be seen by the various no-ransom theories, such as Christian Science, Spiritism, Materialism, Evolution, *etc.*, infidel theories, such as Higher Criticism, Atheism, Agnosticism, Rationalism, Pantheism, Deism, *etc.*, unionistico-compromising theories, such as Federationism, Trusts, *etc.*, external reform theories, like introducing Millennial conditions by legal restraints put upon various evils, *etc.*, murmursome contradictionism, such as dissatisfaction with, and attacks upon; the Lord's teachings, *etc.*, and revolutionism, like sectarian and other teachings and practices subversive of the ways of truth and righteousness and conducive to error and unrighteousness; that it is the Lord's permissive will that the faith of all professed Christians be tested by these multitudinous errors, in order that it may be manifested whether they have received the Truth in the love of it (2 Thes. 2: 9-12); that there were never more allurements than now to appeal to the selfish, worldly and sinful instincts of God's professed people; that it is the Lord's permissive will that these allurements operate to the end that all of God's professed people may be tested as to their love for righteousness; that the Lord permits these inducements to error, selfishness, worldliness and sinfulness, to suggest themselves as objects of indulgence to His consecrated people, while He requires these to overcome them amid conditions that make it hard to hold to truth and righteousness, in order that they may demonstrate exceptional hatred for sin, error, selfishness and worldliness and exceptional loyalty to truth, love, heavenly-mindedness and righteousness; that these conditions are losses, disappointments, delays, restraints, shelvings, our and

others' faults, hardships, necessities, pain, sickness, weariness, opposition, contradiction, persecution, *etc.*; that these conditions make the way of salvation a narrow one, one full of difficulties, to overcome in which requires the refining and purifying work described in Mal. 3: 2, 3; that only a few (a Little Flock) prove thoroughly true to the Lord and the principles of truth and righteousness amid such crucial trials; that the bulk of the Lord's consecrated people have failed amid such fiery trials to maintain a loyalty sufficient to permit them to remain in the Little Flock; that those not fully faithful have lost membership in the Little Flock and are now in the Great Company; that the latter's revolutionizing against various of the Lord's teachings and arrangements, manifests that they are in the Great Company (Ps. 107, 10, 11); that these trials among the Little Flock and Great Company beginning in 1878, as an eleventh religious sign of the times, are in harmony with the thought that our Lord returned in 1874?

MANIFESTATION OF UNFAITHFUL CHRISTIANS

Do you know that, as a twelfth religious sign, the Bible prophesies the manifestation of unfaithful Christians; that the fiery trials that manifest the full faithfulness of the Little Flock and the measurable faithfulness of the Great Company, also reveal the unfaithfulness of the Second Death class and of other unfaithful classes (Ps. 91: 3-12); that some of the consecrated become completely unfaithful (Heb. 6: 4-6; 10: 26-31; 2 Tim. 3: 1-9; John 17: 12; 2 Pet. 2: 1-3, 10-22; 1 John 5: 16; Jude 4, 8-19); that such unfaithfulness always began by their slackening their spirit of consecration; that this was followed by their cherishing some secret sin; that their secret sins were followed by presumptuous sins; that in turn these presumptuous sins were allowed to dominate; that these finally led to the great transgression—the sin unto death (Ps. 19: 12, 13); that many of these sinners have denied Christ as their blood-ransoming Savior

(Heb. 6: 6; 10: 29; 2 Pet. 2: 1; Jude 4); that many of these have repudiated their consecration, *i.e.*, their covenant with the Lord by sacrifice, thus counting the blood [death] of the covenant [of sacrifice] wherewith they were sanctified [consecrated to follow in the Lord's way of sacrifice] an unholy thing (Heb. 10: 29); that all consecrated persons in Christ who have become the leaders in No-Ransomism, Infidelism, Combinationism, Reformism, Contradictionism, and Revolutionism, which the Little Flock throughout, and the Great Company ultimately overcome, are thereby manifested to be Second Deaths (1 Cor. 3: 17); that such persons are Satan's chief representatives on earth in opposition to the Lord's ways, even as Jannes and Jambres were Pharaoh's chief representatives in opposing Moses (2 Tim. 3: 8); that it is due to these evil men that unconsecrated professors of Christianity who are not living up to their privileges are misled into all sorts of errors of doctrine and life (2 Pet. 2: 1, 2); that this accounts largely for the great falling away from Christian faith and life manifest on all hands, especially among the clergy and laity; that just such a widespread falling away on the part of the unfaithful consecrated, unfaithful justified and hypocritical nominal Christians is one of the signs of our Lord's presence (Luke 18: 8); that the No-Ransomism movement, the first of the six evil movements of the last days, having begun in the Spring of 1878, the manifestation of the unfaithful on all hands is in line with our Lord's having returned in 1874, and is a twelfth religious sign of His Return?

THE PROPHET ELIJAH'S COMING

Do you know that, as a thirteenth religious sign indicative of Jesus' Return, the Bible foretells that the prophet Elijah would come before the great and dreadful day of the Lord, and seek to convert the world to the Lord, and, if successful in his mission, the Time of Trouble would not come, but, if unsuccessful, it would come (Mal. 4: 5, 6); that the Elijah that

was to come cannot be one individual—the great Israelitish Prophet-Reformer—because one person could not reach all the nations of his own generation in an attempt to convert them—to say nothing of those of other generations; that God gave Jesus and the Church the mission of seeking to convert the world (Matt. 9: 13; 28: 18, 19; Luke 24: 46, 47; Acts 1: 8), hence they are the Elijah of Mal. 4: 5, 6; that John the Baptist came in the spirit and power of Elijah, because he sought to convert Israel (Matt. 17: 12; Luke 1: 17); that the Elijah of whom Jesus said "who *is to come*" (Matt. 11: 14, R.V.) had not according to this statement yet come, though John the Baptist had already come; that the Elijah of whom Jesus was there speaking is the Church, and that the sentence should therefore be translated, "This [one, John the Baptist] is [*represents*] that Elijah who is to come"; that therefore both Elijah and John were types of the Church?

Do you know that the Old Testament Jezebel, who was united to her husband, Ahab, contrary to God's law (Ex. 34: 12-16; 1 Kings 16: 31, 32), through Ahab's power introduced a false religion into Israel, and persecuted all opposers, especially Elijah (1 Kings 17: 1-3; 18: 1-4, 9-19); that the Jezebel of Rev. 2: 20 (written long after the Old Testament's Jezebel died) is the antitypical Jezebel, the Catholic Church, which became a symbolic harlot (Rev. 2: 20-23; 17: 1-6; 18: 3-11) by an illicit union with antitypical Ahab, the civil power, contrary to God's law, which required the Church to remain a pure virgin waiting to be married to Christ at His Second Advent (2 Cor. 11: 2; Rev. 19: 7-9); that antitypical Jezebel has likewise through antitypical Ahab's power introduced into spiritual Israel her false religion and persecuted its opposers, especially antitypical Elijah, the true Church; that as Elijah was forced by Jezebel's and Ahab's persecutions to flee into a literal wilderness for 3½ prophetic years, 1260 days (Jas. 5: 17, 18), so the true Church had to flee from the persecutions of the Catholic

Church and the civil power, into the isolated condition, from 539 A.D. to 1799 A.D., 1260 symbolic days, or 1260 literal years (Rev. 12: 6; 13: 5)?

Do you know that during the 1260 years that antitypical Elijah was in the condition of isolation, the Lord's Two Witnesses, the Old and New Testaments, delivered their message covered with the sackcloth of dead languages and creeds, and that consequently there was a spiritual famine, the antitype of the one during Elijah's wilderness sojourn (Rev. 11: 2, 3); that as Elijah confuted the priests of Baal (1 Kings 18: 17-40), so the true Church through the teachings of the Reformation confuted the teachings of the Catholic clergy; that as Elijah's prayer, after he returned from the wilderness, brought the rain which refreshed and made the earth fruitful, thus breaking the famine, so the prayers of the true Church brought forth, through the Bible Societies founded from 1804 onward, an immense circulation of Bibles, whereby as by a figurative rain society became refreshed and fruitful, thus breaking the spiritual famine; that as Jezebel (1 Kings 19: 1, 2) threatened curses upon Elijah for his activities against her priests, and for the miracle of the rain coming as a result of prayer, and was frustrated in her purpose by his second flight into the wilderness, so the papacy threatened curses upon the faithful for their zeal against the papal clergy, and for the spread of the Bible, and was frustrated in its purpose by their second recession into isolation?

Do you know that as Elijah after confuting the priests of Baal, wrought in more or less isolation for the conversion of Israel, but failed to accomplish a thorough conversion, so the true Church has sought to convert the world, but has failed; that instead the world has hardened its heart, and as a consequence, the predicted curse of Mal. 4: 6, the great Time of Trouble, has come; that the above considerations prove that the Elijah of Mal. 4: 5, 6 and Matt. 11: 14 has come and completed this work, which is another evidence that

we are living in the time of the Second Advent, in which the Time of Trouble occurs (Dan. 12: 1; Rev. 11: 17, 18)?

THE GREAT ANTICHRIST

Do you know that, as a fourteenth religious sign, the Bible foretells that Jesus' Second Advent would be preceded by Antichrist's (1 John 2: 18; 4: 3) coming into existence amid a great falling away, his rise to power despite a hindrance in the way, his prosperity and his revelation, and that his destruction would take place at the Second Advent (2 Thes. 2: 3-8); that, having his small beginning in Apostolic times, and coming to his end during the Second Advent, he cannot be an individual and literal man, but must be a self-perpetuating system; that unless, as noted under the sixth religious sign above, we understand the Christ to be one Body, consisting of many members, the true Church, with Jesus as the Head, we are unprepared to recognize Antichrist, which likewise is one body consisting of many members, the Roman Catholic Church, with the pope as its head; that this does not mean that individual Roman Catholics, many of whom are real children of God, are antichrists, but that the papal system *as such*, not an individual, is the great Antichrist?

Do you know that papacy—the great Antichrist—developed out of, through and amid a corruption of the organization, doctrine and practice of the early Church (2 Thes. 2: 3); that the pagan Roman empire, with a heathen emperor bearing the title of supreme religious ruler, was the hindrance in the way (vs. 6, 7, R. V.) to the Antichrist's attaining religious and political supremacy, but that it was finally removed when Justinian acknowledged papacy's religious supremacy, and by freeing Italy from the Goths in 539 A.D., opened the way for papacy to exercise political authority; that thus papacy exalted itself over rulers and also set itself into God's temple, the Church (1 Cor. 3: 16, 17), showing itself to be *a god*, a mighty ruler (2 Thes. 2: 4);

that in 539 papacy began the 1260 years of opposition to, and persecution of, God's faithful people (Dan. 7: 21, 25; 8: 11-13, 24; 11: 33; Rev. 12: 6), which ended in 1799, when papacy's temporal power was broken, especially by Napoleon; that in the Reformation period it was proven from the Bible and history that papacy is the Antichrist, thus revealing him; that following that revealing, papacy's consuming began, through the influence of secular and religious Truth ("the spirit of his mouth"—2 Thes. 2: 8—the teachings of God's mouthpieces); that since 1874 the glorious and powerful Truth of God has been shining so brightly that through its manifestation of the papacy in its teachings, character and effects, the Lord in His Second Advent is accomplishing the destruction (v. 8) of the Antichrist, the papacy, the Romanist hierarchy as such, though, of course, not its adherents; that this destruction will be completed (Rev. 17: 16) during the present great Time of Trouble; that the above considerations (many more details are given, *e.g.*, in *The Time is at Hand*, Chapter IX) show that Antichrist's appearing, prosperity, revelation, consuming and partial destruction have occurred; that therefore we are living in the time of Jesus' Second Advent?

Do you know that the above 26 signs of the times show clearly to the "watchers" (Matt. 24: 42; Mark 13: 37) that our Lord has returned in His Second Advent and is engaged in the work of overthrowing Satan's empire; that His Return has been the ardent hope of all true Christians from the beginning of the Gospel Age (Luke 21: 27-31; 1 Cor. 1: 7, 8; Phil. 3: 20, 21; Col. 3: 4; 1 Thes. 1: 10; 2: 19; 2 Thes. 3: 5; 2 Tim. 4: 1, 8; Tit. 2: 13; Heb. 9: 28; 1 Pet. 1: 7, 13; 4: 13; 5: 4; 1 John 3: 2); that the consciousness of His now being here in His Second Advent should fill our hearts with joy unspeakable and full of glory; that it should lead us to greater diligence in searching the Word of God, in order to learn its deeper truths; that it should lead us to live closer to the Lord, that we

may be found in Him without spot and blameless; that only those who use the knowledge of Christ's Second Presence in this way glorify God, and profit themselves and others; that it is our highest privilege to do these things and that the Lord will help us to do them, if we seek His help therein through Jesus Christ?

THE MESSIANIC REIGN

Lo! in the clouds of Heaven appears
God's well-beloved Son.
He brings a train of brighter years,
His Kingdom is begun.
He comes a guilty world to bless
With mercy, truth and righteousness.

O Father! haste the promised hour
When at His feet shall lie
All rule, authority and power
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every ransomed soul;

When all shall heed the words He said,
Amid their daily cares,
And by the loving life He led,
Shall strive to pattern theirs;
When He who conquered Death shall win
The mightier conquest over Sin.

CHAPTER XII

OLD TESTAMENT TESTIMONIES

WE have seen from previous studies that the Scriptures mention a 1,000-year period, usually called the Millennium, during which Jesus and the Church, as the kingdom of God, will reign over and bless all the families of the earth (Gen. 22: 16-18; Gal. 3: 16, 29; Rev. 20: 4, 6), and judge them in righteousness (Acts 17: 31; 2 Tim. 4: 1; 2 Pet. 3: 7, 8). Not only is it referred to as the "kingdom" and "the day of judgment," but it is also called "the times of restitution of all things" (Acts 3: 21), "that day" (Is. 11: 10; 25: 9), *etc.* It is appropriate, therefore, that we set forth here, with pertinent comments, some of the many testimonies of God's Word concerning the Millennium, its works, blessings, *etc.* We begin with the Old Testament.

Gen. 12: 2, 3: "And I [Jehovah] will make of thee a great nation [including, first, Real Fleshly Israel, and second, Real Spiritual Israel], and I will bless thee [do thee much good], and make thy name great [give thee a great character, office and honor]; and thou shalt be a blessing [God would through Abraham confer great blessings upon many], And I will bless them that bless thee [I will further those that further thee], and curse him that curseth thee [I will put ruin upon him who attempts to ruin thee], and in thee [*i.e.*, in Abraham's seed, primarily Christ, the Head, and the Church, His body] shall all families [and kindreds and nations] of the earth be blessed [be given the Millennial blessings]."

Gen. 18: 18 [the same comments apply here].

Gen. 22: 18: "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice [Abraham was made the father of the faithful, who as his seed shall bring blessings to all the families,

nations and kindreds of the earth, as well as overcome their enemies, the world, the flesh and the devil."]

MILLENNIAL TESTIMONIES FROM THE PSALMS

Ps. 2: 8: "Ask of me [primarily Jesus, the Head, and secondarily the Church, His Body, will in the Millennium do this asking], and I shall give thee the heathen [nations] for thine inheritance [the heritage that I will give thee, the Head and Body], and the uttermost parts of the earth for thy possession [even the lowliest of the nations will become the possession of Christ and the Church through their sacrifice]."

Ps. 22: 27-31: "All the ends of the world [the whole human family] shall remember [all the things taught them, both in the experience with evil and in the experience with good] and turn unto the LORD [for a while at least, all will respond favorably to the Lord's ransom-effected drawing in the Millennium (John 12: 32, 33)]: and all the kindreds of the nations shall worship before thee ["all the nations that thou hast made (many of whom, like those of the cities of the plain, the seven nations of Canaan, *etc.*, have perished from the earth several thousand years ago) shall come and worship before thee" (Ps. 86: 9)]. For the kingdom [of Christ and the Church] is [shall be] the LORD'S [Jehovah's], and he is the governor among the nations. All they that be fat [full of love] upon earth [the Millennial society] shall eat [shall appropriate the Millennial blessings] and worship [return God service]; [even] all they that go down to the dust [all of the human family under the Adamic curse who consequently go into the death state] shall bow before him; and none can keep alive his own soul [even those who cannot keep themselves alive]. A seed [the Little Flock in its Millennial work] shall serve him; it shall be accounted to the LORD for a generation. They shall come, and shall declare his righteousness unto a people that shall be born [the fully developed restitution class], that he hath done this." This entire passage undoubtedly treats of the Millennium; and it proves that during the Millennium

all the non-elect dead will return from the tomb, and bow before the Lord.

PSALM 72

Psalm 72 is of great importance to our subject. The one who is addressed in this chapter is Jehovah. The king here is Jehovah's great son, primarily Jesus, and secondarily, the Church. God's righteousness will be given to the king's son. God's righteous arrangements in His perfect wisdom, justice, love and power, shall be in the hands of The Christ, Head and Body, primarily, the Head, and secondarily, the Body (v. 1). "He shall judge thy people with righteousness, and thy poor with judgment." His reign over the earth will be one that will be in harmony with perfect wisdom, justice, love and power; and the poor of the earth, the meek, the humble, will be guided by the doctrines of the Lord's Word (v. 2). "The mountains shall bring peace to the people [the mountains—Zion and Moriah—here represent the Christ and the Ancient Worthies, who will bless the whole human race with peace], and the little hills [the Great Company and Youthful Worthies, who will bring these glorious things to the people], by righteousness (v. 3). He shall judge the poor of the people [*i.e.*, He will be the One who will give the poor of the people (the humble among the people and those who have very little in comparison to what others possess) the judgment process through which they will be able to gain everlasting life, *i.e.*, He will teach them; He will test them; He will stripe them for their development in truth and righteousness; and He will finally pass a sentence upon them in harmony with the way in which they stand their trial], he shall save the children of the needy [the humble will be the ones whom He will take great pleasure in delivering from the curse and all its effects, and in giving also the blessings of restitution], and shall break in pieces the oppressor (v. 4) [this oppressor is primarily Satan, and secondarily his representatives on earth: the Great Antichrist, Federated Sectarian Protestantism

and the mighty ones of this world who have subjugated and abused the poor].

"They shall fear [reverence] thee [Jehovah] as long as the sun and moon endure [*i.e.*, eternally; and therefore, eternal reverence will be given to God (as also indicated in the next clause)], throughout all generations (v. 5) [every generation that has ever lived will find among them people who will gain everlasting life and so forever reverence God]. He shall come down like rain upon the mown grass [when grass is mown and sun burnt, it appears to be dead, but when the rain comes upon it, it causes that grass to arise again into life and fruitfulness. Thus He will come down with the Truth, as a holy rain upon the human family mown down by the curse, and cause them to revive and become vigorous and fit thus for everlasting life]: as showers that water the earth (v. 6) [society is the symbolic earth here referred to and the Truth of God will be the blessed means by which He will give them the water of life freely, without money, without price; for he that is athirst may come and drink of the water of life freely, without any cost to him]. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth (v. 7) [during the present period of the curse, the righteous have not flourished; rather those whom Satan could use to further his purposes have been the ones who flourished; and these have flourished as long as Satan could use them; and then, if he could no longer use them, he has ruthlessly set them aside. But in the Millennium a great change will come, for in that glorious day the righteous will flourish; and the Christ will in that day cause the Truth to be like a river of water of life flowing out from under the throne of God, that shall cause the people to live beside that river of water of life; and they will walk amid the trees of life there, with the friends that they love at their side, and thus be everlastingly blessed]. He shall have dominion also from sea to sea and from the river unto the ends of the

earth (v. 8) [a universal empire is promised to Him, which will spread from the symbolic Mediterranean Sea, *i.e.*, the Gentile world under the curse, to the symbolic Dead Sea, *i.e.*, to the Jews under the curse, and from the symbolic river, *i.e.*, the Euphrates, the peoples of Christendom, to the very lowest depth unto which people have sunk in society]. They that dwell in the wilderness shall bow before him [the nations beyond the pale of Christendom and all the half-civilized and savage tribes shall worship the Christ, Head and Body]; and his enemies [Satan and his hosts, including those who after full knowledge oppose Christ's kingdom and laws] shall lick the dust (v. 9) [be destroyed].

"The kings of Tarshish and of the isles shall bring presents [their vows unto the Lord]: the kings of Sheba and Seba shall offer gifts (v. 10) [the people, both of the Law Covenant and the New Law Covenant, shall come and offer their gifts of consecration unto the Lord]. Yea, all kings shall fall down before Him [for everyone on earth will be a king in his own right; they will all worship the Christ in the Millennium]: all nations shall serve Him (v. 11) [for there will be saved ones out of every nation and these and their representatives will serve Him; and all the nations found worthy of life will serve Him forever and ever]. For he shall deliver the needy when he crieth [our Lord is an exceedingly merciful One, whose mission it is to deliver the needy when they cry for help. Their cries have often gone out in the present time for help and will go out in the Millennial Age to Him who will help them and deliver them from the curse]; the poor also, and him that hath no helper (v. 12) [for He is the help of the helpless, the hope of the hopeless, the strength of the weak and the enlightenment of the blind; for glorious indeed is this king, who will do all that shall be needed to be done, so that He can deliver the poor and the needy and those that have no helper]. He shall spare the poor and needy [He will not put oppressive

weight upon them above their ability to carry, but will fit the burden to the back and gradually fit the back to the burden; and thus the poor and needy will find in Him all the help that they need], and shall save the souls of the needy (v. 13) [delivering them from both the power and effects of Satan's rulership, and giving them what they will need for their eternal salvation, as they obey the glorious Truth of the Millennial Age]. He shall redeem their soul from deceit and violence [*i.e.*, He will deliver their being from error and from sin; for by deceit, error is meant; and by violence, sin, which is a violation of God's law, is meant]: and precious shall their blood be in his sight (v. 14) [having shed His own precious blood for them, of course He values them very highly; precious indeed will their blood, their life, be in His sight].

"And He shall live [this glorious king will never come to an end; eternal are His days, for He fulfilled God's law, both as a human being and as a New Creature; and as He will thus live forever, He will cause those who serve Him to live], and to Him shall be given of the gold of Sheba [*i.e.*, those of the Old Law Covenant and New Covenant shall render unto Him praise and a service fitting to be given to a Divine being, represented by the gold]: prayer also shall be made to Him [not for Him, as the A. V. gives it] continually [always they will be appealing to Him for His glorious blessings, so abundantly bestowed upon them by His loving heart, full of wisdom, justice, love and power]; and daily shall He be praised (v. 15) [everywhere the high virtues of this king, primarily, the Head, and secondarily, the Body, shall be highly spoken of, everywhere dealt with in reverence, in worship, in adoration, in thanksgiving; so He will receive what He so abundantly deserves]. There shall be an handful of corn in the earth upon the top of the mountains [corn in Bible symbols represents the Truth; a handful represents as much of Truth as one is able to hold. There shall be a great abundance of

Truth throughout society on top of the mountains, *i.e.*, upon Zion and Moriah, the two great mountains here meant]; the fruit thereof shall shake like Lebanon [it will result in bringing about a justified condition, for Lebanon means *white* and stands for the justified]: and they of the city shall flourish like grass of the earth (v. 16) [those who come into harmony with the kingdom and thus enter into the kingdom, will not be impoverished and kept on a low scale, but they will go forward in every good word and work and flourish like the grass of the earth, that, having been cut down and having died, is renewed, when the precious rain falls upon it and makes it live again].

"His name [fame, honor, office] shall endure forever: His name shall be continued as long as the sun [hence as the sun is to last eternally, this is a symbolic way of telling how our Lord's fame, honor, office, will be an eternal one]: and men shall be blessed in Him [all men shall be blessed in Him, for He died for all and all will get at least certain blessings. Those who will make good use of them, will get more; those who set them aside and become reprobates, will be cut off from further blessings, as those who die at the end of a hundred years are examples on the one hand, and those who, living through the Millennium, fail to fill their days with good, but spend their whole time selfishly, and then are caught in the temptation at the end of the Millennial Age, and will be hurled into eternal destruction, are examples on the other hand. But for the others, His glorious reign will be one of blessing]: all nations shall call Him blessed (v. 17) [they will all regard Him as highly blessed of Jehovah, both in Head and Body; and none will fail so to do; for under Him every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God, the Father; and this will continue, for all nations shall be blessed in Him. For this reason it is very proper that every child of God should join in the words of v. 18]. Blessed be the LORD God [*i.e.*, Jehovah],

the God of Israel [the God of both Fleshly and Spiritual Israel], who only doeth wondrous things [God alone is the Author of the Plan, and He worked out every feature of it in harmony with His glorious wisdom, justice, love and power, and thus He is the only One that does wondrous things lasting to all eternity]. And blessed be His glorious name [His glorious character, His glorious office, His glorious person, His glorious works, His glorious fame] for ever: and let the whole earth [from one end to the other] be filled with His glory [His wisdom, His justice, His love and His power; and with the Psalmist let us join in most heartily saying]; Amen, and Amen (v. 19). The prayers of David the son of Jesse are ended (v. 20) [David's prayers will be fulfilled in his greater Son, the antitypical David, the Christ, Head and Body, to the eternal glory of God, our Heavenly Father. Amen, and Amen]."

Ps. 86: 9: "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." Many of the nations that God made, like the seven nations of Canaan, the Assyrians, the Babylonians, *etc.*, no longer exist; yet they were made by God, but did not in this life worship and glorify Him. Therefore, in order to do so, they must be awakened from the dead and be taught and enabled to worship and glorify God—a work to be done in the Millennium.

PSALM 90

Ps. 90 is another Psalm that treats, among other things, of the Millennial blessings. It is entitled, A prayer, or song, of Moses, the man of God. The Song of Moses (Rev. 15: 3) is the main theme of the Old Testament, as the Song of the Lamb is the main theme of the New Testament. The Song of Moses is the teaching of man's original perfection, his fall, the curse, the permission of evil and restitution. According to its superscription, Ps. 90 as the Song of Moses should teach these thoughts, and it does. In vs. 1 and 2 the author of the Divine Plan is presented. V. 1 should be

translated: O LORD, Thou wast our dwelling place in *a* generation, even *the* generation. Here the original perfection is set forth, enjoyed by the race in Adam and Eve in their sinless condition; for evidently God was not the dwelling place of any of the race under the curse until, by the begettal and possession of the Spirit, the Gospel Church came to dwell in God (Col. 3: 3; John 17: 21; 1 John 4: 13, 16). V. 2 shows God's past and future eternity.

V. 3 states the twofold subject of the Psalm: (1) the curse, *i.e.*, God's turning man for his sin into death under an experience of evil and (2) restitution, *i.e.*, God's declaring a *return* for mankind from death unto the full restitution of the original estate of sinlessness; while v. 4 indicates that the time of this restoration to the original state of sinlessness will be during a thousand-year period, the Millennium, since a day of God's time is a thousand years of our time (2 Pet. 3: 8). Then in vs. 5-10, fifteen of the evils—the main ones—of the curse are set forth.

These fifteen evils having been briefly stated, Moses, in vs. 11 and 12, asks and answers the question, Why was evil permitted? "Who knoweth the power [*meaning*; for one of the senses of the word *power is meaning*; as, *e.g.*, in older English one would say, this is the power—sense—of this word] of thine anger [expressed in the curse]? Even according to thy fear, so is thy wrath [Thy curse on the race is to work in it reverence for Thee]." Thus while the first clause of v. 11 asks the question, Why has God permitted evil? its second clause answers it, *viz.*, that the curse—the experience with evil—is in harmony with effecting reverence for God in mankind, *i.e.*, to teach mankind a godly fear, or reverence, which will cause them to hate sin and avoid it.

Vs. 12-17 are Millennial; for as the turning into destruction was described in vs. 5-10, so in vs. 12-17 is described the return therefrom. V. 12 represents the race as praying that it may so review the "all" days of

the curse (vs. 9, 10) and the "all" days of the restitution process (vs. 14, 15) as to derive wisdom therefrom, *i.e.*, learn from the former to hate sin and from the latter to love righteousness; for these are the two main ingredients of wisdom for the race; and true wisdom finds its source in fear, or reverence, of God, even as v. 11 shows that the purpose of permitting evil is to work in man such a reverence (Ps. 111: 10; Prov. 1: 7). How evidently vs. 11 and 12 teach that sin and evil have been permitted to educate the race to reverence God, which, among other things, implies hatred of sin! Obviously the prayer of v. 12 is not offered in this life; for the non-elect do not in this life seek reverence of God as their lives' first purpose. This prayer is to be offered by them when they come to their second set of the "all" days and years, of which vs. 14, 15 treat in contrast with the "all" days and years of vs. 9, 10. V. 13 represents the race praying for the *return*, spoken of in v. 3, *i.e.*, restitution, and asks God to work it as a change ("repent") of procedure from that of the curse.

In v. 14 mercy, joy and gladness mark "all" the days of the race. These "all" days must be an altogether different set of "all" days from the "all" days of vs. 9 and 10, wherein the woes of the curse were experienced. The difference is this: vs. 9 and 10 refer to the "all" days in which evil reigned—the curse time; while v. 14 refers to the "all" days in which righteousness will reign—the restitution time. As in the one set of "all" days God's wrath (the curse) wrought misery (vs. 9, 10), so in the other set God's mercy (v. 14) will work joy and gladness. Note how v. 15 shows that the joys of salvation will be made available to the race undergoing restitution *through the Divine purpose with the days of affliction and the years in which the race saw [experienced] evil*. Here again we are taught that God sentenced the race to the curse that it by contrast in the experience with righteousness might the more readily attain the joys of restitution.

In v. 16 they pray that the Christ as God's Servants

might undertake the work of restitution in the experience of righteousness, so that the glory of God, which means Divine wisdom, justice, love and power, might work for them by the Christ the blessing of restitution through the experience with righteousness. Finally, in v. 17, they pray that the beauty of holiness, a character like God's and Christ's, might be developed in them through the experience with righteousness; and that, as a result, to them might be restored the rulership over the earth and all its creatures lower than man; and by repetition they make the prayer all the more emphatic. In other words, the prayer of v. 17 asks that they be recreated in the image (character conformity) of God and in His likeness (having rulership over the earth, as God is the Ruler over the universe). This Psalm, therefore, teaches mankind's perfection and fall, the curse, the permission of evil, and the wonderful return of mankind into God's favor under the Millennial blessings of restitution.

In Ps. 98: 2, 3 we read the following: "The LORD hath made known his salvation: his righteousness hath he openly skewed in the sight of the nations [here translated *heathen*]. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." In the Millennium God will through His Plan of the Ages reveal Himself in His wisdom, justice, love and power as the One who is working out salvation from the curse that came upon the race, by heredity through Adam, by the condemnation that came upon the Jews, even the best of them, because they could not keep the Mosaic Law, and by the curse that the Jews brought upon themselves when they said, "His blood be upon us and upon our children," when they rejected our Lord. All of these will be given the opportunity of seeing the salvation that God will prepare before the eyes of all nations. "He hath remembered his mercy and his truth toward the house of Israel"—both natural and Spiritual Israel will see that mercy—all

will have mercy shown unto them. Yea, "all the ends of the earth have seen the salvation of our God." The whole earth, everybody on earth, will be enabled to see that glorious salvation as it will be worked out for the children of men. They will see it with their eyes of understanding first, and those who obey will see it actually fulfilled in themselves under the New Covenant, as they are obedient and faithful to their consecration vows in connection with that covenant. Those who prove faithful under the experience of righteousness in the Millennial Age and turn heartily to the Lord, will experience the salvation of the Lord, and those who then hypocritically pretend that they are loyal to God, will be destroyed—some at the age of one hundred, the accursed sinner, according to Is. 65: 20, and some at the end of the thousand years, when Satan is loosed and brings upon them the destruction merited by their hypocrisy, their pretending to fulfill the law of the New Law Covenant, which they will disregard in its provision of doing good to all men. All, however, will for a while see this salvation; the faithful will experience it, the others, as pointed out, will, with Satan, be destroyed, some during, and others at the end of that time.

TESTIMONIES FROM ISAIAH

Another Old Testament testimony on the Millennium is found in Is. 2: 2-4: "And it shall come to pass in the last one [the seventh, the Millennium] of the [1,000-year] days [so the Hebrew] that the mountain [kingdom, Dan. 2: 44, 45] of the LORD'S house [Christ and His faithful house; Heb. 3: 6] shall be established in the top of the mountains [shall be put above all the kingdoms], and shall be exalted above the hills [over all democratic countries]; and all nations shall flow unto it (v. 2) [every nation will become subject to it]. And many people shall go and say, Come ye, let us go up to the mountain of the LORD [*i.e.*, become subject to God's kingdom in its two phases] ... and he will teach us of his ways [of the Truth

arrangements and spirit], and we will walk in his paths [conduct ourselves according to the highway of holiness that shall then be erected]; for out of Zion [Christ and the Church, as the executive part and the controlling part of the kingdom] shall go forth the law [that will determine everything that shall be done there]; and the word of the LORD from Jerusalem (v. 3) [the Ancient and Youthful Worthies, at that time the earthly and visible representatives of the invisible heavenly kingdom]. And he shall judge among the nations [every one of the nations shall be brought under His power to give them the judgment trial of the Millennium], and shall rebuke many people [because of the sins of which they have been guilty]: and they shall beat their swords into plowshares and their spears into pruning hooks [they will stop forging instruments of war, and will make useful implements instead, taking the materials that would otherwise have been used for weapons of destruction]: nation shall not lift up sword against nation, neither shall they learn war any more (v. 4) [they will at that time no more learn how to fight, as they have done in the present time, but they will live peaceably one with another, each seeking the welfare of another, and thus the good]."

Our next text to be considered is Is. 9: 6, 7. The translation should be: "For on our behalf a child is born, on our behalf a son is given [God's Son has been given to become our ransom sacrifice]: and the government shall be upon his shoulder [upon Him shall rest the responsibility of governing the universe as God's Vicegerent, and that government will particularly concern itself with the Millennium, first of all, and then with the Ages following the Millennium]: and his name [character, work, *etc.*] shall be called Wonderful [wonderful in His character, person, office, work, *etc.*], Counsellor [the one who gives proper advice], a mighty God [not *the* mighty God; He is a mighty one among the mighty ones, next to

the Father in power], the Age-lasting Father [because He will give everlasting life to His children in the Millennial Age], The Prince of Peace [because He will make peace to prevail on earth, peace between God and man, and between man and man; even as it is elsewhere written, 'Glory to God in the Highest, and on earth peace, good will toward men']. Of the increase of his government and peace there shall be no end [His government will continue to increase from Age to Age, from the beginning of the Millennium onward; and of peace there shall be no end, for no strife will ever come after He establishes His control], upon the throne of David [the antitypical David, the Christ, Head and Body], and upon his kingdom [will that increase of government be], to order it [to make it in proper order], and to establish it [upon a firm basis that cannot be overthrown] with judgment [doctrine] and with justice [righteousness] from henceforth even for ever [*i.e.*, eternally will the Lord see to it that these good conditions prevail]. The zeal of the LORD of hosts will perform this [God's zeal is a zeal for truth and righteousness and holiness, and that zeal will not slacken]."

Is. 11: 6-10: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid [the wolfish characters, those that have been wolfish in character in this Age, will become lamb-like and be at peace with the lamb-like, the meek; the ferocious leopards of the present period that devastate and take by force others' rights, shall be so peaceable and kind that even with the weakest (represented by the kid) they will be at peace]; and the calf and the young lion and the fatling together [those that are immature and those that are naturally ferocious in their characters will, together with those who are being raised little by little, higher and higher in the Divine love, be in perfect peace]; and a little child shall lead them (v. 6) [so tamed will they be that a little child, mild and meek and gentle, will be able to guide and direct

those who have had these bad characters in this life]. And the cow and the bear shall feed [*i.e.*, those that give the milk of the Word and those that make prey of others will then feed together]; their young ones shall lie down together [without any opposition and strife and conflict among them]; and the lion shall eat straw like the ox (v. 7) [*i.e.*, instead of preying upon one another, the lion-like, the strong, will partake of the Word of Truth, even as the symbolic oxen, who represent God's people, do]. And the sucking child shall play on the hole of the asp [*i.e.*, the very weak will be safe from the subtle attacks of Satan in the sphere in which he has exercised his power, and from any injury], and the weaned child shall put his hand on the cockatrice' den (v. 8) [thus the little child, barely weaned and grown just a little in strength, will also be safe, even in the sphere where Satan had used his most cunning and deceptive machinations].

"They shall not hurt nor destroy in all my holy mountain [in God's kingdom Millennially and post-Millennially, nothing injurious or destructive will be tolerated]: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea (v. 9) [for society will be full of the Truth, sea-deep and heaven-high]. And in that day there shall be a root of Jesse [Jesus, who will sustain and strengthen all in that glad day], which shall stand for an ensign [a rallying place] of the people [for they will rally around our Lord and take His side on all questions]; to it shall the Gentiles [nations] seek [the nations of the earth shall all, at that time, seek this glorious root of Jesse, who will be the one out of whom they will draw their life]: and his rest [as He gives it] shall be glorious (v. 10) [it will be rest with God, rest with one another, rest with the whole condition of the Ages to come. Indeed, that will be a glorious rest, in which the children of men will rejoice and glorify God]."

Is. 25: 6-9: "And in this mountain [kingdom] shall the LORD of hosts [Jehovah, the Heavenly Father]

make unto all people a feast of fat things [He will see to it that all of the human family will have an opportunity of learning the Truth—the Truth that is so adapted to nourish and give people strength and good appetite], a feast of wines on the lees [the lees, or dregs, were allowed to remain in the wine to impart to it a rich flavor], of fat things full of marrow [full of appetitiveness, full of juicy nourishment, full of hunger-satisfaction], of wines on the lees well refined (v. 6) [*i.e.*, there will be no errors of any kind in the enriched Truth given at that time]. And he will destroy in this mountain [kingdom] the face of the covering cast over all people [the whole world has been in sin under the curse, and God will destroy that in this kingdom of God, the Millennial reign of Jesus and the Church], and the veil that is spread over all nations (v. 7) [they have been in ignorance and error; but in the Millennium this great veil will be lifted, and they will thus be able to discern the Truth unmixed with any error, and it will be given to all of the people; the whole restitution class will get this].

"He will swallow up death in victory [the dying process and the death state will then be annihilated]; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it (v. 8). And it shall be said in that day, Lo, this is our God; we have waited for Him [the whole world has been longing for a better day to come], and he will save us [God will deliver the whole human family from the sentence of the curse, from the power of the curse and from the effects of the curse. They will say]: this is the LORD [God is the One who is back of all of this and is bringing all of this to pass]; we have waited for Him [all through the dark night of sin, in which 'weeping endureth,'—all through that time they waited on the Lord; and when the desire of all nations shall come, they will be glad and rejoice over and over again in the salvation that He will work

for them from the Adamic sentence, and from its effects—its effects as to sin, error, selfishness and worldliness], we will be glad and rejoice in his salvation (v. 9) [the whole human family, freed from the curse and its terrible effects—sin, error, selfishness and worldliness—will be glad and rejoice over and over again in the salvation that He will then work for the whole human family. Glory be to God on high, that such is His purpose! We rejoice to know that the Millennium will see all this come to pass!]."

Is. 29: 18, 24: "And in that day [the day of God, the Millennium] shall the deaf [those who in this life have their ears of understanding closed so that they cannot now understand the things of faith; Matt. 13: 9-17] hear [understand] the words [teachings] of the book [the Bible; Is. 35: 5, 6]; and the eyes of the blind [those who in this life could not perceive the things of faith] shall see out of obscurity [the mixture of truth and error in which they are in this life], and out of darkness [total error]. They also that erred in spirit [doctrine, 1 John 4: 1-3] shall come to understanding, and they that murmured [because of the rigors of the curse under which they lived and died—the non-elect] shall learn doctrine." Thus this passage clearly teaches that in the Millennium those who in this life could not perceive and understand the things of faith, who lived in error, and under the curse, murmuringly groaned unto the end (Rom. 8: 22), will see and understand the Truth and be delivered from partial and total error.

Is. 32: 1: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." The king here is the Christ, the Head and Body, whose reign will be one of righteousness in the wide sense of that term: justice, love, truth, mercy, goodness and every other good quality; the princes here are the Ancient and Youthful Worthies, who will rule in judgment, *i.e.*, in harmony with the doctrinal teachings that that great king shall issue forth.

ISAIAH 35

Is. 35: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose (v. 1) [during the Millennium the whole earth will become Paradise Restored]. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon [Lebanon means *white*, in allusion to the righteousness of the kingdom] shall be given unto it, the excellency of Carmel [*fruitful*, the Ancient and Youthful Worthies, the earthly, visible phase of the heavenly kingdom] and Sharon [plain, the *quasi*-elect in the Millennium, *i.e.*, those Israelites who in the Jewish Age were not faithful enough to become Ancient Worthies, nor in the Gospel Age were faithful enough to become Jesus' footstep followers, but still retained faith in the Abrahamic promises and clung to the Mosaic Covenant, and those Jews and Gentiles who accepted Jesus as Savior, but failed to consecrate, yet remained faithful to the ransom and righteousness; under the lead of the Ancient and Youthful Worthies, these will convert the whole Gentile world to the faith and righteousness of the restitution class. Their being overshadowed by the Worthies is represented by Mt. Carmel standing at the head of Sharon as its dominator], they shall see the glory of the LORD, and the excellency of our God (v. 2) [God's character, in which wisdom, justice, love and power blend in perfection].

"Strengthen ye the weak hands, and confirm the feeble knees (v. 3) [the Church living before the Second Advent, is here addressed]. Say to them that are of a fearful heart, Be strong, fear not [the Church is bidden not to fear, because]: behold, your God will come [in the Second Advent] with vengeance, even God with a recompense [upon the Church's enemies in the Time of Trouble]; he will come and save [deliver] you (v. 4).

"Then [in the Millennium, after the Time of Trouble] the eyes of the [mentally] blind shall be opened, and the ears of the [religiously] deaf shall be unstopped (v. 5). Then shall the [morally] lame leap [make vigorous

progress in righteousness] as an hart, and the tongue of the dumb [who cannot now speak forth God's Truth] sing [tell the grand harmony of truth]: for in the wilderness shall waters [Truth] break out, and streams [of God's Word] in the desert (v. 6). And the parched ground [that which was destitute of Truth] shall become a pool, and the thirsty land springs of water: in the habitation of dragons [error and vice], where each lay, shall be grass with reeds and rushes (v. 7) [a rapid and healthy growth of virtue].

"And an highway shall be there, and [even] a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." A highway is a public way and here the public way of salvation for the restitution class is brought to our attention. It is called "even a way," *i.e.*, the way that shall be for the restitutionists. It shall be called, The way of holiness, for it will require justification and sanctification on the part of the people. Those that continue unclean shall not pass over it; those who refuse to reform will not be allowed to go to the full end of that way—some will be cut off at the end of a hundred years, others will be cut off at the end of a thousand years, not having filled their days with good. But it shall be in the interest of the wayfaring man; it shall be in the interest of those who want to travel in the way of truth and righteousness and holiness. And even though they were very, very foolish, they will not go astray there, because only truth and righteousness and holiness will prevail in that way, and therefore, they will not go astray.

"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." No lions of vice, such as prevail at the present time, will be allowed to have any part in that highway, nor any ravenous beast: any evil influence, any evil institution, any evil trust, any evil corporation that is selfish, unmindful of the good

of the people. They will not be found there. Only the redeemed, *i.e.*, those of the purchased race who will avail themselves of the deliverance then offered freely to all, shall walk on this Millennial highway. "And the ransomed [those of the fallen race, bought by Jesus' blood, who gain deliverance as they obey the Millennial regulations] of the Lord shall return [from the tomb and from sin's alienation], and come to Zion [Jesus and the Church as the religious government, enlightening the world] with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The songs that they will sing will be the glad song of Moses, the servant of God, and the song of the Lamb; and the everlasting joys that will be upon their heads will be the joys of eternal oneness with God and with Christ, in harmony with truth and righteousness and holiness. They shall indeed obtain joy and gladness, and sorrow and sighing shall flee away. They will be very happy at that time, knowing that nothing can hurt or harm them; they will have obtained the joys of everlasting life and the gladness that comes with it. And sorrow, such as has marked the present time under the curse, and sighing, with which the present time of the curse has been filled, will flee away from the healing efforts and powers of that glorious King of kings.

Is. 42: 1-8: "Behold my [God's] servant, whom I uphold; mine elect [primarily Jesus, the Head, and secondarily, the Church, His Body], in whom my soul delighteth; I have put my spirit [disposition of wisdom, justice, love and power] upon him: and [being thus qualified for it by this spirit] he shall [during the Millennium] bring forth judgment [truth] to the Gentiles [nations] (v. 1). He shall not cry, nor lift up, nor cause his voice to be heard in the street [he will abstain from noisily haranguing the people and using unseemly places and positions to exercise His preaching office] (v. 2). A bruised reed shall he not break, and the smoking flax shall he not quench [His gentle manner will not

injure people especially marred by the curse, nor quench even the weakest one ready to give up]: he shall bring forth judgment unto truth [His zeal for God and His plan will cause truth and righteousness eventually to be victorious] (v. 3).

"He shall not fail nor be discouraged [in his arduous task], till he have set [victoriously established] judgment [true instruction] in the earth: and the isles [the island dwellers] shall wait for his law [for Him to establish Gods truth on doctrine and practice upon a firm and everlasting basis among them] (v. 4) ... I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee [from falling or failure], and give thee [the Christ, Head and Body] for a covenant of the people [as the Mediator of the New Covenant, through whom the covenant toward the race will in the Millennium be fulfilled], for a light of the Gentiles [nations] (v. 6); to open the blind eyes [those blinded by Satan's errors; 2 Cor. 4: 4], to bring out the prisoners [death's captives] from the prison [the death state], and them that sit in darkness out of the prison house [the dying condition] (v. 7). I am the LORD: that is my name: and my glory [of supremacy] will I not give to another [god], neither my praise to graven images."

TESTIMONIES FROM JEREMIAH'S PROPHECIES

Jer. 23: 5, 6: "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth [Jehovah here promises that the day will come when He will raise up to David a righteous Branch. Great David's greater Son is meant by the righteous Branch and He is the king that shall reign and prosper and execute judgment (doctrine) and justice (righteousness) in the earth]. In his days Judah shall be saved [the people of the two-tribe kingdom will be delivered from all of the enemies that have so greatly oppressed them in the present life; and they will in that time be

delivered from the curse of the Mosaic Law, the curse that came upon them for violating the Mosaic Covenant regulations], and Israel shall dwell safely [those of the ten-tribe kingdom shall also be safe at that time]; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." The last part of the verse has been wrongly and miserably translated, as one can see, *e.g.*, from the literal translation of Dr. Young: "And this his name that Jehovah proclaimeth him, 'Our Righteousness.'" The Hebrew does not allow the translation of the A.V. here, and the translators who rendered this passage made a most miserable job of it. As noted above, Dr. Young corrects it. A better translation would be: This is the name (the office) whereby He shall be called, The One who has been made by Jehovah OUR RIGHTEOUSNESS. This is also in harmony with the New Testament, for we read, *e.g.*, in 1 Cor. 1: 30: "... who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Thus our Lord, not Jehovah, is meant by this expression, THE LORD OUR RIGHTEOUSNESS; the office of our blessed Savior, as God's Vicegerent, is thereby meant. This expression was translated most miserably; and any Hebrew scholar who reads this sentence in the Hebrew understandingly, and then compares it with Dr. Young's translation, will recognize that he has given it a proper translation.

Jer. 33: 14-16: "Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The LORD our righteousness." The days that are coming refer, of course, to the Millennial days. At that time God will perform

the good thing which He promised to the houses of Israel and Judah; for He promised that He would deliver them from the curse of the Mosaic Covenant, and the curse that came upon them when they rejected Jesus, saying, His blood be upon us and upon our children. "That good thing" promised includes restitution to the house of Israel and to the house of Judah; the people of the ten-tribe kingdom of the north, and the people of the two-tribe kingdom of the south, have this glorious promise awaiting them and God will perform it without any doubt; for there will be nothing that God has promised, let alone a promise by an oath, that shall be unfulfilled. In those Millennial days God will cause the Branch of Righteousness, great David's greater Son, to execute judgment, *i.e.*, doctrinal teachings of Truth free from error, and righteousness, *i.e.*, justice, love, truth, mercy, goodness and every other good quality, in the land. In those days Judah (Fleshly Israel) shall be saved, and Jerusalem (the Church) shall dwell safely; and this is the name whereby she (the Church) shall be called, The righteousness that Jehovah has provided. It would, of course, be nonsense to call the Church, Jehovah, Our Righteousness, because she is not Jehovah; it is very evident that the Church is not Jehovah. The rendering, as indicated before, should be: Our righteousness is from Jehovah.

It is true that the Church's righteousness has come from Jehovah; for Jesus has been made unto her by Jehovah "wisdom, righteousness, sanctification and deliverance." Jesus has been made such to the Church, but as Jer. 33: 16 does not refer to Jesus, evidently 1 Cor. 1: 30 does not here apply; still it gives us a hint, and the hint is this—that the Church as Christ's joint-heir will, with Him, own His righteousness, which by way of imputation became hers during her present career, and will be hers in the Millennial Age as His joint-heirs, to bestow upon the world; and thus she will be made for Israel, *Righteousness from Jehovah*. It cannot be Jehovah that is

here meant by this expression, Jehovah our righteousness, but the righteousness that Jehovah has provided, even the righteousness of Christ, the Head, which is the Church's now by imputation, and will be hers by inheritance later on, in the Millennial Age.

TESTIMONIES FROM EZEKIEL'S PROPHECIES

In Ezek. 16: 53-63 we have a wonderful prophecy concerning the Millennium: "When I [Jehovah] shall bring again their captivity, the captivity of Sodom and her daughters [the people destroyed by fire and brimstone in Sodom, Gomorrah and the other cities of the plains], and the captivity of Samaria and her daughters [the northern ten-tribed kingdom], then will I bring again the captivity of thy captives in the midst of them (v. 53) [God here promises restitution to all these; the captivity referred to can be none other than the captivity in death; for these were then in death; Christ comes to open the doors of the grave in the Millennium, and to set at liberty the captives—Is. 61: 1; Zech. 9: 11]: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them (v. 54) [the two-tribed kingdom, which is addressed here, by its greater iniquities (as shown repeatedly by the previous context), was a comfort to these others and thus encouraged them in their sinful course, which God, of course, rebuked greatly].

"When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate (v. 55) [all will get restitution (Acts 3: 21), a return to the original condition of perfection, which the race had *in Adam* before sin entered the world]. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee

round about. Thou hast borne thy lewdness and thine abominations, saith the LORD (vs. 56-58) [therefore God in His justice sent them the punishment that was due to come to them].

"For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant (v. 59) [they despised the oath that they made at Mt. Sinai]. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant (v. 60) [the New Covenant]. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and [in the Millennium] I will give them unto thee for daughters [they will be converted to the Lord by Fleshly Israel, and receive the restitution blessings at her hand], but not by thy covenant (v. 61) [not by the Law Covenant made with Israel at Mt. Sinai]. And I will establish my [New] covenant with thee; and thou shalt know that I am the LORD (v. 62) [after they will have returned to God with their whole hearts]: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD (v. 63) [from this passage we see that Sodom, Samaria and Israel are all to share in the blessings to be bestowed upon all mankind through Jesus and the Church in the Millennium, and that it includes blessings not only for the living, but also for those who have gone down into the grave]."

Next let us notice Ezek. 36: 24-38: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land (v. 24) [here God promises that He will bring Fleshly Israel from among the nations and gather them out of all countries and bring them to their own land. And this God has been doing, in part before the first phase of Jacob's trouble; and by the time the first

phase of Jacob's trouble is over, they will, as a people, have returned to the Holy Land, the land of Palestine, and there they will dwell]. Then will I sprinkle clean water upon you [He will give them the Truth at that time, give it to them as showers of blessing], and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you (v. 25) [God will by the Truth cleanse them from all of their Adamic uncleanness, all of the uncleanness that they gathered unto themselves through disobedience of the Law Covenant, all of the uncleanness that they gathered unto themselves in rejecting the Christ during the Gospel Age and all of the uncleanness that adhered to them as humans. Of these uncleannesses will God cleanse them, so that instead of being filthy, they will be free from the idols that they have made. And these idols of money, these idols of father or mother or husband or wife or children or friends or business or honor or reputation or office or work or whatever they made an idol of, from these God will cleanse them, when He makes them His sinless people in the Millennium].

"A new heart also will I give you, and a new spirit will I put within you [the new heart is the heart that is in harmony with the Lord's Word; even as the heart of the Church during the Gospel Age is made a new heart in righteousness and holiness, so will their hearts be made new in righteousness and holiness; and the new spirit that God will give them is the Holy Spirit of oneness with God; the very Spirit of our God will be in them and thus they will become like God in character]: and I will take away the stony heart out of your flesh [their hearts have become stony under the Law Covenant, by sinning against it, but they will be freed from these evils, and the evils of rejecting the Christ, first the Head and then the Body, throughout the Gospel Age and from their evils as human beings], and I will give you an heart of flesh (v. 26) [*i.e.*, an heart such as perfect human beings should have]. And I will put my spirit within you

[God's holy disposition will be made part of their inner hearts and minds and their characters], and cause you to walk in my statutes [they will fulfill the commandments of the Lord], and ye shall keep my judgments, and do them (v. 27) [they will exercise themselves in conduct in harmony with the doctrines of God and thus they will perform them].

"And ye shall dwell in the land that I gave to your fathers [Palestine will be their own, and also the sphere of the Truth and the spirit of the Truth, the sphere of the true faith, in its spirit of mental appreciation and heart's reliance as to God and Christ; and they will have the full spirit of faithfulness as God's faithful people in the Millennium]; and ye shall be my people [God will recognize them as His own and will no longer hold them away from Him, but will treat them as His earthly people, under the administration of the Ancient and Youthful Worthies], and I will be your God (v. 28) [He is the one that will be their ruler, the one to whom they will look for the Truth and the spirit of the Truth, and the one toward whom they will exercise the faithfulness that Truth people should exercise]. I will also save you from all your uncleannesses [many indeed have been their uncleannesses; they have violated every one of the Ten Commandments; they have sinned against the whole Mosaic Law. God will cleanse them from all of these things, and thus they will be His people]: and I will call for the corn [*i.e.*, He will increase the Truth to them, that will nourish and strengthen them for every good word and work, unto the glory of God, so that they may not only partake of this Truth, but, as the great missionaries of the Millennial Age, under the direction of Christ and the Church first, and the Ancient and Youthful Worthies second, they will go everywhere converting the Gentile people and the apostate Jews to God's Word and work], and will increase it [will increase that Truth continually, for forever and ever will God be enlarging the measure of men's

knowledge, as they learn to understand more and more the laws of nature that govern the earth and that govern the universe, and accept Jesus' teachings and recognize them], and lay no famine upon you (v. 29) [He will never decrease the Truth that He will give them, but on the contrary, will continue to increase it as they continue to live for ever and ever. The knowledge that the world will then have will make the scientists of our day, with their boasted knowledge, ashamed of their boasting, and they will hang their heads in shame because of the glorious abundance of Truth God will give them]. And I will multiply the fruit of the tree [the natural tree will give more and more fruit, and the symbolic Trees of life, Jesus and the Church, will be multiplied unto them in fruitfulness, as they go on from time to time], and the increase of the field [not only the earthly lands will be very, very fruitful, but the spiritual field—the sphere of the Truth, the spirit of the Truth and its arrangements—will increase greatly to their advantage for whatever they may need], that ye shall receive no more reproach of famine among the heathen (v. 30) [during the Jewish Age, and the Gospel Age, they have been reproached as being spiritually poverty-stricken, destitute of religious truth; but in the Millennial Age it will be supplied for them in abundant measure by Jesus and His glorified Bride; they will never again have the reproach of famine laid upon them among the heathen. On the contrary, all will recognize them as, not only the possessors of the Truth, its Spirit and its arrangements, but also the possessors of all of the New Testament truths, as well as the dispensers of them, as they go from nation to nation converting all of the Gentiles and the apostate Jews to the New Covenant arrangements—its teachings and its spirit; thus they will increase continually].

"Then shall ye remember your own evil ways [the evils that they did against the Mosaic Covenant and the teachings and preachings of the prophets and Jesus.

They will remember these evils; they will also remember the evils committed all through the time of Jacob's trouble in its first phase, as well as the evils they will have committed during the time of Jacob's trouble in its second phase], and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations (v. 31) [they will reproach themselves bitterly and sadly for having been so wicked; and thus they will be kept in a condition of repentance that, nevertheless, will enable them to recognize that God has forgiven them all of their iniquities and cast them all behind His back, and that He will treat them as though they never were sinful, and will thus set them free from their abominations].

"Not for your sakes do I this, saith the Lord GOD, be it known unto you [He tells them it is not because they deserved this, or merited it, or showed any degree of merit that could be pleasing in His sight, but for His own glory God says He will do it. He wants them to recognize that they should]: be ashamed and confounded for [all of] your own [wicked] ways, O house of Israel (v. 32) [they will indeed be ashamed that they went so far astray from the faith of Abraham; they will be ashamed and confounded that they disobeyed Moses, the Ten Commandments, the writings and preachings of the prophets, and the writings and preachings of Jesus, of the Apostles and of all of the star-members throughout the Age, including those of the last two of these]. Thus saith the Lord GOD: In the day that I shall have cleansed you from all your iniquities [oh, how glorious that God Himself, by the Christ, Head and Body, who will be co-operated with in this glorious work by the Ancient and Youthful Worthies, as well as by the Great Company, will cleanse them from all their iniquities!] I will also cause you to dwell in the cities, and the wastes shall be builded (v. 33). And the desolate land shall be tilled, whereas it lay desolate [during the Gospel Age] in the sight of all that passed by (v. 34). And they

shall say, This land that was desolate is become like the garden of Eden [indeed this is true, for the whole earth in that day will be made as the garden of Eden—perfect as was the abode of Adam and of Eve in their sinless condition. And so the restored race will be in their sinless condition in the Eden that will be made world-wide—the paradise of God among the children of men]; and the waste and desolate and ruined cities are become fenced, and are inhabited (v. 35) [this surely will be true in the Millennial Age. These cities will be defended by the Christ, Head and Body, the Great Company and the Ancient and Youthful Worthies, and will thus be made impregnable].

"Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it (v. 36) [Jehovah pledges that He will fulfill this; it will be done without any doubt, for never does God lie, it being impossible for Him to lie; it is impossible for Him to break His oath, and by an oath He has guaranteed these things to Fleshly Israel. He will do them without fail, unto His glory and the highest good of all on earth]. Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them [the house of Israel, Fleshly Israel, will pray to God to do these things for them in their agony in the first phase of Jacob's trouble, and in their great agony in the second phase of Jacob's trouble; they will plead with God to fulfill the promise that He made unto Abraham, Isaac and Jacob]; I will increase them with men like a flock (v. 37). As the holy flock, as the flock of Jerusalem in her solemn feasts [their Day of Atonement, their Passover and their Pentecost; Ex. 23: 14-17]; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD (v. 38) [glory be to God that all shall know Him and recognize Him as worthy of all honor and glory for ever and ever! Amen and Amen!]."

In Ezek. 37: 21-28 we read: "And say unto them [God here speaks to the prophet, who represents God's Gospel-Age people], Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen [the various nations among which they have been scattered during the Gospel Age], whither they be gone, and will gather them on every side, and bring them into their own land [thus God promises to bring back Fleshly Israel to Palestine and let them inhabit it]: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all [they will not in the Millennium be divided into the ten-tribe kingdom of the north (Israel) and the two-tribe kingdom of the south (Judah), but they will be one kingdom under the one king, great David's greater Son, Jesus and His glorified Church, who sacrificed unto death on their behalf and thus gained the right to give them the glorious inheritance of the Millennial Age]: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

"Neither shall they [Fleshly Israel in that day] defile themselves any more with their idols, nor with their detestable things [this language applies, first of all, to Fleshly Israel, who all during the Gospel Age, as well as during the Jewish Age, in spite of the best efforts of any of them, were defiled; but they will no more make idols of those things, besides God, which people give the chief place in their affections—some do this with husbands, some do this with wives, some do this with children, some do this with their parents, some do this with their friends, some do this with their business, some do this with every social usage they have among them. The Fleshly Israelites will see to it that they will not make any more such idols, nor detestable things], nor with any of their transgressions [their sins against the Law Covenant, and their sins in rejecting the prophets and our Lord Jesus Christ; from all of these they will be cleansed, and finally they

will be cleansed from the sins that adhered to them as human beings]; but I will save them out of all their dwelling-places, wherein they have sinned [God will deliver them from where they have been made captives throughout all of the world; He will deliver Israel from all of the countries and conditions in which they sinned], and will cleanse them: so shall they be my people, and I will be their God [our Heavenly Father will thus accept them again as His people, in the New Covenant relationship, and He will be their God, in the sense that they will put Him above all others in their lives, and He will mercifully accept them, under the terms of the New Covenant].

"And David my servant shall be king over them [he represents Christ, Head and Body, who are God's servants in carrying out all of His good plans; the Christ will be the king that God will place over Fleshly Israel in the New Covenant]; and they all shall have one shepherd [He will regard them as His sheep and protect them from all wolves, those who would seek to tear and rend them, and thus He will act as a true shepherd for them, even as we read in various Scriptures of the Lord being a shepherd to those who accept Him as such]: they shall also walk in my judgments [*i.e.*, they will conduct themselves according to God's doctrines], and observe my statutes, and do them [*i.e.*, they will follow His laws and will keep them and do them; and thus they will be blessed, as they obey]. And they shall dwell in the land that I have given unto Jacob my servant [*i.e.*, they will dwell in the land of Palestine, that God gave to Jacob, as well as to Abraham and Isaac], wherein your fathers have dwelt [Abraham, Isaac and Jacob, and their other ancestors]; and they shall dwell therein [they shall remain in that land; it will be both a dwelling place and a condition—the sphere of the Truth and the spirit of the Truth and the sphere of faithfulness in harmony with the Truth], even they [will do this], and their children, and their children's children for

ever [*i.e.*, all of those who have their spirit; these will all be reunited as one people, the Israel of God in the Millennial Age, under the terms of the New Covenant; yea, they will be God's missionaries under the Christ to convert the whole Gentile world and those apostate Jews who gave up the Mosaic Covenant and the promises that God gave to Abraham]; and my servant [the Christ, Head and Body, the antitypical] David shall be their prince for ever [they will to all eternity recognize the rule of Jesus and the Church as properly over them].

"Moreover I will make a covenant of peace with them [the New Covenant will be established with the houses of Israel and of Judah in the Millennium; comp. Jer. 31: 31-34]; it shall be an everlasting covenant with them [Ezek. 16: 60]; and I will place [establish] them, and multiply them, and will set my sanctuary [Jesus and the Church] in the midst of them for evermore. My tabernacle [the glorified Christ, Head and Body, as God's place of residence, God's place of meeting with, and God's place of blessing the people; Rev. 21: 3-5] also shall be with them: yea, I will be their God, and they shall be my people. And the heathen [the Gentile nations] shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

TESTIMONIES FROM DANIEL'S PROPHECIES

In the metallic image of Nebuchadnezzar's dream (Dan. 2: 31-43), the Lord pictured the four great empires which would bear rule over the earth during the interim between the overthrow of the typical kingdom of God (in Zedekiah's day) and the installation of the true king, Immanuel, in His Millennial kingdom glory. In the head of gold, Babylon was represented; in the shoulders and two arms of silver, the Medo-Persian empire is shown; in the belly and thighs of brass [copper], the Grecian empire while undivided is represented; and in the two iron legs, the Roman empire in its eastern and western divisions is represented. The later development of the same Roman empire with

the intermixture of papal influence is represented in the image by the feet, which were partly of iron (civil government), and partly of clay (ecclesiastical government).

Furthermore, we recall that Rome itself was represented by a seven-headed and ten-horned beast (Rev. 13: 1). The seven heads seem to correspond with the seven phases of the Roman empire that ruled over Rome, while the ten horns represent the ten language nations of Europe that invaded Italy during the decline and fall of the Roman empire, the final invasion being that of the Communists, who are now rebelling against the union of church and state, represented in the ten toes of clay and iron. In Dan. 7 we have another symbolization of this same matter. Here the lion is used to represent Babylon; the second beast, a bear, represented the Medo-Persian empire [the bear rising up on its side represents the Persian part of the empire as the more prominent part of the Medo-Persian empire, which under Cyrus came into greater power than the part under Darius, the Gobryas of the cuneiform inscription; the three ribs in the mouth of this bear we understand to represent, first, the kingdom of Sardis under Croesus, the very wealthy monarch, second, the Medes, who after they were conquered by Cyrus joined him as allies, and third, Babylon, which was the last one of these three ribs]; the third beast, the leopard with four heads, represented the Grecian empire, which after Alexander the Great's death was divided into four parts under four of his generals: Ptolemy in Egypt, Seleucus in Syria and upper Asia, Lysimachus in Thrace and Asia Minor as far as Taurus, and Cassander in Macedonia; and the fourth beast, with ten horns, represented the Roman empire.

Now referring back to the metallic image of Dan. 2, we read in vs. 44, 45, as follows: "And in the days of these kings [*i.e.*, those represented in the feet and toes of the metallic image, where we find that iron and clay (imitation stone) were mixed together, representative of the union of church and state that made the

remnants of the Roman empire very weak indeed] shall the God of heaven set up a kingdom, which shall never be destroyed ... Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, *etc.*" [the utter annihilation of the empire of Satan in the great symbolic wind, the great symbolic earthquake and the great symbolic fire of the present Time of Trouble, which began in 1914, is thus represented as taking place. God's Millennial kingdom (the stone that smote the image) will soon be established in place of Satan's empire, and it will eventually fill the whole earth (v. 35). We earnestly long and pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven"!]

We now come to Dan. 7: 13, 14, 18, 22, 27: "I saw in the night visions [Daniel was given a vision of things to come], and behold, one like the Son of man [our Lord Jesus] came with the clouds of heaven [the ecclesiastical powers would be in great trouble at the time of His coming], and [He] came to the Ancient of days [Jehovah is the Ancient of days], and they brought him near before him [He was presented before the Father as the one who is His Vicegerent]. And there was given him dominion [territory and people to rule over], and glory [the glory of God shall be given to Him, because He is God's Heir, having fulfilled in every particular God's will in His sacrificial service on earth], and a kingdom [a kingdom of priests will be given to Him], that all people, [all] nations [on earth, every country on earth], and [all] languages [on earth], should serve him [they will thus be made to do His will and come into complete harmony with all of God's purposes]: his dominion [the territory and people over which He will rule] is an everlasting dominion, which shall not pass away [one kingdom after another during the reign of Satan over the earth has passed away: thus Babylon passed away, thus Medo-Persia passed away, thus Greece passed away, thus Rome passed away; one

kingdom after another has passed away, but His will never pass away], and his kingdom that which shall not be destroyed [nothing can destroy that kingdom, because it will be backed by God's Almighty power; and that Almighty power cannot be broken and cannot be taken away. That kingdom will not be destroyed, for there will be no power that can equal it and thus put it aside, as kingdoms put one another aside here]. But the saints of the Most High shall take the kingdom [there will come a time when the saints, the footstep followers of Jesus, wholly consecrated to God and wholly carrying out their consecration faithfully, will take the kingdom. They will take the rulership], and possess the kingdom for ever, even for ever and ever [they will never have the kingdom taken from them, because clothed with incorruptibility and immortality, they will reign as God's representative eternally]. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom [the Ancient of days, Jehovah, will come representatively in Jesus, His Vicegerent, and will give unto the saints to judge the whole world; and the saints, as heirs of God and joint-heirs with Christ, will possess the kingdom]. And the kingdom[s] and dominion [s] and the greatness of the kingdom[s] under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him"—everything will be subject, first, to Jehovah, and second, to Jesus and the Church, His Body, as they reign forever. And thus gloriously will God cause them to reign to all eternity; and for this let us praise and worship and adore Jehovah forever and ever!

JOEL'S PROPHECY ON MILLENNIUM

Joel 2: 28, 29, 32 is another exceedingly interesting passage: "It shall come to pass afterward [after the things stated in v. 27 and in many verses preceding, after the terrible devastation that Antichrist and Sectarian Protestantism will have wrought, will have come

to an end; after the Gospel Age], that I will pour out my spirit upon [for] all flesh [it should be rendered, *for* all flesh, instead of, *upon* all flesh]; and your sons [believing Fleshly Israel and the persevering faith-justified Gentiles] and your daughters [other Gentiles and the apostate Israelites, who gave up their place as Israelites] shall prophesy [they will be teachers then], your old men [the Ancient Worthies] shall dream dreams [see the deeper things of God's plan in the Millennial Age], your young men shall see visions [the Youthful Worthies will by inspiration give the simpler things of God's plan, because the Ancient Worthies, meant here by the old men, will be the chief part of the earthly phase, who will give the deeper revelations of those days]; and also upon the servants and upon the handmaids *in* those days [not *after* those days] will I pour out my spirit [the servants here are the Little Flock and the handmaids are the Great Company; even as we read in 2 Cor. 6: 18: 'Ye shall be my sons and daughters, saith the Lord Almighty.' God said that He would pour out His Spirit upon these in those days, *i.e.*, during the Gospel Age; and this has been so, for the Holy Spirit has been given to the Church in the large sense of the word, *i.e.*, the Church of the firstborn, the Little Flock being the (men) servants and the Great Company being the handmaids]. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered [everyone that will call upon Jehovah's name, or office, as that is represented by Jesus and the Church, shall be delivered from the Adamic curse and shall be given the blessings that God will have in reservation for them]: for in mount Zion [the Heavenly phase of the kingdom in its larger sense, the Little Flock and the Great Company] and in Jerusalem [the earthly phase of God's kingdom, the Ancient and the Youthful Worthies] shall be deliverance [for the children of men], as the LORD hath said, and [even] in the remnant whom the LORD shall call [primarily the Christ, Head and Body (the Great Company also, as a subordinate spiritual

class); secondarily, their earthly representatives, the Ancient and Youthful Worthies. These four elect classes are called and developed prior to the Millennium, and by them God will during the Millennium work the glorious deliverance that He has in store for the children of men."

A MILLENNIAL PROPHECY FROM AMOS

Let us next study Amos 9: 14, 15: "And I will bring again the captivity of my people of Israel [Fleshly Israel is to be regathered to Palestine in the beginning of the Millennium; we see this being fulfilled at the present time], and they shall build the waste cities, and inhabit them [those that have lain waste many, many years, will in the Millennial Age be rebuilt with architectural and landscape beauty such as we are not able in our fallen condition to imagine; the people will live in these cities in perfect contentment]; and they shall plant vineyards, and drink the wine thereof [they will get the good fruits of the land]; they shall also make gardens, and eat the fruit of them [the fruits that are to be used to give everlasting life to the people; for, restored not only to the symbolic Trees of life, Jesus and the Church, but also to the trees that grew in the garden of Eden, they will have the fruits that will give them everlasting life. Adam and Eve died, because they were taken away from the fruit of the trees of life that grew in the garden]. And I will plant them upon their land [God will in the Millennium plant Fleshly Israel in the land of Palestine], and they shall no more be pulled up out of their land which I have given them [God will never let anyone drive them out of the Holy Land; as they prove faithful in the Little Season, and thus fitted for everlasting life, they will have the eternal enjoyment of these blessings], saith the LORD thy God [Jehovah, who never lies and cannot perjure Himself, has promised these things and bound Himself thereto with an oath; He will by His zeal and His wisdom, justice, love and power bring these things to pass. Wherefore we may say, God be glorified for ever and ever!]."

A TESTIMONY FROM OBADIAH

Now we desire to look for a moment at Ob. 21: "And saviours [plural] shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's." The saviors are Jesus and the Church. They come up on Zion in the sense that they become the heavenly phase of God's kingdom; they will judge the mount of Esau, Fleshly Israel, in the sense of teaching them the Truth, testing them according to the Truth, striping them for reformation and finally, passing upon them a just sentence—well done, if they will have done well, but a condemnation if they will have done evil. The Millennial kingdom at that time will be Jehovah's, in the hands of Jehovah's great Son, our Lord Jesus, and in the hands of the Church, Jesus' joint-heirs and God's heirs at that time. The kingdom shall be Jehovah's for ever.

MICAH 4: 1-4

We find the very words of Micah 4: 1-4, our next testimony on the Millennium, in Is. 2: 1-4, which we have explained previously in this connection; we will not therefore go into any repeated explanation of it. The only real difference is in the 4th verse, where it says in Mic. 4: 4: "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it." Every man will have his own home and his own property, every man will have the fruit of his own work; but this applies also figuratively, for they will all sit under the true Vine (the Christ, Head and Body) and under the fig tree (Fleshly Israel); and none shall make them afraid. Under Fleshly Israel as the great missionaries that will convert the Gentile world and the apostate Jewish world, and under their symbolic Vine, the Christ, as they heed the teachings, mankind will not fear; and none will make them afraid, for God has promised to take fear away from His people.,

ZEPHANIAH'S PROPHECY

Zeph. 3: 8, 9: "Therefore wait ye [Spiritual Israel]

upon me, saith the LORD, until the day that I rise up to the prey [here God tells Spiritual Israel throughout the entire Gospel Age to wait upon Him until He would work the deliverance, not to rush ahead of the Lord saying, 'My Lord delayeth,' but to wait to see God's manifested will and then act in harmony with that will. He says that they should wait until the day that He will rise up to the prey, *i.e.*, until the great day of wrath, when He will rise up against all of those who have risen against Him and against His people, both Fleshly and Spiritual Israel]: for my determination is to gather the nations [God determined to gather the nations in the time of wrath], that I may assemble the kingdoms [He has assembled all the kingdoms together], to pour out upon them mine indignation, even all my fierce anger [God has gathered these nations and poured upon them His indignation, first, in the World War of the present great Time of Trouble; He continues this in the World Revolution (the symbolic earthquake); and He will do so further in the World Anarchy (the symbolic fire) of this time; and thus His fierce anger (the anger that God displays in this, the day of the battle of God Almighty) shall be poured out for all society]; for all the earth shall be devoured with the fire of my jealousy [God is going to annihilate the present social organization and establish a new one that will be inhabitable]. For then [afterwards] will I turn to the people a pure language [He will give in the Millennial Age the Truth, the absolute Truth unmingled with error, instead of the mingling of Truth and error as it is in the present time. He will give them the Truth, all of them, Jew and Gentile: the Jews that remained faithful under the limitations of the curse; and the Jews that forsook the Lord in their covenant and became Gentiles, as well as the Gentiles themselves. God will give to all of these the Truth in the Millennium], that they may all call upon the name of the LORD [call upon God's office, as this will be exercised in the hands of Jesus and the Church, who

will be God's Vicegerent throughout the whole universe, and therefore throughout all the earth], to serve him with one consent [all of these will serve Him with one consent; all will serve Him as one people willingly, without any compulsion, out of appreciation of God and His glorious Truth]."

"THE DESIRE OF ALL NATIONS"—HAGGAI 2

Another interesting passage is Hag. 2: 7-9: "And I will shake all nations, and the desire of all nations shall come [God promises that He will shake all nations. This harmonizes with the statement in Heb. 12: 26, 27, that all things that are shakable will be shaken. God has allowed all kinds of proclamations, all kinds of agitations, all kinds of *isms* and schisms to arise among the people, so that nations are shaken from center to circumference. And after that shaking takes place, which will go through the symbolic wind, the symbolic earthquake and the symbolic fire (by which the shaking will be completed), then the desire of all nations will come; and the whole human family does desire better times. For as Paul says in Rom. 8: 19: 'the earnest expectation of the creature waiteth,' is kept in a waiting attitude, in an attitude that must be held off until the kingdom, which will be the desire of all nations, shall come. And when that kingdom shall have come then the shaking will be over]; and I will fill this house with glory, saith the LORD of hosts [the house here, of course, is the Christ, Head and Body, in the larger sense of the word the Great Company associated with them, as the heavenly phase of the kingdom; and the earthly phase of the kingdom is also in a secondary sense here represented, in the Ancient and Youthful Worthies. God will fill this house (His kingdom) in both its phases with the glory of wisdom, justice, love and power, as these exist and have existed in absolute perfection in Jehovah of hosts, the Lord God Almighty, who will do this]. The silver is mine, and the gold is mine [the Divine Truth belongs to God, the silver representing the Truth, and the gold that it is Divine], saith

the LORD of hosts [God affirms this, and it is absolutely true, that Divine Truth will in the Millennial Age abound, after the shaking has been completed].

"The glory of this latter house shall be greater than of the former, saith the LORD of hosts [the glory that this latter house of God will have, *i.e.*, the kingdom in its two phases, will be greater than that which His Fleshly Israel had in their time]; and in this place will I give peace, saith the LORD of hosts [the glorious kingdom of God will be the kingdom of peace, for in it the Prince of peace shall rule. It shall then be glory to God in the Highest, and on earth peace, good will to men. Christ and the Church, as God's kingdom, shall be in control of the earth, they being co-operated with, supported and assisted in their various works by the Great Company, and the Ancient and Youthful Worthies, as they work together as the house of God. And great indeed will that peace be!—a peace that will never be broken by strife of any kind, a peace that will be as broad as it is deep, as calm as a river that has great depths and no rough places in its bottom]."

A MILLENNIAL TESTIMONY FRONT ZECHARIAH

In Zech. 8: 20-23 Jehovah is the one making the assertions: "Thus saith the LORD of hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities [God, foreseeing what would take place in the Millennial Age, has given the promise that these things shall come to pass. The people here refer to the whole world of mankind after the great trouble has ended. These people will include Nominal Fleshly Israel and Nominal Spiritual Israel, as well as Real Fleshly Israel and Real Spiritual Israel. These have inhabited many cities; Nominal Fleshly Israel has been in many sects; and Nominal Spiritual Israel has been in the great and small Antichrist sects]: And the inhabitants of one city shall go to another [those who were once members of one religious group shall go to those of another], saying, Let us go speedily to pray before the LORD, and to seek the

LORD of hosts; I will go also [yes, indeed, the people will so do. They will exhort one another and encourage one another. They will encourage everyone to come, in the Millennial Age, to the Lord and pray before Him; and each will promise the other that he will do the same. And thus there will be a universal movement toward the city of God, the Little Flock and the Great Company as the heavenly phase, and the Ancient and Youthful Worthies as the earthly phase of the kingdom. And they will pledge to one another that they will go; they will promise that they will not delay this matter; they will seek to bring it to pass at the very earliest moment possible; and they will seek God, not self, not the world, not the flesh, not the devil—they will seek the Lord]. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD [to the New Jerusalem, the kingdom at that time, they will come—to its spiritual phase, the Little Flock and the Great Company, as well as to its earthly phase, the Ancient and Youthful Worthies, who at that time will be the rulers over Fleshly Israel. They will come in order to make their vows and offer their prayers before the Lord and to seek God in all things, that they thus may honor God and be at-one with Him]. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

This prophecy has a double fulfillment. In the first fulfillment, the ten language nations of Europe in 1878 laid hold on Disraeli, a converted Jew, who was the British Prime Minister, and agreed that they would cooperate with him in freeing the Jewish people from the terrible bondage that they were in those ten language nations. Then it has a larger application. These ten language nations will take hold of the whole Jewish nation after the Time of Trouble, with its symbolic

wind, symbolic earthquake and symbolic fire; these will lay hold of the Jewish people and will tell them that they will be one with them in their seeking the Lord, in coming into harmony with the kingdom, in performing the Lord's good will, for they will then have learned that God is again with Fleshly Israel and they will thus be happy to join in this. Thus they will lay hold of the skirt, or power, of him that is a Jew, saying, We will go with you: for we have heard that God is with you. O, glorious indeed will be that day, when Jew and Gentile will unite in holy worship and service of the Holy God of heaven and earth, as He is represented in the Spiritual phase of the kingdom—the Little Flock and the Great Company, and in the earthly phase of the kingdom—the Ancient and Youthful Worthies! They will thus glorify the God of heaven and earth and come into eternal harmony with Him, and serve Him with joy everlasting and with praise and worship and adoration fitting to be given unto such a glorious, good God, as Jehovah of hosts is. O worship Him and adore Him, bow before Him and kneel before Him and praise Him, all ye people and all ye nations for ever and ever! Amen and Amen and Amen!

A PROPHECY FROM MALACHI

The last Old Testament passage that we will examine in this connection is Mal. 4: 1-3: "Behold the day cometh [the great day of wrath, of which we have read so often in various Scriptures], that shall burn as an oven [that great day of wrath, consisting, first of the symbolic wind, second, the symbolic earthquake and third, the symbolic fire, will burn as an oven, reducing to nought all of the present-day proud institutions, in the terrible punishment of that great day]; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch [He will not let them have any part whatever in the kingdom that shall then be]. But

unto you that fear my name [reverence My character of perfect wisdom, justice, love and power, My office] shall the Sun of righteousness [The Christ, first the Head, and then the Body, and with Him both phases of the kingdom] arise with healing in his wings [in His beams]; and ye shall go forth, and grow up as calves of the stall [they will be people who will be very well-nourished and will develop in every good word and work]. And ye shall tread down the wicked [all wicked institutions will be trodden down and overthrown; and those who make themselves inseparable to those institutions, like the great Antichrist and the little Antichrist, will also be trodden down and destroyed at that time]; for they shall be ashes under the soles of your feet [the feet of the Christ class] in the day that I shall do this, saith the LORD of hosts."

To all those who reverence God in His character and office will this glorious Sun of Righteousness arise with healing in His beams and bring them healing from the curse in its every part. It will heal them from the disadvantages that they have had from the wicked, and they will be enabled to grow, very well developed in every good word and work. They shall overpower every evil institution, and do that in the great time of trouble, its great symbolic wind, its great symbolic earthquake and its great symbolic fire. God will see to it that all of these evil institutions are utterly overcome and overthrown. The true Church will overcome them in the Spirit of God; and the Christ, Head and Body, exalted, with the Great Company as their assistants in the heavenly phase, and the Ancient and Youthful Worthies as their assistants in the earthly phase, will co-operate in the treading down of every evil word and work, every evil institution and every evil thing in the Millennium; for which let us give God all the glory now and for ever. Amen and Amen! With this we finish with the Old Testament discussion of the Millennium.

A THOUSAND YEARS

Lift up your heads, desponding pilgrims;
Give to the winds your needless fears;
He who hath died on Calvary's mountain,
Soon is to reign a thousand years.

Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.

What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

Haste ye along, ages of glory;
Haste the glad time when Christ appears,
O! that I may be one found worthy
To reign with him a thousand years.

A thousand years! earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old.

CHAPTER XIII

NEW TESTAMENT TESTIMONIES

IN the previous chapter we set forth with pertinent comments the main Old Testament testimonies concerning the Millennium, the period in which Jesus and the Church, as the Kingdom of God, will reign over and bless all the families of the earth. The New Testament also contains many important testimonies on this subject. We will now set forth some of these, with pertinent comments in each case.

We read in Matt. 6: 10: "Thy kingdom come. Thy will be done in earth, as it is in heaven." The fact that we continue to pray for the kingdom is a proof that it has not yet come; and certainly nobody would say that now, among the human family, God's will is being done in earth as it is in heaven. On the contrary, great sins are committed upon all hands: evil institutions prosper; Satan's empire is still largely in control of conditions; and this we see on all hands in the oppressive, predatory and evil combinations that are on the earth, which Satan uses as much as he can; and when they prove no longer amenable to him, he most ruthlessly sets them aside and destroys them and puts in their place those that he can use for his purpose. This accounts for much of the trouble, many of the disappointments and many of the heartaches that befall the children of men. But when the kingdom comes and has had its full operation in the earth, then God's will be done in earth even as it is done in heaven, perfectly by mankind, as the holy angels now do the will of God in heaven.

In Matt. 19: 28 we find another New Testament testimony concerning the Millennium: "And Jesus said unto them, Verily I say unto you [Jesus here gives a promise and makes it very solemn, for He uses the word *verily*, *amen* in the Greek], That ye [the Apostles] which have followed me, in the regeneration

[*i.e.*, when the human race shall be regenerated from their present condition of sin, error, selfishness and worldliness into the image of God, which will be accomplished by the kingdom work of our Lord and Savior Jesus Christ] when the Son of man [our Lord Jesus] shall sit in the throne of his glory [He shall reign then as King of kings and Lord of lords], ye also shall sit upon twelve thrones [the twelve Apostles will each have a separate throne], judging the twelve tribes of Israel [*i.e.*, they will be giving the judgment process to the twelve tribes of the Israel of God in the Millennial Age; *i.e.*, in that judgment process they will first teach the people, then they will test them, then they will stripe them for reformation, and then they will finally pass sentence upon them, according to the way they stood the judgment process, and that as arranged for by Jesus].

Matt. 25: 32, is another passage to the point. "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Our Lord Jesus in His Second Advent, during the Millennial Age, will gather all nations before Him and put them on trial for life; and He will separate them one from another, as a shepherd divideth his sheep from the goats, *i.e.*, during those thousand years, those who obey will be separated more and more to the right hand of His favor; while those who will not use the Millennial opportunities properly—for doing good—*viz.*, those who die at the age of a hundred years as accursed sinners, and those who will not fill their years with good during those thousand years, will be separated more and more to His left hand, the place of disfavor, as symbolic goats. Particularly those at the end of the Millennial Age are the ones that are here represented as divided: the sheep, which will be the faithful restitutionists, from the goats, which will be those who have not filled their thousand years with good deeds; for, as the rest of Matt. 25 shows, they will commit sins of omission. They will therefore be judged according to

how they responded to the kingdom arrangements; and those who prove to be goats will, with Satan, at the end of that Age be annihilated; while those who prove to be sheep will hear the Lord Jesus' words inviting them to everlasting life and giving it to them on the earth, which will then be their paradisiac home.

MILLENNIAL PASSAGES FROM LUKE'S GOSPEL

In Luke 2: 10 we read: "And the angel said unto them [the shepherds on the plains of Bethlehem], Fear not [do not be alarmed because of this unusual sight; I have come, not to do you harm, but good]: for, behold, I bring you good tidings [the word here translated *good tidings* is elsewhere, and indeed generally, rendered *gospel*] of great joy, which shall be to all people [we know that all people have not yet obtained this great joy; in fact, the great majority have died without even hearing of the good tidings; hence they must receive these blessings in the future; in the Millennial Age the knowledge of the Lord Jesus Christ and of the Divine Plan of salvation through Him shall reach all mankind—both living and dead—and will give them great joy]."

In Luke 2: 14 we have a kind of Hallelujah chorus or angelic response to, and reiteration of, the message of the angel (v. 10). A heavenly host sang "Glory to God in the highest, and on earth peace, good will toward men." But we do not see this glorious condition achieved as yet. The proper glory to God is not yet rendered on earth as it is in heaven, nor has peace on earth yet come. It will not be fully realized by mankind until the Millennial reign of Christ will bring full deliverance from sin and death. All will then join in saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5: 13)!

In Luke 2: 31, 32 we have a Millennial testimony by the aged Simeon: "Which [salvation] thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people

Israel." Our Lord Jesus, in whom God had vested His salvation for the whole world, though then an infant presented in the temple the fortieth day after His birth, was prophetically set forth by the aged Simeon as the Savior that God had prepared in the interest of all people; and as such He would be a light, a teacher, that would enlighten the nations, the Gentiles, and would prove to be the glory of God's people Israel, especially when He would advance them to the glorious place that God had arranged for them to have. The apostate Jews will be counted, at that time, among the Gentiles, and not among Israel, who during the Millennial Age, acting as the great missionaries of that time, will by God's grace render glory to God in the highest and on earth promote peace and good will to men; they will glorify our Lord Jesus by their acting faithfully as His great missionaries, that will convert the Gentiles to the kingdom and will also be the elevators, the exhorters, of the children of men, giving them also the glorious New Covenant promises that God has arranged for the faithful Israel of God to receive during the Millennium.

Note also Luke 2: 34: "Simeon blessed them [*i.e.*, Joseph and Mary], and said unto Mary his [Jesus'] mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Here Simeon, while making a prophecy to Mary respecting our Lord Jesus, said that He would be an occasion of stumbling to Israel, that many would fall, but that they would (in the Millennial Age) be raised up again by Him, who will be their Savior and their Lord and give them the Millennial earth for a home. All through the Gospel Age He was a sign spoken against by the Jews, for they rejected Him, seeing no beauty in Him that they should desire Him.

Luke 22: 29, 30 is another pertinent testimony: "And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." The kingdom that God appointed

unto Jesus was the kingdom over the whole world—the Millennial kingdom, as well as the rulership in all the Ages of the eternity ahead of us. This is His kingdom because in it He will be God's Vicegerent, representing Him and doing whatever God desires Him to do, throughout all of the universes; for, having been found worthy ("Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing"), He has been exalted to the Father's right hand, according to God's promise to Him, bound by the oath of the Abrahamic Covenant. He then tells who will be His companions at that time. The kingdom has been appointed to the twelve Apostles, Paul taking the place of Judas. They will eat and drink in that kingdom, *i.e.*, they will appropriate the good things that will belong to that kingdom and take of the solid foods and the liquid foods of that kingdom, *i.e.*, the greater and more difficult things, as well as the easier things, at His table in His kingdom. In that glorious time, as His joint-heirs, as the heirs of God and the joint-heirs with Christ, having fulfilled the conditions, suffering with Him, they will be glorified with Him, not only for the thousand years, but for all of the eternity that is ahead of them. They will sit on thrones judging the twelve tribes of Israel. These twelve tribes of Israel are Millennial Israel, which will consist of Jews and Gentiles who will come into harmony with the New Covenant arrangements and obey them and prove loyal to them. The Church will sit and will judge the twelve tribes of Israel and give them the opportunities of gaining everlasting life. The Gentiles will all be given this chance, on condition of their becoming of the Millennial Israel of God. Thus they also will be incorporated into the tribes of Millennial Israel, in which, obeying under the New Covenant, they will forever be in eternal life in the paradise of God that He will make out of this earth.

MILLENNIAL PASSAGES IN JOHN'S GOSPEL

John 1: 9: "That was the true Light [our Lord

(vs. 1-8; 12: 46), as the One who pre-eminently shows forth God, His Truth and His righteousness], which lighteth every man that cometh into the world [in this life mankind in general has not been enlightened (Is. 60: 2; John 3: 19-21; 2 Cor. 4: 4); only the righteous are now enlightened (Ps. 97: 11); hence John 1: 9 is a prophecy which will be fulfilled finally in the Millennium, when the Sun of Righteousness shall arise with healing in His beams (Mal. 4: 2) and enlighten every creature as to the Plan of God]."

John 1: 29: "Behold the Lamb of God [Rev. 5: 6-13] which taketh away the sin of the world." Here Christ is directly spoken of as the One who will remove Adamic sin, taking away the death sentence from the human race. It is evident, however, that He has not yet done this, though by His death He has provided the merit therefore by grace Divine. It will be accomplished in the Millennium.

John 5: 25-29 proves that all of the non-elect, both those in the Adamic dying process and those in the Adamic death state, will be given an opportunity to gain life during the Millennium. We quote from the A.R.V.: "The hour cometh [the Millennial Age here is meant by *the coming hour*, even as *the hour that now is* is the Gospel Age (1 John 2: 18; here the word for *hour*—the Gospel Age is the last hour or Age of the second World—is mistranslated *time* in the A.V.)], and now is [the Gospel Age], when the dead [not the dead in the Adamic death state, who are treated of in vs. 28, 29; but the dead who are in the Adamic dying process (Matt. 8: 22; 2 Cor. 5: 14); Rev. 20: 13, in the expression, Death (the Adamic dying process) and hell (*hades*, the Adamic death state) delivered up the *dead* which were in them, is a clear case in which the word *dead* is used in both senses, as the word *death* is used sometimes in one, sometimes in the other, and sometimes in both of these senses in the Bible] shall hear [understand (Mark 4: 9)] the voice [the teachings] of the Son of God; and they that hear [obey; certainly here the word *hear*

does not mean to take in with the external ear, nor does it even in this place mean to understand, for by neither of these kinds of hearing alone is life gained] shall live [come to perfection, now reckonedly, in the Millennium actually].

"For as the Father hath life in himself [immortality, a death-proof existence], even so gave [in promise] he to the Son also to have [as a reward of His obedience unto death] life in himself [immortality, a quality inherent in the Divine nature, but absent from every other nature. Hence the Son, being Divine since His resurrection, no more has or needs His human nature for His own existence, and thus He has it and its right to life and its life-rights as an asset for the purchase of Adam and his race]: and he [the Father] gave [in His offer of the opportunity to Jesus to give Himself as the corresponding price] him [the Son] authority to execute judgment [to act as God's Executive in administering to the elect and the non-elect a trial for life], because he is the son of man [the preeminent Son of Adam, who as such became the ransom price, and thus gained the right to administer a trial of life for all (1 Tim. 2: 5, 6)]."

In v. 25 Jesus points out how in the Gospel and Millennial Ages He is the Executor as to a trial for life for those who never entered the Adamic death state. In vs. 28, 29 He shows what He will do during the Millennium for those who have entered the death state—both the just and the unjust. "Marvel not at this [that during the Gospel and Millennial Ages He by virtue of His ransom gives a trial for life to the *dead* who never entered the Adamic death state]: for the hour cometh [He does not add 'and now is'; hence the Millennial Age alone is here meant], in which all that are in the tombs shall hear his voice [will by Him be called out of the death state—awakened from the dead] and shall come forth [from this death state]; they that have done good [the righteous—the elect—of this life shall in the coming hour, the Millennial Age, come back], unto the resurrection of life [their restanding

out of imperfection to perfection will bring them into a condition that will last forever (John 11: 25, 26)]; and they that have done evil [the non-elect shall in the Millennial Age, the coming hour, according to this and the preceding verse, *i.e.*, in the *same Age* as the elect will come back from the death state, be called back from the Adamic death state into conscious existence again], unto [for the purpose of] the resurrection [restanding from imperfection to perfection by a process] of judgment [a trial for life]."

Thus John 5: 25-29 clearly teaches the return of the dead from the dying process and the tomb during the Millennium. It shows that because Christ became the Son of Man, which He became that He might in the ransom-sacrifice taste death for every man (Heb. 2: 9), He was offered the Divine nature and the Administratorship of life to the dead race; that such a ministry of life from Him now reaches the elect—the dead (not those in the death state, but in the dying process) that now obey His Word—and that in the next Age those of the non-elect dead who will not have entered the Adamic death state, but who will be in the dying process, will first be reached with an opportunity to obey His Word, which, obeyed, will bring life from its Administrator; furthermore, that this life Administrator will in the Millennium call all of the elect who have entered the death state back from the tomb unto the perfection of everlasting life, and in that *same Age* will call all of the non-elect who have entered the Adamic death state back from the tomb in order to their gaining perfection by a judgment process.

John 12: 32, 33 is another Millennial passage. By its reference to the ransom it implies, not only that, as a result of our Lord's death and exaltation, all will be delivered from the Adamic sentence, but additionally, through certain restitution blessings guaranteed by the Oath-bound Covenant for all and offered to all during the Millennium, that all will be so impressed as to be favorably influenced toward Christ: "I, if I be lifted up from the earth [as v. 33 teaches, this includes

His death on the cross (John 3: 15, 16)], will draw [favorably influence by My teachings and works of blessing] all men unto me." But favorably to influence all toward Him is far different from their living faithfully during the thousand years and standing the final tests during the Little Season. As not a few who by the Father (John 6: 44) were drawn to Christ (favorably influenced toward Christ) have failed to maintain their steadfastness during their trial for the elective salvation (Heb. 6: 4-6; 10: 26-29; 2 Pet. 2: 1, 12, 20-22; 1 John 5: 16), so, according to the Scriptures (Is. 26: 9-11), many who will experience these favorable influences will later prove refractory and perish eternally in the Second Death (Rev. 20: 15; 21: 8).

JESUS' PRAYER FOR HIS DISCIPLES

In John 17: 20-23, our next Millennial testimony, our dear Lord tells us that all the Gospel-Age Elect, as those taught by the twelve Apostles, are being prepared to bring the world in the Millennium to the Divine knowledge and faith. His language on this subject occurs in His special prayer for His disciples: "Neither pray I for these alone [the Twelve, St. Paul taking Judas' place], but for them also which shall believe on [into] me [this implies a consecrating faith on the part of those who exercise it] through their word [some of these have believed through the spoken word of the Apostles, but later brethren have believed through their written word; in these words our Lord sets forth the Twelve as exercising their office throughout the Gospel Age and ministering to every one of the Body members; please note how in v. 21 the Lord shows for what He was asking the Father on behalf of all the members of His Body]; that they all may be one [the word for *one* here is neuter gender, hence some neuter noun must be supplied; the Greek word for body, *soma*, is neuter and may well be supplied, or the Greek word for spirit, *pneuma*, which is also neuter, may be supplied; but in the end they amount to the same thing, since each implies the other (1 Cor. 12: 12, 13); for

as this passage shows, the Christ class were to be brought into the Christ Body by the one Spirit and partake of that one Spirit because of being in and of the one Body; the immediately following parts of this verse prove that the one Body is here meant]; as thou, Father, art in me [God was, and is, in Jesus in the sense that God's Spirit in fulness dwells in Him (Col. 1: 19; 2: 9); and hence Jesus is, as it were, God's figurative Body operating under God's Headship (1 Cor. 11: 3; Col. 2: 9)], and I in thee [Jesus was in God in the sense that, having surrendered His will to God (having figuratively beheaded Himself), He accepted God's will as His, and hence accepted God as His Head (1 Cor. 11: 3)], that they also may be one in us [all the faithful are in the Father and in the Son in the same sense as the Son is in the Father, *i.e.*, by giving up their wills (thus figuratively beheading themselves—Rev. 20: 4), and by accepting God's and Christ's will as theirs. Thus they have accepted God and Christ as their Head, hence are their Body. And Jesus here prays for them as such, and prays that they may remain such. He tells us in the following clause the purpose of their being and remaining the one Body; and this purpose proves that God has from Pentecost on, when this class began to believe through the Apostolic Word, throughout the entire Age been preparing the Elect now that they might in the next Age bring the world to a saving knowledge and faith]: that the world [the non-elect (1 John 2: 2)] may believe that thou hast sent me [evidently the world does not in this Age believe that the Lord Jesus is the Sent of God; for this is the Age in which those who believe, the Elect, do so through the Apostolic Word; and these are the ones for whose completion as His Body He is here praying, as separate and distinct from the world. Evidently it is in the Millennium, after the Elect's completion and full glorification as the one Body in God and Christ, that the world will believe].

"And the glory [the high calling to the Divine nature, office and honor (Heb. 1: 3-5; Phil. 2: 9-11)]

which thou gavest me [in promise, later to be given in realization; those for whom He here prays are, according to this verse, to have the same kind of a nature, office and honor as Jesus received in His resurrection and glorification] I have given them [in the First Resurrection]; that they may be one [Body], even as we are one [Body; for God is the Head of Jesus, who is, figuratively speaking, God's Body (the purpose of giving the Church the high calling was that she might become Christ's glorified Body after having remained faithful as the Body of His humiliation)]: I in them ['Christ in you, the hope of glory'], and thou in me [by the fullness of Thy Spirit], that they may be made perfect [each member in his place] in [into] one [Body, forever complete and flawless]; and that the world [all the non-elect] may [savingly] know [in the Millennium] that thou hast sent me, and hast loved them [the Elect], as [not with the same degree, but with the same kind of love] thou hast loved me [O, beloved, elect brethren, how marvelous that the Father loves us with the same kind of love as that which He gave His Son while in the flesh; this, 'the great love wherewith he hath loved us,' is the reason He has honored us with His favors, now to lay down our lives, that in the Millennium we may assist in dispensing the blessings to the non-elect world]."

In John 18: 36 we have still another Millennial testimony: "Jesus answered [to Pilate], My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Pilate had heard the Jews accuse Jesus of claiming to be a king, so he asked Him if He were a king. Jesus answered, Do you say this of yourself, or have others told you? Pilate thought to justify himself, saying, Your own nation has delivered you to me and has charged you with claiming to be a king. Jesus, seeing that the thing was misrepresented, said that His kingdom is not of this world; it will not exist in this present order of affairs; for

Satan is the god of this present evil world and during the time when his kingdom is over the whole human family, Jesus will not be reigning over the world. "If my kingdom were of this world [this present order of affairs], then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Therefore, Pilate, you must not consider that my kingdom is now in operation; it will not be in operation until the future Age, when it will be administered according to God's holy arrangements.

MILLENNIAL PASSAGES IN THE BOOK OF ACTS

Continuing our New Testament testimonies on the Millennium, we desire to quote Acts 1: 6, 7: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." The disciples, just before our Lord's ascension, were gathered together to Him, and they asked of him whether at that particular time, the time before His ascension, He was to restore the kingdom to Israel. They thus showed that they still had more or less of the Jewish thought in mind, looking for a temporal kingdom in which there would be temporal rulers. Jesus, who before had told them that He did not know the day nor the hour of His second presence, told them: "It is not for you to know the times or the seasons, which the Father hath put in His own power." Apparently up to this time, the Father had still kept secret the time of our Lord's return, not yet revealing it to Jesus. It was not until after our Lord had ascended into heaven that He was given to know the time when the kingdom would be established, both the times and the seasons (Rev. 1: 1).

Note that our Lord, while telling the disciples that it was not for them to know the times and seasons, did not tell them that they were wrong in expecting the kingdom to be restored to Israel. No, this was definitely promised in the Scriptures, and would be

fulfilled in due course of time, in the Millennium, though they were not then given to know the time of its fulfillment (comp. Matt. 24: 42; Mark 13: 32, 33, 37; Luke 21: 36). Nevertheless, they were told to watch. In due time God's people were to know the times and seasons, so that the day of the Lord would not overtake them unawares (1 Thes. 5: 1-5).

Acts 3: 19-25: "Repent ye [change your dispositions] therefore, and be converted [into conformity with God's image, as all once were, in unfallen Adam. These two things are the life-long work of the true Christian (Col. 3: 9, 10; Eph. 4: 22-24); the Apostle gives the result of following these two exhortations in the following words:], that your sins [the same holds true of the sins of all those called during the Gospel Age] may be blotted out [in this life our sins are not blotted out, otherwise we would in this life be perfect and sinless in our humanity; now our sins are merely covered with Christ's righteousness, *i.e.*, forgiven through Christ's merit (Rom. 4: 6-8; 10: 4, *etc.*); our sins will be blotted out when we shall have put on a sinless nature in the resurrection; in the following clauses of this text the Apostle gives two purposes for our following the two exhortations, obedience to which makes our calling and election sure (2 Pet. 1: 5-11):], when [so that; this shows the first purpose of the selection of the Elect] the times of refreshing [the original word is the one used to describe how the mown and dead grass is by copious supplies of rain refreshed and made to spring up in life again; this fact is figuratively used with reference to the race cut down and dead, due to the curse (Ps. 90: 5, 6), and revived by the restitution processes unto life in the Millennium through copious rains of God's Word and grace (Ps. 72: 6, 7; comp. 1-5, 8-19); these times of refreshing are the Millennium; hence the thought is that the Elect are now selected for future exaltation in order to bless the non-elect, dead and living, with opportunities of restitution] shall come from the presence [face, *i.e.*, favor] of the Lord [now God's back is turned to the

race in disfavor; then His face beaming with favor will through the ransom merit be turned toward the race; the second reason for selecting the Gospel-Age Elect is given in the following clause:]; and he shall send Jesus Christ, which was before preached unto you [that Christ's Millennial presence may set in first for the deliverance of the Elect, then with the Elect's co-operation for the restitution of the world, as the following shows]; whom the heaven must receive [keep in] until the times [Millennium] of restitution [a return to the original estate—restoration to human perfection to be wrought during the Millennium in all the obedient non-elect, dead and living; some claim that this refers to a restoration of the kingdom to Israel, but this is not in harmony with the statement coming later, that the Lord promised this restitution by the mouth of *all* His prophets "from the Age," which must be the Patriarchal Age; for first from then onward He began to make the promises here referred to: Noah, in prophesying the blessing of Japheth in the tents of Shem, *i.e.*, the non-elect blessed by the Elect, beginning them, Abraham continuing them (Gen. 20: 7) and Jacob completing them for that Age (Gen. 49: 10); but in that Age there was no kingdom of Israel, and the *promise* of a restitution, a restoration, implies that the thing to be restored had been lost previous to the promise; hence, here the restoration is not that of the kingdom to Israel, but that of the image and likeness of God, lost by Adam, centuries before the promises were given; it is true that the kingdom will be restored to Israel in the sense that great David's greater Son will reign over Israel, but for the reason above given and one immediately to follow, this cannot be the restitution here referred to and promised by God through the holy prophets; for some of them, *e.g.*, the three just named and others, never mentioned this particular item] of all things [not all persons, but all things, *i.e.*, every feature of the image and likeness of God, which were the all things], which God hath spoken by the mouth of all his holy prophets since the world began

[literally, *from an Age*—the Patriarchal Age, when God's prophets first began to prophesy restitution, Enoch also, as Melchizedek, in the structure of the Pyramid (Is. 19: 19, 20) first giving his prophecy in that Age (Jude 14, 15)]."

Thus, we see that vs. 20 and 21 show that the Gospel-Age selection of the Church is for the purpose of their deliverance at Christ's return and for the establishment of restitution in the Millennium for the obedient non-elect. From v. 22 onward St. Peter quotes some of the prophetic promises of restitution, the first of which is the promise of the multitudinous Prophet-Mediator, as Moses' antitype, giving in the Millennium life eternal to the obedient and death eternal to the disobedient, who "shall be [utterly] destroyed from among the people." And, after referring to all the prophets following Moses, he goes back (v. 25) into the Patriarchal Age and quotes the greatest of all restitution prophecies, one of the three promises of the Oath-bound Covenant, spoken directly to Abraham and by him, as a prophet, delivered to others: "And in thy seed [the Elect (Gal. 3: 16, 29)] shall all the kindreds [families] of the earth be blessed." Addressing certain Gospel-Age elect ones, St. Peter calls them the children of the Oath-bound Covenant, who will administer this blessing to the non-elect (v. 25; Gal. 3: 8, 16, 28, 29). Hence the teaching of Acts 3: 19-25 is that the purpose of the Gospel-Age call is to win the Elect, to the end that during Christ's Second Presence, in the Millennium, they, with Him, might be used to bless on condition of obedience all the families of the earth—the non-elect, dead and living—with restitution blessings, all of them getting unconditionally such blessings as will offer restitution to them, the obedient alone realizing the full restitution blessings. It will be noticed that this passage directly says that St. Peter's responsive hearers were of the Seed that will do this, and that all who will not during the Millennium obey the Prophet-Mediator will be utterly destroyed—eternally annihilated.

ELECT TO BLESS NON-ELECT IN MILLENNIUM

Acts 15: 14-17. This passage teaches that during the whole of the Gospel Age from Caesarea onward, God has been selecting from among the Gentiles such of the Elect as Israel failed to furnish and that their election is for the purpose of their being used as God's agents during the Millennium to help all the non-elect, living and dead, to turn to the Lord.

Some Jews objected strenuously to St. Peter's attempting to win Gentiles as such to be of the Seed of Abraham (Gen. 22: 16-18) as new creatures. Nor did St. Peter in his defense of the act give any hint that he sought to win Gentiles as proselytes, but defended his action as a *new thing* in God's Plan and specially commanded by God as a new thing. St. Peter, to whom were given the keys of power to open an entrance into the Kingdom class of new creatures for Jews and Gentiles, used the first of these keys at Pentecost for the Jews as such, and the second of these at Caesarea for the Gentiles as such. We quote:

"Simeon [in Peter's address to the conference at Jerusalem (vs. 7-11), wherein he told of God's sending him to Caesarea to preach to and win *Gentiles* to the high calling] hath declared how God at the first [all along He had been drawing Jewish proselytes to the Little Flock; some of these were won at Pentecost and some shortly afterward (Acts 2: 10, 11; 6: 5, 6), as also the Ethiopian eunuch was, as a proselyte, won before Cornelius (Acts 8: 27-38); hence God's "*first*" visiting the Gentiles as such was at Caesarea and was a new departure altogether; the Bible does not recognize any Gentile as a proselyte unless he became circumcised and submitted to the Law; Cornelius was a Gentile and nothing else in God's eyes, as the whole account of Acts 10 and James' statement "first did visit"—here prove] did visit the Gentiles [Greek, *nations*; at Caesarea, therefore, the first attempt to do an elective work among Gentiles was made, as the following *italicized* words prove:], to *take out of them a people for his name* [they, with the Jewish elect, as

children of God, were to bear the honored name of God, as well as supremely to honor God, their Father; many of the Jewish brethren, not seeing clearly that a new dispensation began with Jordan, Pentecost and Caesarea, with a distinctive phase beginning at each of these times, were not expecting anything more than a Jewish harvest, at whose close they expected the Kingdom to be established; these, of course, could not see anything but a contradiction between their expectations and a dispensational elective work among Gentiles; St. James argued that the work of selecting a people from among the Gentiles was not ended at Caesarea, but that it "first" began there, that it was to continue until the establishment of the Kingdom; and hence only after the former's completion would the Kingdom be established; this explanation, he argued, harmonized the Scriptural expectation as to the establishment of the Kingdom with such a dispensational elective gathering from among the Gentiles].

"And to this [elective work among Gentiles] agree the words of the prophets [Mark well! He does not say that that elective work was prophesied in the passages that he was about to quote, for it was not; his argument, rather, was that there was no contradiction between such an elective work and the establishment of the Kingdom; for the latter was to follow the former]; as it is written, After this [after visiting the Gentiles and completing the Gentile elect] I will return [My favor to mankind; the return is an act of God who is here speaking] and [to exercise this favor toward its subjects] will build again the tabernacle of David [erect again the family of David to royalty in the Messiah as King], which is fallen down; and I will build again the ruins thereof [Israel has been in ruins as a kingdom since losing its royal family as rulers in the days of Zedekiah; but in Messiah's Millennial reign the kingdom will be restored to them], and I will set it up [as the ruling house over the world. Why is the Millennial Kingdom to be established? The following gives the reason]: That the residue of

men [those left when the others—the Elect—have been taken out, *i.e.*, the non-elect] might seek after the Lord [may try to attain to saving relations with God], and [Greek, *even*] all the Gentiles [Greek, *nations*; all non-elect people], upon whom my name is called [God's name is called upon these by virtue of the ransom, which makes them His property; these are not the "people for his name" of v. 14; for the latter are the Elect, while the former are the non-elect; the difference in their relation to the name, indicated by the two expressions, "a people *for* his name" and "all the nations *upon* whom my name is called," is this: The former carry His name as their family appellation and because they will forever have it as their mission to bring God glory in the highest, while the latter have His name written on them, even as the owner of a piece of property has his name upon that piece of property]."

Some seek to evade the teaching of this passage, particularly v. 17, by substituting for a part of this verse the reading of the first clause of Amos 9: 12, "that they may possess the remnant of Edom." It is true that James here quotes Amos 9: 11, 12; and it is true also that the present Hebrew text of the first clause of Amos 9: 12 reads, in proper translation, "that they may possess the remnant of Edom"; but it is evident that the text did not read that way in James' time, because his whole argument—an inspired one—hinges upon the reading that he gives. We, therefore, consider the present reading of this clause in the Hebrew to be corrupt. Nor is this unreasonable, because, among other reasons, in St. James' day they did not have vowels in the Hebrew; and if the vowels in the word *Edom* are omitted, the word becomes the same as the word for *man*; hence, "the rest of men," would then be the reading. But even if the present Hebrew reading were genuine, such evaders are not helped by it, for the first part of Acts 15: 14-17 shows that the calling of such elect as Cornelius and the other Jewish Harvest Gentile elect were, would be the dispensational work until the Millennium.

Moreover, if their substituting the clause under discussion in Amos 9: 12 for the corresponding clause in Acts 15: 17 were allowed, all other nations with Edom would, nevertheless, come under the terms of the Acts passage; for if in Amos 9: 12 "the remnant of Edom" were the right reading, we would not be able to translate the following words by, "*even* all the nations, *etc.*," but by, "*and* all the nations, *etc.*," so that this Amos passage would, after all, include all the non-elect in its part corresponding to the part of Acts 15: 17 under discussion. Hence this evasion is proven to be entirely futile in this matter. But, for the reason above given, we believe a corruption of the Hebrew has taken place in the first clause of Amos 9: 12. When we remember that there were no vowels used in Hebrew writing in St. James' day, and when we further remember that the oldest Hebrew MS. of this text that we have is of the tenth century A. D., we can readily see that in the 900 years following St. James' day the Hebrew text could have been corrupted here, as we know it has been in other places. We, therefore, conclude that Acts 15: 14-17 proves that throughout the Gospel Age, from Jordan, Pentecost and Caesarea onward to the establishment of the Millennial Kingdom, but one kind of election has been going on and that for the purpose of giving all the non-elect (those left non-elect while the election was going on) the opportunity of gaining salvation *in the Millennium*.

THE WORLD'S MILLENNIAL JUDGMENT DAY

Acts 17: 31 testifies that during the Millennium God through Jesus will judge the world—the non-elect, living and dead. It is not God's purpose to perpetuate the race in sin, in their present dying condition, but on the contrary, to deliver them both from sin and from its legitimate penalty—death. While the legal right to do this was under God's arrangement secured through Christ's death, the process of its accomplishment will require considerable time. It is written that for this purpose God "hath appointed a day [the Millennial Day], in the which he will judge the world [not the Church,

for its judgment Day is during the Gospel Age—1 Pet. 4: 17] in righteousness [Is. 32: 1] by that man whom he hath ordained [Jesus Christ]; whereof he hath given assurance unto all men, in that he hath raised him from the dead." This day appointed for the world's judgment under Christ, the great Prophet, Priest and King, is to be the Millennium, the thousand years of Christ's reign for the deliverance and restitution of mankind, during which Abraham's Seed will bless all the families of the earth. In the sense of sentencing merely, a judgment would be utterly useless, and certainly in no sense a blessing. But in the full sense of the term judgment, which as a process includes instruction, testing, chastisement for correctional purposes and a final sentence (as we have explained in Chapter VII on, "The Judgment Day"), we see that a great work is to be accomplished during the thousand years of Christ's reign, a work of awakening from death, and then of teaching, reforming, testing and disciplining the race until they are actually justified, made right, acceptable to God and worthy of everlasting life. This great work of Christ will be accomplished during the thousand years of His righteous reign, after which, in the final testing of the Little Season, the sentence will be pronounced, some being rewarded with eternal life in the "new earth, wherein dwelleth righteousness," and the rest—the "goats"—being cut off in the Second Death.

TESTIMONIES FROM THE BOOK OF ROMANS

Rom. 5: 15-19. The thought running through this passage is that by God's grace Jesus, as the ransom-sacrifice, secures the cancellation of the Adamic sentence and Adam's sin and its resultant sins (vs. 15, 16), so that during the Gospel Age, as against the Adamic sentence and its reign of death, by faithfulness in justification and consecration privileges, the Elect may gain the privilege, by their reign over the Millennial world, of dispensing life through our Lord's ransom (v. 17), and so that during the Millennial Age the non-elect world may have, through the ransom's canceling effects on the Adamic sentence and sins, the opportunity of

gaining the right to live forever (vs. 18, 19). This passage teaches one, and but one, opportunity for all by Christ's merit to gain salvation, showing that through the ransom, to a certain class, the Elect, such an opportunity is given during the Gospel Age (v. 17) and that through the ransom such an opportunity will be given to all the rest when the Elect reign, *i.e.*, during the Millennium (vs. 17-19). Thus this section teaches the opportunity of gaining salvation for all, and precedingly the cancellation of the Adamic sin, sins and sentence from all, Christ's ransom-sacrifice being the ground for it. Note that this passage does not have one word to say on the thought that some, *e.g.*, Universalists, read into it, *viz.*, that Adam stood trial for all and in his failure *all failed in a representative trial for life*, and that Christ stood trial for all and by His success *all succeeded in a representative trial for life* and hence must be saved eternally. While not in any way teaching such a gross error, this passage and vs. 12-14 very clearly teach that the human family by heredity gets Adam's sin and sentence, which Christ's death as a substitute for Adam and the race in his loins will offset for all of them in due time.

We will quote Rom. 5: 15-19 from the A.R.V.: "But not as the trespass [of Adam], so also is the free gift [from the last clause of this verse we see that the free gift is the ransom—the grace of God and the gift by the grace of the one man, Jesus Christ; the following part of this verse explains and proves what the comparative contrast of this verse is]. For if by the trespass of the one [Adam] the many [all generated by and from Adam; this excludes Jesus, who was not generated by or from Adam] died [came legally under the death sentence; that this does not mean that all come into the Adamic death state is evident from two things: (1) the fact that the aorist (past) tense (*died*) refers to a non-continued past action, and (2) the fact that those who will not have entered the death state by the time the ransom is applied in the Millennium for and to them, never will enter the Adamic death state], much more

did the grace of God [His unmerited kindness that gave the Son of His bosom to become a ransom for all men (John 3: 16; Rom. 5: 8; 8: 32; Heb. 2: 9)], and the gift by the grace of the one man, Jesus Christ [who graciously as a gift gave Himself up as the corresponding price on behalf of all men (Eph. 5: 25; Matt. 20: 28; 1 Tim. 2: 5, 6)], abound [the aorist (past) tense proves that the grace of God and the gift by the grace of the one man, Jesus Christ, here referred to, had already been exercised, when St. Paul wrote these words; they were completed when Jesus died on the cross; thus the ransom-price furnished by God and Christ was the free gift that did abound] unto [for] the many [the very ones, no more and no less, who are covered by the expression, 'the many died.' This teaches that the ransom was laid down for as many as the Adamic sentence reached, even as the citations just given prove. This verse, therefore, teaches that God and Christ graciously had already furnished the ransom for as many as the Adamic death sentence reached].

"And not as through [the] one that sinned [Adam], so is [was] the gift: for [on the one hand] the judgment [the sentence] came of [from] one [trespass] unto condemnation [Adam's one sin brought the death sentence on all], but [on the other hand] the free gift [the ransom] came [was given in order that it might avail for deliverance] of [from] many trespasses [Adam's sin and all Adamic sins resulting from it] unto justification [for cancellation of the Adamic death sentence, sin and sins; this passage teaches that the ransom was given for the purpose of actually freeing all from the Adamic sentence on Adam's sin and its resultant sins; it has actually been doing this, during the Gospel Age, for the Elect at the time it has been by our Lord imputed on behalf of each one of them at his consecration; and it will do this, in the Millennial Age, for all the non-elect when the second appearance of antitypical Aaron shall take place in the presence of God with the antitypical blood; this passage, therefore, teaches *universal salvation from the Adamic sentence*,

but *not universal eternal salvation*; therefore Universalists by *eisegesis* read universalism into this passage; the difference between vs. 15 and 16, on the one hand, and vs. 17-19, on the other, is this: whereas vs. 15 and 16 show the general contrasted relation between the Adamic sin, sins and sentence, on the one hand, and the ransom, on the other hand, the latter to cancel the former, v. 17 shows the ransom's delivering power *for* the Elect from the Adamic sentence and its life-giving power in justification for their calling during the Gospel Age, and its life-giving power exercised *by* the Elect during the Millennial Age; and vs. 18 and 19 show the Millennial delivering power of the ransom from the Adamic sin and sentence for the non-elect for the purpose of giving them an opportunity of gaining life. In brief, vs. 17-19 show the use to which the ransom in its delivering power will be put at two different times of salvation for the purpose of giving all an opportunity for salvation].

"For if, by the trespass of the one [Adam], death [the dying process by the sentence] reigned [as a tyrant, oppressing the race] through the one [Adam]; much more shall they that receive the abundance of grace [the high calling to its overflowing into Divine glory, which only the 'more than conquerors' of the Gospel Age receive] and of the gift of righteousness [justification by faith, which only those have fully received who have consecrated; we thus see that salvation is conditional] reign [as kings in the Millennium] in life [in dispensing life in the Millennium to the obedient of the non-elect world] through the one, even Jesus Christ [His ransom-merit, by canceling the Adamic sin, sins and sentence from the Elect and giving them reckoned perfection in this life, makes it possible for them to make their calling and election sure to the Kingdom, and in the Kingdom will make it possible for them to minister life; here again is taught the ransom's power to deliver the Church from the Adamic sentence and to reckon the Church perfect while they make their calling and election sure to a place wherein they will

reign in dispensing life through the ransom given by our Lord Jesus]. So then as through one trespass the judgment came [St. Paul is here giving with some elaboration the thought of the first contrasted members of v. 16] unto all men to condemnation [the Adamic sentence condemnatorily came to all in Adam]; even so through one act of righteousness [the ransom-sacrificial death of our Lord] the free gift [the ransom-merit; here St. Paul is drawing out the application of the thought of the second contrasted members of v. 16, this time to the world, as in v. 17 he did it to the Church] came [shall come; the future tense of v. 19, which gives the reason for this statement, proves that the future tense must here be supplied, as also does the fact that St. Paul is describing the non-elect's time of blessing] unto all men [thus the ransom will in the Millennium come to all in the sense of canceling their Adamic sin and sentence] to [for the purpose of offering them the opportunity of gaining] justification of life [which they will get, if and as they "eat" the ransom, as the bread of life, by faith and obedience; John 6: 31-58]."

This verse proves that the ransom will cancel the Adamic sin and sentence of all the non-elect and will do this for the purpose of enabling them all to gain the right to live forever, which right they will gain on condition of obedience, but not otherwise. For one can gain life only by partaking of Christ as the bread of life, *i.e.*, of His perfect humanity and its right to life and its life-rights; but if the condition of eating this bread will not be fulfilled, the non-fulfiller will not gain life (John 6: 50, 51, 53-58). Here again no universal salvation to eternal life is taught; but this verse does teach that all will be saved from the Adamic sin and sentence, in order that they may have the opportunity to gain the right to live forever. That the universal salvation of this passage is not that to eternal life, but that from the Adamic sin and sentence, the Apostle expressly teaches in v. 19, where he gives in the following words the proof for his statement that the free gift—the ransom-merit—will come to all men for the purpose of

giving them the chance to gain eternal life: "For as through the one man's [Adam's] disobedience the many [all in Adam] were made sinners [partakers by heredity in Adam's sin], even so through the obedience [whereby the ransom was laid down] of the one [Jesus] shall the many [all in Adam] be made righteous [as to Adam's sin, through the application of the ransom-merit, when it as the free gift shall come to all men]." Here Adam's sin, in its making all sinners through their partaking in it by heredity, is shown to be removed from all by Christ's ransom. The particle "for," connecting v. 19 with the last clause of v. 18, proves that v. 19 gives the reason for saying, "the free gift came [shall come] unto all men to justification of life"; for it is because Christ's ransom will cancel the Adamic sin (v. 19) that it will cancel the Adamic sentence (v. 18) in order to justification of life. In this verse there is not any thought of eternal universal salvation. It proves the forgiveness of the Adamic sin on behalf of Adam and all the non-elect through Christ, whence comes salvation for all of them from the Adamic sentence.

In the section, Rom. 5: 15, 16, 18, 19, *in its application to the non-elect*, not one word is said as to the ultimate outcome of God's plan as respects their attaining to eternal life. As respects these it teaches nothing more than that all of them by virtue of the ransom will be delivered from the Adamic sin, Adamic sins and the Adamic sentence, in order that they might get the chance to gain the right to life. It does not say whether none, some, many, a majority, or all of them will gain and ultimately retain that right. Other Scriptures prove that some will not gain that right and that some others will not retain it. This Scripture, like others, teaches that the ransom will cancel the Adamic sin and sentence from all in Adam. It teaches that these are of two classes: (1) the Elect, who are saved during the Gospel Age; and (2) the rest of mankind—the non-elect from—whom the Elect will, through the ransom, work the cancellation of the Adamic sin and sentence during the Millennium, and will do this to give the non-elect

an opportunity to gain life from the ransom by obedience to the conditions of receiving it as the bread of life. Hence this passage not only refutes the idea of universalism, but is one of the most powerful passages of the Bible in proof of the Truth on the ransom, the high calling, restitution, the Millennium and the offer to all of eternal life, which, as other Scriptures teach, will be obtained by the obedient and withheld from the disobedient.

MANKIND AWAITING MILLENNIAL DELIVERANCE

Rom. 8: 17-23. St. Paul here points out the two classes—the Elect and the non-elect—showing that both are awaiting deliverance, and that the world will get its long-awaited deliverance when Christ and the Church as God's Sons, revealed in the glory of the Millennial Kingdom, will reign over the race for its deliverance from the curse. We quote from the A.R.V., with bracketed comments: "If children [of God], then heirs; heirs of God, and joint-heirs [not as equal, but as associate heirs] with Christ; if so be that we suffer with him [the Church during the Gospel Age shares with her Head in the Sin-offering sufferings, in order to share with Him in the Millennium the privilege of dispensing its blessings], that we may be also glorified [together] with him [the Church was not to suffer as much as her Lord suffered, nor to have as much glory as He has].

"For I reckon that the sufferings of this present time [the sufferings of the Christ are confined to the Gospel Age, in which alone it has been possible to undergo the Sin-offering sufferings] are not worthy to be compared with the glory which shall be revealed to us-ward [when fully glorified with Christ as His Body in the antitypical High-priestly garments of glory and beauty, their earthly sufferings will seem small indeed to be so highly rewarded; yet nothing short of such sufferings could qualify the Body members in character fitness for administering their office in glory; in the following verse the reason for such office glory is given]. For the earnest expectation [for a coming Age of blessing] of

the [not the brute and inanimate, but the human] creation waiteth [hopes (Heb. 9: 28), a thing that neither the brute nor the inanimate creation can do, but a thing that the human family can and in a bewildered manner does do; for it longs for a better time—the Golden Age, the Millennium, as a time of relief from its woes, though not perceiving the heights and depths, the lengths and breadths of God's plan for such relief] for the revealing of the sons of God [Christ and the Church, whose manifestation as Kings and Priests the world unconsciously longs for as that of the ones who will bring in the Golden Age; thus seen, vs. 17-19 show us that the Gospel Age is the suffering time for the chosen class, after which they are to be revealed for the blessing of the race, which is longing indefinitely for what the manifestation of God's sons in glory will actually bring them; the Apostle proceeds to explain in vs. 20-22 the coming of the curse upon the race, its multiplied sufferings and the deliverance therefrom in God's good time, in the Millennial Age].

"For the [human] creation was subjected to vanity [the curse is indeed vanity when contrasted with the blessed condition of mankind in Adam and Eve before sin entered the world; but when sin came, the sentence with its resultant experience with evil came upon all who proceeded from Adam's loins (Rom. 5: 12-19; 1 Cor. 15: 21, 22), and this subjected the human creation to vanity], not of its own will [it would be folly to apply such language to the brute or inanimate creation, but it completely fits the human creation, for certainly none of Adam's descendants were asked whether they wanted the curse; without consulting their will, God sentenced them all indirectly, in Adam, to the curse, and they cannot by any effort of their own free themselves therefrom; nor do they willingly undergo the rigors of the curse—on the contrary, the reason for the sentence was in God, who pronounced it and put the race under conditions that would inflict it], but by reason of him [God] who subjected it, in hope [God did not surrender it to the curse in and for utter

disaster; He gave a hope to Adam and Eve in threatening Satan with punishment through the seed of the woman (Gen. 3: 15); and this hope has been handed down from the beginning as the basis of expecting a coming Golden Age; thus the race was not left to hopeless despair when put under the curse; for God had a triple reason in putting the race under the curse: (1) that by a sad experience with evil they might learn the terrible nature and effects of sin as the cause of evil, to the end that they might finally, as the burnt child dreads the fire, learn to hate and avoid sin; (2) that through the sufferings and reign of the Christ class they might have a happy experience with good through which they might learn the blessed nature and effects of righteousness as the cause of good, to the end that they might finally learn to love and practice righteousness; and (3) that through the lessons learned in these two contrasted experiences they might finally be enabled of free will to decide favorably under a final trial whether or not they will obey God, those so doing gaining thereby eternal life on this paradisiac earth, and those not so doing receiving eternal annihilation (Ps. 37: 22, 34; 76: 10; Rom. 5: 17-19; 11: 31, 32); these are the reasons why God subjected the race to the curse; in this verse and in v. 22 the experience of evil is especially described].

"Because [margin] the [human] creation itself also shall be delivered [through their purchase by the ransom paid over for them in the Millennium] from the bondage of corruption [the sentence of death, which Christ's ransom cancels; the sentence fetters the race to death (corruption), hence it is here called the bondage of corruption, nor can the race free itself therefrom (Ps. 49: 7, 8); only the ransom can effect this freedom, and that only when it is applied for them, which will be when the Christ, Head and Body, together in glory, shall make the second sprinkling on the antitypical mercy seat] into [unto, for the purpose of the race through obedience gaining] the liberty [freedom from every vestige of the Adamic death] of the glory of the children

of God, [this expression may properly be taken in two senses, both of which are in harmony with the Lord's Word; it may mean that the Christ class in glory will work perfect freedom from every vestige of the curse on behalf of the obedient during the Millennium, or it may mean that the faithful obedient, becoming like Adam as the image and glory of God, will be, like Adam (Luke 3: 38), sons of God, the glory of whom will be perfect freedom from all the effects of the curse; and that they will be freed from the sentence to the intent that they may attain such a glorious freedom; if the latter thought should be preferred, it implies the preceding one; for they can attain such a freedom only through the ministry of the glorified Christ class on their behalf in the Millennium]. For we know that the whole [human] creation groaneth and travaileth in pain together until now [this verse teaches that it is a matter of general knowledge that the entire human family is now under the sentence undergoing an experience with evil that gives it multiplied sorrows and sufferings; those under the curse are not suffering in silence, but cries, tears and groans are ever present as audible and visible evidences of suffering].

"And not only so [it is not only true that the non-elect race in general has been groaning and travailing in pain from the time of God's imposing sentence upon Adam and Eve until the present time], but ourselves [the Elect, gathered from Jews and Gentiles] also, who have the first-fruits of the Spirit [1 Cor. 15: 20, 23; Jesus, from Jordan on, and the Church from Pentecost on to the end of the Gospel Age have the firstfruit of the Spirit; there is therefore an afterfruit of the Spirit, even as Joel 2: 28, 29 tells of these two fruits of the Spirit, saying: "Upon the servants and upon the handmaids in those days (the Gospel Age) will I pour out my spirit," and "it shall come to pass afterward (in the Millennium, which follows the Gospel Age), that I will pour out my spirit upon (for.) all flesh"], even we ourselves [as well as the non-elect] groan within ourselves [the non-elect are loud and clamorous with their groans;

the Elect suppress the outward groan and keep it Within, seeing that the sorrows of the present will result in good to the new creature], waiting [in v. 19 the non-elect world is spoken of as awaiting the revelation of Christ and the Church, and their own deliverance, of which v. 21 treats; but they are not the only ones who are awaiting deliverance; the Elect also, according to this verse, await deliverance, which is quite a different one from that which the non-elect await] for our adoption [full making of sons], to wit, the redemption [deliverance] of our body [not bodies, but body, the Body of Christ]."

This entire section clearly distinguishes between the Elect and the non-elect, their times and kinds of deliverance, their kinds of sufferings and the objects of both. It also shows that the non-elect must wait for the deliverance of the Church before their deliverance can come, that the Elect will deliver the non-elect and that one of the reasons that makes the Church's glory outweigh their earthly sufferings is their future ministry of deliverance for the world, made possible through their suffering with Christ. It, therefore, proves that the Elect from Jordan, Pentecost and Caesarea on, are now being gathered out of all nations—Jews and Gentiles—in preparation for their delivering the non-elect in the Millennium, when the Sons of God will be manifested. It will be noted that in this section St. Paul says that the whole human family will get its deliverance during the manifestation time (the Millennium) of the Sons of God.

FLESHLY ISRAEL'S MILLENNIAL BLESSINGS

In Rom. 11, especially vs. 25-33, the Apostle Paul shows that during the Gospel Age Fleshly Israel was to be in a condition of partial blindness, while the Gentiles were to be recipients of God's favor, and that this condition was to continue until enough Gentiles would be won probationarily to make up, together with those Jews who were Israelites indeed, the full number of the Elect. After this, in the Millennial Age, Fleshly Israel was to be saved from their partial blindness and sins

by the great Deliverer (the Messiah), and was to be restored to God's favor under the terms of their New Covenant. It is very appropriate, therefore, that we consider Rom. 11 in this connection. Before beginning to study the details, we make a few general remarks.

God first offered Israel as a nation on condition of obedience to His covenant (Ex. 19: 5, 6) the privilege of being the Elect, the kingdom of Priests that would in due time make reconciliation between God and the world. Had Israel been faithful, they alone would have received this privilege; but their unfaithfulness as a nation was manifest time and again, especially in their rejection of God's messengers. *E.g.*, we find the prophet Elijah in prayer stating, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (1 Kings 19: 10, 14; comp. Rom. 11: 2, 3). Their unfaithfulness as a nation was particularly manifested in their rejection of their Messiah (John 1: 11). Hence God took this great privilege away from them as a nation and gave it to Spiritual Israel (Matt. 21: 43), the Head of which is Jesus, who actually fulfilled the condition of Ex. 19: 5, 6 and thereby gained its conditional offer; and the rest of which consists, first, of those who have been Israelites indeed since the Gospel Age began (John 1: 12, 13), who, though unable to keep the Law perfectly, were in spirit loyal to it, Christ's righteousness supplying their lacks (Rom. 8: 1-4), and, second, of responsive Gentiles since Cornelius' day. Accordingly, the first offer of the privilege of becoming the kingdom class was (after Jesus) made to those Jews who were Israelites indeed, the "remnant according to the election of grace" (Rom. 11: 5). And had there been enough Israelites indeed to supply the full elect number, no Gentiles as such (*i.e.*, such as were not proselytes) would have been offered the privilege of becoming members of the kingdom class. But there were not enough Israelites indeed to furnish the full elect number; and to supply this deficiency God visited the Gentile nations

(Acts 15: 14), to complete from among them the full elect number.

ISRAEL'S BLESSING PRECEDES WORLD'S BLESSING

We now will quote Rom. 11: 7-12, 15, with some bracketed comments: "What then? Israel hath not obtained that which he seeketh for [the chief place in Divine favor and service, because they sought it not by faith, but by works]; but the election [the Elect, made up of Israelites indeed and Gentiles] hath obtained it, and the rest [all the Jews except the Israelites indeed] were blinded (according as it is written [comp. Is. 29: 10; 6: 9, 10], God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith [Ps. 69: 22, 23], Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: Let their eyes be darkened, that they may not see, and bow down their back always. I say then, Have they stumbled [over the Messiah, "the stone of stumbling" and "rock of offence," Is. 8: 14], that they should fall [away from God's favor forever]? God forbid ["God hath not cast away his people which he foreknew," v. 2]: but rather through their fall [their failure to become members of the Elect] salvation [the elective salvation] is come unto the Gentiles [beginning with Cornelius], for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them [the selection of only a remnant of them to be of the Elect] the riches [proportionate enrichment] of the Gentiles; how much more their fullness [their recovery at the beginning of the Millennium is the signal for blessings upon the whole world of mankind to begin]? ... For if the casting away of them be the reconciling of the world, what shall the receiving of them [back to Divine favor] be [imply], but life from the dead [by a resurrection]?"

THE OLIVE TREE ILLUSTRATION

In vs. 16-24 the Apostle illustrates the matter of the elect nation by a tame olive tree. The root is the Oathbound Covenant (Gen. 22: 16-18); the fatness, the

blessings that it gives; the tree, Israel as an elect nation to whom the promises were given (Rom. 9: 4); the branches, Israelites as individuals; the broken-off branches, the unfaithful Israelites of the Jewish Harvest; the remaining natural branches, Israelites indeed of that time; the wild olive tree, the Gentile world; the grafted branches, Gentile elect ones as joint branches of a joint tree and joint partakers of the root and fatness of the symbolic tame olive tree with the symbolic natural branches. After the breaking off of the symbolic unfruitful branches there were not enough of the symbolic fruitful branches on the tree properly to fill it out. Hence God went to the symbolic wild olive tree and selected from it enough suitable branches needed to fill out the lacking number of branches on the symbolic tame olive tree and grafted them into this tree. This work has been going on throughout the Gospel Age since Cornelius' day, supplemented by a regrafting of some of the broken-off branches into their own tree (vs. 23, 24). There is room here for but one tree—one elect nation, becoming Spiritual Israel through the root during the Gospel Age giving spiritual fatness instead of the natural fatness that it gave previously—having branches derived from two sources, Jewish and Gentile, all, whether Jews or Gentiles, enjoying the same kind of a call, election, promises and blessings.

ALL ISRAEL TO BE DELIVERED

We now come to vs. 25-33: "For I would not, brethren, that ye should be ignorant of this mystery [Divine secret then intended for the understanding of the Elect only], lest ye should be wise in your own conceits [lest ye become puffed up; rather, I wish you to understand it, so that it may help you to be clothed with humility]; that blindness [or hardening of head and heart] in part [it was a partial blindness, or hardening, in two senses: (1) it affected part—the major part—of Israel; and (2) it did not affect the whole head and heart; for in some things of head and heart they were not blinded, or hardened, since they retained some features of Scriptural Truth and some good features of

character] is happened to Israel [in its unbelieving part], until [the blindness, or hardening, is limited in duration-Ezek. 36: 26] the fullness of the Gentiles [nations; the full number of the Gentiles] be come in [literally, *shall have come in, i.e.*, be gathered out from the world into the Body of Christ].

"And so [through the completed and glorified Elect class (Rom. 8: 17-23), the majority of whom are Gentiles] all Israel [the dead as well as the living at that time (Luke 2: 34)] shall be saved [not eternally, but (1) from their blinded or hardened condition and (2) from the Adamic sentence (Rom. 5: 17-19; 1 Tim. 2: 4-6; 4: 10; John 3: 16, 17; Titus 2: 11; 1 John 2: 2); in all the references just cited the universality of the salvation that they teach is shown to be from the Adamic sentence and not to eternal life; for in every case the ransom is stated or implied as the reason, because the ransom for all merits the deliverance of all from that sentence; in another connection we have discussed these passages, showing that they do not teach universalism; the connection of the words, "all Israel shall be saved," shows that the salvation here referred to is from Israel's Gospel-Age blindness or hardening (vs. 25, 26) and from their Adamic sins (vs. 26, 27); hence our remarks above on the salvation that all of them will enjoy are proven by the context and parallel passages]: as it is written [the Apostle in the following words does not quote from any one passage, but summarizes the teachings of a number of Scriptures], There shall come out of Zion [both out of nominal fleshly Zion, from which Jesus and the Jewish section of the Christ class have come out, and out of nominal spiritual Zion, from which the great majority of the Gentile section of the Christ class have come out, only a comparatively few coming directly from the world into the Elect class; this part of the verse shows whence the Elect were won; it does not refer, as some think, to Messiah's Advent; for in His Advent He comes not from, but to, Zion, in several senses of that word] the Deliverer [Head and Body], and shall

turn away ungodliness from Jacob [these words refer to His saving the Jews from the blindness or hardness that came upon them during the Gospel Age, mentioned in v. 25]: For this is my covenant unto them [the New Covenant will write God's laws in their hearts and minds; and this long before its completion will heal them of the blindness or hardening here described (Jer. 31: 31-34; Ezek. 36: 26)], when I shall take away their sins [which will be by the sealing of that covenant Godward through sprinkling the antitypical book with the blood of the Christ. The sprinkling of the book by Moses (Ex. 24: 8; Heb. 9: 19) types the satisfaction of Divine justice, which will be accomplished by the ransom-merit. Thus we see that by the expression, 'shall *turn away* ungodliness from Jacob,' the saving of all Israel from its Gospel-Age blindness or hardening is meant, and by the expression, 'when I shall take away their sins,' the application of the ransom-merit is meant, whereby they will be saved from the Adamic sentence. Thus in these two senses, and not in the sense of everlasting salvation, all Israel shall be saved]."

Having proved that all Israel will be saved in these two senses of the word, the Apostle proceeds to reason on the way that God has arranged to accomplish this; and we will find that his reasoning is one of the strongest presentations in the Bible proving that God during the Gospel Age has been gathering the Elect (Jews and Gentiles) out of the world in order to use them as His agents during the Millennium to bless the non-elect (Jews and Gentiles), dead and alive: "As concerning the gospel [the high calling feature of it], they are enemies [to the blinded or hardened Israelites the truth that the Messiah is an anointed company consisting of elect Jews and Gentiles, during the Gospel Age manifested to suffer for sin and later to be manifested to reconcile God and the race, is indeed the rock of offense (Is. 8: 14), turning them unto hostility] for your sakes [it has turned out for the good of such Gentiles as responded to the high calling]: but as touching the election [of the Old Testament people of God],

they are beloved [still by God] for the fathers' sakes [through their relation to Abraham, Isaac and Jacob, they are the heirs to certain blessings that will become theirs in the Millennium]. For the gifts [as gifts God promised them especially four things: (1) the chief place among Millennial nations, (2) the first opportunity to be Millennially blessed, (3) the privilege of the New Covenant and (4) the privilege of the land of Palestine] and calling [the office of being the Millennial missionaries, converting the whole Gentile world to the Kingdom] of God are without repentance [not to be repented of; these gifts and this calling being theirs unconditionally because of their relation to the fathers, God makes them theirs inalienably. Hence they are sure of these in the Millennium, which proves that God has not cast off Israel forever]."

Please note how in vs. 30-32 the Elect are spoken of as gathered out for the very purpose of blessing non-elect Israelites and Gentiles: "For as ye [the Gentile Elect throughout the Gospel Age are here addressed] in times past [before your selection from among the nations] have not believed God [they were unbelieving and disobedient when they walked as other heathen], yet have now [during the time of the elective call] obtained mercy [the high calling] through their unbelief [Israel's unbelief resulted in there not being enough Israelites qualified to fill up the Gospel-Age election; hence by their unbelief the opportunity was opened to the Gentiles to furnish the lacking number of the Elect, and thus by Israel's unbelief the mercy of the high calling of the Gospel Age fell to the lot of certain Gentiles—"ye"]: Even so have these [the blinded, or hardened Israelites] also now [throughout the Gospel Age] not believed [manifested especially in their rejection of Christ throughout this Age], that through your mercy [the high calling will exalt the faithful Elect to the Divine nature and joint-heirship with Christ, and this is the special mercy shown the Elect, here referred to. The exercise of this mercy of the high calling is, in the Millennium, for the purpose

of blessing blinded or hardened Israel, as the following words show:] they also may obtain mercy [which the Elect will show in the next Age].

"For God hath [because of their unbelief—v. 20] concluded [by making it impossible for such to understand His Word, and this occasioned their going more and more the way of wrong] them all [the non-elect] in unbelief [why did He shut them up to unbelief and that to such unbelief as lasted until the death of these blinded or hardened ones throughout the Gospel Age? St. Paul explains:], that he might have mercy upon all [if this life ended all probation for them, God would have defeated His very purpose for shutting them up unto unbelief until death, which purpose was the giving of mercy to all of them; for in such a case death would effectually preclude mercy coming to them. We may be certain that God would not so arrange His plan as to defeat His purpose in His plan. The confusion on this subject arises from the error that this life ends probation for all. It does, indeed, do so for those given the opportunity of gaining the present, the elective, salvation; but not so for those shut off from such an opportunity. These, as this verse teaches, have been shut up unto unbelief and kept in that condition until death for the very purpose of God's giving them mercy. Hence this mercy comes to them after their awakening from the dead. When will this be? Vs. 25-27 say that it will be after the Elect are completed, and will be through the operation of the New Covenant (Jer. 31: 29-34), which is the Millennial Covenant. Hence it will be during the Millennium that the blinded or hardened Jews (in fact all the non-elect) will be awakened and be saved, through the mercy that the Elect will extend to them, from blindness or hardness and Adamic sins, as vs. 26, 27 teach]."

WHY SOME ARE BLINDED

But why does God shut up the non-elect Jews and Gentiles now to unbelief in order in the Millennium to deliver them for an opportunity of gaining salvation? Why does He not give them this opportunity now? We

reply, God adapted His plan to meet the needs of all. Some are so constituted that by a faithful use of God's grace they can gain the elective salvation, and others are so constituted that they cannot now make a faithful use of God's grace and thus cannot gain the elective salvation. Why this difference? The Scriptures explain that this difference is due to the relation of mankind to faith, in view of Jesus' ransom securing one favorable opportunity of salvation for everyone. All do not have faith (2 Thes. 3: 2). This is a faith dispensation; and only those who have the faith that will trust where they cannot trace God can in this faith-testing dispensation gain salvation. God gives these the opportunity to gain the elective salvation, and if they prove faithful they will get it; but if they make shipwreck, as Judas did, they will be irretrievably lost (2 Pet. 2: 12).

If the unbelief class were given an opportunity to gain the elective salvation, lacking the requisite faith they would inevitably be lost. Hence, to prevent this, God puts the Truth and His ways in such forms as to blind or harden them against these, and this shuts them up unto unbelief. His purpose therein is (1) to prevent their being lost forever and (2) to reserve them for their trial for life until the Millennium, when, amid conditions not taxing to faith, a favorable opportunity to gain life will be given to those lacking faith; for God hath concluded all of such into unbelief that He might have mercy upon all. No wonder that the Apostle, at such a display of wisdom, justice, love and power, rising to the heights of adoration and praise, cries out (in Rom. 11: 33): "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [to the fleshly mind] are his judgments, and his ways past finding out [God reveals them only to the spiritually minded—1 Cor. 2: 7-14]."

LORD OF DEAD AND LIVING

Rom. 14: 9, compared with Rev. 19: 16 and Heb. 1: 6, is another passage that proves that our Lord will during the Millennium exercise His gracious rulership over all the non-elect (those in the dying process and

those in the death state, as well as over new creatures and the penitent fallen and the unfallen angels), this being one of the main purposes of His ransom-sacrifice and His resultant exaltation. We quote from the A.R.V.: "For to this end [purpose] Christ died [laid down the ransom-price] and lived again [attained, as a result of His ransom-sacrificial death, exaltation to the Divine nature and Vicegerency for God and Executorship of all His plans and purposes (Phil. 2: 8, 9; Heb. 1: 3-5)], that He might be Lord [literally, *act as Lord*; at His ascension He became this to the good angels and the Church, but not then to Adam's non-elect children and the penitent fallen angels; Rev. 19: 16 and Heb. 1: 6 show us that He becomes Lord of these during His Second Advent; these two citations prove that during His Second Advent Jesus becomes Lord to the non-elect and the penitent fallen angels] of both the dead [Adam's non-elect, death-sentenced children, regardless of whether they are in the dying process or in the death state (Matt. 8: 22; 2 Cor. 5: 14; Rev. 20: 13); Rev. 19: 16 shows this to be during His Second Presence; hence the non-elect in the death state will be brought back from the tomb during the Millennium, that then He might be their Lord] and the living [those never under the death sentence, *i.e.*, new creatures as such, and the penitent fallen and the unfallen angels; to the new creatures and the unfallen angels He became Lord from His ascension and Pentecost onward; and to the penitent fallen angels He becomes such during His Second Advent (Heb. 1: 6; 1 Cor. 6: 3; Eph. 1: 10; 2 Pet. 2: 4; Jude 6)]."

Another important Millennial testimony is found in 1 Cor. 15: 21-26; however, since we have treated of it on pp. 124, 125, 176, 177, we will not repeat here.

ST. PAUL'S TESTIMONY IN GAL. 3

Gal. 3: 8, 9, 13-16, 29 indicates clearly that the Elect are gathered during the Gospel Age from among Jews and Gentiles and that they will be used in the Millennium to bless all the non-elect. We quote again from the A.R.V.: And the scripture, foreseeing that God

would justify the Gentiles [the nations] by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then they that are of faith are blessed with the faithful Abraham [with the privilege of blessing the nations, even as the promises prove (Gen. 12: 3; 18: 18; 22: 18; Acts 3: 25)] ... Christ redeemed [bought] us [the Elect] from the curse of the law [by], having become a curse [as our substitute] for us; for it is written, Cursed is every one that hangeth on a tree [Deut. 21: 23; the extreme curse of the Law was hanging on a tree; hence Christ had to die on the tree to redeem the Jews from the extreme curse of the Law; for the Gentiles, as such, our Lord would not have needed to die *on a tree*; another kind of death would have been sufficient for them; but not for the Jews, whose extreme death penalty He would have to undergo to satisfy the Law for them as Jews; the Apostle then states two purposes of our Lord's death, the first mentioned being its Millennial purpose and the second mentioned being its Gospel-Age purpose]: that upon the Gentiles [the nations; the whole non-elect world] might come the blessing of Abraham [the blessing which God promised that Abraham would bring to all nations (Gen. 12: 3; 18: 18); this blessing will come to them in the Millennium, as we have already shown] in [by] Christ Jesus [who through His ransom-sacrifice will make possible the blessing of the nations promised in the Abrahamic Covenant; the second purpose of Christ's substitutionary death is shown in the following]; that we [the faith class] might receive the promise of the Spirit [whereby we are made a part of the Spiritual Seed that will bless all nations in the Millennium] through faith [here St. Paul distinctly shows the two salvations, one for the Seed and the other for the world, and grounds both of them on the substitutionary sacrifice of Christ, wherefore the Abrahamic promises can and surely will operate].

"Brethren, I speak after the manner of men [I use a human way of putting matters]: Though it be but

a man's covenant, yet when it hath been confirmed [made valid or ratified], no one [who is honest] maketh it void [sets it aside], or addeth [anything] thereto [among honest human beings a validated covenant binds its maker as it is]. Now to Abraham were the promises spoken [those contained in the Abrahamic and the Oath-bound Covenants], and to his seed [those of the Oath-bound Covenant]. He saith not, And to seeds, as of many; but as of one [one, not in the sense of an individual, but in the sense that a husband and wife are one—one body; he does not here mean one person; for that would make v. 29 contradict this statement, since v. 29 calls the Church with Jesus the Seed of Abraham], And to thy seed, which is Christ [1 Cor. 12: 12, 13; Jesus, the Head, and the Church, the Body] ... And if ye are Christ's [belong to Him as His spouse, as His Body], then are ye [together with Jesus] Abraham's seed [the one Seed or Body, consisting of many members—1 Cor. 12: 14], heirs according to promise [which by God's oath guarantees that the Seed when glorified will bless all the families, kindreds and nations of the earth with the opportunities of gaining the restitution blessings—those of the Millennial Age]." Here, again, we have proof that the Elect, the Seed of Abraham, are being developed during the Gospel Age in order during the Millennium to bless all the non-elect.

GOD AGAIN WILL BE HEAD—EPH. 1: 3-12

Eph. 1: 3-12 is a passage proving that the Lord has during the Gospel Age been selecting the Elect to use them in the Millennium to give the non-elect humans—dead and living—and the fallen angels an opportunity of becoming again subject to God as their Head. In vs. 3-8 the Apostle shows how before the foundation of the world God predestinated the Elect class, and how He during the Gospel Age has been favoring them individually with elective blessings. We will quote and explain vs. 8-12 according to the A.R.V.: "Which [favor of elective blessings] he [Jehovah] made to abound [He graciously gave them, not stintingly, but

overflowingly] toward us in all wisdom and prudence [using the best of judgment and tact in their bestowal, after] making known unto us the mystery [the secret, unknowable and ununderstandable, except by a special act of Divine illumination] of his will [Plan of the Ages with reference to the Church, the world and the fallen angels], according to his good pleasure [Jehovah delights to work out so beneficent a plan] which he [Jehovah] purposed in him [Christ; God's Plan and good pleasure are Christo-centric] unto a dispensation [for an administration] of the fullness of the times [or seasons; the Millennium, as the Age of the Ages, the most important Age in the Plan of the Ages, is the fullness of the times or seasons into which God's Plan is divided. That the Millennium is meant by the expression, fullness of the times (seasons), is evident from the fact that it is the Age in which (a) the non-elect humans and (b) the fallen angels will be given their opportunity to become subject to God in the Christ,—(a) Ps. 22: 27-29; Is. 25: 6-9; 45: 22, 23; John 5: 25-29; Rom. 14: 9; 2 Tim. 4: 1; Phil. 2: 8-11; 1 Cor. 15: 21-28, *etc.*; (b) Heb. 1: 6; 1 Cor. 6: 3; 2 Pet. 2: 4; Jude 6], to sum up [again to make Himself Head as respects] all things in [the] Christ, the things in the heavens [the saved fallen angels], and the things upon the earth [the saved non-elect humans]." The fallen angels, and also the human family in Adam and Eve in Paradise, once heartily accepted God's headship over them, *i.e.*, before they fell into sin; but by sin they repudiated His headship; God's purpose is to restore His headship for all who will Millennially enter and remain in the Christ.

"In him [the Christ], I say, in whom also we were made a heritage [inheritance; the Christ is God's special inheritance], having been foreordained [as a class] according to the purpose of him [God] who worketh all things [connected with His Plan] after the counsel of his will [the Plan that in the exercise of His wisdom, justice, love and power He deliberately formed]; to the end that we should be unto the praise of his glory,

we who have before [first] hoped [the Church's hoping was to be during the Gospel Age, prior to the world, which will do its hoping in the Millennial Age] in Christ [in the Christ Body, the Elect were to have their hope—"Christ in you, the hope of glory"—during the Gospel Age; the obedient world will in the next Age come into the Christ, not as parts of the Body, but as children of the Christ, and this will be their hope—a later hope than that of the Church—for life eternal]."

Here is a wonderful section of God's Word. In the Christ it shows two times of hoping: the Gospel Age and the Millennial Age, the former being the time for the Christ class, before the world, to exercise its hope, and the latter being the time for the obedient world to exercise its hope. The passage further shows that the elective blessings are given the Christ class to fit them to administer the Millennial affairs to the end that they might bring the obedient non-elect humans and the obedient fallen angels into and keep them in the Christ, in whom to all such, and to such only, God will again make Himself Head.

EVERY KNEE TO BOW—PHIL. 2: 8-11

Phil. 2: 8-11, compared with Is. 45: 22, 23 and Gen. 22: 16-18, shows that Jesus' ransom-sacrifice guarantees that all the non-elect and the fallen angels will in the Millennium bow the knee to Jesus and confess His Lordship. The oath referred to in Is. 45: 23 is that which is made in the Oath-bound Covenant of Gen. 22: 16-18. This proves that the blessings of which Is. 45: 22, 23 treats are included in those described in the Oathbound Covenant. In Phil. 2: 10, 11, St. Paul quotes and explains parts of the statements in Is. 45: 23. We will quote Phil. 2: 8-11 from the Improved Version, with bracketed comments: "After becoming obedient [by His consecration He accepted God's will in all things as His] He [from then on] humbled Himself unto death, yea, the death of the cross [here His laying down the ransom (Heb. 2: 9) is shown; the next verses show what God does for Him because of such self-abasement in laying down the corresponding price].

"Therefore God also super-exalted Him and graciously [even our Lord's sacrifice of His humanity did not *merit* the Divine nature, office and honor, since humanity and its rights are not as valuable as Divinity and its rights] gave Him a name [Divine nature (Rev. 3: 12; Heb. 1: 3-5), office (John 14: 13, 14; Matt. 28: 18) and honor (John 5: 23)], the one above every name [the Father's alone excepted (1 Cor. 15: 28)], so that by the name [nature, office and honor in their exercise] of Jesus [working as Savior] every knee should bow [to bow the knee does not imply salvation, but implies subjection, which may be either a constrained thing or from the heart; the Apostle, after quoting these words from Is. 45: 23, adds, as explanatory of whose knees are meant, the following]: of heavenly ones [the fallen and unfallen angels—the unfallen angels have been doing this from the heart ever since His ascension, the repentant fallen angels have been bowing the knee from the heart during the Gospel Age and will do it ever afterward, and the impenitent fallen angels will of constraint do this when Satan's empire will have gone down (2 Tim. 4: 1; 2 Pet. 2: 4; Jude 6); this is typed by Pharaoh's (type of Satan) noblemen (type of the impenitent angels; Ex. 11: 8; 12: 30-32) bowing down and appealing to Moses (type of Christ) to leave them and take with them God's people; Egypt types the present evil world (Rev. 11: 8), whose ruler is Satan (John 16: 11); Pharaoh and his noblemen perishing in the Red Sea represents the eternal annihilation of Satan and the impenitent angels at the end of the Little Season; thus the bowing of the knees of all heavenly ones does not teach the eternal salvation of all angels], of terranean [earthly] ones [some human beings, the Elect, do this bowing in this Age; the non-elect will do this bowing in the Millennium] and of subterranean [under the earth] ones [the non-elect who have, as such, entered the death state and are thus under the earth; these will do such bowing during the Millennium, when all the non-elect will have their opportunity to gain everlasting life under very favorable conditions; there

is nothing in this passage that implies that all will get eternal life, as Universalists teach; however, parallel passages, typical and literal, show that the penitent fallen angels and the non-elect humans get their trial for life during the Millennium, though many will perish in the Second Death], and [so that] every tongue [of heavenly ones, terranean ones and subterranean ones] shall confess [acknowledge] that Jesus Christ is Lord [that such acknowledgment does not always imply eternal salvation is manifest from the fact that it sometimes does (1 Cor. 1: 2) and sometimes does not come from the heart (Matt. 7: 21-23)], unto the glory of God, the Father [God, who will bring credit to Himself through these things by His Son; those who acknowledge Christ's Lordship from the heart will glorify God in His wisdom, justice, love and power; while those who do it from constraint or selfishly will glorify God especially in His power; this Scripture teaches just what we hold it to teach—an opportunity offered to all humans and angels to render submission to Christ and to acknowledge His Lordship, and that all will do these two things; but far more than these two things are required in order to obtain eternal life]."

2 THESSALONIANS 1: 7-10 EXAMINED

"The Lord Jesus shall be revealed [manifested] from heaven [in His Second Advent] with his mighty angels [literally, *angels* or *messengers of His power*; such agencies as His power uses for the overthrow of Satan's empire in the Great Tribulation, such as the World War, the World Revolution, the World Anarchy and their accompanying famines and pestilences, together with the instrumentalities by which they are effected], in flaming fire [fierce destructiveness] taking vengeance [exactng retribution] on them that know not God [those Spirit-begotten ones in the nominal church who sin the sin unto death, but who never come into the Truth and thus never really come to know God, and those who will die at the age of 100 years in the Millennium—Is. 65: 20], and that obey not the gospel of our Lord Jesus Christ [those Spirit-begotten

ones in the Truth who sin the sin unto death—they obey not the Truth which enabled them really to know God, and those who will die at the end of the Millennium (Rev. 20: 9) as symbolic goats (Matt. 25: 33, 41)].

"Who shall be punished with everlasting destruction [the Second Death; not preservation in torment, but utter and complete annihilation] from the presence of the Lord, and from the glory of his power; when he shall come [in His Second Advent] to be glorified in his saints [in the First Resurrection], and to be admired [worshiped] in all them [all not saints; referring here particularly to the non-elect] that believe ... in that day [the Millennial day]."

"A RANSOM FOR ALL"—1 Tim. 2: 3-6

1 Tim. 2: 3-6 is perhaps the clearest of all Bible passages proving that every individual of Adam's race who has ever lived will have one full and complete *opportunity* for attaining to everlasting life. The bulk of the human family, the non-elect, get their opportunity during the Millennium.

We quote: "This is good and acceptable in the sight of God our Saviour; who will [literally, *willeth to*, is determined to] have *all men* [italics ours; not the elect only, as some claim, but the elect first, then the dead and living non-elect, all of whom together constitute "all men"] to be saved [not everlastingly in eternal life, as Universalists claim, but everlastingly from the Adamic sentence], and [additionally] to come unto the [accurate] knowledge of the truth [after being freed from the Adamic sentence; for these two blessings the next two verses give three reasons].

"For [the first reason for the two blessings of v. 4] there is one God [the one God is the wise, just, loving and powerful Jehovah, whose unity finds its most emphatic expression in the perfection of His character, wherein perfect wisdom, power, justice and love blend in harmony with one another, and in such harmony dominate His other attributes of character, as well as His plans and works; such a unity, especially such a

character unity, is the first guarantee for the two blessings mentioned in v. 4, since God has sworn to work these two blessings: (1) to free all from the Adamic curse; (2) and to give the Truth to all (Gen. 22: 18)], and one mediator between God and men [please note that in treating of the Mediator St. Paul does not say Jesus is Mediator of *all* men mentioned in v. 4, but only a Mediator of *men*, not of those who are New Creatures; because Jesus is not the Mediator for the Church; the word *men* in the phrase, 'between God and men,' means *all* non-elect men, dead and living, when the New Covenant operates, *i.e.*, in the Millennium; the New Covenant is intended not for the Church, but for all the non-elect, regardless of whether they happen to be living or dead at the inauguration of the New Covenant], the man Christ Jesus, who gave himself a ransom [a corresponding price for Adam's debt, and thus He is empowered to free all from the Adamic sentence and to give the Truth to all] for all [this, then, the ransom for all men, is the second reason here given why God wills *all men* to be saved everlastingly from the Adamic sentence and additionally to come unto an exact knowledge of the Truth; this phrase, 'a ransom for *all*,' again proves that the word *men* in the phrase, 'between God and *men*,' not *all men*, in v. 5, means only the whole non-elect world, dead as well as living, those with whom the New Covenant will deal in the Millennium], the testimony to be borne in its own times [see A.R.V.; this is the third reason for the two blessings of v. 4; please note the word *times*, plural, not *time*, singular; the Gospel Age is the due time or season to give the testimony of the ransom for all men, in order to deliver the Elect from the Adamic sentence, and in order to bring them into an accurate knowledge of the Truth; this has been done on their behalf, that they might have a chance to gain the elective salvation; the Millennium is the due time or season to give the testimony of the ransom for all men, in order to deliver the non-elect, dead and living, from the Adamic sentence, and in

order to bring them into an accurate knowledge of the Truth, whereby they may be put on trial for life everlasting under the New Covenant arrangements]."

GOD THE SAVIOR OF ALL MEN—1 Tim. 4: 10

1 Tim. 4: 10 shows that God will save all men from the Adamic condemnation, but not eternally: "We trust in the living God, who is the Saviour of all men [from the Adamic death sentence, but not eternally; after this sentence is removed from each one, he is given an individual trial for life; and only those who prove worthy in, their trial gain everlasting life], specially [He is the Savior to the uttermost only] of those that believe [the faithful elect now and the faithful non-elect in the Millennium]."

A TESTIMONY FROM THE EPISTLE TO TITUS

Titus 2: 11-13 (A.R.V.): "For the grace [favor, love] of God hath appeared [in His gift of Jesus for man's salvation, and in the Gospel message], bringing salvation to all men [this ransom grace is salutary for all men, saving all now or in the Millennium from the Adamic sentence, and also, as the bread of life (John 6: 33-58), offering eternal life to all who will partake of it on the Divinely-arranged conditions, and withholding it from all who will not], instructing us [especially God's people], to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope [of seeing and being with and like our Lord] and appearing [*epiphaneia*, bright shining] of the glory of the great God and our Saviour Jesus Christ."

It is not the bright shining of a literal light that is meant here, but rather the brightness of God's and Christ's characters, shining resplendent in perfect wisdom, justice, love and power, in connection with the entire 1000 years' stay of our Lord in His Second Advent. This bright shining continues until the entire earth is filled with God's glory (Num. 14: 21; Ps. 72: 19; Is. 6: 3; Rev. 5: 13). Antichrist is to be destroyed by this *bright shining* [*epiphaneia*] of our Lord's *parousia* or Second Presence (2 Thes. 2: 8), which will

bring more and more brightly to light the corrupt persons, principles and things of the papacy. This will result shortly in the masses arising against it and annihilating it in the revolution stage of the Great Tribulation. This Great Tribulation was begun by the World War (Phase I) in 1914. God's faithful people love the appearing (*epiphaneia*, bright shining) of our Lord (2 Tim. 4: 8), for it will effect not only the overthrow of Satan's empire in the Great Tribulation, but also will fill the earth with the glory of God during the Millennium, in the eternal overthrow of all evil persons, principles and things and the eternal triumph of all good persons, principles and things.

JESUS DIED FOR EVERY MAN HEB. 2: 6-9

Heb. 2: 6-9 shows that Adam and all his posterity will benefit from Jesus' death. Some of them receive this benefit before the Millennium; but the great majority, the non-elect, will receive it during the Millennium. We quote: "What is man, that thou art [wert] mindful of him? or [even] the son of man [*Adam* in the Hebrew], that thou visitest [visitedst, hadst fellowship with] him [the query here is for a definition of the man Adam—not his descendants; what is man, *even a son—Adam* (so the Hebrew of Ps. 8: 4)]? Thou madest him a little lower than the angels [here we have a definition of the first man, Adam; he was made a little lower than the angels, since human nature is a little lower than angelic nature]: thou crownedst him with glory [the image of God] and honour [the likeness of God], and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is [was] not put under him [Adam in his perfection of faculty and disposition was created in the image of God; and just as God is ruler over the universe, Adam was made ruler over the earth, in God's likeness *as Ruler* over the universe (Gen. 1: 26, 27, 31); thus Adam had these rights given to him: the right to be a perfect man, the right to life and its life-rights]. But now we see not yet all things put under him [though Adam had earth's

dominion in Eden, he lost it for himself and his posterity by his disobedience; hence man does not have it now, though there is an implication here that he will ultimately regain it].

"But we see Jesus, who was made a little lower than the angels [a perfect human being, with perfect life, right to life and life-rights, just like Adam was before his fall] for the suffering of death [the reason for His being made lower than the angels], crowned with glory and honour [Jesus was given the same perfection and rights that Adam had]; that [in order that] he by the grace of God should taste death for every man [Jesus was made exactly like Adam—a perfect human being (with a perfect race in his loins), with the right to life and its life-rights—in order that He might take Adam's place and undo through His death—the ransom-price laid down—what Adam had done for himself and the race in his loins when he sinned; through giving the ransom—a corresponding price (1 Tim. 2: 6)—for Adam and the race in his loins, Jesus is now in position to eventually restore Adam and his race to the image and likeness of God and to the full dominion of earth—the redemption fully offsetting the curse, and giving all one full and complete opportunity to gain eternal life. Some get this opportunity in this life; but the vast majority, the non-elect, get it during the Millennium, the 'times of restitution of all things' (Acts 3: 21)]."

Heb. 9: 28: "So Christ was once offered to bear the sins of [*the*—so the Greek] many ['every man']; and unto them that look for him shall he appear the second time without sin [a sin-offering] unto salvation." The thought here is doubtless based on the picture of the Israelites waiting for the typical high priest to come out of the tabernacle and bless them, at the conclusion of the typical sacrifices (Lev. 9: 22), after which the glory of the Lord appeared unto all the people, "which when the people saw, they shouted, and fell upon their faces" (Lev. 9: 23, 24). In the antitype, the Christ (Head and Body), the great antitypical World's High Priest, is manifested in the beginning of the Millennium, after

the conclusion of the Gospel-Age sacrifices, for the blessing of the entire waiting creation (Rom. 8: 19-22), after which "the glory of the LORD [His glorious character] shall be revealed, and all flesh shall see it together" (Is. 40: 5). When the world of mankind in the Millennium comes to see the great wisdom, justice, love and power of God, they will bow down in love and adoration.

A TESTIMONY FROM THE APOSTLE JAMES

Jas. 2: 5: "Hearken, my beloved brethren, Hath not God chosen the poor of this world [comp. 1 Cor. 1: 26-29] rich in faith, and heirs of the kingdom which he hath promised to them that love him?" This text describes the character of those who are to inherit the kingdom and reign on earth during the Millennium. Obviously the Little Flock is primarily meant here. Amid the evil conditions of this present evil world they have manifested a supreme love for God, with all their heart, mind, soul and strength, thus showing that they are qualified to be able assistants to God and Jesus, His Vicegerent, in the work of helping the world of mankind to come up the highway of holiness in the Millennium.

A NEW HEAVENS AND EARTH—2 PET. 3: 6-13

Another Millennial testimony, which incidentally identifies the judgment Day with the Millennium, is found in 2 Pet. 3: 6-13: "Whereby the world that then was, being overflowed with water, perished [not the literal world (the earth), nor the human family perished, but the symbolic world, the order of affairs which then existed, was destroyed by the flood]: but the heavens and the earth, which are now ['this present evil world' (Gal. 1: 4), the order of affairs now existing: its heavens being its religious systems and teachers and its earth being its organized society], by the same word are kept in store, reserved unto fire [a symbol of destruction—Mal. 3: 2, 3; 4: 1, 3; Matt. 3: 11, 12; 1 Cor. 3: 12-15; Rev. 17: 16; all the symbolic earth will be devoured by the fire of God's jealousy—Zeph. 3: 8]

against the day of judgment and perdition of ungodly men.

"But, beloved, be not ignorant of this one thing [do not forget], that one day is with the Lord as a thousand years, and a thousand years as one day [this identifies the day of judgment of v. 7 as a 1000-year day]. The Lord is not slack concerning his promise, as some men count slackness [God's time seems slow to the natural man]; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord [the 1000-year judgment Day] will come as a thief in the night [comp. 1 Thes. 5: 1-5]; in the which the heavens [not the literal heavens, but Satan's false religious systems—comp. Heb. 12: 26, 27] shall pass away with a great noise [uproar and confusion], and the elements shall melt with fervent heat [the various component elements of the present symbolic heavens and earth will disintegrate], the earth also and the works that are therein shall be burned up [Satan's selfish, unjust and corrupt social arrangements shall be destroyed; but the literal earth is to remain, just as it remained after the flood—'the earth abideth for ever' (Eccl. 1: 4)].

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God [the 1000-year judgment Day], wherein the heavens being on fire [a symbol of destruction] shall be dissolved, and the elements [the political, financial, religious, *etc.*, elements] shall melt with fervent heat [of human passion and wrath]? Nevertheless we, according to his promise, look for new heavens [Jesus and His faithful followers, the Millennial religious ruling powers] and a new earth [human society organized on the basis of truth, righteousness and love, as against the erroneous, unjust and selfish arrangements of the present evil earth], wherein dwelleth righteousness."

A MILLENNIAL TESTIMONY FROM ST. JOHN

1 John 2: 2 shows that Christ is the Satisfier of Divine Justice for Adamic sins, on behalf of the elect

during the Gospel Age, and the non-elect during the Millennial Age: "He is the propitiation [satisfaction] for our sins [the Church's sins of Adamic source]: and not for ours only [who *now* accept Christ as our Substitute or Redeemer], but also for the sins of the whole world [the non-elect's sins of Adamic source, for which satisfaction is effected during the Millennium]."

MILLENNIAL PASSAGES IN REVELATION

We now consider some passages from the book of Revelation, which describe, *e.g.*, Jesus and the Little Flock as Millennial rulers, their 1000-year reign, *etc.*

Rev. 1: 5, 6 (A.R.V.): "And from Jesus Christ [in addition to coming from God, the greeting to the seven churches (v. 4) is here shown to come also from Jesus], who is the faithful witness [He allowed neither fear nor favor, nor scourging, nor crucifying, to cause Him to deviate one particle from giving testimony to the Word of God, the Truth that God had committed to Him], the firstborn of the dead [the Greek word *prototokos* means either *first-begotten* or *first-born*, depending upon the connection; here it evidently means *first-born*, for the connection shows that it does not refer to Jesus' begetting of the Spirit at Jordan, but rather to His birth as a New Creature at His resurrection (comp. Col. 1: 18), He being raised as the firstfruits of them that slept (1 Cor. 15: 20)], and the ruler of the kings of the earth [not the present kings, the kings of Satan's empire, for they do not recognize Jesus as their ruler; rather, it refers, first, to the Church as the kings that will rule over the world in the Millennium, and, secondly, to the whole saved human family, who, like Adam, will be the kings of the earth (Rev. 21: 24). Jesus will be the ruler over the Church as kings (1 Tim. 6: 15; Rev. 19: 16), as well as over the whole saved human family]. Unto him that loveth us, and loosed [washed] us from our sins by his blood; and he made us to be a kingdom [the Greek word *basileia* is here properly rendered *kingdom*, and not *kings* as in the A.V.], to be priests unto his God and Father [the Church class is this royal priesthood (1 Pet. 2: 9) which Jesus presents to God,

even His Father, to serve Him forever and ever, particularly for the Millennial Age]; to him be the glory and the dominion for ever and ever. Amen."

Rev. 2: 26, 27: "He that overcometh [by conquering the world, the flesh and the devil], and keepeth my works [the works Jesus gave him to do] unto the end [faithfully unto death, in spite of all kinds of persecution, miseries and discomfort], to him will I give power over the nations [Jesus gives the glorified Church, seated with Him in His throne, the power to destroy the nations of this present evil world, which are not governed by God's rule]: and he shall rule them [until His righteous order is accepted by a general submission] with a rod of iron [with power and might unbreakable]; as the vessels of a potter shall they be broken to shivers: even as I received of my Father [just as a potter with a rod of iron breaks to pieces the clay vessels he desires to destroy, so the Christ, Head and Body, as God's Vicegerent, through His power breaks in pieces the nations of Satan's empire, in the symbolic wind, earthquake and fire—the war, revolution and anarchy of the great Time of Trouble; this will continue until all open opposition will be thoroughly crushed, so that further use of this power and rod of iron will usually be unnecessary, even though both of these will remain throughout the Millennium; and after the nations have thus been dashed to pieces in the great Time of Trouble, the people (Zeph. 3: 8, 9) will be brought to the knowledge of the Truth and during the Millennium will be given the opportunity of obtaining restitution (Acts 3: 19-21)]."

Rev. 3: 21: "To him that overcometh [by conquering the world, the flesh and the devil] will I grant to sit with me in my throne [Jesus gives the Little Flock, His Bride and Body, joint-heirship with Him in His throne, as well as immortality and incorruptibility], even as I also overcame [Jesus overcame the world, the flesh and the devil, even amid all of the malice and persecution that wicked men in envy poured out upon Him, such as the terrible scourging, mockery and cruel crucifixion], and am set down with my Father in his throne [as a

reward for His faithfulness unto death, our Lord was given the position as the Father's Vicegerent and Representative, to be exercised, not only during the Gospel Age, but also throughout the Millennial Age and all eternity; with Him in this office will be His Bride]."

Rev. 5: 9, 10 (A.R.V.): "Worthy art thou [Jesus; 'Worthy is the Lamb that was slain!'] to take the book [to become the Interpreter and Executor of the Divine Plan, a symbolic book; God gave Jesus this office because of His faithfulness unto death], and to open the seals thereof [to expound, make clear, the hidden things of God's Plan, which Jesus has been doing, as due, for God's consecrated people]: for thou wast slain [Jesus, the Lamb of God, died a cruel death on the cross (Is. 53: 7; John 1: 29)], and didst purchase unto God with thy blood [laid-down human nature and life] men [out] of every tribe, and tongue, and people, and nation [individuals from among all these groups have been purchased by Jesus during the Gospel Age to become Little Flock members; the rest will not be purchased until the Millennium, though the Ransom was laid down for all at Calvary], and madest them to be unto our God a kingdom [first, in the Spirit-begotten, or embryonic, suffering condition (Rom. 8: 17) of their earthly lifetime; secondly, in the Spirit-born, glorified, or reigning condition, by raising them in the first, or chief, resurrection, as joint-heirs with Christ] and priests [comp. 1 Pet. 2: 9; first, in the sacrificing, Gospel-Age condition with their Head and High Priest (Heb. 3: 1), as typed in Aaron in his linen garments; secondly, in their glorified, Millennial, condition with their High Priest in glory, as typed in Aaron in his garments of glory and beauty and in Melchizedek 'a priest upon his throne' (Zech. 6: 13; Ps. 110: 4; Heb. 5: 6, 10; 7: 1-3, 11, 20, 21)]; and they [shall] reign upon the earth [to destroy from among men every evil thing and influence, and to introduce among them every good thing and influence, in order to restore the race to perfection. Thus the reign of this kingdom and priesthood during the Millennium will be conducive to the

operation of the blessing of restitution from the curse. Though they begin their reign on earth, it will not cease there, but will go on from planet to planet throughout the eternity that is in the future]."

THE HALLELUJAH CHORUS

Rev. 5: 12, 13: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Christ at the time of His ascension is set forth here, as He then became the Inheritor of all things (Heb. 1: 2). God is the Owner of all the universes with all they contain, which makes Him wealthy to the utmost. All of the universes' solar systems, numbering in the billions, each one carrying along as their parts many planets, belong to God. Also, all the spirit beings present and future and all the other things that now are or yet will be, belong to God. These universes in the Ages of Glory in their planets and in their suns will be perfected and their planets will be inhabited by perfect beings, which the wisdom of God will plan, and which Christ, as God's Chief Agent, will bring into being unto perfection. God has made Christ His Heir; for the Lamb has been found worthy of inheriting all things, including these riches of God, as well as His power, wisdom, strength, honor, glory and blessing.

"And every creature which is in heaven [the Little Flock, the Great Company, the Ancient and Youthful Worthies and the repentant and restored, as well as the unfallen, angels], and on the earth, and under the earth [those who had been in the death state; comp. Phil. 2: 10], and [even] such as are [had been] in the sea [the sin-rebellious race—restless like the sea], and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." By the time the Millennium and its subsequent "little season" (Rev. 20: 3) will have fully ended, God through the Christ (Head and Body), the Seed of Abraham (Gal. 3: 8, 16, 29), will have blessed all the willing and obedient of mankind with restitution, and they will have

stood faithful in the testings in the Little Season, whereas Satan and his evil angels, and every soul among men that will not have obeyed that great Prophet (the Christ) will have been destroyed in the Second Death—in utter and complete annihilation (Heb. 2: 14; Rev. 20: 9, 10; 21: 8; Acts 3: 23). Then, as set forth in this text, all the redeemed in heaven and the redeemed and perfected human race on earth will join in a universal Hallelujah Chorus. In triumphal spirit they will declare Jehovah's mighty delivering works for the righteous and His mighty destructive works for the wicked. Perfect creatures with perfect bodies, perfect minds, perfect hearts, and perfect planets and worlds, will all reflect credit upon God and Christ as the perfectly created expressions of Their glorious persons, holy characters, wondrous plans and great works. Some are privileged beforehand to see the glorious consummation of all Jehovah's purposes and plans; therefore they begin to sing this song beforehand, and bow before, adore, worship and praise God and the Lamb, who are worthy of all praise, worship, adoration, devotion, honor, appreciation and thanksgiving forever and ever!

Rev. 11: 15, 18 (A.R.V.): "The kingdom of the world [which Satan, 'the god of this world' (2 Cor. 4: 4), has usurped during the period from the Flood to the establishment of Christ's Millennial kingdom on earth] is become the kingdom of our Lord [Jehovah; He 'shall be king over all the earth: in that day shall there be one Lord, and his name one' (Zech. 14: 9)], and of His Christ [primarily the Head and secondarily the Body; comp. Dan. 7: 13, 14, 27]: and he shall reign for ever and ever [beginning that reign in the Millennium and then continuing it thereafter throughout all the future ages of eternity, they will continue to forward Jehovah's purposes and plans, and thus manifest His judgment and power]. And the nations were wroth [at our Lord's Return to establish His kingdom the nations are unconverted and in rebellion against God] and thy wrath came [God's displeasure in the Time of Trouble], and the time of the dead [the non-elect] to

be judged [in the Millennium—the great judgment Day; see, *e.g.*, Acts 17: 31; 2 Tim. 4: 1; 2 Pet. 3: 6-13], and the time to give their reward to thy servants the prophets [the Ancient Worthies], and to the saints [the Little Flock], and to them that fear thy name, the small and the great [the other Gospel-Age elect]; and to destroy [in the Second Death—utter and complete annihilation] them that destroy [corrupt] the earth."

Rev. 15: 3, 4 (A.R.V.): "And they sing [declare] the song of Moses the servant of God [the message of the non-elective salvation, the main, but not exclusive theme of the Old Testament; its main features are the teachings on man's original perfection, his fall into sin and death, the curse, his experience with evil, his redemption from the curse and his restitution to all that was lost in Adam], and the song of the Lamb [the message of the elective salvation, the main, but not exclusive theme of the New Testament; it is epitomized in the Oath-bound Covenant (Gen. 22: 16-18)], saying, Great and marvelous are thy works [in truth, wisdom, justice, love and power], O Lord God, the Almighty; righteous and true are thy ways [in harmony with His wisdom, justice, love and power], thou King of the nations [margin]. Who shall not fear [reverence], O Lord, and glorify thy name [for a while all mankind in the Millennium will do this, but some will fail under their test—Is. 65: 20]? for thou only art holy; for all the nations shall come and worship before thee [comp. Zech. 14: 16-19]; for thy righteous acts have been made manifest [this will be true in the Millennial Age as it never has been before]."

SATAN BOUND FOR A THOUSAND YEARS

Rev. 20: 1-6: "And I saw an angel [the Christ class in glory, primarily Jesus the Head, and secondarily the Church which is His Body] come down from heaven, having the key [the power to lock or unlock, to open or close] of the bottomless pit [the condition of error, which has no real foundation, no bottom] and a great chain in his hand [powerful secular and religious truth

that the glorified Christ class has been spreading among mankind since 1874]. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him [restrained him by such truth; by 1914 this had progressed to the point where he could no longer deceive and lead the race at his will, by his kingdom's three foundation errors—the Divine right of Kings, Clergy and Aristocracy—and by its three supporting errors—the consciousness of the dead, the transubstantiation of humans into spirit beings at death, and their bliss or torment while dead; this restraint by the Truth will gradually continue unto a completion against these, and other deceptive errors of Satan] a thousand years [the Millennium], and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled [Satan, the head, and the impenitent fallen angels, the body of the Satan system, will probably be removed so far away from the earth that they will know nothing of what is going on here during the Millennium, being kept (1) in the darkness of the errors and speculations of Satan's own making, (2) from learning any further truth, and (3) from tempting mankind into sin and error]: and after that he must be loosed a little season [during a short period after the Millennium Satan will be brought back into touch with the race and will find out the exact truth on Millennial teachings and conditions].

"And I saw thrones [great national powers, political organizations, financial institutions (*e.g.*, corporations, trusts, mergers), religious associations, *etc.*, which have oppressed and taken advantage of mankind; Satan has given them their rulership and has used them to forward his purposes during this present evil world; and he has immediately disowned any he could no longer use] and they [political, financial and ecclesiastical rulers] sat upon them, and judgment [Greek, *krima*, sentence] was given unto them [was passed against them: they were to be deposed and overthrown by our Lord, never again to rise]: and I saw the souls of them

that were beheaded [symbolically; they gave up their natural hearts, minds and wills, took Jesus as their Head, and became members of His Body] for the witness of Jesus, and for the word of God, and which had not worshipped [served] the beast [papacy], neither his image [federated sectarian Protestantism], neither had received his mark [creeds and faith] upon their foreheads [in their intellects], or in their hands [services]; and they [the Little Flock] lived and reigned with Christ a thousand years [here the period of the reign of the Christ, Head and Body, is clearly stated].

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed [because of enjoying eternally the blessings of joint-heirship with Jesus] and holy [entirely separated from self, the world, the flesh, the devil and all things earthly, and entirely devoted to God] is he that hath part in the first [both in time and importance] resurrection: on such the second death [utter, complete and eternal annihilation] hath no power [because they will be immortal, deathproof, and hence also incorruptible, decayproof] but they shall be priests of God and of Christ, and shall reign [as kings] with him a thousand years."

THE DISPUTED CLAUSE OF REV. 20: 5

There is good reason for believing that the first clause of Rev. 20: 5, "But the rest of the dead lived not again until the thousand years were finished," is an interpolation, and therefore not genuine Scripture

(1) The testimony of the best MSS. is against its genuineness. No MS. earlier than the fifth century contains it, *e.g.*, the Sinaitic, the oldest of the New Testament Greek MSS., lacks it, and the oldest translation, the Syriac, does not have it.

(2) As the clause stands it makes the next words, "This is the first resurrection," tell a falsehood; for they teach that this clause treats of the first resurrection, whereas if genuine it refers to the world's resurrection, not to that of the Church, whose is the first resurrection.

(3) The demonstrative pronoun *haute* (*this*) in the Greek text of the clause, "This is the first resurrection," makes it refer to the immediately preceding clause, "the rest of the dead lived not again until the thousand years were finished"; for as in English the demonstrative *this* refers to the nearer thing and the demonstrative *that* to the farther thing, so in Greek the same rule applies to *haute* (feminine form of the masculine *hautos*, *this*) and *ekeine* (feminine form of the masculine *ekeinos*, *that*). If the disputed clause were genuine and the demonstrative pronoun in the Greek text of the clause, "This is the first resurrection," were used to refer to the clause, "They lived and reigned with Christ a thousand years," then that demonstrative pronoun would have had to be *ekeine*, *that*, as pointing to the clause farther away than the immediately preceding one, and not *haute*, *this*, which would refer to the nearer (the immediately preceding) clause, "The rest of the dead lived not again until the thousand years were finished."

(4) Biblical Numerics indicates that the disputed clause does not belong in the text of Rev. 20: 5. This science demonstrates that the whole Bible is constructed on an elaborate mathematical design (proving God's authorship and the verbal inspiration of the Bible) and that it contains within itself an infallible means for deciding between disputed readings of its text in the original languages. Biblical Numerics is described more in detail, *e.g.*, in E Vol. 12, *The Bible*, pp. 603-634, where, among other things, it is shown that not only is the number 7 present on the Bible's surface, but also that it permeates the Bible through and through, in all of its sentences, paragraphs, sections, books and in its entirety. The letters of the Greek and Hebrew, in addition to serving as the alphabet, serve also as numerals, *e.g.*, the word *haute*, used in the clause immediately following the disputed clause, is not only a word spelled by its letters, but is also a numeric sum of the value of its numbers, *i.e.*, $a = 1$, $u = 400$, $t = 300$ and $e = 8$ (the aspirate *h* has no numerical value, as in

Greek it is not a letter, but merely a sign of exhalation). Hence this word, consisting of four Greek numerals, stands for the number 709. The disputed clause has the numeric value of 5819, which is not evenly divisible by seven. The Greek clause with which the pertinent sentence begins, "They lived and reigned with Christ a thousand years," has the numeric value of 4997. The Greek clause with which the sentence ends, "This is the first resurrection," has the numeric value of 2976; and the total of the numeric value of these two clauses is 7973, a multiple of seven, for it is the product of 1139 x 7. But if we add to their sum, 7973, the numeric value of the disputed clause, 5819, the sum will be 13,792, which, divided by 7, gives us a quotient of 1970 $\frac{2}{7}$, a number with a fraction remaining, and therefore not evenly divisible by seven. Hence the addition of the numeric value of the disputed clause to the numeric value of the rest of the sentence spoils the Biblical numerics of the sentence.

(5) Many passages already examined in this treatise prove that the dead will be awakened during, *not after* the Millennial reign, *e.g.*, Ps. 22: 27-29; Is. 25: 6-9, comp. 1 Cor. 15: 54-57; Is. 45: 22, 23, comp. Gen. 22: 16-18 and Phil. 2: 9-11; John 5: 25, 28, 29; Acts 3: 21; Rom. 14: 9, comp. Rev. 19: 16 and Heb. 1: 6; 2 Tim. 4: 1; 1 Cor. 15: 21-26.

Thus we find that there are good reasons for believing (1) that the disputed clause is spurious and (2) that only that belongs to the sentence in Greek which, when translated into English, reads as follows: "They lived and reigned with Christ a thousand years; this is the first resurrection." These reasons would favor our deleting from our Bibles the disputed clause, as something which has been added to it, all additions to, and subtractions from the Bible being Divinely forbidden things (Rev. 22: 18, 19).

If the first clause of Rev. 20: 5 is spurious, it was added to the Bible sometime between 325 A.D., when the Sinaitic MS. was made, and 450 A.D., when the Alexandrian MS., the first one containing the disputed

clause, was made, perhaps in the following way: During that time some reader of his copy of the book of Revelation wrote these words in the margin of his copy as his comment on the passage; and sometime later, another copyist of manuscripts, transcribing from the annotated copy of Revelation, inserted this marginal reading into the text; and so it came into most Greek MSS. of Rev. 20: 5.

If the first clause of Rev. 20: 5 is genuine, we would have to keep in mind the following:

(1) We would have to consider it as a parenthesis in order to prevent it from contradicting its second clause, "This is the *first* resurrection," for if the first clause is not considered to be a parenthesis, to prevent a contradiction the second clause would have to read, "This is the *second* resurrection."

(2) The word "*dead*" in the disputed clause would have to be considered as applying, not *to those in the death state*, but *to those in the imperfection of the dying process*, as it does in most of the uses in Rev. 20 (vs. 12, 13), and as it does also elsewhere in the Scriptures (Rev. 3: 1; 11: 18; Matt. 8: 22; John 5: 24, 25; 2 Cor. 5: 14).

(3) The statement that "the rest of the dead *lived not again* until the thousand years were finished" would have to be considered as meaning, not that the dead *were awakened merely, though still under the Adamic dying process*, as they will be during the thousand years, but that they did *not regain the fullness of perfect human life which Adam lost*, that they were not fully lifted up out of the imperfection of the Adamic dying process, until the thousand years were finished. Not to interpret the expression "lived not again" in this way would make it contradict numerous Scriptures, *e.g.*, those cited above, which prove that all in the Adamic death state will be resuscitated during Christ's Millennial reign. Parallel passages, therefore, compel us to give the expressions "*dead*" and "*lived not again*" in Rev. 20: 5 the meanings above attached to them, if we assume the genuineness of its disputed clause. This

verse, therefore, does not, as many think, prove that the world will not be awakened from the death state until the thousand years shall have been finished, but it means that it will not be until the end of the thousand years that the last vestiges of the Adamic curse will have given way to the all-conquering sway of the life-giving reign of Christ and the Church for the world.

The removal of this curse is the theme of Rev. 20, 21, and 22. And in these chapters seven pictures of its gradual undoing during Christ's Second Presence are set before us. One of these pictures is the thousand years' kingdom figure; and that figure is used in the section to which the first clause of Rev. 20: 5, if genuine, belongs. This would account for the fact that the gradual wiping out of the Adamic death during the thousand years is described by the use of similar words and with the same thought, in this verse and in 1 Cor. 15: 22-26, where the kingdom figure is also used, and this is what we should expect of passages that describe the same phase of Christ's Second Presence on earth. Accordingly, the first clause of Rev. 20: 5, if genuine and interpreted in harmony with other pertinent Scriptures, implies that all in the Adamic death state will be awakened long before the Millennium ends, that they will be put under the life-giving conditions of that Age and that as they obey the Life-Giver, they will gradually be lifted up out of the imperfections of the Adamic death and at the end of the thousand years will find themselves perfect—"made alive."

SATAN'S POST-MILLENNIAL LOOSING AND DESTRUCTION

Rev. 20: 7-10: "And when the thousand years are expired [after the Millennium and its work are finished], Satan shall be loosed out of his prison [the bottomless pit—the condition of error; he will have been in utter ignorance of what transpired on earth during the Millennium, but will soon find out the exact truth on Millennial teachings and conditions], and shall go out to deceive the nations [he will make a careful study of the situation, so as to get a thorough grasp of

it, as the basis of a plan to seize control of the human race again; Satan's intention will be to deceive them and again bring them under his control, as they were in this life, in the hope that he may for ages rule over them again; however, God will allow him to attempt to gain control of the race again only as a means of, and to the extent of, testing the hearts' attitude of the perfected race for the manifestation of those who will be fully loyal to right principle under heart-searching tests and those who under such tests will not be loyal to right principle; for God is determined to let no person after having had a favorable opportunity for life exist after the Little Season, if he will not maintain loyalty to righteousness] which are in the four quarters of the earth [society as then organized, in four classes: the Ancient Worthies, the Youthful Worthies, the Jews and the Gentiles], Gog and Magog [the chief and subordinate ones among those whom Satan brings under his control—the old men that will not have filled their days with good—Is. 65: 20], to gather them together to battle [Satan will do this by very deceptive appeals to selfish motives; he will at that same time fight the greatest battle of his career, against the Christ, Head and Body, who at that time will be God's mighty Vicegerent, and against the Christ's earthly representatives]: the number of whom is as the sand of the sea [great numbers will be involved in this battle on Satan's side; the "goat" class of Matt. 25: 33, 41].

And they went up on the breadth of the earth [they will make a most thorough and universal effort to bring all the others of mankind to their side], and compassed the camp of the saints about [the Youthful Worthies, in their capacity of warring on behalf of truth and righteousness, as the representatives of the Christ], and the beloved city [the Ancient Worthies, the special representatives of the invisible Beloved City, the Christ—the glorified Church cannot be meant here, for human beings could not attack an unseen force of spirit beings; a city is superior to a camp, because it represents a higher form of living—

thus the superiority of the Ancient Worthies to the Youthful Worthies seems to be indicated here]: and fire [destruction] came down from God out of heaven, and devoured them [comp. Matt. 25: 41]. And the devil that deceived them was cast into the lake of fire and brimstone [destroyed in the Second Death (comp. v. 14; Rev. 21: 8)—utter, complete and eternal annihilation; comp. Is. 30: 33; Ezek. 28: 19; Heb. 2: 14], where the beast [papacy] and the false prophet [federated sectarian Protestantism] are, and shall be tormented [examined; the Greek word here is *basanizo*, which has three meanings: (1) *to test*, or *to examine*; (2) *to test by torture*, or *to examine with torture*, and (3) *to torture*; the A.V. has taken the third meaning, whereas the first meaning of the word fits here] day and night for ever and ever [throughout eternity perfect men will examine the history, theories, effects, *etc.*, of Satan, papacy and federated sectarian Protestantism, and as a result of that examination will always conclude that these are worthily in eternal annihilation; the thought is more literally expressed in Is. 14: 15-20]."

THE GREAT WHITE THRONE

Rev. 20: 11-15: "And I saw [a separate vision or picture pertaining to the Millennium; the things seen in it do not follow Satan's post-Millennial annihilation, mentioned in the preceding verse] a great white throne [a world-wide dominion of purity, holiness, righteousness, justice and truth; comp. Matt. 19: 28; 25: 31; Luke 22: 29, 30, which show it applies to the Millennial reign of Christ and the Church], and him that sat on it [the Christ (Rev. 3: 21)], from whose face [the Truth—God's Word (Rev. 1: 16; 2 Cor. 4: 6) in its brightness] the earth [Satan's selfish, unjust and corrupt social arrangements] and the heaven [his false religious systems] fled away; and there was found no place for them [comp. Heb. 12: 26-28]. And I saw the dead, small and great, stand before God [before His judicial throne]; and the books [the 66 books of the Bible—the words of Jesus, His Apostles and the

prophets of old] were opened [expounded, made clear (Is. 29: 18, 24; Luke 24: 27, 32)]: and another book was opened [the Millennial revelations, the New Covenant revelations, the laws and teachings of Jesus as Lawgiver, as Prince of Peace, and as King of Kings, will be made clear; according to Joel 2: 28, He will give and expound these Millennial revelations through the Worthies, the Ancient Worthies (the old men) giving the deeper, more important revelations and the Youthful Worthies (the young men) giving the less deep representations, clarifying and elaborating the teachings for the people], which is the book of life [it will help them to gain life]: and the dead were judged [as we have already learned (see "The Judgment Day"), the Millennial judgment includes instruction or indoctrination with the Truth, testing according to the instruction given, chastisement for reformatory purposes, and, finally, the passing of sentence] out of those things which were written in the books, according to their works."

"And the sea [the restless condition of fallen mankind in rebellion against God] gave up the dead ["dead in trespasses and sins" (Eph. 2: 1)] which were in it; and death [the Adamic dying process] and hell [the first hell, the Adamic death state] delivered up the dead which were in them: and they were judged every man according to their works. And death [the Adamic dying process] and hell [the Adamic death state] were cast into the lake of fire [symbolizing utter, complete and eternal annihilation; the Adamic death state will gradually be destroyed by the awakening of the dead; and when the Adamic dying process ceases, it also will have been destroyed]. This is [represents] the second death [a death from which no resurrection or recovery is indicated in the Scriptures]. And whosoever was not found written in the book of life [whoever will not have conformed his character to the New Covenant regulations during the Millennium] was cast into the lake of fire [utter, complete and eternal annihilation; comp. Rev. 21: 8]."

"A NEW HEAVEN AND A NEW EARTH"

Rev. 21: 1-5: "And I saw a new heaven [Christ and His faithful Church as the new powers of spiritual control (Dan. 12: 3; Matt. 13: 43), in the Millennium] and a new earth [the new society they will develop in the Millennium, based upon truth, righteousness and love (2 Pet. 3: 13; Is. 65: 17:-25; 66: 22-24)]: for the first [former] heaven [Satan's false religious systems] and the first [former] earth [Satan's selfish, unjust and corrupt social arrangements] were passed away; and there was no more sea [the restless condition of mankind in rebellion against God]. And I John saw the holy city, new Jerusalem [the Bride of Christ, the Millennial religious government], coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God [the Christ, Head and Body, as God's residence, and His place of meeting with and blessing the world] is with men, and he will dwell with them [fellowship will be restored between God and the race just as it existed between Adam and God before Adam's fall], and they shall be his people, and God himself shall be with them and be their God [they will be in covenant relationship with Him as Adam was before he sinned]. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things [all the effects of the curse] are passed away [this text refers to post-Millennial conditions for those found worthy of life; during the Millennial Age, God by the operation and blessings of the kingdom in connection with the New Covenant will destroy all the effects of the curse]. And he that sat upon the throne said, Behold, I make all things new [the obedient of mankind will be restored to every good thing Adam lost for them]."

"THERE SHALL BE NO MORE CURSE"

Rev. 22: 1-5: "And he shewed me a pure river of water of life [God's pure Word], clear as crystal, proceeding out of the throne of God and of the Lamb

[God's royal authority exercised by Jesus and the Church]. In the midst of the street of it, and on either side of the river, was there the tree of life [the Christ, whose virtue is in the ransom-price], which bare twelve manner of fruits [the twelve chief graces of the Christian character], and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse [the Adamic death state and dying process will have been destroyed]: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there [after the Little Season's night has ended there will be eternal day]; and they need no candle, neither light of the sun [the Bible]; for the Lord God giveth them light: and they shall reign for ever and ever."

"TAKE THE WATER OF LIFE FREELY"

Rev. 22: 17: "And the Spirit and the bride [the Lamb's wife, the 144,000 (Rev. 14: 1; 21: 9); during the Gospel Age she is not yet Christ's Bride, but His espoused (2 Cor. 11: 2); she becomes His Bride at His Second Advent (Rev. 19: 7-9), to reign with Him over the earth] say, Come [during the Millennium the Bride—the newly married wife—will invite everybody to partake of the favors of God]. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely [in the Millennium there will be no purchase price for the Truth; God is determined that all will then come to a knowledge of the Truth, regardless of their heart's condition or desires (Is. 11: 9; 1 Tim. 2: 4; John 1: 9), or whether they then use that knowledge of the Truth as a means of helping them to gain everlasting life or not; but the Truth, as symbolic water, is not gained "freely" in the Gospel Age—while it is true that money does not buy it, the price that must now be paid for it is repentance, faith, consecration, humility, meekness, reverence, hunger and thirst after righteousness, honesty and holiness of heart and mind

(Prov. 23: 23; Is. 55: 1-3; Ps. 25: 8, 9, 14; Matt. 5: 6; Luke 8: 15)]."

We have now studied Millennial testimonies all the way from Genesis up to and including the last chapter of Revelation: from the time, after the curse of sin and death came upon the human family through Adam's sin, that God promised Abraham that through him and his seed all the families of the earth would be blessed, until the time that the great Seed of Abraham, the Christ, Head and Body, developed during the Gospel Age, will have reigned over the earth as kings and priests for a thousand years and blessed all the families of the earth, living and dead, with the opportunity of obtaining everlasting life on a perfected earth; until the Adamic death state and the Adamic dying process (1 Cor. 15: 26) will have been destroyed, and there will be no more curse; until Satan (Ezek. 28: 19; Heb. 2: 14), the unrepentant fallen angels (Matt. 25: 41) and the "goat" class—all the wicked (Ps. 145: 20)—will have been utterly, completely and eternally annihilated in the Second Death, symbolized by the lake of fire—"they shall be as though they had not been" (Obad. 16). Then "the righteous shall see it and rejoice: and all iniquity shall stop her mouth" (Ps. 107: 42). Sin shall never rise again. God will be glorified forever and ever by perfect creatures, both in heaven and on earth. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." In view of this glorious prospect we say:

*Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him aloud with heart and voice,
And always in His Son rejoice.*

Amen, Amen, Amen, forever and ever to our God and unto Christ, Amen!

CHAPTER XIV

MAN ASKS AND GOD ANSWERS QUESTIONS

THE BIBLE. GOD. MAN. SIN. SIN'S PENALTY. THE FIRST HELL.
SPIRITISM AND OCCULTISM. THE SECOND HELL. THE
RESURRECTION.

THE BIBLE

WHO IS ITS AUTHOR?

Rom. 3: 1, 2—What advantage then hath the Jew? ... Much every way: chiefly, because that unto them were committed the oracles of God. Eph. 6: 17—Take ... the Sword of the Spirit, which is the Word of God. 2 Pet. 1: 21—Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.

THROUGH WHOM WAS IT WRITTEN?

2 Sam. 23: 1, 2—The sweet Psalmist of Israel said, The Spirit of the LORD spake by me, and His Word was in my tongue. Zech. 7: 12—They should hear the Law, and the words which the LORD of Hosts hath sent in His Spirit by the former prophets. Luke 1: 70—As He spake by the mouth of His holy prophets, which have been since the world began. Acts 3: 18, 21—But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled, ... whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. Heb. 1: 1, 2—God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son. Rom. 1: 2—Which He had promised afore by His prophets in the Holy Scriptures. 2 Pet. 3: 15, 16—Our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are

unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

WHAT PROVES ITS INSPIRATION?

2 Tim. 3: 16—All Scripture is given by inspiration of God.

(1) *Its miracles*: John 20: 30, 31—And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ. Heb. 2: 4—God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit.

(2) *Its fulfilled prophecies*: Is. 41: 21, 23—Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. Shew the things that are to come hereafter, that we may know that ye are gods. Is. 45: 11, 21—Thus saith the LORD ... Ask Me of things to come ... Who hath declared this from ancient time? Who hath told it from that time? Have not I the LORD? Is. 46: 9, 10—I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure. Acts 28: 23—And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses and out of the Prophets, from morning till evening. 2 Pet. 1: 19—We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

(3) *Its practicability*: Is. 55: 11—My Word ... shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Jas. 3: 17—The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.

(4) *Its reasonableness*: Is. 1: 18—Come now, and

let us reason together, saith the LORD. Acts 17: 2—And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures. 1 Pet. 3: 15—Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.

(5) *Lacks and characters of its writers*: Acts 4: 13—When they ... perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. 2 Pet. 1: 21—Holy men of God spake as they were moved by the Holy Spirit.

(6) *Its superhuman knowledge*: 1 Cor. 2: 7, 8, 10—We speak the wisdom of God in a mystery, even the hidden wisdom, ... which none of the princes of this world knew; ... but God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. Ps. 119: 98-100—Thou through Thy commandments hast made me wiser than mine enemies: ... I have more understanding than all my teachers: for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts. Mark 12: 24—And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

(7) *Its indestructibility*: Is. 40: 8—The grass withereth, the flower fadeth: but the Word of our God shall stand for ever. Matt. 24: 35—Heaven and earth shall pass away, but My words shall not pass away. 1 Pet. 1: 25—The Word of the Lord endureth for ever.

WHAT ARE ITS GENERAL CONTENTS?

(1) *Doctrines and* (2) *precepts*: 2 Tim. 3: 16—All Scripture ... is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

(3) *Promises*: 2 Cor. 1: 20—For all the promises of God in Him are yea, and in Him Amen.

(4) *Exhortations*: Heb. 13: 22—And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

(5) *Prophecies*: Dan. 9: 24: Seventy weeks are determined ... to seal up the vision and prophecy.

(6) *Histories*: 2 Chro. 24: 27—They are written in the story of the Book of the Kings.

(7) *Types*: Gal. 4: 24—Which things are an allegory: for these are two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar.

WHAT ARE ITS LEADING CHARACTERISTICS?

(1) *Truthfulness*: Ps. 119: 160—Thy Word is true from the beginning.

(2) *Goodness*: Heb. 6: 5—And have tasted the good Word of God.

(3) *Harmony*: Acts 15: 15—And to this agree the words of the prophets; as it is written.

(4) *Comprehensibility*: Eph. 3: 18—Ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height.

(5) *Authoritativeness*: Is. 8: 20—To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.

(6) *Sufficiency*: 2 Tim. 3: 15-17—From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, ... that the man of God may be perfect, thoroughly furnished unto all good works.

(7) *Efficacy*: Heb. 4: 12—For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

WHAT DOES IT EFFECT?

(1) *Repentance*: Acts 2: 37—Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?

(2) *Faith*: Rom. 10: 17—Faith cometh by hearing, and hearing by the Word of God.

(3) *Cleansing*: John 15: 3—Now ye are clean through the Word which I have spoken unto you.

(4) *Enlightenment*: Ps. 119: 130—The entrance of Thy words giveth light; it giveth understanding unto the simple.

(5) *Sanctification*: John 17: 17—Sanctify them through Thy Truth: Thy Word is Truth.

(6) *Spiritual begettal*: Jas. 1: 18—Of His own will begat He us with the Word of Truth.

(7) *Spiritual quickening*: Ps. 119: 50—Thy Word hath quickened me.

(8) *Spiritual growth*: Deut. 32: 2—My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

(9) *Spiritual strengthening*: Eph. 6: 10, 11, 17—Be strong in the Lord, and in the power of His might. Put on the whole armor of God ... and take ... the Sword of the Spirit, which is the Word of God.

(10) *Spiritual balance*: 1 Thes. 3: 13—To the end He may stablish your hearts unblameable in holiness before God.

(11) *Spiritual perfection*: Heb. 13: 21—Make you perfect in every good work to do His will. 2 Tim. 3: 16, 17—All Scripture is ... profitable, ... that the man of God may be perfect, thoroughly furnished unto all good works.

(12) *Salvation*: Rom. 1: 16—For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.

WHAT SHOULD WE DO WITH IT?

(1) *Love*: Ps. 119: 97—O, how love I Thy law.

(2) *Study*: John 5: 39—Search the Scriptures. Ps. 1: 2—In His Law doth he meditate day and night.

(3) *Assimilate*: Ps. 119: 11—Thy Word have I hid in mine heart, that I might not sin against Thee.

(4) *Practice*: Luke 11: 28—Blessed are they that hear the Word of God, and keep it.

(5) *Spread*: Jer. 23: 28—He that hath My Word, let him speak My Word faithfully.

GOD IS THERE A GOD?

(1) *First Cause*: Rom. 11: 36—For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen. Is. 44: 6—Thus saith the LORD, ... I am the First, and I am the Last, and beside Me there is no God. Heb. 3: 4—For every house is builded by some man; but He that built all things is God.

(2) *Design in creation*: Ps. 94: 9—He that planted the ear, shall He not hear? He that formed the eye, shall He not see? Rom. 1: 19, 20—Because that which may be known of God is manifest in them; for God hath shewed it unto them; for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.

(3) *Adaptability of various parts of creation*: Ps. 19: 1-6—The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

(4) *Absurdity of Atheism*: Ps. 14: 1—The fool hath said in his heart, There is no God.

WHAT IS GOD?

Acts 17: 29—We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. John 4: 24—God is a Spirit. Luke 24: 39—A spirit hath not flesh and bones. 1 Tim. 1: 17—Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.

WHO IS GOD?

Deut. 4: 35; 10: 17—Unto thee it was shewed, that thou mightest know that Jehovah, He is God; there is none else beside Him. For Jehovah your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible. 2 Sam. 22: 32—For who is God, save Jehovah? and who is a Rock, save our God? Jer. 10: 10—But Jehovah is the true God, He is the living God, and an everlasting King. Rom. 3: 29—Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also.

WHAT ARE HIS CHIEF ESSENTIAL QUALITIES?

(1) *Personality*: Heb. 1: 3—Who, being the brightness of His glory, and the express image of His person, ... sat down on the right hand of the Majesty on High.

(2) *Corporeality*: John 5: 37—And the Father Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape.

(3) *Spirituality*: 2 Cor. 3: 17—The Lord is that Spirit.

(4) *Self—existence*: Ex. 3: 14—And God said unto Moses, I AM THAT I AM; and He said, Thus shalt thou say, I AM hath sent me unto you.

(5) *Eternity*: Ps. 90: 2—Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

(6) *Self—sufficiency*: Acts 17: 25—Neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things.

(7) *Immortality*: John 5: 26—The Father hath life in Himself.

(8) *Omnipotence*: Rev. 19: 6—The Lord God Omnipotent reigneth!

(9) *Omniscience*: 1 John 3: 20—God ... knoweth all things.

(10) *Omnipresence*: Jer. 23: 24—Can any hide himself

in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth?

(11) *Supremacy*: 1 Chro. 29: 11—Thine is the kingdom, O Lord, and Thou art exalted as Head above all.

(12) *Unity*: 1 Cor. 8: 6—To us there is but one God, the Father, of whom are all things, and we in Him.

(13) *Immutability*: Jas. 1: 17—Every good gift ... cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

(14) *Invisibility*: Col. 1: 15—Who is the image of the invisible God.

WHAT ARE HIS CHIEF MORAL QUALITIES?

(1) *Wisdom*: Job 12: 13—With Him is wisdom and strength, He hath counsel and understanding.

(2) *Power*: Jer. 32: 17—Ah, Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee.

(3) *Justice*: Deut. 32: 4—He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.

(4) *Love*: 1 John 4: 16—We have known and believed the love that God hath to us. God is love.

(5) *Holiness*: 1 Pet. 1: 16—Be ye holy, for I am holy.

(6) *Impartiality*: 1 Pet. 1: 17—Call on the Father, who without respect of persons judgeth according to every man's work.

(7) *Truthfulness*: Tit. 1: 2—In hope of eternal life, which God, that cannot lie, promised before the world began.

(8) *Faithfulness*: Deut. 7: 9—Know therefore that the LORD thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations.

(9) *Mercy*: Ps. 136: 26—O give thanks unto the God of heaven: for His mercy endureth forever.

(10) *Goodness*: Mark 10: 18—There is none good but one, that is, God.

(11) *Graciousness*: Eph. 1: 6—To the praise of the

glory of His grace, wherein He hath made us accepted in the Beloved.

(12) *Forbearance*: Is. 48: 9—For My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off.

(13) *Longsuffering*: 2 Pet. 3: 9—The Lord is ... longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

(14) *Forgiveness*: Num. 14: 18—The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression.

(15) *Liberality*: Jas. 1: 5—If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

(16) *Gentleness*: Ps. 18: 35—Thou hast also given me the shield of Thy salvation: and Thy right hand hath holden me up, and Thy gentleness hath made me great.

(17) *Orderliness*: 1 Cor. 14: 33—For God is not the author of confusion, but of peace.

(18) *Fatherliness*: 2 Cor. 6: 18—And I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.

(19) *Kingliness*: Zech. 14: 9—The LORD shall be king over all the earth.

(20) *Peace*: Phil. 4: 7—And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(21) *Joy*: Deut. 30: 9—The LORD will again rejoice over thee for good, as He rejoiced over thy fathers.

WHAT ARE HIS WORKS?

(1) *Creation*: Gen. 1: 1—In the beginning God created the heaven and the earth.

(2) *Providence*: Rom. 8: 28—We know that all things work together for good to them that love God, to them who are the called according to His purpose.

(3) *Redemption*: John 3: 16—For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

(4) *Instruction*: Ps. 25: 9—The meek will He guide in judgment: and the meek will He teach His way.

(5) *Justification*: Rom. 8: 33—It is God that justifieth.

(6) *Sanctification*: 1 Thes. 5: 23—And the very God of peace sanctify you wholly.

(7) *Deliverance*: Matt. 6: 13—Lead us not into temptation, but deliver us from evil.

WHAT ARE HIS RIGHTS?

(1) *Ownership of all things*: 1 Chro. 29: 11—Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine.

(2) *Rulership of all things*: 1 Chro. 29: 11—Thine is the Kingdom, O LORD, and Thou art exalted as Head above all.

(3) *Disposal of all things*: Ps. 135: 6—Whatsoever the LORD pleased, that did He, in heaven, and in earth, in the seas, and all deep places.

(4) *Our obedience*: Deut. 13: 4—Ye shall walk after the LORD your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him.

(5) *Our reverence*: Heb. 12: 28—Let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

(6) *Our confidence*: Prov. 3: 5—Trust in the LORD with all thine heart; and lean not unto thine own understanding.

(7) *Our love*: Luke 10: 27—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

MAN WHAT IS MAN?

(1) *A living soul*: Gen 2: 7—God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

(2) *Lower than the angels*: Heb. 2: 6, 7—What is

man? ... Thou madest him a little lower than the angels.

(3) *Higher than brutes*: Ps. 8: 6-9—Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

OF WHAT TWO PARTS DOES HE CONSIST?

(1) *Body*: 1 Cor. 15: 44, 47—It is sown a natural body ... There is a natural body. The first man is of the earth, earthy. Gen. 2: 7—And the LORD God formed man of the dust of the ground. Gen. 3: 19—In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Eccl. 3: 20—All go unto one place; all are of the dust, and all turn to dust again. Luke 24: 39—Behold My hands and My feet ... A spirit hath not flesh and bones.

(2) *Life-principle, or breath of life, spirit of life*: Gen. 2: 7—The LORD God ... breathed into his nostrils the breath of life. Gen. 6: 17—I do bring a flood ... to destroy all flesh, wherein is the breath of life. Gen. 7: 15—And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. Eccl. 3: 19, 21 (Revised Version)—For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; and man hath no pre-eminence above the beasts. Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth? Ezek. 37: 4, 6, 9, 10—Again He said unto me, Prophecy upon these bones ... I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. Then said He unto me, Prophecy unto the wind ... Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came

into them, and they lived, and stood up upon their feet, an exceeding great army.

WHAT DO THE UNION AND THE SEPARATION OF THESE TWO PARTS PRODUCE?

(1) *Their union*: Gen. 2: 7—God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Ezek. 37: 10-14—So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army ... And ye shall know that I am the LORD, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it.

(2) *Their separation*: Jas. 2: 26—The body without the spirit is dead. Ps. 146: 4—His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

IN WHAT CONDITION WAS MAN CREATED?

(1) *In God's image*: Gen. 1: 26, 27—And God said, Let Us make man in Our image ... So God created man in His own image; in the image of God created He him; male and female created He them. Gen. 9: 6—In the image of God made He man. 1 Cor. 11: 7—He is the image and glory of God. Jas. 3: 9—Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

(2) *In God's likeness*: Gen. 1: 26—And God said, Let Us make man ... after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen. 5: 1—In the day that God created man, in the likeness of God made He him.

WHAT WAS THE IMAGE OF GOD?

Gen. 1: 31—And God saw every thing that He had made, and, behold, it was very good. Deut. 32: 4—His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.

Eccl. 7: 29—God hath made man upright. Rom. 8: 29—For whom He did foreknow, He also did predestinate to be conformed to the image of His Son. 2 Cor. 3: 18—But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. Eph. 4: 24—Put on the new man, which after God is created in righteousness and true holiness. Col. 3: 10—Put on the new man, which is renewed in knowledge after the image of Him that created him.

WHAT WAS THE LIKENESS OF GOD?

Gen. 1: 26—And God said, Let Us make man ... after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Ps. 8: 5-8—Thou ... hast crowned him with ... honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. Heb. 2: 8—In that He put all in subjection under him, He left nothing that is not put under him.

WHAT WERE MAN'S CHIEF PHYSICAL QUALITIES?

(1) *Materiality*: 1 Cor. 15: 47—The first man is of the earth, earthy. Heb. 2: 14—As the children are partakers of flesh and blood, He also Himself likewise took part of the same. Luke 24: 39—Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.

(2) *Mortality*: job 4: 17—Shall mortal man be more just than God?

(3) *Dependence*: 2 Cor. 3: 5—Not that we are sufficient of ourselves, to think anything as of ourselves; but our sufficiency is of God.

(4) *Finiteness*: Heb. 2: 6, 7—What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels.

WHAT WERE MAN'S CHIEF MORAL QUALITIES?

2 Pet. 1: 5-7—Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

WHAT WAS MAN'S ORIGINAL ABODE?

Gen. 2: 8-15—And the LORD God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden ... And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

WHAT WAS THE LAW OF MAN'S TRIAL?

Gen. 2: 16, 17—And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Deut. 30: 15, 19, 20—See, I have set before thee this day life and good, and death and evil. I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the LORD thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days.

HOW WAS HE TRIED?

John 8: 44—The devil ... was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. Gen. 3: 1, 4-6, 13—Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the serpent said unto the woman, Ye shall not surely die: ... ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food,

and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 2 Cor. 11: 3—The serpent beguiled Eve through his subtilty. 1 Tim. 2: 14—Adam was not deceived, but the woman being deceived was in the transgression.

IN WHAT DID HIS TRIAL RESULT?

Rom. 5: 12—By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

SIN WHAT IS SIN?

1 John 3: 4—Sin is the transgression of the law. 1 John 5: 17—All unrighteousness is sin. Rom. 8: 7—The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be. Rom. 14: 23—Whatsoever is not of faith is sin. Jas. 4: 17—To him that knoweth to do good, and doeth it not, to him it is sin.

HOW DID SIN ORIGINATE?

(1) *Among angels*: Is. 14: 12-14—How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. John 8: 44—The devil ... was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it. 1 John 3: 8—The devil sinneth from the beginning. Gen. 6: 2, 4—The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. When the sons of God came in unto the daughters of men,

and they bare children to them, the same became mighty men which were of old, men of renown. Jude 6, 7 (Revised Version)—And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh.

(2) *Among men:* Gen. 3: 13, 12—God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. 2 Cor. 11: 3—The serpent beguiled Eve through his subtilty. 1 Tim. 2: 14—Adam was not deceived, but the woman being deceived was in the transgression.

HOW MANY OF THE HUMAN RACE ARE SINFUL?

1 Kings 8: 46—There is no man that sinneth not. Job 25: 4-6—How then can man be justified with God? or how can he be clean that is born of a woman? ... The stars are not pure in His sight. How much less man? Is. 64: 6—We are all as an unclean thing, and all our righteousnesses are as filthy rags. Rom. 3: 9-12, 19, 23—We have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. What things soever the Law saith, it saith to them who are under the Law: that ... all the world may become guilty before God. All have sinned and come short of the glory of God. Gal. 3: 22—The Scripture hath concluded all under sin. 1 John 1: 8, 10—If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make Him a liar, and His Word is not in us. 1 John 5: 19—The whole world lieth in wickedness.

HOW HAVE ALL BECOME SINFUL?

(1) *By heredity*: Job 14: 4—Who can bring a clean thing out of an unclean? Not one. Ps. 51: 5—Behold, I was shapen in iniquity; and in sin did my mother conceive me. Ps. 58: 3—The wicked are estranged from the womb: they go astray as soon as they be born. Rom. 5: 12, 19—By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. By one man's disobedience many were made sinners. Eph. 2: 3—We all ... were by nature the children of wrath, even as others. 1 Pet. 1: 18—Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.

(2) *By personal wrong—doing*: Eccl. 7: 29—God hath made man upright; but they have sought out many inventions. Is. 53: 6—All we like sheep have gone astray; we have turned every one to his own way.

IN WHAT WAYS CAN SIN BE COMMITTED?

(1) *By thought*: Gen. 6: 5—God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

(2) *By desire*: Matt. 5: 28—Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

(3) *By word*: Jas. 3: 2—If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

(4) *By deed*: John 3: 19—Their deeds were evil.

WHAT KINDS OF SIN ARE THERE?

(1) *Sins of weakness and ignorance*: Luke 12: 48—He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. Rom. 5: 14—Death reigned ... over them that had not sinned after the similitude of Adam's transgression. Rom. 7: 19, 20—The good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

1 Tim. 1: 13—I did it ignorantly in unbelief. 1 John 5: 17—There is a sin not unto death.

(2) *Sins of wilfulness*: Heb. 6: 4, 6—For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, ... if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame. Heb. 10: 26—For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. 1 John 5: 16—There is a sin unto death.

(3) *Sins partly of wilfulness and partly of weakness or ignorance*: Luke 12: 47—That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. Matt. 26: 74, 75—Then began he to curse and to swear, saying, I know not the man ... and Peter remembered the word of Jesus ... and he went out and wept bitterly.

WHAT ARE THE CHIEF SINS?

(1) *Unbelief*: Heb. 3: 12—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

(2) *Atheism*: Ps. 53: 1—The fool hath said in his heart, There is no God.

(3) *Forgetting God*: Hos. 13: 6—Their heart was exalted; therefore have they forgotten Me.

(4) *Alienation from God*: Eph. 4: 18—Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

(5) *Disobedience to God*: Rom. 10: 21—All day long I have stretched forth My hands unto a disobedient and gainsaying people.

(6) *Tempting God*: Ps. 78: 41—They turned back and tempted God, and limited the Holy One of Israel.

(7) *Rebellion against God*: Ps. 107: 11—Because they rebelled against the words of God, and contemned the counsel of the Most High.

(8) *Blasphemy*: Rom. 2: 24—For the name of God

is blasphemed among the Gentiles through you, as it is written.

(9) *Believing God*: Hos. 7: 13—They have spoken lies against Me.

(10) *Dishonoring parents*: Prov. 30: 17—The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

(11) *Unchastity*: 1 Cor. 10: 8—Neither let us commit fornication.

(12) *Covetousness*: Ps. 10: 3—The wicked ... blesseth the covetous, whom the LORD abhorreth.

(13) *Evil speaking*: Jas. 4: 11—Speak not evil one of another.

(14) *Hatred*: 1 John 2: 11—He that hateth his brother is in darkness.

(15) *Nagging*: Gal. 5: 15—If ye bite and devour one another, take heed that ye be not consumed one of another.

(16) *Revenge*: 1 Thes. 5: 15—See that none render evil for evil unto any man.

(17) *Oppression*: Prov. 14: 31—He that oppresseth the poor reproacheth his Maker.

(18) *Flattery*: Ps. 12: 2—With flattering lips and with a double heart do they speak.

(19) *Falsehood*: Jer. 9: 5—They will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies.

(20) *Hypocrisy*: Matt. 23: 28—Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy.

(21) *Murder*: Gen. 4: 8—Cain rose up against Abel his brother, and slew him.

(22) *Misleading others*: Prov. 16: 29—A violent man enticeth his neighbor, and leadeth him into the way that is not good.

(23) *Stealing*: Ps. 119: 61—The wicked have robbed me.

(24) *Pride*: Prov. 21: 4—An high look and a proud heart ... is sin.

AGAINST WHOM IS SIN COMMITTED?

(1) *God*: Ps. 51: 4—Against Thee, Thee only, have I sinned.

(2) *Christ and the Church*: 1 Cor. 8: 12—But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

(3) *Mankind in general*: Prov. 3: 29—Devise not evil against thy neighbor.

(4) *Self*: 1 Cor. 6: 18—He that committeth fornication sinneth against his own body. Prov. 8: 36—But he that sinneth against Me wrongeth his own soul.

WHY IS SIN PERMITTED?

(1) *To teach hatred for sin through its terrible effects*: Rom. 7: 13—Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

(2) *To teach men by its hatefulness to forsake it and practice righteousness*: Ps. 76: 10—Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain. Rom. 8: 20, 21, 28—The creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. We know that all things work together for good to them that love God. Rom. 11: 32—God hath concluded them all in unbelief, that He might have mercy upon all.

WHAT ARE THE EFFECTS OF SIN?

(1) *As to God*: Rom. 2: 23—Thou ... through breaking the Law dishonourest God. 2 Sam. 11: 27—The thing that David had done displeased the LORD. Ps. 95: 10—Forty years long was I grieved with this generation. Deut. 1: 34—The LORD heard the voice of your words, and was wroth. Deut. 25: 16—All that do unrighteously are an abomination unto the LORD—Is. 43: 24—Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities.

(2) *As to others:* 2 Pet. 2: 7—And delivered just Lot, vexed with the filthy conversation of the wicked. Prov. 4: 16—For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

(3) *As to self:* Col. 1: 21—You that were sometime alienated and enemies in your mind by wicked works. Rom. 1: 28—And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. Titus 1: 15—Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. Gal. 5: 17—The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Job 18: 11—Terrors shall make him afraid on every side. Ps. 140: 11—Evil shall hunt the violent man to overthrow him. Prov. 29: 1—He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.

HOW CAN SIN BE OVERCOME?

(1) *By repentance:* Acts 3: 19—Repent ye therefore, and be converted, that your sins may be blotted out.

(2) *By faith in Christ's blood:* Rom. 3: 25—Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.

(3) *By consecration to the Lord:* Rom. 12: 1—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

(4) *By mortifying sin:* Rom. 8: 13—If ye through the Spirit do mortify the deeds of the body, ye shall live.

WHAT WILL ITS OVERCOMERS RECEIVE?

Rev. 22: 14—Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

SIN'S PENALTY
WHAT IS THE PENALTY OF SIN?

Gen. 2: 17—Of the tree of the knowledge of good and evil, thou shalt not eat ... in the day that thou eatest thereof thou shalt surely die. Jer. 31: 30—Every one shall die for his own iniquity. Rom. 1: 32—They which commit such things are worthy of death. Rom. 5: 12, 15, 17—Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Through the offence of one many be dead. By one man's offence death reigned by one. Rom. 6: 16, 21, 23—To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death. The end of those things is death. The wages of sin is death. Rom. 7: 5—The motions of sins ... did work in our members to bring forth fruit unto death. 1 Cor. 15: 21, 22, 56—By man came death ... in Adam all die. The sting of death is sin. Jas. 1: 15—When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. 1 John 5: 16—There is a sin unto death.

DOES THE SOUL DIE?

Job 36: 14 (margin)—Their soul dieth in youth; and their life is among the unclean. Ps. 56: 13; 116: 8—Thou hast delivered my soul from death. Ps. 78: 50—He spared not their soul from death. Is. 53: 10, 12—Thou shalt make His soul an offering for sin. He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many. Ezek. 18: 4, 20—Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Matt. 26: 38—My soul is exceeding sorrowful, even unto death. Jas. 5: 20—He which converteth the sinner from the error of his way shall save a soul from death.

IS DEATH AS SIN'S PENALTY *LIFE*?

Deut. 30: 15, 19—I have set before thee this day life and good, and death and evil. I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live. Rom. 5: 21—That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life. Rom. 6: 23—The wages of sin is death; but the gift of God is eternal life. Rom. 8: 13—If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

IS THE SOUL'S EXISTENCE CONDITIONAL?

Ps. 22: 29—None can keep alive his own soul. Ps. 30: 3—Thou hast brought up my soul from the grave: thou hast kept me alive. Ps. 33: 18, 19—Behold, the eye of the LORD is upon them that fear him, ... to deliver their soul from death, and to keep them alive. Ps. 49: 8—The redemption of their soul is precious and it ceaseth for ever. Is. 55: 3—Incline your ear, and come unto—me: hear, and your soul shall live. Ezek. 13: 9—And will ye pollute Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live? Ezek. 18: 27—When the wicked man turneth away from his wickedness ... and doeth that which is lawful and right, he shall save his soul alive.

**DOES DEATH AS SIN'S PENALTY MEAN A
CUTTING OFF?**

Lev. 22: 3—Whosoever ... goeth unto the holy things, ... having his uncleanness upon him, that soul shall be cut off. Num. 15: 30—But the soul that doeth ought presumptuously, ... the same reproacheth the LORD; and that soul shall be cut off. Ps. 37: 9, 22, 34—Evil-doers shall be cut off. They that be cursed of Him shall be cut off. The wicked are cut off.

DOES DEATH AS SIN'S PENALTY MEAN *PERISHING*?

(1) *The fact*: Job 4: 9—By the blast of God they perish, and by the breath of His nostrils are they consumed. Job 6: 15, 18—My brethren have dealt deceitfully, ... and as the stream of brooks they pass

away ... They go to nothing, and perish. Ps. 73: 27—Lo, they that are far from Thee shall perish: Thou hast destroyed all them that go ... from Thee. Prov. 11: 10—The wicked perish.

(2) *The meaning of perishing*: Ps. 37: 20—The wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away. Matt. 8: 25, 32—His disciples ... awoke Him, saying, Lord, save us: we perish. Matt. 8: 32—The herd of swine ... perished. Luke 11: 50, 51—The blood of all the prophets, which was shed from the foundation of the world, ... from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple, ... shall be required of this generation. Luke 13: 33—It cannot be that a prophet perish out of Jerusalem. John 3: 16—For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

DOES DEATH AS SIN'S PENALTY MEAN *DEVOURING*?

Is. 1: 20—But if ye refuse and rebel, ye shall be devoured. Heb. 10: 26, 27—For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Ezek. 22: 25—There is a conspiracy of her prophets in the midst thereof like a roaring lion ravening the prey; they have devoured souls.

DOES DEATH AS SIN'S PENALTY MEAN *CONSUMING*?

Ps. 104: 35—Let the sinners be consumed out of the earth. Is. 1: 28—The destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed. Is. 10: 17, 18—The light of Israel ... shall consume ... both soul and body. Heb. 12: 29—For our God is a consuming fire.

DOES DEATH AS SIN'S PENALTY MEAN *DESTRUCTION*?

Job 31: 3—Is not destruction to the wicked? Ps.

9: 5—Thou hast destroyed the wicked, Thou hast put out their name for ever and ever. Ps. 35: 17—Lord ... rescue my soul from their destructions. Ps. 37: 38—The transgressors shall be destroyed together: the end of the wicked shall be cut off. Ps. 40: 14—Let them be ashamed ... that seek after my soul to destroy it. Ps. 145: 20—The LORD preserveth all them that love Him: but all the wicked will He destroy. Prov. 6: 32—Whoso committeth adultery ... destroyeth his own soul. Is. 1: 28—The destruction of the transgressors and of the sinners shall be together. Ezek. 22: 27—Her princes ... like wolves ravening the prey ... destroy souls. Matt. 10: 28—Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell. Acts 3: 23—It shall come to pass that every soul which will not hear that Prophet shall be destroyed. 1 Cor. 3: 17—If any man defile the temple of God, him shall God destroy. Phil. 3: 19—Whose end is destruction. 2 Thes. 1: 9—Who shall be punished with everlasting destruction. 1 Tim. 6: 9—Foolish and hurtful lusts, which drown men in destruction and perdition. 2 Pet. 2: 1, 12—There shall be false teachers among you, even denying the Lord that bought them, and bring upon themselves swift destruction. These, as natural brute beasts, made to be taken and destroyed, ... shall utterly perish in their own corruption. 2 Pet. 3: 16—As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

**DOES DEATH AS SIN'S PENALTY MEAN
EXTINCTION?**

Job 6: 18—They go to nothing, and perish. Job 7: 9—As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. Ps. 37: 10, 35, 36—Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. I have seen the wicked in

great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found. Ps. 49: 12—Nevertheless, man being in honour abideth not: he is like the beasts that perish. Ps. 104: 35—Let the wicked be no more. Is. 43: 17—They are extinct, they are quenched as tow. Obad. 16—They shall be as though they had not been.

**WHAT DOES CHRIST'S DEATH AS OUR RANSOM
PROVE SIN'S PENALTY TO BE?**

Matt. 20: 28—The Son of Man came ... to give His life a Ransom for many. 1 Tim. 2: 6—Who gave Himself a Ransom for all, to be testified in due time. Is. 53: 5, 8, 10, 12—He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. He was cut off out of the land of the living: for the transgression of my people was He stricken. Thou shalt make his soul an offering for sin. He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many. 1 Cor. 15: 3—Christ died for our sins according to the Scriptures. Rom. 4: 25—Who was delivered for our offences, and was raised again for our justification. Rom. 5: 6, 8, 10—Christ died for the ungodly ... God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. When we were enemies we were reconciled to God by the death of His Son. 2 Cor. 5: 14—If one died for all, then were all dead. Heb. 2: 9—But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. 1 Pet. 3: 18—Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh.

HOW CAN WE BE SAVED FROM SIN'S PENALTY?

(1) *Repentance*: Luke 24: 47 Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. Acts 3: 19—Repent

... that your sins may be blotted out. Acts 5: 31—Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance ... and forgiveness of sins.

(2) *Faith*: John 3: 14-18—As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the Only Begotten Son of God. John 5: 24—He that ... believeth on Him that sent Me hath everlasting life, and ... is passed from death unto life. John 6: 47—He that believeth on Me hath everlasting life. John 11: 25—He that believeth in Me, though he were dead, yet shall he live. John 20: 31—These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name. Acts 10: 43—To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins. Acts 13: 38, 39—Through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things.

THE FIRST HELL

[Quotations under this heading mainly from the A. R. V.]

WHERE DOES THE BIBLE TEACH TWO HELLS?

Rev. 20: 14—And death and (1) Hades were cast into (2) the lake of fire. This is the second death.

BY WHAT NAMES DOES THE GREEK NEW TESTAMENT DISTINGUISH BETWEEN THEM?

(1) *Hades*: Rev. 20: 13, 14—Death and Hades gave up the dead that were in them ... and death and Hades were cast into the Lake of fire. (2) *Gehenna*: Matt.

10: 28—Fear Him who is able to destroy both soul and body in Gehenna [margin].

WHAT NAME DOES THE HEBREW OF THE OLD TESTAMENT GIVE TO BOTH HELLS?

Sheol: (1) Ps. 16: 10—Thou wilt not leave My soul to Sheol; neither wilt Thou suffer Thy Holy One to see corruption. (2) Job 7: 9—As the cloud is consumed and vanisheth away, so he that goeth down to Sheol shall come up no more.

WHO GO TO THE FIRST HELL?

(1) *The evil*: Ps. 55: 15—Let death come suddenly upon them; let them go down alive into Sheol: for wickedness is in their dwelling. 1 Kings 2: 6—Let not his hoar head go down to Sheol in peace.

(2) *The good*: e.g., *Jacob, Joseph, Job, Jesus, David, Hezekiah, etc.* Gen. 37: 35—I will go down to Sheol to my son mourning. Job 14: 13—Oh, that Thou wouldest hide me in Sheol, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! Ps. 16: 10 (comp. Acts 2: 27-31)—Thou wilt not leave my soul to Sheol. Is. 38: 10—I shall go into the gates of Sheol: I am deprived of the residue of my years.

WHAT PUTS PEOPLE INTO THE FIRST HELL?

(1) *Sin*: 1 Cor. 15: 55, 56—O death, where is thy sting? O Hades, where is thy victory? The sting of death is sin.

(2) *Death*: Ps. 18: 5—The cords of Sheol were round about me; the snares of death came upon me.

(3) *Trouble*: Ps. 88: 3—For my soul is full of troubles; and my life draweth nigh unto Sheol. Jonah 2: 2—I called by reason of mine affliction unto Jehovah, and He answered me; out of the belly of Sheol cried I, and Thou heardest my voice.

(4) *Pain*: Ps. 116: 3—The cords of death compassed me; and the pains of Sheol gat hold upon me.

WHEN DO PEOPLE ENTER THE FIRST HELL?

At Death: 1 Kings 2: 9—Thou shalt bring his hoar head down to Sheol with blood. Job 17: 16—It shall go down to the bars of Sheol, when once there is rest

in the dust. Job 21: 13—They spend their days in prosperity, and in a moment they go down to Sheol. Prov. 7: 27—Her house is the way to Sheol, going down to the chambers of death. Prov. 9: 18—He knoweth not that the dead are there, that her guests are in the depths of Sheol.

WHEN DO PEOPLE LEAVE THE FIRST HELL?

At the awakening of the dead: Job 14: 12, 13—So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be roused out of their sleep. O that Thou wouldest hide me in Sheol, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time and remember me! Acts 2: 31—He foreseeing this spake of the resurrection of the Christ, that neither was He left unto Hades, nor did His flesh see corruption. Rev. 20: 12, 13—I saw the dead, ... standing before the throne ... And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them.

IS THERE ANY LIFE IN THE FIRST HELL?

1 Sam. 2: 6—Jehovah killeth, and maketh alive: He bringeth down to Sheol, and bringeth up. Ps. 30: 3—O Jehovah, Thou hast brought up my soul from Sheol; Thou hast kept me alive. Ps. 89: 48—What man is he that shall live and not see death, that shall deliver his soul from the power of Sheol? Prov. 5: 5—Her feet go down to death; her steps take hold on Sheol. Rev. 6: 8—And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him.

ARE THOSE IN THE FIRST HELL CONSCIOUS?

Ps. 6: 5—For in death there is no remembrance of Thee: in Sheol who shall give Thee thanks? Ps. 31: 17—Let the wicked be put to shame, let them be silent in Sheol. Eccl. 9: 10—There is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest. Is. 38: 18, 19—For Sheol cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee.

**WHAT OTHER SCRIPTURES TEACH THE
UNCONSCIOUSNESS OF ALL IN THE FIRST HELL?**

Job 14: 21—His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them. Ps. 115: 17—The dead praise not Jehovah. Ps. 146: 4—His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Eccl. 9: 5, 6—The living know that they shall die: but the dead know not anything. ... As well their love, as their hatred and their envy, is perished. Is. 63: 16—For Thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us.

WHAT SCRIPTURAL FIGURE SHOWS IT?

Dan. 12: 2—And many of them that sleep in the dust of the earth shall awake. John 11: 11-14—Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples therefore said ... If he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that He spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead. Acts 7: 60—8: 1—He fell asleep. And Saul was consenting unto his death. 1 Cor. 15: 17, 18, 20—And if Christ hath not been raised, ... they also that are fallen asleep in Christ have perished. ... Now hath Christ been raised from the dead, the firstfruits of them that are asleep.

**WITH WHAT IS THE FIRST HELL
SCRIPTURALLY ASSOCIATED?**

Job 26: 6—Sheol is naked before God, and Destruction hath no covering. Prov. 15: 11—Sheol and Destruction are before Jehovah. Prov. 27: 20—Sheol and Destruction are never satisfied.

**WHAT DOES THE FIRST HELL TEMPORARILY
DO TO THOSE WHO ENTER IT?**

Job 24: 19—Drought and heat consume the snow waters; so doth Sheol those that have sinned. Ps. 49: 14—They are appointed as a flock for Sheol; ... and their beauty shall be for Sheol to consume. Prov. 1: 12—Let us swallow them up alive as Sheol, and whole, as those that go down into the pit. Is. 5: 14—Therefore

Sheol hath enlarged its desire, and opened its mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend into it.

**WHAT THINGS BESIDES HUMAN SOULS GO TO
THE FIRST HELL BEFORE THE
JUDGMENT DAY?**

Num. 16: 30, 32, 33—If ... the ground open its mouth, and swallow them up, with all that appertain unto them, and they go down alive into Sheol; then ye shall understand that these men have despised Jehovah; ... and the earth opened its mouth, and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods. So they, and all that appertained to them, went down alive into Sheol; and the earth closed upon them. Is. 14: 9, 11—Sheol from beneath is moved for thee to meet thee at thy coming. Thy pomp is brought down to Sheol. Ezek. 31: 16, 17—I made the nations to shake at the sound of his fall, when I cast him down to Sheol with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon ... also went down into Sheol with him unto them that are slain by the sword. Ezek. 32: 27—And they shall not lie with the mighty that are fallen of the uncircumcised, that are gone down to Sheol with their weapons of war. Matt. 11: 23—And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt go down unto Hades.

**WILL THE FIRST HELL BE DESTROYED BY THE
AWAKENING OF THE DEAD?**

Ps. 49: 15—But God will redeem my soul from the power of Sheol. Hos. 13: 14—I will ransom them from the power of Sheol; I will redeem them from death: O death, I will be thy plagues! O Sheol, I will be thy destruction! Amos 9: 2—Though they dig into Sheol, thence shall My hand take them. Matt. 16: 18—Upon this rock I will build My Church; and the gates of Hades shall not prevail against it. 1 Cor. 15: 54, 55—Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death,

where is thy sting? O Hades, where is thy victory? Rev. 1: 18—I have the keys of death and of Hades. Rev. 20: 13, 14—Death and Hades gave up the dead that were in them and death and Hades were cast into the lake of fire.

WHAT ARE SPIRITISM AND OCCULTISM SPIRITISM AND OCCULTISM?

Lev. 19: 31—Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. Deut. 18: 10, 11—There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. Is. 8: 19 (Am. Rev. Ver.)—When they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards, that chirp and that mutter: should not a people seek unto their God? On behalf of the living, should they seek unto the dead? Gal. 5: 19, 20—Now the works of the flesh are manifest, which are these: Adultery, ... witchcraft.

IN BIBLE TIMES WHAT KIND OF PEOPLE PRACTICED SPIRITISM AND OCCULTISM?

(1) *The worst of the heathen*: Ex. 7: 11—Pharaoh also called ... the sorcerers: now the magicians of Egypt ... did in like manner with their enchantments. 2 Kings 9: 22—When Joram saw Jehu, he said, Is it peace, Jehu? And he answered, What peace, so long as ... her [Jezebel's] witchcrafts are so many? Is. 19: 3—Egypt ... shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. Acts 8: 9—Simon ... used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

(2) *The worst of the Jews*: 1 Sam. 28: 7—Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a

woman that hath a familiar spirit at En-dor. 2 Chro. 33: 6—He [Manasseh] observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the LORD. Jer. 14: 14—The prophets prophesy lies in My name: ... they prophesy unto you a false vision and divination.

**WHY CAN THE DEAD NOT COMMUNICATE, IN
SPIRITISM AND OCCULTISM, WITH THE LIVING?**

Job 14: 21—His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. Ps. 6: 5—In death there is no remembrance of Thee: in the grave [Sheol] who shall give Thee thanks? Ps. 115: 17—The dead praise not the LORD, neither any that go down into silence. Ps. 146: 4—His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Eccl. 9: 5, 6, 10—The living know that they shall die: but the dead know not any thing ... Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. There is no work, nor device, nor knowledge, nor wisdom, in the grave [Sheol], whither thou goest. Is 38: 18, 19—The grave [Sheol] cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day. Is. 63: 16—Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Dan. 12: 2—Many of them that sleep in the dust of the earth shall awake. John 11: 11, 14—Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said Jesus unto them plainly, Lazarus is dead. Acts 7: 60-8: 1—He fell asleep. And Saul was consenting unto his death.

**DO THE SCRIPTURES TEACH THAT EVIL SPIRITS THE
FALLEN ANGELS—ARE PERSONAL BEINGS?**

Luke 4: 41—Devils also came out of many, ... saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak: for they knew that

He was Christ. Acts 19: 15—The evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? Jas. 2: 19—Devils also believe, and tremble.

WHEN DID THESE SPIRITS BECOME EVIL?

(1) *Their leader*: 1 John 3: 8—The devil sinneth from the beginning.

(2) *His followers*: Gen. 6: 2, 4—The sons of God saw the daughters of men that they were fair; and they took them wives. When the sons of God came in unto the daughters of men, they bare children to them. 1 Pet. 3: 19, 20—He ... preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah. Jude 6, 7—The angels which kept not their first estate ... He hath reserved in everlasting chains ... Even as Sodom and Gomorrha ... in like manner, giving themselves over to fornication, and going after strange flesh.

WHAT HAVE THE FALLEN ANGELS ESTABLISHED OVER THE HUMAN FAMILY?

Matt. 12: 24—They said, This fellow doth not cast out devils, but by Beelzebub, the prince of devils. Luke 11: 18—If Satan also be divided against himself, how shall his kingdom stand? John 14: 30—The prince of this world cometh, and hath nothing in Me. Eph. 2: 2—Wherein in time past ye walked according to ... the prince of the power of the air, the spirit that now worketh in the children of disobedience. Eph. 6: 12—For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [margin] in high places.

HOW DO THE FALLEN ANGELS ESPECIALLY SEEK TO CONTROL THE HUMAN FAMILY?

John 8: 44—The devil ... abode not in the truth ... When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 2 Cor. 4: 4—The god of this world hath blinded the minds of them which believe not. 2 Thes. 2: 9—Whose coming is after the working of Satan with all power and signs and lying wonders.

1 Tim. 4: 1—Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

WHAT ARE SOME METHODS FALLEN ANGELS HAVE USED TO CONTROL THE HUMAN FAMILY?

(1) *The devil worship of heathenism*: Lev. 17: 7—They shall no more offer their sacrifices unto devils, after whom they have gone. Deut. 32: 16, 17—They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto devils, not to God; to gods whom they knew not. 1 Cor. 10: 20—The Gentiles sacrifice ... to devils.

(2) *Occultism*: Deut. 18: 10, 11—There shall not be found among you anyone that ... useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, ... or a wizard.

(3) *Spiritism*: Deut. 18: 10, 11—There shall not be found among you ... a consulter with familiar spirits ... or a necromancer [one claiming to speak with the dead]. Is. 8: 19 (Am. Rev. Ver.)—And when they shall say unto you, Seek unto them that have familiar spirits, ... should not a people seek unto their God? On behalf of the living, should they seek unto the dead?

(4) *Demoniac possession*: Matt. 8: 28—When He was come ... into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce. Matt. 12: 22—Then was brought unto Him one possessed with a devil, blind, and dumb: and He healed him. Luke 8: 2—Mary called Magdalene, out of whom went seven devils.

HOW HAVE THE FALLEN ANGELS, IN SPIRITISM AND OCCULTISM, IMPERSONATED THE DEAD?

(1) *In Spiritism*: 1 Sam. 28: 6, 7, 11-16, 19, 20—When Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. ... Then said the woman, Whom shall I bring up unto thee? And he said, bring me up Samuel. And when

the woman saw [the representation of] Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her ... What sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived [concluded] that it was Samuel. ... And Samuel [his representation] said to Saul, Why has thou disquieted me, to bring me up? And Saul answered, I am sore distressed; ... and God is departed from me, and answereth me no more; ... therefore I have called thee, and thou mayest make known unto me what I shall do. Then said [the representation of] Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? ... The LORD will also deliver Israel with thee into the hands of the Philistines: and tomorrow shalt thou and thy sons be with me. Then Saul ... was sore afraid.

(2) *In Occultism:* Acts 16: 16—A certain damsel possessed with a spirit of divination ... brought her masters much gain by soothsaying.

HOW DO WE KNOW THAT THE FALLEN ANGELS IMPERSONATED SAMUEL?

(1) *God and His servants, of whom Samuel was one, would have nothing to do with Saul:* 1 Sam. 28: 6—When Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

(2) *God had forbidden necromancy—alleged talking with the dead—hence His servants, of whom Samuel was one, shunned it:* Deut. 18: 10, 11—There shall not be found among you any ... consulter with familiar spirits, ... or a necromancer.

(3) *God punished Saul with death for consulting with the demons through the witch of En-dor:* 1 Chro. 10: 13—So Saul died, ... also for asking counsel of one that had a familiar spirit, to inquire of it.

(4) *God would not permit one under His death sentence,*

as was the witch of En-dor, to disturb the death-sleep of His faithful servants, of whom Samuel was one: Ex. 22: 18—Thou shalt not suffer a witch to live.

HOW DO WE KNOW THAT A FALLEN ANGEL IN OCCULTISM IMPERSONATED PYTHON?

(1) *In the Greek of Acts 16: 16 the damsel is said to have been possessed by the spirit of Python: Acts 16: 16—It came to pass, ... a certain damsel possessed with the spirit of Python [margin] met us.*

(2) *St. Paul cast out a fallen angel from her: Acts 16: 18—Paul ... said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.*

HOW MUST WE SCRIPTURALLY REGARD SPIRITISM AND OCCULTISM WITH ALL THEIR METHODS, LIKE TRANCES, VISIONS, MENTAL TELEPATHY, HYPNOTISM, MATERIALIZATIONS, TABLE RAPPINGS AND TIPPINGS, SEANCES, PLANCHETTES, OULJA BOARDS, CONTROL-WRITINGS, MESSAGES BY CARD SHUFFLING, OPENING THE BIBLE AT RANDOM FOR ANSWERS TO QUESTIONS, ETC.?

(1) *As methods through which devils—not dead people—operate: Deut. 32: 17—They sacrificed unto devils, not to God; to gods whom they knew not. 2 Kings 21: 1-3, 6—Manasseh ... did that which was evil in the sight of the LORD, after the abominations of the heathen. ... He reared up altars for Baal, ... and worshipped all the host of heaven, ... and observed times, and used enchantments, and dealt with familiar spirits and wizards.*

(2) *As heathen abominations: Deut. 18: 9-12—When thou art come into the land ... thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that ... useth divination ... or a consulter with familiar spirits ... or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.*

(3) *As polluting practices: Lev. 19: 31—Regard not*

them that have familiar spirits, neither seek after wizards, to be defiled by them.

**WHAT ARE THE SCRIPTURALLY ENJOINED
PUNISHMENTS OF THEIR DEVOTEES?**

Ex. 22: 18—Thou shalt not suffer a witch to live. Lev. 20: 27—A man also or woman that hath a familiar spirit ... shall surely be put to death. 1 Chro. 10: 13—So Saul died ... also for asking counsel of one that had a familiar spirit, to inquire of it. Mal. 3: 5—I will be a swift witness against the sorcerers, ... saith the LORD of hosts. Rev. 21: 8—The abominable ... and sorcerers ... shall have their part in the lake which burneth with fire and brimstone: which is the second death.

**WHAT SHOULD BE OUR ATTITUDE TOWARD
SPIRITISM AND OCCULTISM?**

(1) *Avoidance*: Deut. 18: 14—These nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do. Is. 8: 19 (Am. Rev. Ver.)—And when they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards, that chirp and that mutter: should not a people seek unto their God? On behalf of the living, should they seek unto the dead?

(2) *Opposition*: Eph. 6: 12—For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [margin] in high places. Jas. 4: 7—Resist the devil, and he will flee from you.

**BY WHAT MEANS CAN OUR RESISTANCE
OVERCOME THEM?**

(1) *By the armor of God*: Eph. 6: 13—Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day.

(2) *The Word of God*: Eph. 6: 17—And take ... the sword of the Spirit, which is the Word of God.

(3) *Prayer*: Matt. 6: 13—Lead us not into temptation; but deliver us from evil.

THE SECOND HELL

WHAT FIGURATIVE EXPRESSION DOES THE BOOK OF REVELATION USE FOR THE SECOND HELL?

Rev. 19: 20—The beast was taken, and with him the false prophet. ... These both were cast alive into a lake of fire burning with brimstone. Rev. 20: 10, 14—The devil that deceived them was cast into the lake of fire and brimstone. And death and hell [Hades] were cast into the lake of fire.

WHAT IS THE LAKE OF FIRE?

Rev. 20: 14, 15 (Comp. Am. Rev. Ver.)—This is the second death, even the lake of fire: And whosoever was not found written in the book of life was cast into the lake of fire. Rev. 21: 8—But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.

WHAT DO THE CLEAR PASSAGES TEACH IS THE FATE OF ALL CAST INTO THE LAKE OF FIRE?

(1) *Of the devil*: Heb. 2: 14—As the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil. Ps. 72: 4—He ... shall break in pieces the oppressor. Is. 27: 1—In that day the LORD with his sore and great and strong sword shall punish leviathan ... that crooked serpent; and he shall slay the dragon.

(2) *Of the beast*: 2 Thes. 2: 8—Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

(3) *Of the false prophet*: Is. 8: 9, 10, 12—Associate yourselves, O ye people, and ye shall be broken in pieces. ... Take counsel together, and it shall come to nought; speak the word, and it shall not stand. Say ye not, A Confederacy, to all them to whom this people shall say, A Confederacy.

(4) *Of death*: 1 Cor. 15: 26—The last enemy that

shall be destroyed is death. Rev. 21: 4—There shall be no more death.

(5) *Of the first hell*: Hos. 13: 14—I will ransom them from the power of the grave [Sheol]; I will redeem them from death: O death, I will be thy plagues; O grave [Sheol], I will be thy destruction! 1 Cor. 15: 54, 55—Death is swallowed up in victory. O death, where is thy sting? O grave [Hades], where is thy victory?

(6) *Of incorrigible sinners*: Job 31: 3—Is not destruction to the wicked? Ps. 9: 5—Thou hast destroyed the wicked, Thou hast put out their name for ever and ever. Ps. 37: 38—The transgressors shall be destroyed together: the end of the wicked shall be cut off. Ps. 92: 7—When the wicked spring as the grass ... they shall be destroyed for ever. Ps. 145: 20—The LORD preserveth all them that love Him: but all the wicked will He destroy. Is. 1: 28—The destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed. 1 Cor. 3: 17—If any man defile the temple of God, him shall God destroy. Phil. 3: 18, 19—Enemies ... whose end is destruction. 2 Thes. 1: 8, 9—[They] that obey not the gospel ... shall be punished with everlasting destruction. 1 Tim. 6: 9 (Am. Rev. Ver.)—They that are minded to be rich fall into a temptation and a snare ... such as drown men in destruction and perdition. 2 Pet. 2: 1, 12—There shall be false teachers among you even denying the Lord that bought them, and [shall] bring upon themselves swift destruction. These, as natural brute beasts, made to be taken and destroyed, ... shall utterly perish in their own corruption.

Prov. 6: 32—Whoso committeth adultery ... destroyeth his own soul. Ezek. 22: 27—Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls. Matt. 10: 28—Fear him which is able to destroy both soul and body in hell [Gehenna]. Acts 3: 23—Every soul which will not hear that Prophet, shall be destroyed. Jas. 5: 20—He

which converteth the sinner from the error of his way shall save a soul from death.

**ACCORDING TO THE PRIMARY DEFINITION OF THE
GREEK WORDS TRANSLATED *TORMENT* AND *TO
TORMENT* IN REV. 14: 9-11 AND REV. 20: 10,
HOW SHOULD THESE VERSES READ?**

Rev. 14: 9-11—If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be *tested* with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their *testing* ascendeth up for ever and ever. Rev. 20: 10—The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be *examined* day and night for ever and ever. (Comp. Is. 14: 15-20.)

**IS JERUSALEM WITH ITS GEHENNA OUTSIDE ITS
WALLS A PICTURE OF NEW JERUSALEM WITH ITS
LAKE OF FIRE OUTSIDE ITS WALLS?**

Matt. 5: 34, 35—Swear not ... by Jerusalem; for it is [types] the City of the great King.

**SINCE LITERAL GEHENNA, OUTSIDE OF JERUSALEM, AS
THE CITY'S SEWAGE PLANT DESTROYED ITS REFUSE,
WHAT WILL FIGURATIVE GEHENNA—THE SECOND
HELL—WITH ITS FIGURATIVE FIRES OUTSIDE OF NEW
JERUSALEM DO WITH ITS FIGURATIVE REFUSE—THOSE
UNWORTHY OF BEING IN NEW JERUSALEM?**

Rev. 22: 15—For *without* are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Matt. 5: 22—Whosoever shall say, Thou fool, shall be in danger of hell [Gehenna] fire. Matt. 10: 28—Fear Him which is able to destroy both soul and body in hell [Gehenna]. Mark 9: 43, 45, 47, 48—If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell [Gehenna], into the fire that never shall be quenched ... If thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell [Gehenna], into the

fire that never shall be quenched. ... If thine eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell [Gehenna] fire: where their worm [destruction] dieth not, and the fire [destruction] is not quenched.

SINCE IN THE PARABLE OF MATT. 25: 31-46 THE SHEEP AND GOATS ARE FIGURATIVE, WHAT SHOULD WE INFER OF THE PARABOLIC FIRE INTO WHICH THEY ARE CAST?

Matt. 25: 41, 46—Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. ... And these shall go away into everlasting punishment [Greek, *kolasin*, which means cutting off. The contrast in the next clause suggests an everlasting cutting off from life, that is, everlasting death]; but the righteous into life eternal. Heb. 2: 14—As the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil. Ps. 37: 9, 10, 28, 35, 36—For evildoers shall be cut off. For yet a little while, and the wicked shall not be. The seed of the wicked shall be cut off. I have seen the wicked in great power, ... yet he passed away, and, lo, he was not. 1 Cor. 15: 56—The sting of death is sin. Rom. 6: 23—The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. 2 Thes. 1: 8, 9—[They] that obey not the gospel ... shall be punished with everlasting destruction.

WHAT ARE SOME OLD TESTAMENT PASSAGES THAT REFER TO THE SECOND HELL

Ps. 9: 17—The wicked shall be [re] turned [Hebrew, *shub*, to turn or return] into hell [Sheol], and all the nations that forget God. Prov. 15: 24 (Am. Rev. Ver.)—To the wise the way of life goeth upward, that he may depart from Sheol beneath. Prov. 23: 14—Thou shalt beat him with the rod, and shalt deliver his soul from hell [Sheol]. Is 14: 15—Thou [Lucifer] shalt be brought down to hell [Sheol]. Is. 28: 15, 18—Because

ye have said, We have made a covenant with death, and with hell [Sheol] are we at agreement; ... your covenant with death shall be disannulled, and your agreement with hell [Sheol] shall not stand.

**WILL THERE EVER BE A RECOVERY FROM THE
DESTRUCTION OF THE SECOND HELL?**

Job 7: 9—As the cloud is consumed and vanisheth away: so he that goeth down to the grave [Sheol] shall come up no more. Is. 66: 24—They shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm [destruction] shall not die, neither shall their fire [destruction] be quenched. Mark 9: 48—Where their worm dieth not, and the fire is not quenched. Prov. 29: 1—He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.

**THE RESURRECTION
WHERE DO SOULS NOT GO AT DEATH?**

(1) *The souls of the wicked:* Rev. 21: 27—There shall in no wise enter into it [the heavenly City] any thing that defileth, neither whatsoever worketh abomination or maketh a lie. 1 Cor. 6: 9, 10—Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Heb. 12: 14—Follow peace with all men, and holiness, without which no man shall see the Lord.

(2) *The souls of the righteous:* John 3: 13—No man hath ascended up to heaven. Acts 2: 34—For David is not ascended into the heavens. Heb. 11: 39 And these all, having obtained a good report through faith, received not the promise.

**WHAT EVENTS MUST PRECEDE THE CHURCH'S
ENTERING HEAVEN AND SEEING THE LORD?**

(1) *Jesus' Second Advent:* Matt. 16: 27—For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man

according to his works. John 14: 2, 3—I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also. 1 Thes. 4: 15-17—We which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord Himself shall descend from heaven ... and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

(2) *The resurrection of Jesus' followers from the dead:* Luke 14: 14—And thou shalt be blessed; ... for thou shalt be recompensed at the resurrection of the just.

(3) *The beginning of the Judgment Day:* 1 Cor. 5: 5—Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved *in the day of the Lord Jesus*. 2 Tim. 4: 8—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*: and not to me only, but unto all them also that love His appearing. Rev. 11: 18—And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great.

**WHAT SCRIPTURES PROVE THAT EVEN JESUS HAD
TO WAIT UNTIL AFTER HIS RESURRECTION
BEFORE HE COULD ENTER HEAVEN?**

Matt. 28: 6—He is not here: for He is risen, as He said. John 20: 17—Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.

**WHERE IS THE SOUL BETWEEN DEATH AND
THE AWAKENING OF THE DEAD?**

Ps. 16: 10 (Am. Rev. Ver.)—Thou wilt not leave My soul to Sheol; neither wilt Thou suffer Thy Holy One to see corruption. Acts 2: 31—He seeing this before spake of the resurrection of Christ, that His soul was

not left in hell [Hades]. Ps. 89: 48 (Am. Rev. Ver.)—What man is he that shall live and not see death, that shall deliver his soul from the power of Sheol? Eccl. 9: 10 (Am. Rev. Ver.)—There is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest.

WHAT DOES THE WORD *RESURRECTION* MEAN?

(1) *Not merely the awakening of the dead, else Jesus would not have been the first one to be resurrected:* 1 Kings 17: 22—The LORD heard the voice of Elijah; and ... the child ... revived. 2 Kings 13: 21—As they were burying a man, ... they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived. Matt. 9: 18, 25—There came a certain ruler, ... saying, My daughter is even now dead: but come and lay Thy hand upon her, and she shall live. He went in, and took her by the hand, and the maid arose. John 11: 43, 44—He cried with a loud voice, Lazarus, come forth! And he that was dead came forth. Acts 26: 23—How that Christ should suffer, and that He should be the *first* that should rise from the dead. 1 Cor. 15: 20—Now is Christ risen from the dead, and become *the firstfruits of them that slept*. Col. 1: 18—He is ... *the firstborn from the dead*; that in all things He might have the preeminence. Rev. 1: 5 (Am. Rev. Ver.)—Jesus Christ, ... *the firstborn of the dead*.

(2) *But a restanding from imperfection to perfection:* Luke 20: 35, 36—They which shall be accounted worthy to obtain ... the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, *being the children of the resurrection*. John 11: 25, 26—Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Acts 24: 15—Have hope toward God, ... that there shall be a resurrection of the dead, both of the just and unjust. Acts 26: 6-8—I ... am judged for *the hope of*

the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come [attain]: for which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? 1 Cor. 15: 21, 22—For since by man came death, by man came [shall come] also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Phil. 3: 7-11—What things were gain to me, those I counted loss for Christ ... that I may win Christ, and be found in Him, not having mine own righteousness, ... but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; *if by any means I might attain unto the resurrection of the dead.*

**WHAT TWO THINGS ARE THE ANTECEDENTS
OF THE CHURCH'S AND THE WORLD'S
RESURRECTION?**

(1) *The fall from perfection into sin, imperfection and death through Adam:* Rom. 5: 12, 17, 18, 19—By one man sin entered into the world, and death by sin. By one man's offence death reigned by one. By the offence of one judgment came upon all men to condemnation. By one man's disobedience [the] many were made sinners. 1 Cor. 15: 21, 22—By man came death; ... for ... in Adam all die.

(2) *The ransom from sin, imperfection and death through Christ:* 1 Tim. 2: 5, 6—The Man Christ Jesus, who gave Himself a ransom for all. Rom. 5: 15-19—The grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto [the] many ... The free gift is of many offences unto justification ... They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ ... By the righteousness of one the free gift came [shall come] upon all men unto justification of life ... By the obedience of one shall [the]

many be made righteous. 1 Cor. 15: 21, 22—By man came [shall come] also the resurrection of the dead. For ... in Christ shall all be made alive.

WHAT IS RESURRECTED?

(1) *Not the body that is buried*: 1 Cor. 15: 35, 37—But some will say, How are the dead raised up? and with what body do they come? That which thou sowest, thou sowest not that body that shall be.

(2) *But the soul*: Ps. 16: 10 (Am. Rev. Ver.)—Thou wilt not leave My soul to Sheol. Acts 2: 31—He seeing this before spake of the resurrection of Christ, that His soul was not left in hell [Hades]. Ps. 30: 3—Thou hast brought up my soul from the grave. Ps. 89: 48 (Am. Rev. Ver.)—What man is he that shall live and not see death, that shall deliver his soul from the power of Sheol?

WHAT TWO RESURRECTIONS ARE ESPECIALLY MENTIONED IN THE BIBLE?

(1) *The heavenly, or spiritual, resurrection*: Rev. 20: 6—Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. 1 Thes. 4: 16, 17—The dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. 1 Cor. 15: 42-44, 49-53—So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. And as we have borne the image of the earthy [one, Adam], we shall also bear the image of the heavenly [One, Jesus]. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this

corruptible must put on incorruption, and this mortal must put on immortality.

(2) *The earthly, or human, resurrection:* Ezek. 16: 53, 55, 61, 63—When I shall bring again ... the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. Then ... thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy Covenant, ... when I am pacified toward thee for all that thou hast done. Is. 25: 6-8—In this mountain shall the LORD of hosts make unto all people a feast of fat things. ... He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth. Is. 65: 17, 19, 21-23, 25—For, behold, I create ... a new earth. And I will ... joy in My people. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are [shall be] the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are [shall be] the seed of the blessed of the Lord. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the LORD.

WHAT ARE SOME SCRIPTURES BEARING ON BOTH RESURRECTIONS?

Dan. 12: 1, 2—At that time shall Michael stand up ... and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake,

some to everlasting life, and some to shame and everlasting contempt. John 5: 28, 29 (Am. Rev. Ver.)—The hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. Acts 24: 15—Have hope toward God, ... that there shall be a resurrection of the dead, both of the just and unjust. 1 Cor. 15: 23 (Am. Rev. Ver., margin)—Each [shall be made alive] in his own order: Christ the firstfruits; then they that are Christ's, at *His presence*. 1 Cor. 15: 45-48, 54-57—The first man Adam was made a living soul; the last Adam was made a quickening [became a life-giving] Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is [was] of the earth, earthy: the second man is the Lord from heaven. As is [was] the earthy [one, Adam], such are [shall] they also [be] that are [will be] earthy: and as is the heavenly [One, Jesus], such are [shall] they [be] also that are [will be] heavenly. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? ... Thanks be to God, which giveth us the victory through our Lord Jesus Christ!

**WHY SHOULD WE EXPECT A RESURRECTION—
A PERFECTING—OF THE OBEDIENT OF THE
WORLD AS WELL AS OF THE CHURCH?**

(1) *God's Oath—bound Promise to bless all nations through Abraham's Seed: Jesus and His faithful followers:* Gen. 22: 18—In thy seed shall all the nations of the earth be blessed. Gal. 3: 8, 16, 29—The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one,

And to thy seed, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

(2) *Christ's Ransom-sacrifice for all and His resurrection:* 1 Tim. 2: 4-6—Who will have all men to be saved, ... for ... the Man Christ Jesus, ... gave Himself a ransom for all. John 12: 32, 33—And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die. Rom. 5: 18, 19 (Am. Rev. Ver.)—Through one act of righteousness the free gift came [shall come] unto all men to justification of life. For ... through the obedience of the One shall the many be made righteous. 1 Cor. 15: 17, 18, 20-22—If Christ be not raised, ... they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came [shall come] also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

(3) *The sacrificial sufferings of the faithful followers of Christ for the dead:* 1 Cor. 15: 29-32—Else what shall they do which are baptized [not by water, but by sacrificial sufferings, Mark 10: 35-40] for the dead, if the dead rise not at all? Why are they then baptized [with sacrificial sufferings unto death] for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? 2 Tim. 2: 11, 12—If we be dead [die] with Him, we shall also live with Him. If we suffer, we shall also reign with Him.

WHERE WILL THESE TWO RESURRECTED CLASSES SPEND ETERNITY?

(1) *The faithful followers of Christ:* John 14: 3—If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. 2 Cor. 5: 1—We have a building of God, an house not made with hands, eternal in the

heavens. Is. 65: 17—For, behold, I create new heavens. Is. 66: 22—For as the new heavens ... shall remain before Me, ... so shall ... your name remain. 2 Pet. 3: 13—We, according to His promise, look for new heavens ... wherein dwelleth righteousness.

(2) *The obedient of the world*: Ps. 37: 11 (comp. Matt. 5: 5)—The meek shall inherit the earth. Prov. 2: 21—The upright shall dwell in the land, and the perfect shall remain in it. Is. 60: 21—Thy people also shall be all righteous: they shall inherit the land for ever. Ezek. 37: 25—They shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein ... for ever. 2 Pet. 3: 13—We, according to His promise, look for ... a new earth, wherein dwelleth righteousness.