

THE
AGE TO COME
OR
GLORIOUS RESTITUTION

OF
ALL THINGS SPOKEN OF BY THE MOUTH OF
ALL THE HOLY PROPHETS SINCE
THE WORLD BEGAN

"The faith once delivered to the Saints." - Jude.

BY JOSEPH MARSH.

ROCHESTER, N. Y. :
PUBLISHED AT THE ADVENT HARBINGER OFFICE
1851

ACKNOWLEDGEMENTS

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In August of 1993, two brothers of like precious faith visited the library at Andrews University in Berrien Springs, Michigan, and copied from film a 128 page, 3 1/2" x 5 1/2" booklet of "The Age to Come", published by Joseph Marsh in 1851.

What follows is a reprint of that booklet. The text has been unaltered other than spelling and typographical corrections. A table of contents has been added to aid the reader.

Through this reprint, we hope to make these writings of Joseph Marsh available to every true Bible student (see page 7).

A special thanks go to the following who helped make this reprint possible : Dennis, Dave, John, Alice, Phyllis, Dale, Alva, David, Hazel, and Carl.

C.

H.

Printed 1997

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INTRODUCTION.

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READER. before examining the following pages, your candid attention is earnestly invited to the following considerations:

1. Will you endeavor to read without prejudice? otherwise it will do you no good to read.

2. Will you read with a prayerful and earnest desire to know the truth? in no other frame of mind are you qualified to detect error, and learn of Jesus.

3. Will you admit the correctness of the *literal* principle of exegesis: or, that the *plain* word of the Lord means what it says? If it does not, then no *uninspired* man can tell what it does mean. We have been guided by the literal principle of interpretation, in writing this work.

4. Will you remember, that the word of God is not "*yea* and *nay*," or does not contradict itself: consequently, when a doctrine is proved by one or more plain and positive passages of Scripture, there can be no counter evidence to disprove it. We think the main positions assumed in this work, are abundantly sustained by such evidence: therefore, they must be correct.

5. Whatever you find in his work, in accordance with the plain word of inspiration, will you *believe* and *confess* before men? For, "without faith, it is *impossible* to please God," and "faith *without works* is *dead*."

The Lord direct and bless you in searching for truth; and crown you with eternal life in his everlasting Kingdom.

THE  
AGE TO COME  
OR  
GLORIOUS RESTITUTION.

~~~~~

"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." Acts iii: 21.

The Mosaic dispensation, or age, closed at the death of Christ; and the gospel age, or day, commenced with his resurrection. The gospel age will close at the second coming of Christ, when the Age to come, or the glorious times of Restitution, or dispensation of the fulness of times, will commence, and continue, until the new creation is completed.

The order and events of the Jewish and Christian ages, are now matters of history, with the exception of the closing scenes of the latter; and the history of that will soon be complete, and the great and sublime events of the age to come will be passing before us.

There is much darkness in the church relative to the character of the Age to come. Even many, who make the prophecies their study, are greatly confused on this important subject. It is true; they have seen the absurdity of the popular theory of the Millennium, but at the same time, have been unable to obtain a consistent and intelligible view of its character, in harmony with the very many prophecies which evidently relate to that glorious period.

We too, in common with many others, have been, until recently, in darkness on this subject; but now think we understand it, at least in its general outlines. It is so full of interest, makes such a perfect harmony of the prophecies, and presents the wise and immutable purpose of God in so glorious a light, that we greatly desire to lead others to an understanding of it. Endeavoring to do which, we will first speak of

THE RESTITUTION

named in our text. The word restitution occurs but once in the New Testament, and is translated from the Greek word *apokatastasis*, and signifies "a restoration of any thing to its former state."

Mark the import of the word; it is not *creation*. That is expressed by the Greek word *ktisis*, which signifies "the act of creating, production from nothing."

Many overlook these important facts: and consequently, instead of looking for the work of restitution to commence at the coming of Christ, expect all things will then be made new at once.

It should be remembered, that this is a lost world: that the saints are fallen in death; that Eden is lost; that Jerusalem is trodden down of the Gentiles; that the tabernacle of David is fallen down, and his throne is in ruins; that Zion is ploughed as a field, that the Sanctuary is yet under the vile tread of unsanctified Gentile feet; that the kingdom is still under their power, and that the earth is yet under the curse. It should also be borne in mind, that God, by all the holy prophets, has promised a *restoration* of these things. It has not been spoken of obscurely by one or two, nor merely hinted at by them all; but they have all dwelt largely on this glorious subject.

A *restitution* then, will *commence* at the return of the Lord, as Peter, in our text, says, ~~ "Whom the heavens must receive until the times of Restitution:"

then he will come and the glorious work will begin, and be perfected in those times.

This is, emphatically, a day of high expectation with all classes of reflecting men: they are confidently looking for the immediate dawn of better times: ~~ *their* millennium is at the door. They are, however, divided relative to its character. The despotic monarchist looks for the triumph of monarchial principles; the liberalist for the victory of republicanism; the socialist, for the universal spread of his favorite philosophy; the catholic for the triumph of Catholicism; the protestant for the triumph of Protestantism; and the true Bible Student is rejoicing in hope of the universal conquest of the *world* by the Lord, at his glorious coming.

As it does not fall within the objects of this work to notice these political, moral and philosophical theories of a millennium, or "good time coming," but those of a theological character, we will therefore, confine our remarks to four of them: one of which, however, locates the millennium, of Rev. 20, in the past, in the days of Papal triumph. The first that will claim our attention is, the

POPULAR THEORY

of the church, which teaches, that the world is to be evangelized, or converted to the peaceful gospel of Christ; which state it will enjoy at least one thousand years before the judgment of the great day.

We object to this theory, because it is *unreasonable*.

If the *unadulterated* gospel, preached by Christ and the apostles, and attended with miracles, failed to convert *one city*; it is highly unreasonable to suppose, that an *adulterated* gospel, or the erroneous and conflicting doctrines of the sects, will convert the *world*, when preached by an uninspired, divided, and

in very many instances, worldly and corrupt ministry.

Again, example is always more weighty in its influence than precept; or, the latter will never accomplish any good, when the former is against it. This is the general character of the church and ministry of these days of fables. In precept they condemn war, slavery, covetousness, pride, divisions among Christians, false doctrines, human creeds, and every sin; but in *example* they justify them *all!* Therefore, there is no hope of the world being converted to Christianity by the precepts of the church. It is impossible in the very nature of things; for the world has already converted the church, to nearly all of its pernicious ways!

Finally, we object to this theory, because it is *unscriptural*.

Ps. 2:9 "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

These fearful threatenings are spoken in reference to the great destruction of the heathen that will take place when the Lord shall reign in Zion; hence their conversion cannot be reasonably expected before that time.

Dan. vii. 21, 22. "I beheld, and the same horn made war with the saints, and prevailed against them; 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."

Observe: the little horn wars and prevails against the saints, ~~ (How long? Until the conversion of the world, according to the faith of the popular church: but the inspired and greatly beloved Daniel says that this wicked war shall continue)

~~ *until the Ancient of Days comes; until judgment is given to*

the saints of the Most High; and until the time comes for the saints to possess the Kingdom.

From this testimony, we learn that the power that will prevail against the saints until the coming of the Ancient of Days, will be a wicked, warring power. The saints, then, are not the people that will prevail before the coming of the Ancient of Days. Therefore their millennium of rest, of triumph, and reign, cannot be before his coming.

Matt. xiii. 39-43. "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

We give but part of the Lord's exposition of the parable of the sower. Read the whole, and also the parable. But what we have given, plainly shows that, as the wheat and tares grow together until the harvest, so will the righteous and wicked continue until the coming of the Son of man. Surely, then, they will not be converted before that time; consequently this theory of the millennium must be false.

Matt. xxiv. 37. "But as the days of Noe were, so shall also the coming of the Son of man be."

How was it then? Had the world enjoyed a thousand years of universal holiness and peace before the flood? No, verily; for the earth was "full of violence," and because of the wickedness of men, the flood was sent.

"So shall also the coming of the Son of man be." According to this evidence; it will be an age of deep wickedness, instead of universal holiness, just previous to the coming of the Lord.

Luke xvii: 28. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and devoured them all. Even thus shall it be in the day when the Son of man is revealed."

With such testimony as this before him, how can any one talk about the world's conversion before the advent of Christ! He might with equal propriety contend that the flood, and the fire of Sodom, came at times of universal holiness.

2 Tim. iii. 1. "This know also, that in the *last* days perilous times shall come."

Strange millennial peace and glory; to be mixed with *perils!* But, strange as it would be, such will be its character, if it take place before Christ comes.

Verse 13, "But evil men and seducers shall wax worse and worse."

When? From the time Paul uttered the prediction, until the appearing of Christ and his kingdom, when he will judge the quick, or living, and the dead. (iv. 1.) But the popular teaching of the day flatly contradicts this testimony, by saying that men shall grow better and better, until the world is converted! Oh, what blindness! But further: ~~

iv. 3, 4. "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

But, says the church, the time will come when they

will turn from error unto the truth, and not only love and endure sound doctrine, but all will be converted to God, and the millennium, or spiritual reign of Christ, will begin. Strange delusion!

2 Pet. iii. 3. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"

Not so, says the church; for in the last days, all will be children of God; the world will be full of righteousness, and of course there will be no scoffers then!

Rev. xi. 15, 18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 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; and shouldest destroy them which destroy the earth."

Here we learn, that at the sounding of the seventh and last trumpet, instead of the nations being in a converted state, they are angry, and those who destroy, or corrupt the earth, are fitted for destruction.

From this amount of very weighty evidence, it is clear, that the popular theory of the millennium, held by the church, is founded in error.

We will now briefly examine

WILLIAM MILLER'S THEORY

of the millennium, or Age to come. It is this: ~~ The Lord will come; the saints, dead and living, will all be made immortal, and be caught up to meet the Lord in the air. The living wicked will all be destroyed in the general conflagration, in which the present heavens and earth will be dissolved. Then the new heavens and earth will be created. The New Jerusalem will descend to the new earth, with Christ and his saints, in which they will reign or be happy for a thousand years. At the end of which, the wicked dead will be raised out of the new earth, come up on its breadth, around the New Jerusalem, when fire from God out of heaven will come down, and devour them.

We dissent from this theory, for the following considerations:

1. The *order* of events it names is not in harmony with the *order* laid down in the Bible. We will give two examples.

Dan. ii. 44. "In the days of these kings shall the God of heaven set up a kingdom."

Then, the next event, as the context shews, will be, this *kingdom* will break in pieces the kingdoms of this world.

Then the kingdom of God will fill the whole earth.

But the order of Bro. Miller's theory is thus:

a. Destruction of the kingdoms of this world, in the general conflagration of the heavens and earth, at the coming of Christ, and *before* the kingdom of God is set up.

b. Creation of the new heavens and new earth.

c. Setting up the kingdom of God. And

d. Filling the new earth with his glory.

Widely different are the two orders.

Dan. vii: 13, 14. "I saw in the night visions; and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."

The order here laid down is, ~~

- a.* Coming of the Son of man.
- b.* Giving the Son of man dominion, and glory, and a kingdom.
- c.* All people, nations, and languages, and all dominions, [rulers] serve and obey the Son of man, the Lord and King of the whole earth.

The order of Bro. Miller's theory is, ~~

- a.* Coming of the Son of man.
- b.* Destruction, in the general conflagration of the heavens and earth, of all people, nations, and languages~~and all dominions that have not previously obeyed the Son of man.
- c.* Creation of new heavens and new earth.
- d.* Setting up of the kingdom on the new earth.
- e.* Taking of the kingdom, on the new earth, by the saints of the Most High. And
- f.* Extending the dominion of Christ over the new earth.

Thus the two theories do not harmonize: hence that taught by Bro. Miller, must be incorrect.

2. The Scriptures generally are very minute in detailing the order of events that will occur at the coming of the Lord ~~ (See Isa. lxvi: 15-24; Zach. xiv; 4-21; Matt. xxv. 31-46; 1 Cor. xv. 23-28; 1 Thess. iv. 16, 17; Rev. xx. 1-10)---but in that detail they nowhere make the destruction of the present earth and creation of the new, events to take place then: they are not even named. This is

unaccountable, on the supposition that they take place; then; for they are events of too great magnitude to be overlooked or omitted by the Inspired Writers. If the opinions of some be correct, the account probably would read thus; 'Christ the first-fruits, then they that are Christ's at his coming; then the present heavens and earth will be dissolved by fire; then the new heavens and earth will be created.' But as the Scriptures nowhere justify this order, we think it incorrect.

3. In that glorious day, when the earth shall be full of the knowledge of the Lord, will exist the wolf and the lamb; the leopard and the kid; the calf and young lion; the cow and the bear; asp and his hole; the cockatrice and his den (Isa. xi. 6-8); and the serpent, with dust for his meat. (Isa. lxxv. 25.)

This state of things, we think, cannot exist on the new earth, unless we admit the absurdities, that beasts will have a resurrection, and after that propagate their species; that asps, cockatrices, and serpents, will be raised, and have their *holes* and *dens* in the new earth, and that the *curse* will still be on the serpent! for, it is said, dust shall be his meat, and this was part of the curse pronounced upon it. (Gen. iii 14.) There will be no more curse on the new earth. (Rev. xxii. 3.) The serpent, then, will not eat dust there. But it will, in the millennial reign of Christ, when the glory of God fills the earth. Hence that reign cannot be on the new earth, it must precede the new-creation state. These objections are unanswerable.

4. We cannot suppose that the immortal saints will propagate their species; for those who will be accounted worthy to obtain that exalted state will neither marry nor be given in marriage, but

be like the angels of God. All will be of this character in the new-earth state. But, prior to that state, there will be a glorious time of restitution, or of Christ's triumphant reign, when the curse will be so far removed that they will not 'bring forth for trouble,' for 'they are [will be] the seed of the Lord, and their *offspring* with them.' (Isa. lxxv. 23.) The '*sucking*' and the '*weaned* child' will also be there. Consequently, though a state of millennial glory, the human species will be propagated; not by immortal, but by mortal beings, who will be 'left' or 'escape' the great destruction that will take place at the commencement of that day of Restitution. We see not how the *Restitution* can be perfect without this state of things existing; for, before the fall and curse, God said unto the sinless pair; 'Be fruitful, and multiply, and replenish the earth.' Gen. i. 28. Therefore, we conclude, that the millennial state, or times of restitution, precedes the creation of the new earth.

God's original and wise purpose is most clearly expressed in these words:

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and 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. i. 28.

This immutable purpose was frustrated under the short reign of the first Adam, but not finally defeated. It will be carried out in all its perfection and glory, under the millennial reign of the second Adam, in the times of restitution, which will precede the destruction of the present, and the creation of the new earth. It must have its accomplishment on *this* earth, or the purpose is forever defeated!

5. Isaiah speaking of the times of restitution, says, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." Isa. lxxv. 20.

This state of things cannot belong to the new earth; for before it is created, and at the end of the millennial reign of Christ, 'death and hell' are 'cast into the lake of fire.' (Rev. xx. 14.) And after the new earth is created, it is said, 'there shall be no more death.' Rev. xxi. 4.

Hence, it is evident that the new earth is not created at the commencement of the times of Restitution, or the millennium.

6. In the great destruction of the nations of the earth, that will take place at the commencement of the times of Restitution, some will 'escape' or be 'left' (Isa. lxvi. 19; Zech. xiv. 16), who will seek the Lord, (Isa. xi 10; Acts xv. 16, 17.) But at the close of those times, and at the commencement of the new-earth state, it is said, 'Whosoever was not written in the book of life was cast into the lake of fire.' Therefore the Restitution precedes the new earth.

7. The thousand years of Restitution belong to the great anti-typical week of *time*, as really as the seventh day belongs to the natural week; consequently the new-earth state, or eternity, cannot begin, until the anti-typical week is perfected. This objection is unanswerable.

8. The present heavens and earth are 'reserved unto fire against the day of judgment and perdition of ungodly men.' (2 Pet. iii. 7.) The final perdition of ungodly men does not take place until the close of the millennial reign of Christ; and of that time it is said,

'fire came down from God out of heaven and devoured them'; also, 'And whosoever was not found written in the book of life was cast into the lake of fire.' (Rev. xx. 9, 15) The conclusion then, is unavoidable, that the present heavens and earth continue during the times of Restitution, or millennial reign of Christ, consequently the new are not made until the close of that reign.

9. The order of events, as laid down by John, in twentieth and twenty-first chapters of Revelation, place the thousand years reign of Christ, *before* the passing away of the present heavens and earth, and the creation of the new. Read those chapters, with the understanding that they give a correct narration of the great and glorious events there named, and you will admit the correctness of the conclusion that the Restitution precedes the new creation.

10. Of the times of Restitution, or millennial reign of Christ, it is said, 'He shall have dominion also from *sea to sea*.' (Psa. lxxii. 8; Zech. ix. 10.)

'The abundance of the *sea* shall be converted unto thee.' (Isa. lx. 5.) 'And the *sea* gave up the dead.' (Rev. xx. 13.) But on the new earth John says, 'There was NO MORE SEA.' Hence it is absolutely certain that the millennial and new earth states can *not* be the same. This objection defies contradiction.

11. The devil is *bound* at the commencement of the thousand years' reign of Christ; at the close of which, and near the commencement of the new creation, he is loosed, for a little season, and then 'cast into the lake of fire and brimstone.' Rev. xx. 10. This clearly shows that the two states are different, one from the other.

12. The wicked come up on the breadth of the earth, at the termination of the thousand years' reign, and are destroyed by fire and brimstone. (Rev. xx. 9.)

It is extremely unreasonable to suppose that the wicked will ever set their feet on the purified, or new earth; and still more absurd to suppose that shower of *fire* and *brimstone* will fall upon the 'breadth' of the vernal plains of the new earth, after it has been existing in Eden beauty and loveliness for a thousand years! But it is reasonable and scriptural both, to suppose that this dreadful closing up of judgment on the wicked will take place on this earth.

13. Finally, The work which the scriptures speak of Christ's doing at his coming, precludes the very idea of the final dissolution of the present heavens and earth and creation of the new, then. He first comes, and his feet stand upon the mount of Olives, and instead of the heavens and earth being dissolved by fire, the mountain cleaves in the midst, and a very great valley is produced and all the land is turned as a plain from Geba to Rimmon, south of Jerusalem, and is lifted up. Zech xiv. 4-21.

This is the first work, we conceive, that Christ accomplishes after returning with all his saints to this earth. He comes to free Jerusalem, which has long been trodden down of the gentiles, from their despotic power; to 'cleanse the sanctuary'; to restore Eden to its paradisaical perfection and glory, and prepare the land of Palestine as the place in which to set up his glorious and everlasting Kingdom, where he will reign King over all the earth.

From these weighty considerations, we feel fully justified in concluding, that Wm. Miller's theory of the Millennium is fundamentally incorrect.

THE CATHOLIC'S MILLENNIUM.

will next claim our attention. In the marginal notes

of the Douay, or Catholic Bible we find the following sentiments expressed:

"Rev. xx. ver. 2. *Bound him, & c.* The power of Satan has been very much limited by the passion of Christ, for a *thousand years*; that is, for the whole time of the new testament; but especially from the time of the destruction of *Babylon* or Pagan Rome, till the new efforts of Gog and Magog against the church, towards the end of the world. During which time the souls of the martyrs and saints live and reign with Christ in heaven, in the *first resurrection*, which is that of the soul to the life of glory; as the *second resurrection* will be that of the body, at the day of the general judgment."

This is the Catholic's millennium, and according to the light we have of their faith in this respect, it stands thus: ~~ Their millennium covered the period of about one thousand years, in which they martyred over fifty millions of the saints. Then Protestantism commenced, or, as the Catholics understand it, the battle of Gog and Magog began against the Catholics. That battle, they suppose, is soon to terminate in the destruction of Gog and Magog, or all protestants, and others who will not turn Catholic; and, as a matter of course, the Catholics are expected to triumph, and to obtain universal power over all the world.

We recognize some features of this theory in a pamphlet, not long since published by J. Turner, in which he locates the millennium of Rev. 20, in the days of the triumphs of the Papal power. The date of its commencement he puts down thus: "from A.D. 530 to 546;" and its termination, "about A.D. 1532 and 1546." All that pertains to the millennium, of Rev. 20, he contends took place in this bloody period! The angel which came down from heaven and bound the dragon with a great chain, he supposes to

be Papal Rome; and the dragon which was bound, Pagan Rome.

That this theory is radically erroneous, is evident from the following considerations.

1. No *certain dates* for either the commencement or termination of this supposed millennium, can be given. To say that Pagan Rome was bound "from 530 to 546", a period of sixteen years, and that Pagan Rome was loosed "about 1532 and 1546," a period of fourteen years, is a virtual acknowledgment that we cannot tell when these events did take place. This indefiniteness throws too much uncertainty about a definite prophecy, to be admissible, especially in the interpretation of a prophecy of this magnitude, and which it is supposed, had its termination at the late date of "about A.D. 1546." If at this date Pagan Rome was loosed, and commenced deceiving the nations in the four quarters of the earth, to gather them unto the battle of the last day, most certainly some historian would have named the important event, but as no such date for such an event is given, we conclude that no such event occurred then; and consequently the millennium was not immediately before 1532.

2. No events of sufficient magnitude occurred at A.D. 530 or 546, 1532 or 1546, or near those times, to justify the fulfillment of this highly important prophecy. The real dragon or devil was not bound by an angel from heaven, at the first date, nor loosed at the second. Neither did Papal Rome bind and loose Pagan Rome, in any sense, in the potent and imposing *manner*, in which the prophecy represents the work to be done, in the binding by the angel. There must be a fitness between the prophecy and the event that justifies it.

Papal Rome, if it ever bound Pagan Rome in any sense, did it by its long and imperceptible religious deceivings, which was a work in no way resembling the sudden and omnipotent act of binding the dragon, described in the prophecy. Hence the millennium cannot be located where this theory places it.

3. The important event that marked the fulfillment of prophecy, that took place "in from 530 to 546," was not the binding of Pagan Rome in any sense by Papal Rome. The great work of those times was performed by Justinian, Emperor of Eastern Rome, the then head of the symbolic dragon power. By his general, Belisarius, he drove the Ostrogoths from Rome, and by his decree, made the Pope universal head of the Church, and an effective corrector of heretics. Certainly these imperial acts of the dragon power did not bind him; and, admitting they did, the dragon bound himself, instead of being bound by Papal Rome. Consequently, this theory must be incorrect in locating the millennium in the days of Papal triumph.

4. Admitting that Pagan Rome was actually bound in "from 530 to 546," by virtue of the Justinian code, or any other act or acts whatever, either moral, ecclesiastical, political or military ~ ~ *Pagan Rome was not loosed* one thousand years from that date. This should have been the case, to justify the prophecy, according to the theory under consideration. It will not do ~ ~ to have the dragon bound, cast into a pit, and a SEAL SET UPON HIM, in the character of *Pagan Rome* --- and then come out *something else*. For the prophecy binds, shuts up in the pit, seals, and looses, the *same identical power*. To justify this prophecy, it is just as important to identify the dragon *bound*, with the dragon *loosed*,

as it is to identify Jesus crucified, with Jesus resurrected, to prove that He actually rose from the dead. The theory under consideration makes the dragon that was bound, Pagan Rome; and the dragon loosed ~~ the Protestant, Catholic, kingly and republican powers of America and Europe. Hence, the dragon bound is not the dragon loosed, and the theory before us must be faulty.

5. Pagan Rome could not be bound either before or after her fall. This is clear. Well, the fall of the Western Empire is dated A. D. 476 about 60 years before this theory dates the binding of the dragon, or Rome; and the Eastern Empire did not fall until the conquest of Constantinople, A. D. 1453, the long period of about 1115 years after the time when it is supposed the dragon was bound! These are stubborn facts that will neither break nor bend to suit any theory. As they do not agree with that under consideration, it cannot be correct.

6. Pagan Rome was Imperial Rome, which was never bound. But it *fell*, as did the kingdoms of Babylon, Medo Persia and Grecia, before it, never to be loosed, or rise again. The iron and the clay was never to be united.

7. If Pagan or Imperial Rome was the power that was bound, cast into the pit, sealed and loosed, then Pagan Imperial Rome has, in fact, continued to *exist*, as really as the kingdom of Nebuchadnezzar, during the seven times that passed over him in his insanity. But, as Pagan Imperial Rome has not existed since its fall, it is clear, that it is not the power that was to be bound, as predicted in this prophecy. The theory under consideration must therefore be defective.

8. But if it is said, that it was Rome in its *divided* or *kingly* form that was bound, cast into the pit, sealed and loosed, then we reply, that the ten kings help constitute the Papal Beast; and, therefore, if they were bound by that Beast, they bound themselves, which would be absurd.

9. Rome, in its kingly form, was never bound. For prophecy compares part of the kings to iron; so strong as to defy all human power that might attempt to bind them. And, besides, they were to continue the prominent political actors, from their rise to the time of their making war with the Lamb, who will destroy them at his coming. These, also, are stubborn facts, and fatal to the theory that locates the millennium during the existence of Rome in its kingly and papal character.

10. Should it be contended that the ten kings were ecclesiastically or religiously bound by Papal Rome at about A. D. 530 or 546; then we reply, that this is contrary to fact. For the last of the ten was converted to the Catholic faith as early as 508; twenty-two years prior to the earliest date named in the theory under consideration for the binding of the dragon.

11. If Rome, or the ten kings, were ecclesiastically or religiously bound by the Papal power, at about A. D. 546, they were not loosed by that power nor any other in 1532 or 1546, nor at any other date. For some of them are still of that faith, and under ecclesiastical papal bonds. These facts are fatal to the theory under consideration.

12. If it is contended that the loosing took place at the revolt from the Pope of Henry VIII, King of England, about 1532, we object, on the ground that Germany revolted some time before, and France not until 1793. As each kingdom equally belongs to the dragon, (if either belongs to him) the date of his being loosed

may, with as much propriety, be placed at the revolt of one of these kingdoms as the other. These considerations throw an insurmountable barrier in the way of the theory under consideration.

13. Pagan and Papal Rome are both masterpieces of the devil. Hence, if one binds the other, Satan binds himself; or, he instigates one of his subjects to bind another, to prevent himself from deceiving the nations any more! This is not the work of the Devil, nor his subjects.

14. The political power symbolized by the dragon, was never bound by the Papal Beast. For they both exist at the same time. "For they worshipped the Dragon and the Beast." --- Rev. xiii. 14. "The Dragon also gave the Beast his power, and seat, and great authority." --- verse 2. The seat of the Dragon power was changed from Rome to Constantinople. The seat at Rome was given to the Papal Beast, while the Dragon continued to reign at Constantinople. He reigned there, at least, until 1453, when Constantinople was conquered by the Turks. These facts cannot be reconciled with the theory under consideration.

15. If the Dragon, Rev. xx., is to be symbolically understood, the thousand years should be; which would make the millennium 365,000 years long, and be fatal to the theory before us.

16. If the Dragon is a symbol of Pagan Rome, and the Angel that binds him a symbol of Papal Rome; then both of the symbols are taken from the Family of the Wicked One, and the weaker is made to bind the stronger; or, the Prince and Chief of Devils, in the symbol, is bound by one of his angels! This is wholly inadmissible; for, according to Scripture, it requires the stronger to bind the weaker.

17. The binding takes place at a time of deception by the Dragon, and to prevent that deception. But, at the time it is thought the Dragon was bound, Papal Rome---not Pagan---was the Great Deceiver of the nations. This is a fact worthy of consideration, and fatal to the theory under consideration.

18. The agreement between type and antitype is destroyed by this theory. The Seventh Day was a type of Rest. To make a harmony, the antitype should be the Seventh Thousand Years of the world's age. But this theory does away with the Seven Thousand Years---leaving one of the most important types without an antitype. It will not do to say that Eternity, which has no end, is an antitype of the Seventh Day, which had an end.

19. The evidence drawn from the Bible, and also from the history of the early Christians, does not locate the millennium in the past, but in the future; therefore, the theory under consideration must be incorrect.

20. We are constrained to dissent from this theory, because it says: "The difficulty lies here---the 20th chap. belongs with the 12th and 13th, and is the real key to both. If this chapter had been committed to the church in its legal arrangement by the translators, both as a whole, and in its members, none need have been mistaken---it would have been found a perfect transcript of the 7th of Daniel, from the rise of Papacy. The members of its sentences, from vs. 4 to 6 inclusive, and manifestly disjoined and separated, out of which derangement, the *fable* of Millennial glory has been manufactured, while the reality is, the thousand years mark the deepest sufferings of the church, without an intimation of glory, except in the word reign, which reign is illegally connected with the thousand years." ~~ (See Turner's pamphlet, p. 66.)

This paragraph contains the following charges against the present order of this chapter:

1. "It belongs with the 12th and 13th chapters."
2. It has not "been committed to the church in its legal arrangement."
3. "The members of its sentences, from vs. 4 to 6 inclusive, are manifestly disjoined and separated."
4. "The word reign, is illegally connected with the thousand years."

Such serious charges as these should never be preferred against the correctness or perfection of any portion of the Inspired Volume, without the very best evidence to sustain them. But as no evidence, of any kind, for their support, has been attempted to be given; and as we have never seen the correctness of this chapter, in this respect, the least questioned, by the best Biblical critics of modern or earlier days; and as its present "arrangement" is in perfect harmony with other portions of the Bible: ~~ we therefore conclude that the charges are groundless; that the present "arrangement" of the chapter and its sentences is both "legal" and correct; and, that the theory under consideration is incorrect.

21. Finally, this supposed millennium, and that of Rev. 20, do not agree in *character*. The former was a time of the *severest* and *greatest suffering* the Saints ever experienced; while the latter speaks of their *resurrection* from death, and *triumphant reign with Christ*. Add to this the immutable evidence drawn from the typical, and plain word of the Lord, and the testimony of the Jewish and Christian writers, which we have given under the head of *Bible Theory*, ~~ we say, taking all these things into account, we see not a shadow of evidence to sustain the theory

under consideration; but an overwhelming amount against it. Therefore it is not the theory of the Bible.

Having bestowed all the attention our limits will admit, on these incorrect theories of the millennium, we will now call attention to the correct.

THEORY OF THE BIBLE.

The subject before us is one of great magnitude, and one that cannot be readily and perfectly understood, without patient and diligent labor. We may not correctly understand it in all its minute details; but the general outlines we feel well assured we do understand. It is like a vast territory or country, which has been so surveyed, that we may determine its boundaries, and become acquainted with some of its cross lines, and principal streams, hills and valleys; while at the same time we may be ignorant of many of its cooling springs, fragrant flowers and rich mines. The way is, first to settle the boundaries, and then explore the country. We have settled the boundaries of the Millennium or Times of Restitution, and find by incontrovertible evidence, as we think, it encompasses a thousand years: and now, with the aid of our map, compass and measuring line, the Word of God, we enter upon the work of exploring this age of glory, fully expecting to be more richly paid for our services than the most successful laborers in the golden fields of California.

Our object in the first place will be, to determine, by actual measurement, whether this millennial field has any length and breadth, or exists only in imagination, or is composed of so small a particle of matter, that it cannot be measured. Or, to take off the figure, determine whether the millennium, times of Restitution,

Age to come, or Day of the Lord, covers the space of one thousand years, or only of the "twinkling of an eye." Bro. Miller's theory teaches the latter. It allows only this brief moment for the coming of the Lord; the resurrection of the saints and change of the living righteous; their being caught up to meet the Lord in the air; for the battle of the great day and destruction of the wicked; dissolving the heavens and earth by fire; creation of new heavens and earth; descent of the new Jerusalem; setting up of the Kingdom of God under the whole heavens; and filling the earth with the glory of God!

Such a theory carries on the very face of it the marks of absurdity. Good common sense teaches that it will require *time* to accomplish such a mighty work; it is unreasonable to suppose it can or will be done up in the twinkling of an eye. All analogy in the case justifies this conclusion; for God has always taken time to perform his wise purposes. But the most weighty testimony in the case is the word of the Lord; it most clearly and unequivocally speaks ~~ not of a time or mere moment, but ~~ of *times*, for accomplishing the great work of Restitution. Hence our text says:

"Whom the heaven must receive until the *times* of Restitution." And in verse 19, Peter exhorts to repentance, that their "sins may be blotted out when the *times* of refreshing shall come, from the presence of the Lord." The same times, we think, are referred to in the following words:

"Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his *times* he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords." 1 Tim. vi. 14, 15.

If we may limit these *times*, and the great work of Restitution to be accomplished in them, to a moment ~~ the twinkling of an eye ~~ why may not the "*times* of the Gentiles" be circumscribed to the same short period? We believe the latter stretches over at least two thousand and three hundred years; the other, a thousand, ~~ the glorious time of Christ's millennial reign on the earth. This period, doubtless, will be "his times," "the times of refreshing," "the times of Restitution."

This view of the subject is greatly strengthened by the following testimony:

Eph. i. 10. "That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

Here we have a *dispensation* in or of "the fullness of times," of Christ's times, times of refreshing, times of Restitution: in which the work of gathering in Christ and of Restitution will be accomplished: and surely more time than the twinkling of an eye must be given to a *dispensation*. The true import of the term implies more than this. It comes from the Greek word *oikonomia*, and denotes, "management of any one's affairs, administration, stewardship," &c. Hence in the fullness of times, or times of Restitution, Christ will so wisely manage the affairs of his government, so administer his righteous laws, and so fill his stewardship as to perfect the great and glorious work of Restitution he will come to perform. Under this dispensation will be perfected that Restitution of our fallen world, of which God hath spoken by the mouth of all the holy prophets since the world began.

From this view of the subject, it appears very evident, that the purpose of God allows a certain length of time for the perfection

of the great work of Restitution. This is forever settled by the word of God, and vain will be every effort of man to unsettle it. But are we taught in the same word the length of this period? We are.

Ezekiel speaks on this subject; and though he does not give the whole length of the times of Restitution, he shows that they will at least cover the space of seven years. See Ezekiel xxxix. 9. To see the weight, however, of the evidence here referred to, it will be necessary to read ch. xxxviii. and xxxix., which you are requested to do, and you will see that these "seven years," in which they will burn the implements of warfare of the army of Gog, are after the "land is brought back from the sword," which has "been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them." After this, or, after the Lord shall come, cleanse the sanctuary, or Palestine, and gather Israel to their own land, and the work of Restitution thus far have been begun, Gog and his mighty army, as described by Ezekiel and John (Rev. xix.) will be gathered against the Lord and his people, and be destroyed on the mountains of Israel. After all this the "*seven years*" are mentioned. Surely this great and dreadful work will not be witnessed on the New Earth, neither can it be limited to the short space of the twinkling of an eye. It must require some time to do it. Such an army could not gather in a moment. But however long it may take the spirits of devils to deceive the world sufficiently to cause the great mass, with daring presumption, actually to go up to Jerusalem to make war with the Lamb, it is evident that all takes place after the Lord comes. Add to this, the seven years it will take to burn their implements of war, and we can account for more than seven years in the times of Restitution. And if we have got seven years after the Restitution has

commenced, we have yet *time*; and if we have time, eternity has not commenced. Again, if time continues after the Lord comes, the present earth does not end then; and if it does not end then, the new heavens and earth are not created then. It must be as Peter has it: "the times of *Restitution*," and not of the new creation, commence at the coming of the Lord; and that those times continue not only seven and more years, as Ezekiel shows, but during Christ's millennial reign, we will now endeavor to prove.

1 Cor. xv. 23-28. "Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy shall be destroyed is death. For he hath put all things under his feet. But when he saith; All things are put under him; it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

The particular points in these passages to which we would now call special attention, are the commencement, close, and character of the reign of Christ.

1. His reign commences at his second coming.
2. It will continue until his enemies are subdued or destroyed, the last of which is death.
3. One grand object of that reign is to subdue or destroy his enemies.

These points are clear, and most conclusively proved by the evidence in the case. The number of years between the commencement and close of this reign, Paul does not tell;

but John does. He gives us to understand that it will be a thousand years.

Rev. xx.4. "And they lived and reigned with Christ a thousand years."

Verse 6. "They shall be priests of God and of Christ, and shall reign with him a thousand years."

Verse 7. "And when the thousand years are expired, Satan shall be loosed," ~ of whom it is said in the 2nd and 3rd verses, that he was bound a "thousand years," that he should not "deceive the nations" for that length of time. And verse 14th gives us to understand, that when this thousand years closes, "death and the last enemy," will be destroyed. "For death and hell" are then "cast into the lake of fire," which is "the second death."

The fair conclusion, from this testimony of Paul and John, is, that the reign of Christ, when his enemies will be subdued, will be a thousand years. And as this reign commences at the coming of Christ, and as the "times of Restitution" or, "dispensation of the fullness of times," also begin then, it is certain, that those times or that dispensation will be of a thousand years duration. This will be the "times of refreshing" ~ "the times of Restitution" ~ "his times" ~ "the dispensation of the fullness of times" ~ the reign of Christ a "thousand years," or, his millennial reign on the earth.

Here we might rest the case without offering any further evidence, feeling assured that we have fully proved our position; but as we have further evidence corresponding with that already given, we will present it. It is the agreement of type and antitype, and the faith of the early Christians.

The type is the *seven* days of the week. The antitype is the *seven* thousand years of this world's existence. This no one will dispute. Well, as it takes seven full days to make a week, in the type, so it

will require seven thousand full years to complete the antitype. And it would be just as reasonable to say the week in the type ends at the close of *six* days, as that the antitypical week of the world ends at the termination of *six* thousand years. On this point we invite criticism; for it is invulnerable. As there is *time* in the seventh day of the week for the accomplishment of the important worship allotted to it, so there is *time* in the *seven thousand* years of this world for the glorious work of Restitution, and triumphant reign of Christ.

Peter in speaking of the coming of the Lord, creation of new heavens and earth, &c., says (2 Pet. iii. 8,9): "One day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise." To say that Peter meant to teach that God makes no difference, in computing time, between one day and a thousand years, is not true, as the Scriptures abundantly prove. And to suppose that Peter meant to say that one thousand years is no longer, with God, than one day is with man, would be highly absurd. But all is clear, consistent and glorious, when we understand that Peter meant to enforce upon the minds of his waiting brethren, the great truth, that God, in his *typical* reckoning, computes the length of a day of this world, a thousand years long, as man reckons the days of the week, twenty-four hours in length. As a day is with men in computing the time of a week of days, so a thousand years is with God, in computing an antitypical millennial week. And when the Sixth day, or Six Thousand Years, in his great economy, is closed, the promised Rest, or antitypical Sabbath, will come. Hence, the propriety of the expression: "The Lord is not slack concerning his promise." ~~ His promise, that at the end of the six thousand

years, the Sabbath or Millennial State would commence, according to the types.

In harmony with this view of the matter, was the faith of the Jewish church, and the primitive, and more recent Christians.

"Of the Jewish writers, *Rabbi Ketina*, as cited in the Gemara or gloss of their Talmud, said: ~~ "That the world endures Six Thousand Years." It was the opinion, also, of the house of Elias, (supposed to be Elias the Tishbite,) about two hundred years before Christ, "that the world endures six thousand years."

"Rabbi Moses Dachmanides, in Duet. xiv. says: "Man shall be restored in that time, viz: in the days of the Messiah, to that state in which he was before the first man sinned."

"In that time (*i.e.* of the Messiah) the *whole work of creation* shall be changed for the better; and shall return into its perfect and pure state, as it was in the time of the first man, before he had sinned.---Rabbi Becai, in Shilan Orba, Fol. 9, Col. 4, p. 360."

"Rabbi Simai, arguing the necessity of the resurrection for the fulfillment of God's promises to the fathers to give them the promised land from Ex. vi. 4, insists that the law asserts in this place the resurrection of the dead, to wit: where it is said: "And also I have established my covenant with them to give them the land of Canaan, '&c.; 'for, (he adds) it is not said to you, but to them'. He further remarks: 'Besides the foregoing statements, there are likewise various traditions of the *early Jewish* church, which are entitled to attention from the general respect shown to them in *all ages*; though they cannot be urged in the light of direct testimony. Among these is the commonly received opinion that the world was to last in its present state during six thousand years

~~ and that in the seventh millenary it was to be renewed, and all the promises of God made to the Fathers, accomplished at that time.' Thus the Jewish church believed ~~ and we will now hear what was the faith of the Christian church on this subject.

Dr. Clark, in his introductory notes to the Apocalypse, says: "Justin Martyr, about the year 140, was acquainted with this book, and received it as written by the apostle John, one of the apostles who in the revelation made to him, that the believers in our Christ shall live a thousand years in Jerusalem: and after that shall be the general, and in a word, the eternal resurrection and judgment altogether."

"Iraeneus flourished A.D. 178. He was Bishop of Lyons, and says: "In as many days as this world was made, in so many thousand years it is perfected; for if the day of the Lord be as it were a thousand years, and in six days those things that are, were finished, it is manifest that the perfecting of those things in the six thousandth year, when Antichrist reigning 1260 days, shall have wasted all things in the world, &c., then shall the Lord come from heaven in the glory of his Father."

"Cyprian, Bishop of Carthage, flourished A. D. 222. His writings are held in great esteem by all the godly. He speaks of the six thousand years completion and perfection fulfilled. The testimony of all the fathers is so general and concurrent on the universality of this belief, that this point cannot be denied without impeaching their veracity.

Lactantius, who lived about A. D. 310, says in his 'Book of Divine Institutions:' 'Let philosophers know, who number thousands of years, ages since the beginning of the world, that the six thousandth year is not concluded nor ended. But that number

being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better.' This he proves from God's making the world in six days.

"The learned Joseph Mede, called the 'illustrious Mede,' says: 'The divine institution of a Sabbatical, or seventh years solemnity among the Jews, has a plain typical reference to the seventh chiliad, or millenary of the world according to the well known tradition among the Jewish Doctors adopted by many in every age of the Christian church, that this world will attain to its limit at the end of six thousand years.'

"Rich Clark, in his essay on the number seven, takes a similar view. He also says in his treatise on the prophetic numbers of Daniel and John, that 'The six thousand years preceding the Sabbath of rest, will be cut short in righteousness.'

"Thomas Burnet, in his 'Theory of the Earth,' printed in London A. D. 1697. states that it was the *received opinion* of the *primitive church from the days of the apostles to the Council of Nice*, that this earth would continue six thousand years, when the resurrection of the just would usher in the millennium and reign of Christ on earth.'

"Gibbon, in his 'Decline and Fall of the Roman Empire,' speaking of the faith and character of primitive Christians, says: 'The ancient and popular doctrine of the Millennium was *intimately connected* with the second coming of Christ. As the works of creation had been finished in six days, their duration in the present state, according to a tradition which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and

contention, would be succeeded by a joyful Sabbath of a thousand years ~~ and that Christ, with a triumphal band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth, till the time appeared for the last resurrection."

"John Bunyan, the pious author of the *Pilgrim's Progress*, says: 'God's blessing the Sabbath Day, and resting on it from all his works, was a type of that glorious rest the Saints shall have when the *six* days of this world are fully ended.' This the apostles asserted in the 4th chapter to the Hebrews, 'there remaineth a *rest* (or the keeping of a Sabbath) to the people of God,' which Sabbath, as I conceive, will be the seventh thousand of years which are to follow immediately after the earth has stood six thousand years first. For as God was six days in the work of Creation, and rested on the seventh, so in six thousand years he will perfect his works and providence that concern this world. As also he will finish the toil and travail of his Saints, with the burden of the beasts and the curse of the ground, and bring all into rest for a thousand years. A day with the Lord is a thousand years: wherefore this blessed and desirable time is also called a day, great day, that great and notable day of the Lord, which shall end in the eternal judgment of the world. God hath held this forth by several other shadows, as the Sabbath of weeks, the Sabbath of years, and the Great Jubilee.' " ~~ Works, vol. 6, p. 301.

Thus we have proved by the united evidence of inspired and uninspired writers, that the *theory of the Bible*, makes the Millennium, or the times of Restitution, or Age to come, or Day of the Lord, *one thousand years long*. Therefore, having obtained a correct knowledge of the boundaries of this glorious field, our

next object will be to explore it; more or, plainly, to speak of the events and their order in the Age to come. And the first that claims our attention is, the

PERSONAL COMING OF THE LORD.

The coming of the Lord will mark the commencement of the millennium, or times of Restitution. The great Restorer must first come. For our text affirms that the 'heaven must receive' him 'until the times of Restitution;' then, as the previous verse shows, God will 'send Jesus Christ,' and 'his times,' 'the dispensation of the fullness of times,' or the 'times of Restitution,' will commence. The times of the Gentiles will then terminate, the sanctuary will then be cleansed, the tabernacle of David will then be rebuilt, the kingdom be set up, and the glorious millennial reign of Christ begin..

Acts xv: 16. "After this will I return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

The *return* of the Lord takes place before the work of restoring, or rebuilding, commences.

1 Cor.xv.: 23. "Christ the first fruits; afterwards they that are Christ's at his coming."

He comes before the glorious work of restoring to life from the grave, begins. See also 1 Thes. iv: 16, 17.

Rev. xx: 1 - 6. Please read this important prophecy with care, and you will see that the angel comes down from heaven before the Devil is bound, or the holy dead are raised, or the millennial reign begins.

This evidence is sufficient to prove that the great Restorer must first come, before the work of restoration, or the times of Restitution begin.

That this coming will be a *real personal* coming, is clearly proved

by a great amount of inspired testimony; a very small part of which we will give.

In the third chapter of the Acts of the Apostles, we are told that the very same Jesus, 'who was delivered up, and denied in the presence of Pilate,' was 'killed' was 'raised from the dead,' ascended to 'heaven,' is the identical person whom God 'will send' again, at the commencement of the times of Restitution. This evidence is very conclusive in favor of the personal appearing of Christ.

This view of the subject is strongly confirmed by the following testimony:

Matt. xxiii. 39. 'For I say unto you, Ye shall not *see me* henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.'

Observe: the expression, '*see me,*' clearly shows that Christ meant himself. Keep this fact before the mind, and follow the Savior to Mount Olivet, where he renews this same conversation about his coming, and bear what he says ~~

"And they shall *see the Son of Man* coming in the clouds of heaven, with power and great glory.' Matt. xxiv. 30.

Similar words are used in answer to the high priest, at the time of Christ's trial.

'I say unto you, hereafter shall ye *see the Son of Man* sitting on the right hand of power, and coming in the clouds of heaven.' Matt. xxvi. 64.

Now, just so certain as Jesus of Nazareth, the Son of Man, uttered these words, just so sure will *He* be *seen* coming in the clouds of heaven, with power and great glory.

1 Cor. xi. 26. 'For as often as ye do eat this bread, and drink this cup, ye do show the Lord's death till he come.'

This testimony clearly proves that the same person who died

will come again. Well, did the body, the corporeal, the physical part, the *whole* man Christ Jesus, die? It did. Then the conclusion is unavoidable, that the same identical Jesus who died, will come again.

1 Thess. i. 10. 'And to wait for his Son from heaven, whom he raised from the dead, even Jesus.'

Here we are clearly taught, that the very same personage who was '*raised from the dead,*' is in heaven, and will come again.

Acts i. 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 *same* Jesus,'---not another, or a spiritual or moral influence, but this *same* Jesus who was born in Bethlehem, was baptized in the Jordan, who preached and wrought miracles in the cities of Israel, was crucified on Calvary, was interred in Joseph's new tomb, who rose from the dead the third day, who appeared to his disciples, and ate and talked with them, who led them to Bethany, and while in the act of blessing them, was taken up into heaven,---*this same* Jesus will come again; and those who deny it, contradict the testimony of the angels, whom God sent from heaven to bear witness to this fact. See Acts i. 9-11.

1 Thess. iv. 16. 'For the Lord himself shall descend from heaven.'

All that constitutes Him, 'the Lord,' is embraced in the term '*himself.*' And this word '*himself.*' most incontrovertibly proves, that all that constitutes Jesus, the Son of Man, or Lord, whether physical or spiritual, will descend from heaven, or be revealed in that event which the Scriptures call, the second appearing, coming, or revelation of the Son of Man, the Lord Jesus Christ.

The following strong evidences, presented in Edward Winthrop's Lectures on the Premillennial Advent, are so in point that we give them. Speaking on 2 Thess. ii. 8, Mr. W. says:

" 'And then shall that LAWLESS ONE (Gr. *ho anomos*) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' Literally, *by the epiphany or appearance of his presence* (Gr. *te epiphaneia tes parousias hautou*.) 2 Thess. ii. 8.

"It is to this last verse, and more particularly to the words *epiphaneia* and *parousia*, that we would invite attention.

"The Greek word *epiphancia*, which our translators have rendered *brightness*, but which, in all the other passages of the New Testament, they have rendered *appearing*, is found only in six places in the new testament, one of which is that now under consideration. Setting this aside for the present, *it is admitted that in all the other five it denotes A VISIBLE APPEARING*, and is so explained by Wahl and Bretschneider in their respective Lexicons, who assign this meaning to the word in all the places where it occurs in the New Testament, and expressly include the passage which we propose to investigate: and though German Lexicographers may be entitled to little weight in regard to their opinions as to the truth of Scriptural doctrines, they are of high authority on the *grammatical import of words*.

"Let us now examine the six places in the New Testament which contain the word *epiphaneia*.

"In 2 Tim. i. 10, the reference is to *the visible and personal appearing* of Christ at his first advent. 'But it is now made manifest *by the appearing*, (Gr. *dia tes epiphaneias*) of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality

to

light through the gospel.'

"The word *epiphaneia*, *epiphany*, has the same meaning, to wit, that of a *visible appearing*, in the four following passages, but in these it refers not to the first, but to the second coming of our Lord.

"1 Tim. vi. 14. 'Until the appearing (Gr. *tes epiphaneias*) of our Lord Jesus Christ.'

"2 Tim. iv. 1. 'The Lord Jesus Christ who shall judge the quick and the dead at his *appearing* (Gr. *epiphaneian*) and his kingdom.'

"2 Tim. iv. 8. 'Them also that love his *appearing*.' (Gr. *epiphaneian*.)

"Titus ii. 13. 'Looking for that blessed hope and the glorious *appearing* (Gr. *epiphaneian*) of the great God and our Savior Jesus Christ.'

"No one who examines the context, can doubt that in these four passages the reference is to the visible and personal manifestation of Christ at his second advent.

"But this argument, which would be irrefragible from the uniform usages of the sacred writers respecting the word *epiphaneia*, *epiphany* or *appearing*, and which our translators have here rendered 'brightness,' is greatly corroborated by the addition of the word *parousia*, presence or coming: so that this double expression, THE EPIPHANY OF HIS PRESENCE, is perhaps as strong a phrase as could be found to denote the fact of one's appearing or being made manifest to the eye of a spectator, as actually and personally and visibly present: and in the passage before us, clearly refers to the glorious appearing of Christ at his second advent. So strong and so emphatic a phrase as the *epiphany of his presence*, if it could be done by any form of speech whatever, would cut off the possibility of evasion.

"We proceed, therefore, in the next place to examine the word *parousia*, presence or coming. That this word may mean a *personal* presence or coming, is clear from the usage of the sacred writers, and that it does mean this in 2 Thess. ii. 8, is evident from the context.

"It is so used in 1 Cor. xvi. 17, where the coming of Stephanus and Fortunatus and Achaicus is spoken of; in 2 Cor. vii. 6, 7, where the coming of Titus is mentioned; and in 2 Cor. x 10; and Phil. ii. 12, where the personal presence of St. Paul is referred to.

" It is so used in 1 Cor. xv. 23, in 1 Thess. iii. 13, and 1 Thess. iv. 15, where the personal coming of Christ is spoken of in connection with the resurrection of the saints. See also 1 Thess. ii. 19: 2 Pet. iii. 4-12: 2 Pet. i. 16: 1 Thess. v. 23: 2 Thess. ii. 1, 8, 9: Jas. v. 7: 1 John ii. 28: Matt. xxiv. 3, 27, 37, 39. These are all the places where the word *parousia* occurs in the New Testament. In not a single passage where this word is applied to the Savior, can it be shown to mean anything but his personal presence or coming. But whether that be so or not, the context clearly proves that it can have but one meaning here, and that is the meaning just mentioned.

"Bretschneider refers the word *parousia*, in this passage, (2 Thess. ii. 2,) to 'the advent of Christ from heaven to administer judgment,'---'de adventu Christi e coelo ad iudicium habendum.' Lexicon, vol. ii. p. 241. Wahl, in like manner, to 'the future advent of Jesus the Messiah, to enter gloriously upon his kingdom,' ~ ~ 'adventus Jesu Messiae ad regnum suum gloriose inaugurandum futurus.' Lex. vol. ii. p. 269.

"Our opponents will admit that the word is thus used in many of

the above passages, and among the rest, in the first verse of the chapter before us:

" 'Now we beseech you; brethren, *concerning* THE COMING (Gr. *huper tes parousias*) of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is instantly impending.' (Gr. *enesteken*, i.e. *proxime instans*.)

"Here the word *parousia* is acknowledged by all to refer to the personal presence of Christ at his coming in the great day. Is it credible that in verse 8th, Paul, without any intimation of a change in the meaning, should use the word in an entirely different sense when speaking of the same subject ~~ and that, too, in a sense admitted to be contrary to the general usage? We think not.

"The Thessalonians had been greatly alarmed respecting this personal presence, or coming (*parousia*) of Jesus in the great day. Paul tells them that they must not be soon shaken in mind or be troubled, as though that day was instantly impending. He then says that before the coming of Christ, the apostasy and certain other events must take place. Antichrist must first come, and after the dominion of the Lawless One, or Man of Sin, has prevailed for some time, that then the coming of Christ will take place for the destruction of Antichrist.

"Is it not evident that the only future coming of the Lord respecting which Paul was here speaking, and which had excited the apprehensions of the Thessalonians, and upon which he discoursed to them at large in both these epistles, was the personal and visible coming of Jesus in the great and glorious day of his second advent? Most assuredly.

No one, with the evidence now before him, unless his mind be preoccupied by some other view, can have a doubt that such, in the passage before us, is the true import of St. Paul's language. The only reason for not adhering to the plain meaning of this passage, as supported by the context, and the usage of the sacred writers, and the well known circumstances of the church at Thessalonica, is, that if it be admitted that the word *epiphaneia* means here as it does every where else, a visible appearing, and *parousia* a personal appearance, as the context evidently requires, and that the double phrase *Epiphany of his presence* refers to the visible appearing of the Lord in the day of his personal presence at his second advent to judge the quick and the dead, and to establish his kingdom ~~ (compare 2 Tim. iv. 1) ~~ we say that the only reason for not adhering to this plain and unquestionable meaning is, that if our opponents admit that such is the true import of St. Paul's language, they must admit also, by unavoidable inference, that this inspired apostle reveals the fact that there will be a premillennial personal advent of the Lord, in power and great glory, for the destruction of Antichrist, and the ushering in of the millennial reign ~~ a fact that seems to them to conflict with some of their general principles, and which they do not know how to reconcile with certain other views which they have adopted."

Glorious indeed will be the coming of our long absent Lord; for he will come in the glory of the Father, and with all the holy angels, to take his seat on the throne of his glory, to reign King of kings, and Lord of lords, over the whole earth. But first, the

RESURRECTION OF THE SAINTS,

will take place. This will be the first work of the great Restorer,

when he shall return to this fallen world. And why should it not? For his children are the price of his blood, his precious jewels, who have fallen under the power of death ~~ lost their lives; and the Restitution could not be perfect without restoring them to LIFE.

How joyful that long looked for and greatly desired hour, when, at the voice of the archangel, and trump of God, all the saints who sleep in Jesus will awake to life, and with the living, waiting saints, put on immortality, and rise with attending angels to meet their descending Lord. In view of this glad, ecstatic moment, Job, in his affliction, exclaimed:

All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee. Thou wilt have a desire to the work of thine hands. For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Job. xiv. 14, 15; xix. 25-27.

Looking forward to this triumphant day, Isa. said: 'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out her dead.' Isa. xxvi. 19.

In view of the opening glories of this day of Restitution, Daniel was told, that

'Many of them that sleep in the dust of the earth shall awake, some to everlasting life;' and that he should 'stand in his lot' at that time. Dan. xii. 2, 13.

Hosea, speaking of the redemption of Israel from the grave, at the commencement of the 'times of Restitution,' uses the following

strong and cheering language:

'I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Repentance shall be hid from mine eyes.' Hos. xiii. 14.

Speaking of this same glorious time, Christ said: 'They who shall be accounted worthy to obtain that world, and 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 children of the resurrection. Luke xx. 35, 36.

That this glorious work will be accomplished at the coming of Christ, when the times of Restitution begin, is evident from the following passages of Scripture:

'Christ the first fruits; afterwards they that are Christ's at his coming.' 'Behold, I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last 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. So when this corruption 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? 1 Cor. xv. 23, 51-55.

'For this we say unto you by the word of the Lord, that we who are alive, and remain unto the coming of the Lord, shall not prevent them who are asleep; for the Lord shall descend from heaven with a shout, with the voice of the archangel,

and with the trump of God; and the dead in Christ shall rise first. Then we who 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.' 1 Thess. iv. 15-17.

How cheering to the afflicted, confiding Christian, are these great and precious promises. In view of their fulfillment, well might the apostle add, ~~

'Wherefore, comfort one another with these words.'

To prove that there will be a literal

RESURRECTION OF THE BODY

we present the following considerations: and

1. *The resurrection of Christ.* Did *Christ* die? All readily admit, that his *body* did, and the Scriptures expressly say, that his "*soul*" was made an "*offering for sin*" ~~ that "he poured out his *soul* unto *death*" ~~ that "his *soul* was exceeding sorrowful, even unto *death*" ~~ and, that "his *soul* was not left in hell," or correctly, the *grave*. That the very same Jesus that died, was raised from death to life, is evident from his own words. After his resurrection, he said to his disciples, "Behold my hands and my feet, that it is I MYSELF." (Luke, xxiv. 39.) This word 'myself' is full of meaning and interest. It clearly and incontrovertibly identifies Jesus *after* the resurrection with Jesus *before* the crucifixion: they are one and the same person, '*I myself*,' with no other difference than, he was mortal before death, but immortal after death: "he dieth no more," "but ever liveth."

Well, what has the resurrection of Christ to do with the resurrection of the saints? Much every way. In the case under consideration, it most conclusively proves the identity of the person that will be raised, with *himself* before death: and what is true of one is true of all the saints. But how is this proved by the

resurrection of Christ? By his being the "first-fruits of them that slept." "Now is Christ risen from the dead, and become the *first-fruits* of them that slept." (1 Cor. xv. 20.) What were the first-fruits, in the type? "When ye shall reap the harvest, then ye shall bring a *sheaf* (or *handful*, margin,) of the *first-fruits* of your harvest unto the priest." (Lev. xxiii. 10.) The first-fruits then, in the type, were a *choice specimen* of the harvest, or whole crop: as was the handful, or specimen, so would be the whole harvest. Hence, Christ, the antitype, in his resurrected state, is a true specimen and pledge of the real character of what his saints will be, when raised from the dead. And as Christ *himself* rose, so every saint, who sleeps in Jesus, will, *himself* or *herself*, be raised from death to life, in the first resurrection. That the whole entire person will be raised, is as certain as that Christ was raised, or that the real wheat, of which the sheaf or handful was the first-fruits, was gathered in the general harvest.

That the resurrected body of Christ is a sure pledge that the saints will be like him, is evident from the following and like scriptures: "Who shall change our vile body, that it may be fashioned *like unto his glorious body*." (Phil. iii. 21.) "It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be *like him*." (1 Jno. iii. 2.)

2. *The declaration of Paul* in 1 Cor. xv. The resurrection of the saints is the subject of discourse in the greater portion of the chapter. That the whole man, and not the body exclusively, will be raised, is evident from the following expressions: "But every *man* [not *body*, exclusively, but the whole man] in his own order: Christ the first fruits: afterward *they* [not simply their bodies, but

they] that are Christ's at his coming." (v. 23.) "What advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." (v.32)

We will paraphrase this last verse to show its true meaning: "If the dead rise not, it is folly for me to suffer for Christ, for he is an impostor, and is yet dead; therefore we may as well eat and drink, take our fill of this world's pleasures and gratifications, and when we die, that will be our everlasting end." This is the true light of the text, if the *whole* man, and not simply his body, is the subject of conversation. But the following is the manner the text should read, if nothing but the body is meant:

"What advantage will it be to my *body* to suffer, if *it* will have no resurrection. It is true, my soul will live forever, whether my body is raised or not. But if my body is never to be raised, *it* may as well eat and drink, and go to destruction at once (while my soul goes to glory,) as to suffer for Christ, with the vain hope of a resurrection."

Thus it will be seen, that to make good sense of the apostle's language in this case, we must understand him to teach the resurrection from death to life of the whole man.

Again (v. 35): "But some man will say, How are the dead raised up? and with what body do they come?" In order to make good sense of this text, we must understand it to teach the resurrection of the whole man. If not, it should read, How are the *bodies* of the dead raised up? and with what *bodies* do the *bodies* of the dead come? which would be absurd in the extreme.

These questions, "How are the dead raised up? and with what body do they come?" Paul, in part, answers thus: "Thou fool! 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* [*i.e. the naked*] grain, it may chance of wheat, or some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." (vs. 36-38.)

The meaning of the figure seems to be this: As no crop of any kind of grain can reasonably be expected until the seed is put into the earth, so the saints (with the exception of those who will be alive at the coming of Christ) need not expect eternal life, or to be gathered in the glorious harvest of the great day, without following their Lord, Christ the first-fruits, through death.

Again, As the seed that is sown, is the *old* grain or body, and not the *new* grain or body that springs from the old; so the *old*, infirm, weak and mortal bodies of the saints, are not the *new, powerful, honorable, spiritual, immortal* and *glorious BODIES* that will be raised.

Further, As the *bare* (which means *naked*,) or real grain, ~~ not the *chaff*, nor *straw*, but all that constitutes it *grain*, ~~ is sown; so man, ~~ all that constitutes him such, ~~ falls under the power of death.

Still further, As the real grain, ~~ not simply the chaff, straw, or husks, but all that belongs to the grain, ~~ springs from the original seed sown in the earth: so the whole man, ~~ not simply the body, an appendage of the "man proper," but all that constitutes the man,---springs to life, from the power of death and the grave, in the resurrection morn. It would be no more absurd to suppose that the real wheat comes from the old stock reserved in the granary, and is united with the new straw that springs from the earth, than to say that the soul comes from heaven, *hades*, or any other place, and is united with the body, when it rises from death. If the whole man dies and rises from the dead,

then the figure is appropriate, and full of beauty and meaning, but otherwise, the reverse is the case.

Finally, As every seed produces "its *own body, i.e.,* wheat will not produce rye, nor rye wheat, nor corn oats, nor barley wheat, &c., but every seed its own body, or the real grain in appearance, name and nature; so the identical person, ~~ not another being or a shadow, a ghost, a shell, or an unintelligent and unimportant appendage of the "man proper," but the *same* person that fell under the power of death ~~ will be raised to life; with the glorious change in the saints from mortality to immortality. Did *Abraham, Isaac, Jacob, the holy patriarchs, prophet, and apostles, die?* ~~ *They will be raised, and identified after the resurrection, as distinctly as they were before in the future world, as in the present.* And what is true of those worthies, is true of all the saints. In a word, we may as well dispense with the resurrection, as to deny the identity of those who will be raised.

But this identity is made absolutely certain by further declarations of Paul, found in the chapter under consideration. He says, "So is the resurrection of the dead. *It* is sown in corruption: *it* is raised in incorruption. *It* is sown in weakness: *it* is raised in power. *It* is sown a natural body; *it* is raised a spiritual body." (vs. 42-44.) Here the pronoun "*It*," as used in these three cases, places the *identity* of the person *before* and *after* the resurrection beyond dispute. The "*it*" that died is the same "*it*" that rises, ~~ with the exception of the glorious change named, from corruption to incorruption, from weakness to power, and from a natural to a spiritual body. And, whatever ideas may be entertained about the "spiritual body," it should be remembered, that it will be like Christ's glorious body, and that, he
said,

had "*flesh and bones*;" hence, the spirituality of the resurrected body or person will not destroy its reality or identity with the body or person in the mortal state.

CHANGE OF THE LIVING SAINTS.

The living righteous will be changed from mortal to immortal beings.

"Behold, I show you a mystery. We shall not all sleep: but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52.

"*Shall not all sleep.*" Though, when Christ comes, the great mass of the church will be turned away from the truth unto fables, and there will be comparatively no genuine faith on the earth, nevertheless there will be some true children of God living at the time: for "we shall not *all*" die. But

"*We shall all be changed.*" The few who will be favored with the privilege of living until the coming of Christ, though they will not die, will undergo a change tantamount to *death and resurrection*. All pertaining to them that is mortal, corruptible, weak, dishonorable or imperfect, will be changed for glory, honor and immortality. This change will be necessary, to fit them for the society of immortal beings, in the everlasting kingdom of God: for "flesh and blood," *i.e.* men and women in their *natural* state, cannot inherit the kingdom of God."

"*In a moment, in the twinkling of any eye.*" There will be no time for the timid, doubting, yet pure and humble Christian to fear and tremble, before the glorious change begins, or is accomplished. But as quick as the electric flash, the work is done!

"*At the last trump.*" When the dispensation of grace is closed,

when the saints who sleep in Jesus are raised to a state of immortality, and the living righteous are changed to the same glorious state, then all will be "caught up together in the clouds, to meet the Lord in the air," and ever be with him. 1 Thess. iv. 17.

O what glory surrounds him! Glory and splendor by mortals never seen before!

He comes attended by all the holy angels. A retinue such as never graced the mightiest earthly monarch's march to the throne of his kingdom.

As the all-conquering KING and his heavenly train approach in sight and hearing of astonished mortals, a shout breaks through the opening heavens from the innumerable throng! A shout such as Earth never heard before! A shout of angels! a shout of saints! A shout full of seraphic joy! They shout at the triumph of their KING: at their victory, through Him, over death and the grave: they shout in view of the unfading glories of the times of Restitution, now begun! A shout of redemption! of victory! of glory! The great men, and the mighty men, and the despots, and all sinner, tremble and quake with fear! The sons of God break forth in songs and anthems of ecstatic, indescribable joy!

Then is heard the voice of the Archangel and the trump of God, louder than seven thunders, sounding to the uttermost parts of the earth, calling from its bosom and from the depths of the sea, to eternal life and immortality, all who sleep in Jesus! They hear the voice of the SON OF GOD, and come forth to the resurrection of Life! Then they sing the triumphant song:

"O Death, where is thy sting?
O Grave, where is thy victory?
Thanks be to God, who giveth us the victory
Through our LORD JESUS CHRIST!"

Simultaneously with the resurrection of the just, are the living saints changed, in a moment in the twinkling of an eye, to a state of immortality. O, what a change! and how sudden! and how wide the contrast between their condition before and after! The moment before, bowed down by the infirmities of old age; but now, in the health, strength, and vigor of immortal youth! Before, stretched on beds of sickness, and groaning with pain; now, freed from all infirmity, and soaring away with angels and saints to meet the Lord! Before, frail, imperfect mortals, mingling in scenes of suffering and death; now, immortals, mingling with angels in scenes of bliss and rapture, forever in the presence of God.

This moment, the oppressed, yet pious slave is groaning under all the cruelties of slavery; the next, he is freed eternally from every species of bondage, and made possessor of the kingdom of God. Some are prostrated in humble prayer; and while the oft-repeated petition, "Thy Kingdom come," is yet unfinished on their lips, their prayer is answered; they are made immortal, and their supplications are changed to songs of highest praise. Before, a loathsome, corrupt and worm-eaten corpse, wrapped in the rotten cerements of the grave; now, a form of living, celestial beauty, shining in the robes and glowing in the radiance of life and love and holiness, and singing rapturous hosannas to the great God! O glorious change! Come! Lord Jesus, and consummate it! May I, and you, dear reader, share therein.

When this work, the resurrection of the just and change of the living, is accomplished, all are caught up to meet the Lord, who, it appears, will remain for a time, in the air, before descending to earth with his angels and saints. At any rate, it is evident, they go up to welcome and escort back to his kingdom, their long absent

but now returning and triumphant KING. Earthly monarchs were never honored with such an escort. Theirs, a few thousand perishing mortals: his, the redeemed of all the earth! Honorable and happy escort! May we be one in the immortal train!

Do the saints remain in the air, while he descends to prepare the kingdom for their reception? or, do they descend with him and take part in the great and glorious work of Restitution? As they are "joint heirs" with him, we infer that they will take part in reclaiming and restoring the inheritance; and, as Paul assures us they will be "ever *with* the Lord," we infer that they will return with him, to do it.

But an event of this importance is not left in the dark, to be inferred or guessed out by uninspired minds: the golden chain of Restitution is not broken here: God supplies every link in his inspired word. For Zechariah says:

"The Lord my God shall come, and all the saints with thee."
Zech. xiv. 5.

They come to the earth from which they had been caught up; For Zecharian says in the preceding verse:

"His feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east."

Hence, it will be seen, from the united testimony of Paul and Zechariah, that the saints will be caught up to meet the Lord, and return with him to the mount of Olives.

Thus far the order of the Restitution is clear, and the work grand and glorious, and worthy the infinite mind of him who devised, and of the great Restorer who will accomplish it. And the residue of that order will be found equally clear and harmonious, if we follow the inspired word for our guide.

The next event, which we will notice, is

RESTORATION OF EDEN to a condition suitable to become the seat of the kingdom of God. "That Eden and Palestine are one, in location," the examination of a few texts will serve to satisfy us.

"In Ezekiel 28th, the Lord, in addressing 'the Prince of Tyrus,' says, 'Thy heart is lifted up, and thou has said, I am a God, *I sit in the seat of God,*' &c. At verses 13 and 14, the Lord saith to the 'king of Tyrus,' '*Thou hast been in Eden, the garden of God * * * thou wast upon the holy mountain of God,*' &c. Tyrus lay on the northwest border of Palestine proper, and is, in fact, a part of the land that God included in the gift to Abraham and his seed. Ezekiel 31: 3, the Lord directed the prophet to speak unto Pharaoh, king of Egypt, and say to him, 'The Assyrian was a cedar in Lebanon,' (verses 8 and 9,) 'The cedars in the *garden of God* could not hide him * * nor any tree in the *garden of God* was like unto him in beauty. I have made him fair * * so that all the *trees of Eden*, that were in the *garden of God*, envied him.' We then have a description of his pride and punishment; and it is added, (verse 16) 'I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit; and all the *trees of Eden*, the choice and best of Lebanon, * * shall be comforted,' &c. The prophet then, turning directly to Pharaoh, adds, 'To whom art thou like in glory and greatness, *among the trees of Eden?* Yet thou shalt be brought down with the *trees of Eden.*'

"Here is Egypt on the southwest border of Palestine ~~ Assyria on the east or northeast ~~ and Tyrus on the northwest, all said to be *with, among,* or near by, the trees of the garden of Eden, or garden of God. Such evidence seems clearly to indicate that Eden

and Palestine are identical in their *location*." ~~ *Bible Exam*.

There are two points in this testimony to which we would call especial attention.

Ezek. xxviii. 13. "Thou hast been *in Eden*." Verse 14, "Thou wast upon the *holy mountain* of God." These two expressions seem to locate the holy mountain in Eden. We know that the holy mountain was in Palestine. Eden and Palestine must therefore be the same.

Ezek. xxxi. 16. "All the trees of Eden, the choice and best of Lebanon."

Here, the trees of Lebanon are ranked among the trees of Eden. Lebanon was in Palestine. Therefore, Eden and Palestine are the same.

In the land of Eden God planted a garden of the same name, and placed in it the first Adam and his wife. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and 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." Their joint dominion was universal ~~ a striking type of the universal dominion which the second Adam and his bride, the saints, will jointly hold over the world when Paradise shall be restored.

The Psalmist, speaking of the dominion of Adam, says, "Thou madest him to have dominion over the works of thy hands." (Psa. viii. 6.) And Paul says, "Thou crownedst him with glory and honor, and didst set him over the work of thy hands." Heb. ii. 7.

Though Adam was thus crowned king of the whole earth, and had the seat of Empire in the garden of God, he sinned, and the crown fell from his head; his dominion was taken away and he

was expelled from Paradise, to gain his bread by the sweat of his brow, until he should return to the dust whence he was taken. Thus Paradise was lost, never to be restored until the second Adam shall come and perform the glorious work.

Yet the spot where the land of Eden bloomed in primeval glory still existed, and, shorn of its original beauty, became the inheritance of Abraham and his natural seed. In that land, now called Palestine, God planted his people Israel; and probably on the very site of the garden was Jerusalem built. There was erected the temple, the glory of the world. There was mount Zion, where the tabernacle of David stood. There the Son of God laid down his life for the world; and thence he ascended to the throne of his Father. But that city is now in heaps; the tabernacle of David is fallen down; Zion is ploughed as a field; the mountain of the Lord's house is like the high places of the forest; a Mahomedan mosque stands where the temple stood; and Eden, the land of Palestine, has become a desolation. It is trodden down of the Gentiles; and will be, until the great Restorer shall free it from their despotic power, cleanse it, and make it again as the garden of God, and the seat of his universal empire.

But will this great and glorious work be performed? It is reasonable to suppose it will. Otherwise the Restitution would not be complete, and the purpose of God in an important point be defeated. To execute his wise designs, Eden must be restored to its native fertility, salubrity and beauty; the Paradise of God, with its tree of life, must again bloom in all its heavenly freshness, fragrance and glory; and the second Adam, who will hold dominion over the world, must there establish his throne.

That such a Restitution will be effected by the Lord at his coming, may be inferred from the following passages of Scripture:

Dan. viii. 13. 14. Here we are told, that the sanctuary should be *trodden* down two thousand three hundred days, and then it would be cleansed. Christ, speaking on the same subject, in Luke xxi. 24, says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

These declarations and their contexts afford very conclusive evidence that, at the end of these days or Gentile times, Christ will come, free Jerusalem from Gentile power, and cleanse, or justify, the sanctuary. Consequently, an important change in the state of that now trodden down and defiled spot, may reasonably be expected at that time.

Matt. iii. 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

"Purging his floor," doubtless has reference to the cleansing of the land where the kingdom will be set up.

Matt. xxv. 31-34. Here we are told that, when the Son of Man shall come in his glory, and shall sit upon the throne of his glory, he will say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The kingdom and the world cannot be the same, for the one was *prepared* from or at the foundation of the other. We know what the world was; but what was the kingdom? It must have been Eden, with its garden, which God planted or *prepared* for the seat of empire of the first Adam, who was crowned
with

glory, and to whom was given dominion over every living thing--over the world. He had a "*kingdom and dominion*," as will the second Adam. (Dan. vii. 14.) Just as the *kingdom* proper of Great Britain covers only the British Isles, while its *dominion* extends over its subject and tributary states and provinces in other parts of the world ~~ so, in a wider and higher sense, with the "*kingdom and dominion* of the Son of Man. That kingdom, to which Christ will welcome his saints, must be Eden restored; and to that *kingdom* will they come up from his *dominions*, east and west, north and south,

"To see his glory, and to share his joy,"

which could not be the case, if its territory embraced the whole world.

Luke xiii. 29. "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."

Surely, at the time this gathering will take place, the kingdom will not cover the entire earth; for there will be *east, west, north and south, from* which they will come *to* the kingdom.

Micah, iv. 7, 8, speaks of the "first dominion," and "the Kingdom," which "shall come to the daughter of Zion," in connection with the Lord's reign there. The *first* dominion was that given to Adam, and the kingdom, that which God prepared for him, which he lost by the fall, and which will be restored when the Lord shall come. In accomplishing this great and glorious work of Restitution, it is reasonable to suppose, the land of Palestine must undergo a very great change: it must necessarily be brought back to its Eden state of fertility, health and beauty.

Speaking of this Restitution, Jeremiah says (xxxix. 38--40): "Behold

the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner".

"And the measuring-line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

"And the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy unto the Lord: it shall not be plucked up, nor thrown down, any more for ever."

According to this account, the land of Palestine undergoes an important change, at the time this Restitution takes place. Speaking of the same land, it is said in Isa. xxxv. 1, 2:

"The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose".

"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God."

See also, chapter lv. 12, 13.

Ezekiel thus speaks in reference to the restoration of the land about the hill of God, which was in Palestine.

Ezek. xxxiv. 26. "And I will make them and the place round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."

Speaking of the Restitution of the same land, Amos says, (ix. 13-15); "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that

soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them: and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them."

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

By a careful examination of these glowing descriptions of the Restitution, it will be seen that the land of Palestine, only, is to be brought back to its Eden state immediately at the advent of Christ. Consequently his work then, will not be the dissolution of the whole earth, and the creation of the new: these works will be accomplished at the termination of his millennial reign.

The testimony of Zechariah on this subject is plain, and directly to the point. He says:

Zech. xiv. 4, 5, 10, 11: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley: and half the mountain shall remove toward the north, and half of it toward the south * * * the valley of the mountain shall reach unto Azal * * * And the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the King's wine-presses. And men shall dwell in it, and there shall be no more utter destruction: but Jerusalem shall be safely inhabited."

This evidence is very conclusive: and taking it, together with all we have presented, into due consideration, it furnishes very strong assurance that the first work of Christ after he shall come to the mount of Olives, with all his saints, will be the restoration of Palestine, or Eden, to its original state; at least as pure, as perfect, as fertile, as healthy, as pleasant, as lovely and glorious, as when the garden of God: in all its perennial sweetness bloomed there when the tree of life stood in its midst, and living streams watered its fertile and never fading plains, and life and health floated in rich abundance, on its pure atmosphere ~~ when the sinless pair regaled themselves on the delicious fruits of the garden, saw and talked with their God ~~ and held universal dominion over the world.

Such a Restitution as this, we are confidently looking for, to be accomplished by the second Adam, the Lord of glory, at his coming. And as greatly desired as it is, and glorious as it will be, it will only be the *beginning* of the great work of Restitution which will be accomplished in the times of Restitution, the day of the Lord, or millennial reign of Christ. Suffice it to say now, It will end up in the new earth and New Jerusalem state. May the grand and glorious work soon begin.

The next event in order in the work of Restitution, on which we will remark, is the

RESTORATION OF JERUSALEM.

However many Jerusalems, old or new, are named in the Bible, it appears absolutely certain, that Jerusalem in the land of Palestine, once the glory of the world, and the favored city of God, but now trodden down of the Gentiles, will yet be restored to

more than its former greatness, perfection and glory. We thus judge from numerous declarations of the unerring prophetic word.

In Isa. i. 1, it is said, that "Isaiah, the son of Amoz," saw a vision "concerning Judah and Jerusalem." What Jerusalem is here meant? The literal principle answers: The literal Jerusalem in the land of Palestine; the city where "Isaiah the son of Amoz" prophesied, "in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah," and where they reigned. The mystical principle will not presume to mystify Jerusalem in this case: it must be literally understood. Shall it be so understood in this prophecy, and in the entire book of Isaiah? Most certainly; unless the very best authority can be given to show that it means something else. As no such authority exists, the literal sense must be given to it.

What then? Verse 21 gives us to understand that this literal Jerusalem was once "the faithful city ~~ in which righteousness lodged: but now murderers." The mystical principle cannot be applied here: nothing but the literal will make sense of what is said.

Well then, the once literal faithful city Jerusalem was to, and actually has, become the place of "murderers." What next?

Verses 24-27. "Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, [take care how you mystify what this 'mighty One of Israel' says], Ah, I will ease me of mine adversaries, and avenge me of mine enemies; and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. [This has not yet been done, but it will be.] And I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called the CITY OF RIGHTEOUSNESS, THE FAITHFUL CITY. [Do you believe this? You should: for the 'mighty one of Israel' has promised it, without

an 'if' or a condition. And he has in the next verse promised more.] Zion shall be redeemed with judgment, and her converts with righteousness."

The conclusion is, ~~ As certain as Jerusalem was the subject of prophecy by Isaiah, the son of Amoz; and Uzziah, Jetham, Ahaz and Hezekiah reigned there; and has been and now is the abode of murderers, just so sure it will become the "city of righteousness, the faithful city," and "Zion shall be redeemed with judgment."

Isa. liv.: This chapter is thought by those of Bro. Miller's peculiar views, to refer to the New Jerusalem. But by a careful examination of the chapter, we think all will see, that it does not speak of the new Jerusalem which is to be located on the new earth, but of literal Jerusalem in its redeemed, cleansed, beautified, and glorified state, in the Age to come, under the millennial reign of Christ. That this conclusion is correct, will appear evident by the following contrast between the new Jerusalem, and the Jerusalem referred to in this chapter.

The new Jerusalem was never "barren," not "desolate;" but this is true of the Jerusalem of this chapter. See verse 1.

The new Jerusalem never had any "shame of youth," nor "reproach of widowhood;" but the Jerusalem to be restored, is now in this very condition. Verse 4.

The new Jerusalem was never "forsaken," "refused" by God, and his face in "wrath" for a "moment" "hid" from it; neither has the new Jerusalem ever fallen so as to make it necessary in order to have it redeemed, for the Lord to "have mercy" upon it.

The new Jerusalem was never "afflicted" and "tossed with tempests," so as to need to be "comforted;" but this is true of the Jerusalem of this chapter, of which it is said, "I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, [the new Jerusalem has no windows,] and thy gates of carbuncles, [the gates of the new Jerusalem are of pearl,] and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Verses 11-13.

The sixtieth chapter of Isaiah speaks so fully and gloriously on the restoration of Jerusalem, that we quote it entire. Read it with care, remembering that it relates to Jerusalem in the Restitution, "exalted above the hills," and not to the new Jerusalem, which was never fallen below the hills, or in any sense.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

"Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side."

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense, and they shall show forth the praises of the Lord."

"All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up

with acceptance on mine altar, and I will glorify the house of my glory."

"Who are these that fly as a cloud, and as the doves to their windows?"

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee."

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee."

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."

"For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted."

"The glory of Lebanon shall come unto thee, the fir tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."

"The sons also of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel."

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."

"Thou shalt also suck the milk of the Gentiles, and shalt suck the

breasts of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob."

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness."

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise."

"The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory;"

"Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

"Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

"A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

How transcendently glorious are these promises, soon to be fulfilled on Jerusalem, that is now trodden down of the Gentiles, low in the dust. But as precious as they are, they cannot refer to the new Jerusalem; for the following expressions, which the careful reader has observed, forbid such an application.

"The sons of strangers *shall* build thy walls." The walls of the new Jerusalem *are* already built by God. "In my wrath I smote thee." God never smote the new Jerusalem. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary." The new

Jerusalem is beautified with the tree of life, instead of being beautified with these trees. "Whereas thou has been forsaken and hated, so that no man went through thee: I will make thee an eternal excellency." This cannot apply to the new Jerusalem: but it can to Jerusalem which is the burthen of this prophecy.

The 16th chapter of Ezekiel furnishes very conclusive evidence in favor of the restoration of Jerusalem. We cannot give an exposition of the whole chapter, on account of its length: but we can call attention to it, and bring out its more prominent points. It commences with an address unto *Jerusalem*, in the following language:

"Son of man, cause *Jerusalem* to know her abominations: and say, Thus saith the Lord unto *Jerusalem*:"

Jerusalem, then, addressed under the character of a *woman*, is the subject of the prophecy which follows.

She is first reminded of her low and heathen origin, by being told, "Thy birth and thy nativity is of the land of Canaan: thy father was an Amorite, and thy mother a Hittite:" (verse 3.) and that she was found polluted in her own blood: yet God is represented as loving her, and saying unto her, "Live," and taking her to be his bride.

He decks her with the finest apparel, with gold and costly jewels: gives her "fine flour, honey and oil to eat:" so that she became "exceeding beautiful, and prospered into a kingdom, and her renown went forth among all the heathen." Verses 7-14.

This is literally true of Jerusalem, as all acquainted with her history, as given in the Bible, very well know.

Keeping the figure of the woman in view, Jerusalem is next addressed as trusting in her "own beauty," and playing the "harlot." She is also charged with the sin of taking her fine garments, her jewels, gold and silver, to deck her high places of idolatry: and with setting her Lord's oil and incense before her paramours. She is further accused of sacrificing her sons and daughters unto her idols, and causing them to pass through the fire: and of the commission of many other aggravating sins, of which Jerusalem has been notoriously guilty. Verses 15-34.

For these crimes, the judgments of God are threatened against her. He says he will judge her "as women who break wedlock and shed blood are judged," assuring her that she shall be given into the hands of her lovers, who would stone her with stones, thrust her through with a sword, and burn her houses with fire. Verses 35-41.

The history of Jerusalem fully justifies the truth of this fearful threatening. She has been destroyed, and for a long series of years, as the Savior predicted, trodden down of the Gentiles.

But, notwithstanding all the unfaithfulness and abominations of this lewd woman, and her rejection by the Lord; though she has been more corrupt than Samaria and Sodom, her sisters, yet God, her husband, says, "I will make my fury towards thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry."

"When thy sisters, Sodom and her daughter, 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."

"I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

"Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant."

"And I will establish my covenant with thee; and thou shalt know that I am the Lord."

"That thou mayest remember and be fully confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou has done, saith the LORD GOD."

If this testimony does not prove the restoration of *the JERUSALEM in the land of Canaan*, then we know not how to prove anything by the Bible. It does prove it; and soon will the glorious fulfillment of the inspired prediction be justified by the actual restoration promised.

Sodom will be restored, and also Samaria 'WHEN' *Jerusalem* is restored ~~ at the coming of the Lord.

The literal cities, or places where they were located, and not their inhabitants, are the subjects of prophecy in this chapter. They are all situated within the land of Palestine, and, doubtless, will all be restored to their Paradisaical state, when the Lord shall come. Sodom and Samaria and their daughters, however, will not be restored as equals or sisters of Jerusalem, but as her daughters. Verse 61. Jerusalem will have no equals. It will be the seat of empire of the world, the place of the Lord's throne, the city of the great King.

"Sodom and her daughters," or, the "Cities of the Plain," stood where the Dead Sea now is; which, at the point where the Jordan empties into it, is only about twenty-five miles a little north of east

from Jerusalem, and has a depression of about twelve hundred feet below the Mediterranean Sea, and about three thousand four hundred and sixty feet below the elevation of Jerusalem. Samaria was situated about a day's journey north of Jerusalem, on a hill of that name. And, as Zechariah tells us, some portions of "the land" will be "turned as a plain," while other portions will be "lifted up," we may reasonably suppose that all the mountains of Palestine will be so leveled down, and her valleys and sunken places so lifted up or exalted, as to make the entire land as a plain, or as the "Garden of Eden." Ezek. xxxvi. 35.

In Micah iii. 12, it is said, "Jerusalem shall become heaps," and in the second verse of the next chapter, that "the word of the Lord shall go forth from Jerusalem." Therefore, the same Jerusalem that is to "become heaps," is to become the place of the throne of the Lord, whence his word to the nations is to go forth.

This agrees with Christ's prediction in Luke xxi. 24, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Then, the fair inference is, the Lord will come and cause her to arise and shake herself from the dust, and shine in all the perfection and glory of the city of the Lord, the King of the whole earth.

This view is greatly strengthened by a large amount of Bible evidence, that proves the

RESTORATION OF ZION,

which was embraced in the city of Jerusalem, and was the place of the tabernacle and royal throne of David.

But is not Zion, or Sion, under the gospel dispensation, the church? It is, readily responds the popular orthodoxy of this day.

So ministers preach, poets sing, the press publishes, the church talk and pray, and nearly every body think. But that they preach, sing, publish, pray, talk and think wrong, in this respect, is certain from the testimony of the Bible.

We find Zion occurs but a few times in the New Testament; and that the church is not meant, will appear evident by a brief examination of the texts in which it is found.

Matt. xxi. 5. "Tell ye the daughters of Sion, (or Zion,) Behold, thy King cometh unto thee."

John xii. 15. "Fear not, daughter of Sion; behold, thy King cometh."

Surely, in these texts, Sion, or Zion, cannot mean the church.

Rom. ix. 33. "Behold, I lay in Sion a stumbling stone, and rock of offense, and whosoever believeth on him shall not be ashamed."

This cannot refer to the Church. Christ, the stone and rock named, is not placed in the church that it may be offended at, and stumble over him; which is the case, if the church is Zion.

Rom. xi. 26. "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Or as Isaiah lix. 20, reads, which Paul here quotes, "The Redeemer shall come TO Zion, and unto them that turn from transgression in Jacob."

If the church and Zion are the same, it would be superfluous to talk about coming to Zion, and unto them that turn from transgression. Evidently, they are two distinct things, and Christ will come to *both*, when he shall come again.

Heb. xii. 22, 23. "But ye are (or shall) come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to

an innumerable company of angels, to the general assembly and church of the first-born."

Here a clear distinction is made between Sion, and the church of the first-born; consequently they are not the same. If the church of the first-born is not the Gentile or gospel church, then it is the gospel church that is to come unto mount Sion, and therefore cannot be the Sion unto which she is to come."

1 Pet. ii. 6. "Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded."

Believers, or the church, in this case, and Sion, cannot be the same.

Rev. xiv. 1. "And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand.

Sion cannot be the church in this case; for Christ and his chosen stand *upon* Sion. Surely, the church will not stand upon itself in the glorified age.

Thus we see that Sion, in the New Testament, nowhere means the church; and we venture the assertion, that this is not its import in the Old Testament. Then what does it signify?

"It is the name of the loftiest mountain on which the city of Jerusalem was built, and on which the citadel of the Jebusites stood, when David took possession of it, and transferred his court thither from Hebron; whence it is frequently called the City of David; and from his having deposited the ark here, it is also frequently called the Holy Hill. It is on the south side of the city, rising abruptly from the valley of Hinnom about four hundred feet.

"When Dr. Richardson visited this spot, one part of it supported a crop of barley, and another was undergoing the labor of the plough." ~ ~ *Enc. Rel. Knol., art. Sion.*

Surely, this account does not correspond with the popular dogma that the church is Zion; but it agrees with the facts in the case, and the whole testimony of the Bible, some of which we have already given from the New Testament, and we will now present some facts from the Old.

2 Sam. v. 7. "Nevertheless, David took the stronghold of Zion: the same is the city of David."

1 Chron. xi. 5. "And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless, David took the castle of Zion, which is the city of David." Also 1 Kings viii. 1. "The city of David, which is Zion."

There can be no question as to the meaning of these texts. Zion is to be literally understood, and to refer to the mountain on which the city of David stood.

Psa. xlviii. 12. 13. "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following."

These towers, bulwarks and palaces show that the literal city of David is meant, and not the church.

Isa. xxxiii. 20. "Look on Zion, the city of our solemnities."

Thus Isaiah agrees with the previous testimony given, that Zion was a *place*, a city.

Jer. xxvi. 18. "Zion shall be ploughed as a field."

Micah iii. 12. "Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps."

There can be no dispute about the meaning of these texts. They refer to literal Zion; and as an evidence of their truthfulness, Dr. Richardson, who visited the Holy Land, says, of Mount Zion, one part of it supported a crop of barley, and another was undergoing

the labor of the plough; in which circumstance we have another remarkable instance of the fulfillment of prophecy, "Therefore, shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps."

This evidence must suffice, though a much greater amount might be presented to prove that Zion is literally to be understood, and is the city of David, or mountain on which that city stood. This point being settled we inquire,

Will Zion be restored?

We confidently answer, It will: and offer the following texts in proof of the correctness of the assertion.

Psa. ii. 6. "Yet have I set my King upon my holy hill of Zion." As the king will be a real person, the Lord himself, so will the Zion where he will reign, be the real Zion of the land of Judea.

Psa. lxxix. 35. "For God will save Zion. * * The seed also of his servants shall inherit it: and they that love his name shall dwell therein."

The promise is as sure that Zion will be saved, as it is to those who will love the Lord: it will be literally fulfilled to both.

Psa. lxxxvii. 2-5. "Glorious things are spoken of thee, O city of God. * * The Highest himself shall establish her." Amen.

Blessed is he who believes the Word of the Lord.

Psa. cii. 13-18. "Thou shalt arise, and have mercy upon Zion. * * When the Lord shall build up Zion, he shall appear in his glory. * * This shall be written for the generation to come."

Then let *us* hear, believe, and rejoice in these exceeding great and precious promises.

Psa. cxxxii. 13-18. "For the Lord hath chosen Zion; he hath desired it for his habitation."

"This is my rest forever, here will I dwell; for I have desired it."

"I will abundantly bless her provision: I will satisfy her poor with bread."

"I will also clothe her priests with salvation; and her saints shall shout aloud for joy."

"There will I make the horn of David to bud: I have ordained a lamp for mine anointed."

"His enemies will I clothe with shame; but upon himself shall his crown flourish."

Comments would be useless. Therefore, read, believe, and "shout aloud for joy" in view of the soon fulfillment of these promises.

Psa. cxlvii. 12, 13. "Praise the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee." Also

Psa. cxlix. 2. "Let Israel rejoice in him that made him: let the children of Zion be joyful in their King."

Isa. i. 27. "Zion shall be redeemed with judgment, and her converts with righteousness."

Isa. iii. 1, 8. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city."

"Thy watchmen shall lift up the voice: with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

According to this testimony, Zion is to be redeemed and brought again to a state of exaltation and glory; such as it never possessed before.

Isa. xxiv. 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously."

This testimony most conclusively locates the seat, the throne, of

the Lord in mount Zion, and in Jerusalem.

Isa. li. 3. "For the Lord shall comfort Zion: he will comfort all her waste places, and will make her wilderness like Eden, and her desert like the garden of the Lord, joy and gladness shall be found therein, thanksgiving, and the voice of melody." For, as chapter lix. 20, says: "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Mic. iii. 12. "Therefore, shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

That this prophecy has been literally fulfilled, in the destruction of Jerusalem, no one will understandingly deny. Well, just so certain as literal Zion has been plowed, and Jerusalem become heaps, &c., just so certain shall the same mountain be established again, the word of the Lord again go forth from the same Jerusalem, and the Lord reign in the same mount Zion: for in the next chapter, continuing the same prophecy, it is said, "But [notwithstanding Zion shall be plowed, &c.] in the last days, it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains. * * The law shall go forth from Zion, and the word of the Lord from Jerusalem. * * And the Lord shall reign in mount Zion from hence forth, even for ever."

No testimony can be more conclusive than this. Jerusalem, now trodden down of the Gentiles, and mount Zion, long since plowed as a field, will be redeemed from her bondage and defilement, and become the seat of empire, the place of the throne, the glorious

capital, or city of the Lord, our all glorious and conquering King.

Finally, Paul doubtless had his eye on the greatness and glory of the reign of Christ on mount Zion, when he said, "But ye are (or shall) come to mount Sion, and unto the city of the living God, the heavenly Jerusalem" (Heb. xii. 22); and John, when he said, "And I looked, and lo, a Lamb stood on the mount Sion and with him an hundred and forty and four thousand, having his Father's name written in their foreheads."

A much greater amount of equally conclusive testimony might be given; but sufficient is here presented to prove beyond successful contradiction, that literal Sion, in the Restitution, will be the place of the throne of the Lord, and that Jerusalem will be the city of the great King. There his saints will be gathered to sit down with Abraham, Isaac and Jacob, in the kingdom, that will there be set up. From that sacred spot will the law of the Lord go forth to all the nations of the earth; for his dominion shall be from sea to sea, and from the river unto the ends of the earth; or his kingdom will be under the whole heavens: for the kingdoms of this world will become the kingdoms of Christ, or the heathen will be given to Christ for his inheritance, and he will rule in the midst of his enemies, as David has predicted.

From this view of the subject, mount Zion, Jerusalem, Palestine, the sanctuary, now trodden down of the Gentiles, constitute the great central point, around which cluster very many of the most glorious promises of the Bible. There, the Eden and Paradise of God were located, in which the first happy pair dwelt. There all the glories of the Mosaic dispensation were displayed. There the Son of God had his birth, preached, suffered, died, rose

triumphant over death; and from thence ascended to his God. And there he will come again, in all his glory, set up his everlasting kingdom, and reign over the whole earth.

That Jerusalem will be restored at the coming of the Lord, is further evident from the fact that the

TABERNACLE OF DAVID

will be rebuilt then. To prove this point understandingly, we will first learn the true import of *tabernacle*.

"*Skeenee* ~~ a tent, tabernacle, *i. e.* generally any temporary dwelling; a tent, booth." ~~ *Greenfield*.

[1] "A tent or pavilion raised on posts to lodge under, Num. xxiv. 5; Matt. xvii. 4. [2] A house or dwelling, Job xi. 14; xxii. 23. [3] A kind of tent to take up and down, as occasion required." ~~ *Cruden*.

"In Hebrew and in Greek it is a word which properly signifies *a tent*, but is particularly applied by the Hebrews to a kind of building in the form of a tent, set up by the express command of God." ~~ *Watson*.

Having learned the primary meaning of the word *tabernacle*, our next duty is to find out what the tabernacle of *David* was. The answer is easy and natural. It must have been his "temporary dwelling." And what was that? and where was it located? It was his royal palace, which was located on Mount Zion, in the city of Jerusalem.

2 Sam. v. 7. "David took the stronghold of Zion: the same is the city of David."

Verse 9. So David dwelt in the fort, and called it the city of David. And David built round about from Milo and inward."

Verse 11. "And Hiram, King of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons; and they built David an house."

1 Chron. xiv. 1. "Now Hiram, king of Tyre, sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house."

Josephus corroborates this testimony. He says:

Book vii., Chap. 3. "When David had cast the Jebusites out of the citadel, he also rebuilt Jerusalem, and named it the city of David, and abode there all the time of his reign: but for the time that he reigned over the tribe of Judah only in Hebron, was seven years and six months. Hiram, also, king of the Tyrians, sent ambassadors to him, and made a league of mutual friendship and assistance with him. He also sent him presents, cedar trees and mechanics, and men skilled in building and architecture, that they might build him a royal palace at Jerusalem"

This testimony most conclusively shows that David's "temporary dwelling" (for it was not immovably permanent) was his "royal palace" on Mount Zion. There was his royal throne, where he temporarily reigned. There, as a pilgrim, he dwelt or tarried for a night, like his father Abraham, looking for a better, more enduring and glorious city.

Thus far, the true literalist has his feet on the rock, with the full blaze of truth shining upon his pathway. But a question here arises; have you any evidence that David's "temporary dwelling," or royal palace, on Mount Zion, was what the Scriptures call tabernacle? We will let David and Isaiah answer.

Psa. cxxxii. 1-5. "Lord, remember David and his afflictions: how he sware unto the Lord, and vowed unto the mighty God of Jacob: Surely, I will not come into the TABERNACLE of my HOUSE, or go up into my BED; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find a place for the Lord, an habitation for the God of Jacob."

"The tabernacle of my house," we suppose, is equivalent to "the tabernacle which is my house." We can conceive of no other meaning that would make sense.

Isa. xvi. 5. "And in mercy shall the throne be established; and he shall sit upon it in truth, IN the tabernacle of David."

Where was the throne? In David's royal palace on Mount Zion. Where does Isaiah locate the throne? *In* the tabernacle of David." Then the royal palace and tabernacle of David were the same, and, as a matter of course, the tabernacle of David was his royal palace, or "temporary dwelling," on Mount Zion.

This is truth, as invulnerable as the throne of the Lord. On this firm basis we may stand secure, and inquire ~~

Has the tabernacle of David been thrown down?

It has; for Zion, where the tabernacle stood, is now "plowed as a field." Jerusalem has "become heaps," and, as a matter of course, the tabernacle of David is "fallen down," and is in ruins. As this point will not be disputed, for the sake of brevity, we pass to the inquiry~~

Will the tabernacle of David be builded again?

God's word means something or nothing. If it means any thing, it means what it says. We believe it means what its most literal import naturally signifies. Consequently, tabernacle of David, means David's "temporary dwelling," or royal palace; the place of his throne, from whence his law went forth. That tabernacle, that palace, that throne, has been thrown down; and Mount Zion, where the tabernacle stood, is "plowed as a field." But God has promised to redeem Mount Zion, "build again the tabernacle of

David," set up his throne there on which David's royal son shall sit in robes of glory, King of kings, and Lord of lords, and send forth his righteous laws from Mount Zion, for the government of the world.

But proof, and not assumption, is necessary to establish this position. It is at hand, and we most cheerfully give it, and hope all will as cheerfully receive and believe it.

Amos ix. 11. "In that day, will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

The tabernacle to be builded again, is the *same* that had existed "in the days of old".

This we deem infallible evidence that the tabernacle of David will be builded "again."

Acts. xv. 16. "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

Meta tauta. ~~ After these things, (after visiting the Gentiles, to take out of them a people for his name, or after the close of the gospel day,) I will return.

Kai anoikodomeso. ~~ And build again. This verb is a compound word, being composed of *domeo*, to build or construct ~~ *oikos*, a house, dwelling ~~ and *ana*, again. Hence, of itself, it signifies to re-build a dwelling house. But its meaning in this passage, is, if possible, rendered still more definite and positive, by the addition of *skeenee*, which is defined, "A tent, tabernacle, *i. e.*, generally, any temporary dwelling, a tent, booth." This is "the tabernacle of David, which is fallen down." *Peptoknian* is from *pipio*, "to fall, fall prostrate, fall down, fall in ruins."

Kai ta kates kammaena autes anoikodomeso. ~~ And I will build again, or re-construct, the ruins of it. *Kai anosthoso auten,* and I will set it up again.

There is no evading the force of this testimony. It is as immutable as the Bible is true. And it clearly proves ~~

That the tabernacle of David was his "temporary dwelling," or royal palace, which stood on Mount Zion.

That the tabernacle of David has "fallen down," and is "in ruins."

That after "these things," viz., the Gospel day, in which a people should be taken out of the Gentiles for the Lord, he will return. And

That he will then build AGAIN, or RE-build the Tabernacle, or Royal Palace of David.

Do not pervert such testimony as this, nor discredit it; but believe it with all your heart, and rejoice in the blessed assurance that what it promises will soon become a glorious reality.

The tabernacle or royal palace of David, which has long been fallen down, will be raised from its ruins, and become the place of the throne of David's royal Son; on which he will reign forever, and of his kingdom there will be no end.

Let us contemplate the

RESTORATION OF DAVID'S THRONE.

It is a part of the glorious work of Restitution the Lord will accomplish, in the Age to come. The inspired writers have spoken freely and plainly on this subject.

Psa. lxxxix. 3, 4. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up Thy throne to all generations."

Psa. cxxxii. 11. "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne."

By consulting the whole of the Psalm last quoted from, it will be seen, that it has its fulfillment in the glorious times of Restitution; consequently, the throne of David will be restored then.

Isa. ix. 6, 7. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

"Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Just so sure as Christ has been a "child born and a son given," just so certain will he reign on the "throne of David," in the Age to come; therefore, that throne must be restored.

Isa. xvi. 5. "And in mercy shall the throne be established, (or prepared, Mar.); and he shall sit upon it in truth *in the tabernacle* of David, judging, and seeking judgment, and hasting righteousness."

Here the Restitution of both the royal palace and glorious throne, is clearly predicted; and the word of the Lord will not fail.

Luke i. 32, 33. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." See also Acts ii. 30. where the same prediction is made.

We have the same assurance, in this annunciation, that the throne of David will be restored, and occupied by Christ in the future Age, as we have that he was born of the Virgin Mary, according to the promise of the previous verse, in the same annunciation. As the promise concerning his birth was literally fulfilled, that concerning the throne will as really be accomplished.

Christ is the legal heir to the throne of David, which God has promised to give to him, after having filled his mediatorial work, on the throne of his Father, where he is now seated (Rev. iii. 21). Then he will come, and take his seat on David's throne, or, as it is otherwise called, his throne, or the throne of his glory, and commence his righteous and everlasting reign.

In connection with this glorious work of Restitution, or of setting up the kingdom of God,

TWELVE THRONES

will be prepared for the twelve apostles of the Lamb. It seems they will be intimately associated with Christ in the government of the kingdom; and will eat and drink at his table. They may constitute a part of his wise cabinet.

Is this too literal for you? Then listen to the plain words of the Savior. Speaking to his apostles, he says:

Matt. xix. 28. "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Here it is clearly proved, that the apostles will sit on twelve literal thrones, as it is that Christ will actually sit in the throne of his glory. Both, doubtless, will be most literally and gloriously fulfilled.

Luke xxii. 29, 30. "And I appoint unto you a kingdom, as my Father has 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."

Comments on so plain and positive a promise as this, are superfluous. All that seems necessary to say relative to it is, It will not fail: for he who has made the appointment to his apostles, will not disappoint their hopes ~~ they will sit upon *thrones* in his kingdom, and eat at his table; it will be a glorious *reality*.

Isaiah associates princes with Christ in his glorious reign. He says:

Isa. xxxii. 1. "Behold, a King shall reign in righteousness, and princes shall rule in judgment."

The princes, doubtless, are the apostles; to whom John refers when speaking of the commencement of the millennial reign of Christ. He says:

Rev. xx. 4. "And I saw thrones, and they sat upon them, and judgment was given unto them."

This testimony must suffice on this point. It incontrovertibly proves, that the apostles will be intimately associated with Christ in the government of his kingdom, in the Age to come.

It appears, from many passages of Scripture, that the immortal saints will also, to a certain extent, take part in the work of executing the laws of the kingdom. For they are to be "unto our God, kings and priests: and reign on the earth" (Rev. v. 10; xx. 4, 6.) They are to "judge the world," (1 Cor. vi. 2.) They are to have dominion over *ten, five* and *two* cities, according to their ability to govern, (Luke xix.) In view of this high calling, the Psalmist says:

Psa. cxlix. 5-9. "Let the saints be joyful in glory: let them sing aloud upon their beds."

"Let the high praises of God be in their mouth, and a two-edged sword in their hand.

"To execute vengeance upon the heathen, and punishments upon the people.

"To bind their kings with chains, and their nobles with fetters of iron.

"To execute upon them the judgment written: this honor have all his saints."

Finally, as this great subject presents itself, in the clear light of the Scriptures, we view it thus:

The kingdom will be set up at Jerusalem, in Palestine, and most perfectly organized after the following manner: ~~ The Lord will come. The saints who sleep in Jesus will be raised, and, with the living righteous, be made immortal, and all be caught up to meet the Lord in the air. They will come with him to the mount of Olives. Eden, or Palestine will be restored. Jerusalem will be rebuilt. Zion will be redeemed. The tabernacle of David will be raised up. The throne of David will be restored. Twelve thrones for the apostles, will be set up. The immortal saints will receive, as kings and priests, their respective appointments in the Kingdom. And when the kingdom is fully organized, and restored to Israel, then the law will go forth from Zion, and the word of the Lord from Jerusalem, to govern and enlighten the *world* and fill it with the glory of the Lord.

This is not a fancy sketch, but a faint description of that which will soon be a most glorious reality. Every thing pertaining to the kingdom will be real and altogether glorious. It is vain to attempt to describe it. Soon it will be revealed, to the joy of all who are the true heirs of glory; but to the sorrow of the enemies of Christ.

With the setting up of the kingdom, will the millennial reign of Christ commence, which will be marked with the

DESTRUCTION OF ALL HIS ENEMIES.

He will then be King over all the earth; consequently, no opposing power can exist. The oppressive kings of the earth, will fall beneath his avenging rod. The man of Sin, with every anti-Christian power, will be destroyed by the brightness of his coming. And the devil, the arch deceiver of the world, will be bound and cast into the abyss; so that there will be no opposing power to the peaceful reign of Christ for a thousand years.

The precise time and order of this great and fearful destruction, are matters which do not claim our attention; all we desire to prove now, on this point, is, that such a destruction will take place, not far from the time of the setting up of the kingdom of God, or the commencement of the Age to come, or millennial reign of Christ.

Terrible indeed will be that day to all the enemies of the Lord. It is very frequently spoken of by the inspired writers; and is called a day of darkness, of gloominess, of fear, of alarm; the great day, great and terrible day; the day of destruction, of indignation; great day of wrath, of perdition; the day of judgment; day of the Lord; and battle of the great day of God Almighty. Such, and very many other similar titles, which are given to the day of Lord, or Age to come, are conclusive evidence that it will be a terrible day indeed to all the enemies of Christ. His rod of iron will then be stretched out over them; he will then rule in the midst of his enemies, and dash them in pieces as a potter's vessel; make them as chaff, or a rolling thing, or thistle-down, before the wind,

to be utterly destroyed.

Many of the prophets have spoken of the terrors of the day of Christ. It would require a volume to contain all they have said on this subject; we shall therefore only refer to some of their most prominent declarations on this important matter.

John, the Revelator, saw in vision the destruction of the enemies of the Lord, under his mighty reign. He beheld the redeemed admitted to the marriage of the Lamb, and heard them shouting high Alleluia to the Lord. God omnipotent, because his reign had commenced. The battle of the great day then follows ~~ Christ and his army on one side, and the beast and the kings of the earth and their armies, on the other; and the destruction of the latter in the lake of fire, is the final result. This battle and the battle of Gog, described in the prophecy of Ezekiel, 38th and 39th chapters, are one and the same. We have already shown that the one in Rev. 19th takes place after the commencement of the reign of Christ on the earth; and that the other takes place then, is evident from the fact that it does not occur until the land is brought back from the sword; or the mountains of Israel, which have always been waste, are redeemed. Ezek. xxxviii. 8.

Psa. ii. 8, 9. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

They are not dashed in pieces until given into the hands of Christ, which will not be until Gentile rule ends, and he whose right it is, shall come, and commence his reign.

Psa. cx 1, 2, 5-7. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head."

Paul teaches that Christ will be at the right hand of God until his enemies are made his footstool, (Heb. x. 12, 13,) or given into his hands to be destroyed. Then he will come and rule in the midst of his enemies with a rod of iron.

Isa. xxv. 10. "For in this mountain [of the Lord, where the kingdom will be set up] shall the hand of the Lord rest, and Moab shall be trodden down [or threshed, margin] under him, even as straw is trodden down for the dunghill," [or threshed in Madmenah, margin.]

This takes place after the coming of the Lord, and the feast of fat things is prepared, in the mountain of the Lord, as the context clearly shows.

By consulting the thirty-third chapter of Isaiah, it will be seen that the glorious reign of Christ is the theme of the prophet; for he closes the chapter with this precious promise: "And the inhabitant shall not say, I am sick: the people shall dwell therein and be forgiven their iniquity." The doom of the nations is then described in the following fearful language:

Isa. xxxiv. 1-8. "Come near, ye nations, to hear; and hearken ye people. Let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies. He hath

utterly destroyed them; he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved; and the heavens shall be rolled together as a scroll; and all their host shall fall down, as a leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

Isa. lx. 12. "For the nations and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

Serve who? Read the chapter, and you will find an answer.

Isa. lxii. 11, 12; lxiii. 1-4. "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called, sought out, a city not forsaken."

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to

save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come."

Dan. ii. 44. "And 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, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Here we are plainly taught that breaking in pieces, and consuming the kingdoms of the world, will be a work under the reign of Christ, after the kingdom of God is set up.

Joel iii. 9-17. "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plough shares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehosphaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall

withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no stranger pass through her any more."

These fearful predictions are yet to be most literally fulfilled; not *before* the coming of the Lord, but *after* his reign shall commence. The entire book of prophecy clearly shows that they will have their accomplishment under his personal reign.

Zeph. i. 14-18. "The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out like dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land."

This vivid description of the destruction of the enemies of Christ, in the great and terrible day of the Lord, is in perfect harmony with what is said in the New Testament on the subject.

The gathering of the nations before Christ, and the destruction of the wicked, as described in Matt. xxv. 31-46, do not take place until after the Son of man is seated on the throne of his glory, and, as a matter of course, his reign has actually commenced. This view is clearly taught in Rev. xi. 15-18. Campbell's rendering reads thus:

"And the seventh messenger sounded; and there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And the twenty-four elders that sat before God, on their thrones, fell upon their faces and worshipped God, saying, We give thanks to thee, O Lord God Almighty, who art, and who wast, because thou has taken thy great power, and hast *commenced* thy reign. And the nations were wroth; and thy wrath came, and the time of the dead when they should be judged, and a reward should be given to thy servants, the prophets, and to the saints and to them that fear thy name, small and great; and when thou shouldst destroy those that destroy the earth."

The destruction of the nations, in this text, as in others, seems to be subsequent to the commencement of the reign of Christ.

Finally, it seems to be a clearly and abundantly revealed truth, that Christ will come and set up his kingdom at Jerusalem, and stretch out his sceptre then over the nations. The kings of the earth will be angry, and "make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen and faithful." Rev. xvii. 14.

Christ will be victorious over all his foes: not one will be left to oppose his righteous reign. He will be king over the whole earth,

and his power be acknowledged and submitted to under the whole heavens.

Glorious day! Long looked for and greatly desired Age to come, but near at hand. May its glories soon break upon this world of wo, and cause high Alleluia to God and the lamb, from the waiting saints, to welcome its glorious dawn.

Immediately after the battle of the great day of God Almighty, in which "the beast, and the kings of the earth, and their armies," and "the false prophet" are "slain" by the Lord and his army, (Rev. xix.,) the

BINDING OF THE DRAGON.

takes place. Hence, the next event after this great and terrible battle, named by the Revelator, is the binding of the Dragon, that old serpent, the devil, that he may not deceive the nations any more, for a thousand years. (Rev. xx. 1-3.) This being done, the grand cause of war, and opposition to Christ, will be removed from the world, and nothing will stand in the way of his carrying out the wise and benevolent purpose of God, in restoring the world to that state of peace and glory predicted by all his holy prophets since the fall of man.

Happy indeed would be the world, even under the government of imperfect rulers, were there no devil to deceive. But far greater would be its happiness, if, in addition to the binding of Satan, the government of the whole world could be in the hands of Christ, and administered by his apostles, and immortal saints, whose highest pleasure would be to glorify God, in making his creatures happy. This very state of things, the sure word of promise

warrants us to expect, under the reign of Christ, in the Age to come. In view of it, and the present oppression of wicked rulers, we ardently pray, "Let thy reign come."

Though the destruction of the enemies of Christ, at the commencement of his reign, will be general, and most fearful, the Scriptures furnish the strongest evidence that some of the ignorant Gentiles in the flesh, and those who do not take part in fighting against the Lord, will be "left," and "escape" that destruction, and have the privilege of seeking the Lord, and will find his rest glorious. A remnant also of Judah and of Israel will also seek the Lord, and become one nation under the reign of Christ. Hence, it will be a

PROBATIONARY AGE

Psa. xxii. 27. "All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee."

This promise never has been fulfilled. It cannot have its fulfillment in the gospel age; for it is to terminate in the time of a great departing from God. Consequently, it must be fulfilled in the Age to come. The same truth is taught in Psa. lxxii. 11; lxxxvi. 9.

Isa. xi. 10. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people. To it shall the Gentiles seek, and his rest shall be glorious," in glory, as the margin reads.

In what day will the *Gentiles* seek this rest of glory? The previous verses give the answer, that it will be in that day of Restitution, when the wolf, lion and the lamb shall dwell together, &c, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In this day of millennial glory, the Gentiles will seek the rest of glory.

Isa. lxvi. 15-19. "For behold, the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues, and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the Isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

This prophecy has never had its fulfillment, and cannot until Christ shall come in his glory, and be seated on the throne of his glory. (Matt. xxv. 31, 32.) And just as certain as he will thus come, and the "slain of the Lord will be many," just so surely will some "escape" that destruction. And some nations, or remnants, who have not heard the fame of the Lord, nor seen his glory, will also remain, to whom will be sent those who escape, to declare the glory of the Lord. Thus the word of the Lord reads, and thus it will be most literally fulfilled. And who art thou, O vain man, who raisest thy puny arm against his will?

Ezek. xxxvi. 35, 36. "And they shall say, This land that was desolate is become like the garden of Eden: and the waste, and desolate, and ruined cities, are become fenced, and are inhabited. 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."

The Lord has "spoken," and he "WILL DO IT." Then, after the land of Palestine "is become like the garden of Eden," there will be "left" some "*heathen* round about," who shall know the Lord. The same truth is taught in the next two chapters, which the reader is requested to examine.

Dan. vii. 14. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him."

These nations who serve Christ after he receives his kingdom, cannot be the "saints," for the kingdom is given to them. (Verse 27) It must therefore be the nations in the flesh, who escape the destruction of that day.

Zech. xiv. 16, 17. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles, and it shall be, that whoso will not come up, of all the families of the earth, unto Jerusalem, to worship the King, the Lord of hosts even upon them shall be no rain."

By reading the chapter, it will be seen that this transpires after the Lord comes. His feet stand on Mount Olives, it cleaves asunder, the land is lifted up, the Lord has become King over all the earth, and a most terrible destruction of the enemies of the Lord has taken place. After all this, some are "left," who go up to Jerusalem yearly to worship.

Acts. xv. 16, 17. "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men

might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Mark the strength of this apostolic testimony. The Lord RETURNS. What does he do then? He builds AGAIN the tabernacle of David. What for? The RESIDUE (the left) of men might SEEK after the Lord. Amos (ix. 13) testifies to the same truths.

Rev. xx. 1-3. Here we are taught that the devil is bound at the commencement of the millennial reign of Christ, that he may *deceive* the NATIONS no more during that reign.

The immortal saints cannot be these nations, unless they are to be deceived by Satan at the end of the thousand years; for the same nations he is bound that he should not deceive, he finally deceives. (See verse 8.) It is too absurd to admit for a moment, that the immortal saints will be liable to deception, and especially after having reigned with Christ a thousand years.

It cannot be the *dead* nations he is bound that he should not deceive; for "the dead know not any thing," and therefore are incapable of being deceived.

But admitting the wicked dead have knowledge, where are they during the thousand years? In the bottomless pit, of course, where the devil will be. Consequently, he is not bound so as not to deceive *them*; for he would be immediately with them, all the time of the thousand years.

The only reasonable hypothesis in the case, is, that it is the *living nations* in the flesh, or remnants, that will escape the destruction of that great day, that the devil will be bound that he shall not deceive for a thousand years; and the plain letter of prophecy, under consideration, justifies this conclusion.

From this chain of evidence, it is clear that some of the *Gentiles*, or *heathen*, will be "left," or "escape" the great and general destruction that will fall upon the beast, the false prophets, the kings of the earth and their armies, at the commencement of the millennial reign of Christ. And from another chain of equally clear and positive testimony, we learn that a remnant of

JUDAH, AND ISRAEL

in the flesh, will also escape that destruction, will believe on the Lord, and turn to him, after he shall come.

To obtain a correct understanding of this important subject, it will be necessary, in the first place, to determine who are recognized in the gracious PROMISES, and sure PROPHECIES, as Israel and Judah, or Jews and Israelites. In speaking on this subject, Paul says:

"They are *not all* Israel which are of Israel. Neither because they are the seed (the natural descendants) of Abraham, are they all children, but in Isaac shall thy seed be called." Rom. ix. 6, 7.

Isaac and Ishmael were both children of Abraham; yet Ishmael, in the purpose or economy of grace, is not counted a child of Abraham; "but in Isaac shall thy seed be called." So, in reference to all the descendants of Abraham through Isaac, though they *nominally* are Israel, or Jews; yet, in God's gracious designs or promises, they are not recognized as such any more than all who are nominally Christians will be acknowledged such by Christ, at his coming. They are not all Christians, that are of, or belong to, Christendom, neither are all Israel, who are of, or belong to, the Jewish nation. Then who are Israel? Let Paul answer.

"For he is not a Jew, which is one outwardly: neither is that circumcision which is outward in the flesh. But he is a Jew, which

is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men, but of God." Rom. ii. 28, 29. This testimony shows conclusively who are Jews, or the true Israel. Outward forms and distinctions, exclusively, did not constitute the descendants of Abraham Jews, Israel, or children of Abraham, according to the gracious promises made to him. To become such, they must not only fulfill the *letter*, but "the *righteousness* of the law." (Verse 26.) So Paul reasoned, and so *all* the promises and threatenings run, through the Old and New Testaments. We will name a few.

"Say ye to the *righteous*, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked: it shall be ill with him; for the reward of his hands shall be given him." Isa. iii. 10, 11.

This is spoken of the Jewish nation: and by consulting the 65th chapter, it will be seen that the same distinction between the "righteous" and the "wicked" is observed to the close of the book.

Amos ix. 8-10. "Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us."

"*All the sinners* of my people shall die by the sword." Such fearful threatenings as these, forever cut off from the promises of God, the sinners of Israel. Well might Paul say, "They are not all

Israel, that are of Israel." He settles the question beyond successful contradiction.

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish upon EVERY SOUL OF MAN, that doeth EVIL, of the JEW first, and also of the GENTILE. But glory, honor and peace to EVERY MAN that worketh GOOD, to the JEW first, and also the GENTILE: for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned *in the law*, shall be judged by the law; for *not* the *hearers* of the law are just before God, but the DOERS of the law shall be *justified*." Rom. ii. 8-13. And then in verse 28th, Paul adds---"*He is not a Jew which is one outwardly.*"

It should be remembered, that JUSTIFYING FAITH, and TRUE GODLINESS, ever have been, and will be, in the Age to come, prominent characteristics of a true Israelite.

It was by *faith*, that Abraham, the father of all the faithful, or heir of the world, was justified.

For the lack of faith, Christ calls certain Jews, the children of the devil; and John, a generation of vipers: they had not *faith*, therefore were not recognized as children of Abraham. And Paul says:

"For ye are all children of God by *faith* in Christ Jesus. * * * And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 26, 29.

This is equally true of Jewish and Gentile believers: by *faith* they both become children of Abraham. A believing Jew, however, is a natural branch of the tame olive tree, or family of Abraham, while

a believing Gentile is grafted into that tree, contrary to nature.

Unbelief was the grand cause of the great mass of the natural Jews, or branches, being broken off; and the same cause has broken off the boasting *un-natural* Gentile church, or branches. And *faith* is the *only* way either can be grafted in again, either in this, or the Age to come.

During the existence of the law of Moses, an observance of its rites and ceremonies, was necessary for natural Jews, and Gentile proselytes, to constitute them true children of Abraham; but since that law has been abrogated, those rites and ceremonies have been no longer binding on any one: "*circumcision is nothing*" now, in this respect. The *Gospel now* must be *believed and obeyed*, by Jews and Gentiles, to entitle them to the blessings of Abraham.

Under the *Gospel*, there is no difference between a Jewish and a Gentile Christian. They are one in Christ. The middle wall of partition is broken down between them, never to be rebuilt. They are branches in the same olive tree; and whether in the grave or living, when the Lord shall come, they will, without respect to nation, be made immortal, and gathered in his kingdom, to reign with him on the earth. Rev. v. 10.

According to this view of the subject, there is no more hope for the *unbelieving, ungodly Jew*, than for the Gentile of the *same character*: indignation and wrath are equally threatened against both. We know not that a blessing is promised in the Bible, to either, while sustaining this character. But there are many plain PROPHECIES which seem clearly to PREDICT that the character of some will become so *changed*, at or soon after the coming of the Lord, as to entitle them to certain blessings promised in his word.

That change will be effected on the principles of *faith* and *obedience*, the *same* on which men have ever been made holy.

A remnant of Judah and of Israel, in the flesh, will believe in the Lord Jesus, repent of their sins, and be planted in the land of Palestine; not however to take part with the immortal saints in administering the government of the world, but to cultivate and beautify the land of Judea, and be subjects of the kingdom; while the left of the Gentiles will till other portions of the globe, bring their wealth and glory to Jerusalem, from the four quarters of the earth, which will be full of the knowledge and glory of the Lord.

Speaking on this subject Ezekiel (xxxvi. 37) says: "I will yet for this be *inquired* of by the house of Israel." That is, they will not have clear water sprinkled upon them, a new heart given them, and be settled in their land, without inquiring of, or asking the Lord to do it for them. Some *cause* must move them thus to inquire of the Lord. What will it be? Zechariah gives the answer in the 12th and 13th chapters of his prophecy. He tells us that the Lord "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall *look on him whom they have pierced*; shall mourn for him;" shall "call on the name" of the Lord, who will hear them, and own them as his people.

Hence, by beholding Christ, they will *believe* and repent; or as Paul and Isaiah say, "The Redeemer shall come to Zion, and to them that turn from transgression in *Jacob*; for this is the covenant that I will make with them, when I shall take away their sins." Isa. lix. 20: Rom. xi. 26, 27.

That this covenant, which shall be made when the Redeemer shall come to Zion, will be made with a remnant of Judah and

Israel in the flesh, will escape the destruction of that day, is evident from what Paul says of it in the eighth chapter of Hebrews. It is a quotation from Jer. xxxi. 31-34, and reads:

"Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not saith the Lord.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be unto them a God, and they shall be to me a people.

"And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest.

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

1. This covenant is to be made with "the HOUSE of *Israel* and *Judah*," because it plainly says so: and God will fulfill his word. It cannot refer to the Christian church; for it is nowhere in the Scriptures called "the house of Israel and of Judah." And we challenge the Christian world to prove the contrary.

2. Literal Judah and Israel are identified in this covenant; because it is said, their "fathers" came up out of "Egypt." Christians have no "fathers," in that sense, much less, that came out of Egypt. This specification, therefore, cannot refer to them; consequently, it does to Judah and Israel.

3. Literal Judah and Israel must be meant in this provision; because *two* covenants are named: one, which the fathers "brake," and the new covenant. This is not true of the Christian church; for God has never made two covenants with them and their fathers. Judah and Israel, therefore, must be meant.

4. It must be literal Israel; because the law is to be put into their hearts: whereas it is already in the hearts of Christians.

5. It must be literal Judah and Israel; because God promises in the covenant, "*I will be their God, and they shall be my people.*" They are not his people *now*. This cannot be true of Christians, or the true children of faith and holiness: for God is *now* their God, and they are *now* his people.

6. Literal Judah and Israel must be the objects of this provision of the covenant; because, when it shall be fulfilled, they will know the Lord, and not teach his knowledge to each other any more. Christians do teach this knowledge to their neighbors, and each other, agreeably to the oft repeated requirements of the Gospel; hence they are not the ones with whom the new covenant was to be made. But Judah and Israel are.

7. This specification of the covenant promises to forgive the "iniquity," and to "remember no more" the sins of "Judah and of Israel." The true children of God are not sinners. The provision, therefore, was not made for them: consequently it must belong to Judah and Israel.

The subsequent part of Jer. xxxi. shows most conclusively that this covenant will have its fulfillment, to Judah and Israel, in the Age to come; for it is said of them that "they shall not cease from being a nation before me [the Lord] forever;" that the city of

Jerusalem shall be "built to the Lord;" that "the whole valley of the dead bodies * * * shall be holiness" to him; and that this city "shall not be plucked up, nor thrown down *any more* FOREVER."

If literal Judah and Israel are not meant, but are mystically to be understood, or mean the Christian church, why did not Paul so interpret them. Echo answers, Why.

Ezekiel has spoken in harmony with Jeremiah and Paul, on this everlasting covenant, and like them he makes full and positive provision for the house of Judah and the house of Israel. They are assured of being made "one nation," not to be "divided into two kingdoms any more at all"---of dwelling in the land which God gave to Jacob---of having an "EVERLASTING COVENANT" of peace made with them; of David being their Prince forever; and of the tabernacle and sanctuary being in their midst forever more. Read with care chap. xxxvii. 15-28; eleventh chapter of Isaiah, and many corresponding prophecies; and we think you will admit, that a remnant of the literal descendants of Abraham, with the "left" of the Gentiles, will not be cut off when the Lord shall come; but will believe on him ~~ will be settled in their own land, under the peaceful government of Christ. They will not be changed to a state of immortality then; for this inestimable blessing, or great *reward*, is obtained by "patient *continuance in well doing*." They must be put on a state of trial to develop character, before being made immortal. Being honest, in their blindness, when the Redeemer comes, that blindness will be removed; they will acknowledge him to be their King; hence, he will graciously spare them, and place them on trial for immortality and eternal life.

We are aware that this view of the subject, probation after the Advent, seems to the casual reader, to be opposed by a certain

class of texts that speak of the destruction of "them who know not God, and obey not the Gospel of Christ," at his coming. But this difficulty is removed, and the Scriptures made to harmonize, when we admit that there are *exceptions* to all general rules. And certainly the Bible makes a clear exception in this case, as we have already shown, viz.: that all but the saints will be destroyed at or near the coming of the Lord, with the *exception* of a "*remnant*" of Judah and of Israel, and the "left" of the Gentiles, or those who "escape" that destruction.

God has seen fit to make this exception, and his wise and immutable purpose will stand. Such an exception seems indispensably necessary, that his original design in creating the world may not be finally frustrated. He "formed the world to be inhabited," (Isa. xlv. 18.) Should he destroy it and all mortal beings, now, that purpose could not be carried out. But should he continue it, as we believe he will, a thousand years after Eden is restored, his wise purpose, in creating the world, could be perfected and glorified.

Finally, during this day of glory, of which all the holy prophets have spoken, there will be

NO MORE WAR:

for, speaking of the same, the prophet Isaiah says:

Isa. ii. 4. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." The same prediction, in nearly the same words, is uttered by the prophet Micah, in chapter iv. 3. And Zechariah, speaking on the same subject, says:

"And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace to the heathen: and his dominion shall be from sea to sea, and from the river even to the ends of the earth." Zech. ix. 10.

Widely different will be the administration of the righteous law of Christ, during this day of millennial glory, from the unrighteous and oppressive reign of despotic kings and rulers, for the six thousand years previous. Then, as Isaiah predicts,

Isa. xxxii. 1, 2. "A King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land, and, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. ix. 7.

These predictions, most cheering to the friends of peace and righteousness, are but a small portion of the many that might be quoted; but they are sufficient to prove to the satisfaction of all who admit the truth of revelation, that there will be no war under the millennial reign of Christ. O, how great and glorious will be the change, from the present state of warring nations of the earth. Now, vast amounts of money, labor, time and life are sacrificed upon the bloody altar of war; but then, all will be devoted to the happiness of mankind. Now, fields covered with the dead and dying; desolated countries and ruined cities; the widow's wail and the orphan's plaintive moan: poverty, famine, pestilence and crime, are the terrible fruits of war; but then, peace and plenty and joy will fill the world.

Glorious day, and greatly desired by all the children of God. If under its beams of heavenly light, no other change than from a state of war to that of peace is effected, there is sufficient cause why we should long for its dawn, or, most fervently pray, "Thy Kingdom come." But universal peace is not the only blessing of that day of glory; for then the

KNOWLEDGE OF THE LORD

will fill the world. Hence, Isaiah, in describing the glories of that day, says:

Isa. xi. 9. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea;" and Habakkuk, (ii. 14.) "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Hence, the change in this respect will be great and glorious. Now, but *few* have even a very limited or imperfect knowledge of God and his works; but then all will be taught of him: for the "law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah, iv. 2,) "and they shall declare my [his] glory among the Gentiles," (Isa. lxvi. 19.) "And they shall all know the Lord from the least to the greatest." Jer. xxxi. 34; Heb. viii. 11.

Such will be the unclouded light of that day, we think, that the sciences will be perfectly understood by all; for man cannot know the Lord without understanding his works and the natural laws that govern them. This alone would elevate the world to an almost inconceivable eminence above its now low condition of ignorance. Add to this the high exaltation in the scale of moral and religious knowledge, that will be characteristic of that age, and it will be a heavenly state indeed, when compared with this. Now, thick darkness broods over the world; but then it will vanish

before the clear light of the Lord; for he will then "destroy the face of the covering cast over all people, and the veil that is spread over all nations." Isa. xxv. 7.

In this state of high scientific, moral and religious culture, and under the personal and peaceful reign of Christ, great, elevated and indescribably sweet must be the joy of the world. But this is not all the glory of the Age to come; for during that period

LONG LIFE

will be restored to man. Not the immortal saints, for they will have eternal life, but to men and women in the flesh who shall be "left," after the great destruction that will take place near the ushering in of that day. There will be no premature deaths then, as are now daily witnessed. For,

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old * * * for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. lxxv. 20, 22.

For several generations after the fall of Adam, the life of man was perpetuated from some hundreds to near a thousand years; and it is reasonable to suppose, it will be continued equally long, in the Restitution, under the reign of Christ.

Had not the first happy pair fallen, we think they and their posterity would have been continued in a state of probation, ~~ strangers to sorrow or pain, ~~ until fully ripe for immortality, when, instead of falling under the power of death, they would have received eternal life as the reward of their obedience. But such is not the lot of man now; his days are few and full of evil, which terminate in the triumph of death over him. But in the Age

to come the dark and mournful scene will be changed to one of light, life and joy; such as it would have been, had man never sinned. In addition to this state of things, there will be a

GREAT INCREASE OF POPULATION

during that period; for then, the earth will be full of the knowledge of the Lord as the waters cover the sea; and at the end of that Age, the nations whom the devil will then deceive, will be found in the four quarters of the earth, in number "as the sand of the sea," (Rev. xx. 8); neither of which can be, on the supposition that there will be no increase of population after the great destruction which will take place near the commencement of that Age.

The wise economy of God required of the sinless pair, before the fall, that they should "be fruitful and multiply, and replenish the earth," (Gen. i. 28.) This requirement has never been fully complied with; for the earth has not yet been full of inhabitants. Will the all wise and infinite Creator be defeated in his plans? No: they will be carried out; not however, in this age of sin and death, ~~ but in the Age to come, under the government of the second Adam.

This subject is referred to in Psa. xxii. 31. Speaking of the kingdom of God, it is there said:

"They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."

Hence, people will be *born* in that age; not, however, of the immortal saints, but of mortals, who will be under the government of Christ and his immortal children. That this will be the case seems clear, from the fact, that in the millennium will be the "little child," and the 'sucking child', (Isa. xi. 6, 8); and of that time it is said, "They shall not labor in vain, nor bring forth for

trouble; for they are the seed of the blessed of the Lord, and their offspring with them." (lxv. 23.) And Ezekiel, speaking of the same glorious Age, says: "They shall dwell therein, even their children, and the children's children forever, and my servant David shall be their prince forever." (xxxvii. 25.) Hence the original design of God, in creating the earth to be inhabited, will be perfected. For he "Formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. xlv. 18.

The earth is far from being all inhabited now. It must be ~~ or, so far as it is not, it will have been created in vain. We believe it will be inhabited in the Age to come, as the word of prophecy predicts, not by wicked, rebellious nations, but by those who shall be willing subjects of the Lord, the King of the whole earth. Their highest pleasure will be to hear the word of the Lord that shall go forth from Jerusalem, and bow in humble and cheerful submission to his law, that shall be promulgated from Mount Zion. They will also go up to Jerusalem, "from year to year, to worship the King, the Lord of hosts, and keep the feast of tabernacles," (Zech. xiv. 16,) and to bring their wealth, glory and honor, into that great emporium and capital of the world. Isa. lx. 5-9.

Another rich blessing of the Age to come will be the

RESTORATION OF THE EARTH

to a state of great fertility ~~ especially the land of Palestine. As that seems to be the highly favored spot to which the eye of the prophet has been especially directed, our thoughts are turned in the same direction.

Isa. xxx.19-26. "For the people shall dwell in Zion at Jerusalem.
* * Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise, and the young asses that ear the ground, shall eat clean provender which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the towers fall. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

Though the glorious fulfillment of these precious promises will be specially realized in the restoration of Palestine to its Eden state, doubtless the whole earth will be greatly benefitted thereby; for the sun and the moon will shed their seven-fold brightness and life-invigorating influence over the world, which will so change the seasons as to cause the earth to "yield her increase," and plenty to fill the globe.

Isa. xxxv. 1, 2. "The wilderness, and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

Isa. li. 3. "For the Lord shall comfort Zion: he shall comfort all her waste places, and he will make her wilderness like Eden, and

her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

Isa. lv. 13. "Instead of the thorn shalt come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name for an everlasting sign, that shall not be cut off."

Ezek. xxxiv. 26, 27. "And I will make them, and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them."

Ezek. xxxvi. 34, 35. "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden: and the waste, and desolate, and ruined cities, are become fenced, and are inhabited."

Hos. ii. 21, 22. "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel."

Amos. ix. 13. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."

Glorious, indeed, will be the change which these sure and precious prophecies contemplate. Now, the earth is groaning under the curse. Every thing that springs from it for the sustenance of man and beast, is, more or less, cut down by frost,

blasted by mildew, or stung or devoured by insects. But not so in the Age to come. For

"No chilling winds, or poisonous breath,
Shall reach that healthful shore."

And the canker worm will not spread his ravages there. Now, the terrible famine not unfrequently spreads devastation, misery and death, in its train; but then, no portion of the inhabitants of the globe will lack, or suffer want. All will be equally free then to possess the lot of their inheritance, without the fear of being dispossessed by another. For

"They shall not build, and another inhabit; they shall not plant, and another eat," or reap the fruit of their labors. Isa. lxxv. 22

Happy change! Glorious Restitution! May it soon take place! But this is not all the glory of the Age to come. The Restitution would not be perfect, were it to stop here. There must be a

RESTITUTION OF BEASTS,

to perfect that glorious work. Before the fall, the animal creation were all in perfect harmony with each other, and submissive to man. But now they devour each other, and are at enmity with man. This enmity and devouring disposition must be taken away from them, before things can be brought back to their Eden state, or as they were before the fall. That such will be the case in the Age to come, is evident from the following prophecies:

Isa. xi. 6-9 "The wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the

sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Speaking of the same day of glory, the same prophet, in ch. lxxv. 25, says:

"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."

Does the reader doubt the most literal fulfillment of these blessed promises? He should not; for the wise, benevolent and omnipotent God, who at first created them with lamb-like disposition, is able to restore that disposition to them again. And that Savior, who, in the days of his humiliation, could, by his word, calm the tempest and smooth the foaming sea, cause the fish to bring the tribute money, and the young, untutored and timid ass to be submissive to his will; can, and will, in the great day of his exaltation and power, cause all things, animate and inanimate, to obey his righteous and universal law, and pay homage at his feet.

Finally in that great and long expected day, the

GLORY OF GOD WILL FILL THE WORLD.

That glory will consist in the perfection of the purpose of God in the creation of the earth, which purpose for six thousand years has been frustrated, and the policy of Satan has triumphed. But then that arch enemy will be bound, that he may deceive the nations no more for a thousand years. Then Eden will be restored to all its native loveliness; Jerusalem will be clothed in the beautiful

garments of the Lord; Zion will be redeemed, and be the place where the Lord will delight to dwell in the tabernacle of David, and reign upon his throne. Then, the law shall go forth from Zion, and the word of the Lord from Jerusalem, to the peaceful nations of the earth, who will learn war no more. The inhabitants of the globe will not be cut off by premature death, but will attain unto long life, and, like the patriarchs of old, become ripe in wisdom, so that the knowledge of the Lord will fill the world. Peace will universally reign in the animal kingdom, which will be in harmless subjection to man. The quiet earth will not then be convulsed by the terrible volcano, nor shaken by the mighty earthquake. The poisonous blast of the deadly sirocco, and the devouring breath of the desolating tornado, will be exchanged for the sweet zephyrs of the Paradise of God. The sterile plains and thirsty deserts of desolate Palestine, will become like the well watered garden of the Lord, and plenty will fill the world. In a word, it will be the day of Christ's triumphant, universal and glorious reign on the earth; when joy and gladness will fill every heart: the high praise of God be heard under the whole heavens. Or, as the poet sings

"And Truth shall sit on every hill,
And blessings flow in every rill
And praise shall every heart employ,
And every voice shall shout for joy."

In view of the glory of this day, well may the Christian most ardently pray, "Thy Kingdom come, thy will be done in earth as it is in heaven."

This we understand to be the Bible theory of the millennium, or Age to come; and though it has been imperfectly presented in the preceding pages, we feel a strong assurance that in its general

outlines it is fundamentally correct. Hence, all other theories of the millennium must be incorrect. At the termination of this day of glory, the

LOOSING OF THE DEVIL

will take place; for "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. And 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 tormented day and night forever and ever. Rev. xx. 7-10.

Loosing the devil, his deceiving the nations, their destruction, and casting the devil into the lake of fire, are events located at the termination of the thousand years reign of Christ, in a period called, in the third verse, "a little season," which will intervene between the age of millennial glory, and the more glorious age that shall follow. In immediate connection with these fearful events, during this "little season," it appears that the

GENERAL JUDGMENT,

and passing away of the present heavens and earth, will take place, as the conclusion of the chapter under consideration shows.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great,

stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

With this grand and fearful scene will forever terminate the being of the devil, and the existence of his deluded followers. They will fall under the power of the second death, from which no resurrection is promised; but everlasting destruction will be their doom.

At this great crisis, the strange history of the present earth will terminate. Its seven thousand years, or great antitypical week, will then have been perfected; and it will be ripe in the purpose of God, to "pass away," or be changed, with the present heavens, to

NEW HEAVEN AND NEW EARTH,

named in the next chapter, in the following words:

"And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away; and there was no more sea." Rev. xxi. 1.

Peter, speaking of the same great and glorious change, says:

"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. * * Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 10-13.

Isaiah utters the following prediction, relative to the same change:

"For behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind." Isa. lxxv. 17.

On this new earth there will be no devil to tempt or deceive, no wicked to annoy; for none but the righteous shall dwell in that pure world, in which there will be "no more curse." (Rev. xxii. 3.) On this new earth will be located the

NEW JERUSALEM,

which will come down from God out of heaven; for the beloved John says:

"And I saw the holy city, new Jerusalem, 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 is with men." Rev. xxi. 2, 3; also xxi. 10-xxii.5.

When these exceeding great and precious promises shall have their fulfillment, God will dwell with his people, and they will see his face, and be eternally happy in his presence. O how indescribably great will be this blessing of beholding our heavenly Father's face, which, on account of their sins; has been hid from his people ever since our first parents were expelled from Paradise. Speaking of the indescribable bliss that will then be experienced, John says:

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. 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 are passed away. And he that sat upon the throne, said, Behold, I make all things new; and he said unto me, Write, for these words are true and faithful. And he said unto me, It is done; I am Alpha and Omega, the beginning and the end; I will give unto him that is a thirst, of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. xxi. 3-7.

This is no fancy sketch; but a true description of that which will be a glorious reality: for "these words are true and faithful;" hence, they will have their fulfillment. And O, you weak, and tempted, and suffering Christian, if such is the eternal weight of glory that awaits those who endure unto the end, you should not despair, nor falter by the way; but be of good cheer, and hold fast the profession of your faith, feeling the fullest assurance that you will reap in due season, if you faint not. Let no man take your crown.

But, oh sinner, hear your doom, unless you repent:

"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." Rev. xxi. 8.

O choose life, while it is freely offered to you, through faith in the Lord Jesus.

R E C A P I T U L A T I O N .

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We have proved by plain Bible testimony,-

1. That there will be a *Restitution*. Acts iii. 21.
2. That the "times of Restitution," (Acts iii. 21.) or "dispensation of the fullness of times" (Eph. i. 10.) or millennial reign of Christ (1 Cor. xv. 25,) will occupy the period of one thousand years (Rev. xx. 1-7,) or the seventh day of the antitypical week of the world's age. Heb. iv. 4-9. 2 Pet. iii. 8.
3. That Christ will come at the commencement of the times of Restitution. Acts iii. 20, 21: 1 Cor. xv. 23-28: 1 Thess. iv. 16; Rev. xx. 1-7.
4. That the righteous dead will be raised at the coming of the Lord, and the living saints be changed to a state of immortality, and all be caught up to meet the Lord in the air. 1 Cor. xv. 23, 51-54: 1 Thess. iv. 16, 17; Rev. xx. 4, 5.
5. That all the saints will descend with Christ to Mount Olives. Zach. xiv. 4, 5; Jude 14.
6. That Palestine will be restored to its Eden state, at the coming of the Lord. Zech. xiv. 4-11; Isa. xxxv. 1, 2; li. 3; lv. 13; Jer. xxxi. 40; Ezek. xxxiv 25-31; Dan. viii. 13, 14, compared with Luke xxi. 24.
7. That Jerusalem will be rebuilt. Isa. lii. 1-3: liv. 4-8, compared with Ezek. xvi.; Isa. lxxv. 18, 19; Jer. xxxi. 38, 39; Micah iii. 10, to verse 2 of the 4th chapter.
8. That the royal palace of David (2 Sam. v. 7, 9, 11; 1 Chron. xiv. 1; Psa. cxxxii. 1-5; Isa. xvi. 5; Josephus, book vii. chap. 3,) or his tabernacle, now in ruins, will be rebuilt. Amos. ix. 11; Acts xv. 16.

9. That Christ will set on the throne of David, in the tabernacle of David. Isa. ix. 6, 7; xvi 5; Ezek. xxi. 25-27; Luke i. 32, 33.

10. That the apostles will set on thrones, in the kingdom, with Christ. Isa. xxxii. 1; Matt. xix. 28; Luke xxii. 29, 30; Rev. xx. 4.

11. That all despotic kingly power will be destroyed near the coming of the Lord. Psa. lxxvi. 12; cx. 5, 6; Isa. xxiv. 21; Ezek. xxxviii.; Dan. ii. 44; vii. 11; Zech. xiv. 12; 1 Cor. xv. 25; Rev. xvii. 14; xix. 17-21.

12. That all anti-Christian power will be destroyed at the same time. 2 Thess. ii. 8; Rev. xvii. 1-8; Isa. xlv. 17; Dan. vii. 26.

13. That the false prophet, or Mahomedan power, will also be destroyed then. Rev. xix. 20.

14. That there will be a very great destruction of the ungodly, then. Isa. lxvi. 16; Ezek. xxxix. 4; Joel iii. 9-14; Zech. xiv. 12-15; Rev. xix. 19-21.

15. That the devil will be bound during the millennial reign of Christ. Rev. xx. 1, 2, 7.

16. That some Gentiles, who will not be changed to a state of immortality, will escape the great destruction that will take place at or near the coming of the Lord. Psa. lxxii. 4; Isa. xi. 10; lxvi. 19; Ezek. xxxvi. 36; xxxvii. 28; Dan. vii. 14; Zech. xiv. 16; Acts xv. 17; Rev. xx. 3.

17. That a remnant of Judah and of Israel, who will not then be made immortal, will escape the destruction of that day, will believe on the Lord, and be settled in the land of Palestine. Isa. xi. 11, 12; lxvi. 20; Jer. xxxi. 31-40; Ezek. xxxvi. 8-38; xxxvii. 15-28; xxxviii 8-13; Zech. xii. 6, to xiii. 1; Matt. xxiii. 9; Rom. xi. 23, 25; Heb. viii.8-12.

18. That under the peaceful reign of Christ in the Age to come, the nations will learn war no more. Isa. ii. 4; ix. 7; xxxii. 1, 2; Micah iv. 3; Zech. ix. 10.

19. That the knowledge of the Lord, in that Age of peace, will fill the world. Isa. xi. 9; xxv. 7; Jer. xxxi. 34; Hab. ii. 14; Heb. viii. 11.

20. That in that Age of peace and knowledge, the age of man will be long. Isa. lxxv. 20, 22.

21. That in that Age of glory there will be a great increase of population in the earth. Psa. xxii. 31; Isa. xi. 6, 8; xlv. 18; lxxv. 23; Ezek. xxxvii. 25; Rev. xx. 8.

22. That the peaceful and obedient nations of that day of glory, will go up from year to year to bring their glory and wealth to Jerusalem, the city of the great King, and to worship there. Isa. lx. 5-9; Zech. xiv. 16.

23. That the earth, especially Palestine, will be very productive in the Age to come. Isa. xxx. 19-26; xxxv. 1, 2; li. 3; lv. 13; Ezek. xxxiv. 26, 27; xxxvi. 34, 35; Hos. ii. 21, 22; Amos ix. 13.

24. That lamb-like harmony will reign among the beasts, and they will be in perfect submission to man, during the millennial reign of Christ. Isa. xi. 6-9; lxxv. 25.

25. That the glory of God will fill the earth in the Age to come. Num. xiv. 21; Psa. lxxii. 19; Isa. vi. 3; xi. 9; lxxvi. 19; Hab. ii. 14.

26. That when the thousand years reign of Christ are expired, Satan will be loosed, and deceive the nations, &c. Rev. xx. 7-10.

27. That the second resurrection, the general Judgment, passing away of the present heavens and earth, and final destruction of all the wicked, death and the devil, will then take place. Rev. xx. 11-15; Heb. ii. 14; 2 Pet. iii. 7, 10.

28. That the new heavens and new earth wherein will dwell the righteous only, will then be created. Isa. lxxv. 17; 2 Pet. iii. 13; Rev. xxi. 1.

29. Finally, that then the New Jerusalem will come down from God out of heaven, and be the capitol of the new earth. Rev. xxi. 2, to xxii. 5.

This is but a part of the great amount of infallible, plain Bible testimony that might be given, in proof of the correctness of the glorious doctrines advocated in the preceding pages. They are the doctrines of that inspired book, and will prevail. There can be no opposing doctrine taught in the Bible; for it is not *yea* and *nay*, but *yea* and *amen*, to the glory of God.

Reader, will you believe, confess and rejoice in these precious truths? Remember, that without *faith* it is *impossible* to please God, and that the *truth* alone can make you free and happy.

The day of glory, the Age to come, will soon dawn upon this dark and fallen world! The signs in the natural, the political, the scientific, the mechanical, the moral and religious world, among Jews and Christians, Pagans and Mahomedans, proclaim in trumpet tones, that day nigh, even at the door! Historical and chronological prophecy, and the chronology of the world, bear the most infallible testimony to the same fact.

Be ready to meet with joy the approaching crisis; for in such an hour as you think not, the Son of Man cometh!

THE  
AGE TO COME  
BY  
JOSEPH MARSH

1851

Read what the ancients said about the year of our Lord 2000.  
Pages 34-37

Read what the prophet Isaiah said about global warming.  
Page 116

Read what Joseph Marsh said about the second coming of Christ.  
Page 128, last two lines