

THE HERALD
OF
Messiah's Reign;

OR
THE GLAD TIDINGS
OF
THE KINGDOM OF GOD,

AS TAUGHT IN THE SACRED ORACLES.

BY J. M. STEPHENSON.

1868

THE HERALD
OF
Messiah's Reign;
OR
THE GLAD TIDINGS
OF
THE KINGDOM OF GOD,
AS TAUGHT IN THE SACRED ORACLES.

BY J. M. STEPHENSON.

CHICAGO:
PUBLISHED AT THE OFFICE OF THE HERALD OF THE COMING KINGDOM.

1848.

Anna ...

INTRODUCTION.

TO THE LOVERS OF TRUTH AND FREE INVESTIGATION, THIS VOLUME IS DEDICATED.

A high sense of duty, with an ardent desire to advance the cause of Bible Truth, is my only plea for adding one more volume to the many books upon this and kindred themes. I send it forth as a messenger of truth to many places where I cannot go, that through this instrumentality I may do more good than by the use of any other available means. If it shall be the humble means of one more being added to the heirs of the kingdom, I shall be amply rewarded. Please read it through carefully, and then judge of its merits. That many of its readers may be accounted worthy to inherit the

THE GLORIES OF
THE KINGDOM OF MESSIAH,
THE SINCERE PRAYER OF
THE AUTHOR.

The Herald of Messiah's Reign.

CHAPTER I.

In presenting this theme, I will observe the following order:

Ist. The UNITY of the Gospel.

My first argument will be drawn from the fact that the definite article *the*, uniformly designates the Gospel. If there were more than one Bible Gospel, then the article *the* would not designate which was pointed out. Suppose there were more than one supreme being, or one saviour of the world, how could we determine which of these Gods or Saviours was designated by the phrase the God, or the Saviour? We certainly could not. Only upon the hypothesis that there is but one God, one Saviour, and one Gospel, is it proper to say the God, the Saviour, and the Gospel.

My second argument with which to prove the UNITY of the Gospel, is deducted from the UNITY of the faith and hope it produces. The Apostle Paul presents seven units in Eph. 4: 3-6. viz:—
“one body, one spirit, one hope, one Lord, one faith, one baptism and one God and Father of all.”
These unities stand or fall together. As well may we argue polytheism, or a plurality of Gods, a plurality of Saviours, and bodies of Christ, and spirits, as a plurality of faiths and hopes. But faith is an effect produced by the Gospel as its cause. Proof, Mark 16: 15, 16; Rom. 1: 16; 1 Cor. 15: 1, 2. “And he (Christ) said unto them,

Go ye into all the world, and preach the Gospel to every creature. He that believeth (believeth what? The thing preached, the Gospel, of course) and is baptised, shall be saved." "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you unless ye have believed in vain." "Faith cometh by hearing, and hearing by the Word of God." But by hearing how much of the Word of God? Answer: According to the foregoing evidence, just so much, (no more or less) as relates to the Gospel of Christ. If, therefore, faith is an EFFECT whose only cause is *the Gospel*, then to have only one faith, we must have only one Gospel to produce this unit faith; for, there will be as many faiths as there are Gospels to produce those faiths. Each Gospel will beget its respective faith.

The prolific cause of the great variety of faiths in the professed religious world, is the many conflicting Gospels preached by the clergy, and taught by the religious literature of the present day. Just in proportion as we multiply Gospels, will we of course multiply Gospel faiths. But the Bible teaches that there is only "*one faith*," consequently there must be but one Gospel as the unit cause of this unit faith.

Again, HOPE is an *effect* produced by faith in the unfulfilled promises of the Gospel. Hence, to have but one hope there must be but one faith as its unit cause; and to have but one faith, there must be but one Gospel, as its unit cause; for two Gospels will beget two faiths, and two faiths will beget two hopes. But the Bible teaches that there is only one hope; consequently there can

be but one faith and one Gospel to produce this one hope.

My third argument with which to prove the definiteness and unity of the Gospel is drawn from Paul's reasoning in Gal. 1: & 3: Chaps. In ch. 3: 8, Paul affirms that the Gentiles are justified through faith in the Gospel preached to Abraham; thereby teaching that there had been but one Gospel from the days of Abraham to the time in which he penned this epistle to Galatia. In chap. 1: 6, 7, He says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, which is not another, but there be some that trouble you, and would pervert the Gospel of Christ." Here the Apostle teaches that such is the unity and perfection of the Gospel that the least change will pervert it. That there being but one Gospel, it cannot be converted into another Gospel, but that any change whatever will pervert this Gospel.

Again, the Apostle says at the 8th and 9th verses, "But though we, (the twelve Apostles) or an angel from heaven, preach any other Gospel unto you than that which we have preached, let him be accursed. As I said before, so say I now again, if any man preach any other Gospel unto you than that you have received, let him be accursed."

From the foregoing evidence I would deduct the following legitimate conclusions, to wit:

1. That Abraham had preached unto him by the angel of God, the same Gospel which had been preached at Galatia, and which the church of God at that place had received, which some would pervert, and from which some had been removed.

2. That if any man, or angel, should ever afterwards preach any other Gospel, the curse of

God shall rest upon him. Thus teaching demonstrably that the same Gospel which was preached to Abraham, and which was also preached by the twelve Apostles, is to be preached during the present dispensation, and that such has, and will be, the unity and immutability of this great Gospel proposition, which was preached by the angel of God, and by his holy Apostles, that neither men on earth, or angels from heaven would ever afterwards be permitted to swerve a hair's breadth from this angelic and apostolic Gospel, without calling down the curse of Almighty God upon their heads.

I cannot reconcile those plain and definite Bible conclusions, with any other view than that of the absolute unity and immutability of the Gospel of Christ from the time of Abraham, down to the time when the last Gospel sermon shall be preached to the last son or daughter of Abraham. Indeed, this Abrahamic and apostolic Gospel contemplates the consummation of the Abrahamic and Davidical covenant in "blessing all the nations of the earth" through "Abraham and his seed" (Christ the son of David and his royal brethren) who shall reign as kings and priests over the nations for a thousand years.

CHAPTER II.

THE GOSPEL IS A PERFECTLY DEFINITE
PROPOSITION.

1. In the light of reason and justice, it must be so explicit and definite, that every person who is amenable to it, cannot read, or hear it read, without being responsible for believing it. For God to clothe a proposition with so much ambiguity and vagueness that no person can understand it with any degree of clearness, or rely upon it with any degree of confidence; and yet suspend the destiny of a responsible world upon understanding and believing it would be the climax of injustice. Means of light and truth and responsibility, go hand in hand.

Evidence is the sole cause of faith; and faith the only intelligent cause of obedience; just in proportion therefore, as evidence is obscure or vague, will faith be obscure and vague also.—Hence, for God to be just in the condemnation of every responsible person who does not believe the Gospel, he must reveal it in such a plain and definite manner that no person who reads or hears it can fail to understand without guilt and condemnation. And since God does *command* every responsible man to *believe* and *obey* the Gospel, or be condemned to everlasting destruction, we must conclude that he has plainly and definitely revealed it.

2. The Bible import of the term Gospel.

To be a definite term, it must have a definite signification. The philological and Bible import of the term Gospel, is good news, or glad tidings. To the Bible import of this term I invite atten-

tion. Christ affirms that he was anointed to preach the Gospel. Luke 4: 18. He says "the spirit of the Lord is upon me because he hath anointed me to preach the Gospel." This language is a quotation from Isa 61: 1, which reads, "the spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings," &c. Now just what Isaiah meant by "good tidings," our Saviour meant by "the Gospel." These, therefore, are synonymous terms in the light of revelation. According to Paul's language in Rom. 10: 15, to "preach the Gospel," and to bring "glad tidings of good things," are one and the same thing. And by comparing this extract of the Apostle's with the original prophecy, recorded in Isa. 52: 7. it will be seen that "Gospel," and "good tidings" are convertible terms. Thus the Bible being its own expositor, the term Gospel signifies "good news," or "glad tidings." But glad tidings concerning what?

The term good news, or glad tidings, is an unintelligible term, unless that to which these good tidings relate be definitely defined. The mere philology of the term good news, neither defines its nature or the cause which produces this effect. Hence having learned from the Bible that the Gospel is good news, we have learned, absolutely nothing in reference to the nature, cause, or object of this news; unless therefore, we can find a Bible explanation of the subject of these glad tidings, we must remain in utter ignorance in reference to this great Bible TEST of salvation, upon which, as upon a pivot, the world's destiny shall turn.

But blessed be the name of God, we are not left to conjecture, or the mere ebullitions of feeling upon this vital, and all-important subject. If Jesus Christ was anointed to preach the Gospel, and if we have a record of the Gospel he preached,

then by reference to this record, we may learn what he then preached, just as definitely as though we had heard him with our own ears.— That the great Gospel theme which he publicly proclaimed in every city, village and hamlet, might be transmitted to the latest generation of men, he selected twelve men who accompanied him during his entire ministration; who heard him during three years and a half proclaim orally in hundreds of discourses, this glorious theme.— And, then, that their record might be infallibly true, the Holy Spirit was to bring to their remembrance all things whatsoever he had said.—John 14: 26. With such witnesses, and such an inspired record, we have nothing left but to read our Saviour's sermons and believe what we read. I will quote Mark's testimony in relation to the first Gospel sermon our Saviour ever preached. "Now after that John was put in prison, Jesus came into Galilee, preaching the *Gospel of the kingdom of God*, and saying the time is fulfilled, and the kingdom of God is at hand, repent ye and believe the Gospel."—Mark 1: 14, 15. The following is Matthew's version of the same Gospel sermon. "From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand."—Matt. 4: 17. According to the united testimony of these two witnesses, to preach the Gospel is to preach the kingdom of God. But Mark positively affirms that Christ in these first sermons preached the Gospel of the kingdom of God. The good things therefore promised in the Gospel, relate to the kingdom of God. The great incentive held out by this model Gospel preacher, as the reason why the sinner should reform, was the kingdom of God. Hence the kingdom of God was the whole burden of our Saviour's first Gospel sermon. Modern Gospel preachers would do well to copy this illus-

trious example. Not only did all the first Gospel sermons of our adorable Redeemer relate to the kingdom of God as their definite and unit object; but all his subsequent Gospel preaching was of the same import. Proof, Matt. 4: 23.—“And Jesus went about all Galilee teaching in their synagogues, and preaching the Gospel of the kingdom.” Here the kingdom was the definite subject of the Gospel which Christ preached in all the Jewish synagogues.

Again, in chap. 9: 35, the subject of the Gospel our Saviour preached is clearly defined. . . “And Jesus went about all the cities and villages teaching in their synagogues and preaching the Gospel of the kingdom,” &c. Luke’s testimony corroborates that of Matthew upon this point. He says: “And it came to pass afterwards, that he went through every city and village, preaching and shewing the glad tidings of the kingdom of God.”—Luke 8: 1. These testimonies cover the entire area of our Saviour’s ministerial labors; and yet he has given but one definition of the subject of the Gospel, and that is the kingdom of God.—Hence the Gospel is emphatically good things to be realized in the kingdom of God. In Luke 4: 18, Christ says, he is anointed to preach the Gospel. And in verse 43, he tells us just what he preached. “And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. And he preached in the synagogues of Galilee.”—verse 44.

Hence our Saviour being his own expositor,—to preach the Gospel, is to preach the kingdom of God. And to preach this Gospel of the kingdom, he was sent into our world. This was the great object of all his preaching.

But Christ could not during his brief ministerial career, test even the lost sheep of the house of Israel. Hence, we find him gathering around

him his twelve Apostles, and commanding them not to go into the cities of the Gentiles, or any of the cities of the Samaritans, but to go rather to the lost sheep of the house of Israel. "And as ye go, preach, saying, the kingdom of heaven is at hand."—Matt. 10: 5, 6, 7. The following is Luke's version of the same commission. "Then he (Christ) called his twelve disciples together, and gave them power and authority over all devils and to cure diseases." "And he sent them to preach the *kingdom of God* and to heal the sick."—Luke 9: 1, 2. At the sixth verse he records the fulfillment of this commission. "And they departed and went through the towns, preaching the Gospel and healing everywhere." Hence, according to the foregoing, to preach the Gospel, and to preach the kingdom of God, are words of the same import; and why? *Ans.* Because the Gospel is the glad tidings of the kingdom. To preach the *one* therefore, we must preach the other also. Hence, Christ and his Apostles preached *one* and the *same* Gospel. A unit faith therefore would be the legitimate result of such preaching. But the time was fast approaching when Christ and his beloved disciples must be separated.

As yet their labors had been confined to the Jewish nation. It was our Saviour's purpose to widen the area of this great Gospel commission, so as to embrace within its ample folds the habitable globe.

To qualify his disciples for this glorious mission, he had spent forty days in expounding the great theme they were to proclaim in every nation under heaven; viz: "The things pertaining to the kingdom of God," having "by many infallible witnesses," demonstrated his resurrection from the dead. Acts 1: 3.

Having thus enlightened their minds in all

things pertaining to the great subject of their mission, he then appeals to the power of the Almighty, with which they should be environed, as the authorized legates of heaven, to enforce this great *Gospel test of faith, salvation, and future judgment*. “And Jesus came and spake unto them, saying, All power (or authority) is given unto me in heaven and in earth; go ye therefore and teach all nations,” &c.—Matt. 28: 18, 20.

But what were they to teach the nations as the essential conditions of salvation? *Ans.*—THE GOSPEL! Proof, Mark 16: 14, 15. “Afterwards he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen; and he said unto them, go ye into all the world, and preach the Gospel to every creature.”

The following is our Saviour's predicted fulfillment of this commission; “And this Gospel of the kingdom shall be preached in all the world.”—Matt. 24: 14. Thus demonstrating that the Gospel which he commanded his Apostles to preach in all the world was the “Gospel of the kingdom.”

But the Apostles were not qualified to speak the living languages of the world; nor had they as yet been endued with power to demonstrate their commission. Hence, they were commanded “to tarry at Jerusalem until they were endued with power from on high.”—Luke 24: 49. Power to do what? *Ans.* To preach the Gospel and enforce its conditions by virtue of their authority as the ambassadors of Christ. They obeyed this divine injunction, and just ten days after the ascension of their Lord to heaven, and while all with one accord, and in one place, the power of the highest descended upon them, and overwhelmed them with Spirit power, while to the

representatives of the languages of all nations, they demonstrated their qualifications to preach the Gospel to every creature under the heavens.

Peter stood forth on that august occasion as the Oracle of God, and preached the first Gospel sermon under this great Gospel commission, which is by far, the most efficient Gospel sermon upon record. And what was the import of this great model sermon? Passing by, for the sake of brevity, the preliminaries, and the personal application of this subject to his Jewish congregation whose hands were reeking with the homicidal blood of their own, long-looked-for, but cruelly murdered Messiah, I would answer, the sum and substance of Peter's sermon on the day of Pentecost, was "the fulfillment of the oath and covenant of God in placing Jesus Christ, redeemed from the power of the grave, upon David's throne and kingdom. In other words, the Gospel of the kingdom, in the name of the despised Nazarene; whom, with wicked hands, his own brethren had crucified and slain. Acts 2: 30, will convey a clear and definite idea of the import of this Gospel sermon. "Therefore, being a prophet, and knowing that God had sworn with an oath to him (David) that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne." This oath pledges the great God to give His Son the kingdom as well as the throne of his father David; as will be seen by reference to the following texts of Scripture. 2 Sam. 7: 12, 13. Psa. 89: 3, 4, 27-29, 34-37. Psa. 132: Philip preached at Samaria, the same Gospel which Peter preached on the day of Pentecost. Acts 8: 12.—"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women."

But it is affirmed at the fifth verse, that Philip

went down to the city of Samaria, and preached Christ unto them. The twelfth verse explains what is meant by preaching Christ; i. e. as the Anointed to reign upon the throne and kingdom of David, which *was* the kingdom of God; and which, when restored again unto Israel, (Acts 1: 6,) will be the kingdom of God again. In other words, to preach the kingdom of God in the name of Christ, is preaching Christ, and *vice versa*.— Paul, although as one born out of due season, was commissioned to preach the same Gospel his contemporaries were commissioned to preach. And how faithfully he fulfilled his mission will be seen by reference to the following testimonies.

Acts 20: 25.—“ And now, behold, I know that you all, among whom I have gone preaching the *kingdom of God*, shall see my face no more.” He, the Apostle, affirms, that the kingdom of God had been the whole theme of his preaching wherever he had gone. And it continued to be unto the day of his execution. His *manner*, his *theme*, and his *text-books*, are clearly set forth, near the close of his efficient ministerial labors, in the following graphic language: “ And when they had appointed him a day, there came many to him, into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.” With what laudible zeal the great Apostle labored, from morning till evening, that he might induce some to comply with the conditions of the kingdom of God. During his whole eventful life he never learned a more glorious or efficient theme, to win sinners to Christ, than the kingdom promised to those who love God, in view of all the glorious promises pertaining thereto. He was never ashamed, whether among the classic Greeks, the learned of his own nation, or in the

proud metropolis of the world, of this Gospel of Christ, knowing as he did, that it is the power of God to the salvation of all who believe and obey it, as the great standard of faith and justification. Rom. 1: 16, 17.

According to the last texts referred to, there are not *two Gospels*, as some vainly argue, but *one Gospel* to Jew and Greek. The kingdom of God was the whole burden of the Apostle's preaching during the last two years of his life. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, *preaching the kingdom of God* and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28: 30, 31. Hence, the Gospel which the great Apostle of the Gentiles preached during his whole life as a Gospel minister, *related to the kingdom of God and the things concerning the Lord Jesus Christ*, i. e. his *death, burial, and resurrection*.

Thus I have proved beyond a reasonable doubt, that the *subject* of the Gospel preached by Jesus Christ and his inspired Apostles *was the kingdom of God*.

CHAPTER III.

THE KINGDOM OF GOD IS A DEFINITE PHRASE.

The phrase kingdom of God, is a perfectly definite one. If, as has been shown, the Gospel is the glad tidings of the kingdom of God; and if, as has also been proved, the Gospel is a definite proposition, then the kingdom of God to which it relates, must be equally definite in its import. If faith in the Gospel of the kingdom is essential to salvation, and if, as is clearly evident, we must understand the Gospel before we can believe it, then it must be equally evident that to *understand* and *believe* the Gospel, we must understand and believe what God has revealed concerning His kingdom. Not only so, but it necessarily follows, from the foregoing premises, that such understanding and faith in the kingdom, as revealed in the Word of God, are absolutely essential to salvation.

To place this issue definitely before the reader's mind, I will affirm the following position, to wit: The kingdom of God proclaimed in the Gospel of Christ, is to be the literal kingdom of Israel restored under the personal supervision of Jesus Christ and his associate brethren, the immortal saints. Mark! the faith produced in the minds of Christ's disciples, as the legitimate result of all our Saviour's teachings, relative to the nature of the kingdom, during nearly four years, the last forty days of which had been devoted exclusively to this glorious theme. In such case, it must be presumed, that there would be a striking analogy between the teachings of Christ, and the faith of his disciples. With these facts before

our minds, lēt us note carefully the following question and our Saviour's response.

"When they therefore were come together, they asked of him, saying: Lord, wilt thou at this time RESTORE AGAIN THE KINGDOM TO ISRAEL?"

"And he said unto them, it is not for you to know the TIMES or the SEASONS which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you."—Acts 1: 6, 7, 8.

Here our Saviour endorses the disciple's view relative to the NATURE of the kingdom, and only corrects their mistake in regard to the TIME in which this work shall be accomplished. If there is any analogy between this question, and our Saviour's answer, he certainly teaches that the Father has reserved in His own power times and seasons for the specific work in reference to which the disciples propounded this question. Thus teaching beyond a doubt, that his kingdom is to be the kingdom of Israel restored.

I will now give an inspired history of the children of Israel, from their sojourn in Egypt, to the time in which David and his royal Son, Jesus Christ, are united in the throne and kingdom of Israel, in its original existence, and as it will exist when restored again to Israel. Acts 13: 16-23.—
 "Then Paul stood up, and beckoning with his hand said: Men of Israel and ye that fear God, give audionce. The God of this people, Israel, chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered He their manners in the wilderness. And when He had destroyed seven nations in the land of Canaan, He divided their land to them by lot.—
 And after that, He gave unto them judges, about

the space of 450 years, until Samuel the prophet. And afterwards they desired a king; and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when He had removed him, He raised up unto them David to be their king; to whom also He gave testimony, and said: I have found David a son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God, according to his promise, raised unto Israel a Saviour—Jesus." And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise: I will give you the sure mercies of David, (v. 34,) which were to be the throne and kingdom of David, as will appear by the following testimony. God sent the prophet Nathan to David, a short time before his death, to make the following promises concerning the restoration and glory of his kingdom under the personal reign of his son, and the Son of God.

1 Chron. 17: 11-18.—“And it shall come to pass when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee which shall be of thy sons; and I will establish his kingdom! He shall build me an house, and I will establish his throne forevermore. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee. But I will settle him in mine house, and in my kingdom forever; and his throne shall be established forevermore. According to all these words, and according to all this vision, so did Nathan speak unto David. And David the king came and sat before the Lord and said: “Who am I, O Lord, and what is mine house, that thou hast brought me hitherto. And yet, this was a small thing in thine eyes, O God; for thou hast also

spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God!"

From the foregoing I would deduct the following conclusions :

1. The throne and kingdom of God, of David, and of David's Son, were, and shall be identical!
2. The Son of David to whom these promises relate, will be the Son of God also.
3. He shall build Jehovah a house.
4. He shall be settled in God's house and kingdom forevermore. And
5. There are no conditions by which these promises can possibly be forfeited.

Of the same import are the promises made to David in 2 Sam. 7: 12-19.

Before I proceed with this investigation, I will endeavor to answer the objections, urged by some, against the application of the foregoing promises to Christ, instead of David's immediate successors.

1. The perpetuity of David's throne and kingdom, by Solomon and his successors, was suspended on certain conditions, the non-compliance with which would forfeit these promises. Proof. 1 Kings 2: 1-4. Psa. 132: 12. "Now the days of David drew nigh, that he should die; and he charged Solomon his Son, saying: I go the way of all the earth; be thou strong therefore, and shew thyself a man. And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. That God may continue his word which he spake concerning me, saying, If thy children take heed to their ways, to walk before me in truth with all their heart; and with all their

soul, there shall not fail thee (said he) a man on the throne of Israel. The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of the body will I set upon thy throne. If thy children will keep my covenant and my testimonies that I shall teach them, their children shall also sit upon thy throne forevermore."

The promises here made concerning Christ, are unconditional; but that made concerning David's immediate successors was conditional. David's successors failed to comply with those conditions. 1 Kings 11: 9-12.—"And the Lord was angry with Solomon, because his heart was turned away from the Lord God of Israel, which had appeared unto him twice. And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord had commanded. Wherefore the Lord said unto Solomon, forasmuch as this thing is done of thee, and thou hast not kept my covenant, and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hands of thy son."

For the fulfillment of this threatened judgment, please read the following quotations from 1 Kings 12: 20-24.—"And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregations, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah with the tribe of Benjamin, an hundred and four score thousand chosen men, which were warriors to fight against the house of Israel, to bring the kingdom again to Rehoboham, the son of Solomon. But the Word of God came unto Shemaiah,

the man of God, saying; speak unto Rehoboham, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for this thing is of me. They hearkened therefore to the Word of the Lord, and returned to depart, according to the Word of the Lord."

Again, the application of the covenant God made with David (1 Chron. 17: 11-18; 2 Sam.—7: 12-19,) to Christ, instead of Solomon, as the Son of God and the son of David, through whom his throne and kingdom were to be built up and perpetuated forever, is objected to, because the personage through whom these promises were to be fulfilled, was to build the house of the Lord.—Solomon built this house, therefore, all the foregoing relates to, and were fulfilled in him.

This is taking one or two points of analogy and making them the basis of a conclusion; whereas we must find analogy upon every point specified, for it cannot be supposed that inspiration made a mistake. I will name a few points in this covenant which were not fulfilled in Solomon and his successors.

1. He was not established in God's house and kingdom forever.

2. He did not establish the throne of David forever.

3. God did not, as far as Solomon and his successors were concerned, speak of the perpetuity of David's house (i. e. kingdom) for a great while to come.

These three points are vital to the very existence of this covenant. They cannot, therefore, be dispensed with, without an entire abrogation of the Davidical covenant on the part of God.—

But as has been abundantly proved the covenant with David's immediate successor was forfeited by failure on the part of David's sons, the second party, and the promises thereof withheld by God, the first party.

I now propose proving the following two points, viz :

1. Jesus Christ will build the Lord a house.
2. The promised possession of David's throne and kingdom are unconditional, and therefore cannot be forfeited.

Please compare the following analogous portions of scripture, to wit; Zech. 6 : 1-14; Jer. 33: 14-26.—“Then take silver and gold and make crowns, and set them upon the head of Joshua, the son Josedech the high priest, and speak unto him, saying, thus speaketh the Lord of hosts, saying, behold the man whose name is the branch; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne, and the counsel of peace shall be between them both.” “Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the children of Israel and to the house of Judah. In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called, The Lord. Our Righteousness; for thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites want a man before me to offer burnt offering, and to kindle meat offerings, and to do sacri

face continually. And the word of the Lord came unto Jeremiah saying, thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests my ministers."

CHAPTER IV.

+ THE NATURE OF THE DAVIDICAL COVENANT.

Having removed the objections to the application of the prophecies, before introduced, to our Lord Jesus Christ, I will now proceed with the investigation of other evidences upon the same point.

The last words of David express his unwavering confidence in the completion of these promises, covenanted to him through Samuel and Nathan. "Now these be the last words of David. David the son of Jesse, said, and the man who was raised upon high, the anointed of the God of Jacob, and the sweet psalmist of Israel said,— The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and

sure; for this is all my salvation and all my desire, although he make it not to grow."—2 Sam. 23: 1-5.

That this everlasting covenant, ordered in all things and sure, pledges the great God to give his son the everlasting possession of his father David's throne and kingdom, will appear from his own testimony and oath. Psa. 89: 3, 4, 27-29, 34-37.—"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, Also I will make him, my first born, higher than the kings of the earth. My mercy will I keep for him forevermore; and my covenant shall stand fast with him. His seed also will I make to endure forever. My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David.—His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Of the same import is the prophecy of the prophet Isaiah, Chap. 9: 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 Counsellor, 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 forever. The zeal of the Lord of Hosts will perform this." The testimony of the angel Gabriel confirms the foregoing view. Luke 1: 30-33.—"And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call

his name Jesus. He shall be great, and shalt 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 forever, and of his kingdom there shall be no end."

Our Saviour's testimony is of the same import of all the foregoing, and proves that he is heir to all those promises covenanted. Compare Matt. 19: 28, with Luke 22: 28-30, as quoted in Chapter 3. Also Peter's testimony on the day of Pentecost as referred to in the last chapter. And Paul's testimony in Acts 13: 34, where the Apostle declares that God raised His Son from the grave, "no more to return to corruption," that he might give unto him the "sure mercies of David," which, as has been shown, are the gift of His throne and kingdom, to the Anointed, His Son, forever.

Also the testimony of Simeon and James, that having taken out of the Gentiles a people for His name, the Lord will return "and build again the tabernacle of David, which is fallen down; and build again the ruins thereof, and set it up."—Acts 15: 13-16. All of which prove beyond the shadow of a doubt that the throne and kingdom of Christ will be the throne and kingdom of David or Israel, restored.

CHAPTER V.

THE LITERAL KINGDOM OF ISRAEL, RESTORED, WILL .
BE THE KINGDOM OF GOD.

The following prophecy spans the entire history of the kingdom of Israel, from its subversion in the reign of Zedekiah, to its restoration to the Son of God and the Son of David.

“And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high; I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him.”—Ezek. 21: 25, 26, 27.

The first part of this prophecy was literally fulfilled. The royal crown, the sparkling diadem, these symbols of power, were removed and Israel's proud monarch was abased with the dust of his footstool. His kingdom was overturned by the Babylonians, the Medes and the Persians, the Greeks and the Romans, the Turks, Arabs and Saracens, and will continue in ruins until he come whose right it is, and it shall be given to him. But before it can be given to him, after having passed through these series of subversions, it must be restored. And when thus restored and given to God's Anointed, his kingdom will be the kingdom of Israel restored. And it will be just as literal and substantial when thus restored, as it was before its subversion; for the word restore signifies to *bring back to a former state, or replace in a former position.*

That Jesus Christ is the rightful heir to the throne and kingdom of David, which were the throne and kingdom of Israel, will be seen, not only by reference to all the evidence adduced in the former Chapters, but also by reference to his lincal descent from David his royal father, as recorded in Matt. 1: and Luke 3. *All other evidences of his Messiahship will avail nothing, without the additional evidence of legitimacy.* The right of no prince to his Father's throne can be demonstrated without proving by the most unequivocal testimony this vital point. Matthew traces, with unerring certainty, the genealogy of Joseph, the legal father of our Saviour, back to David as his royal father, and Luke traces Mary's pedigree back to the same kingly ancestor.

Joseph had two fathers, just as every married man has—one a *legal*, the other a natural father.

From David, the king of Israel, issue two lines of genealogy; one through Solomon, and the other through Nathan his sons. These run parallel until they were united in the house of Zorobabel. Again, they branch out and run down the stream of time, until they were united in the marriage of Joseph and Mary; and Jesus the Christ being their *eldest son*, has all the right *legally* and *naturally* to David's throne and kingdom. This only rightful heir to David's throne and kingdom, having ascended to heaven without issue, it follows as a necessary sequence, that before the oath and covenant of God can be fulfilled, in placing Christ upon David's throne and kingdom, he must return from the right hand of his Father, and his throne and kingdom must be restored from their ruins. But when thus restored to Christ, his kingdom will be the kingdom of Israel restored.

Will the kingdom of Israel restored, be the kingdom of God which the Gospel promises Jesus Christ, or will Christ inherit two kingdoms?

Ans. As the Son of God and the Son of David, he is heir to both of their kingdoms.

Luke traces the genealogy of Christ to Adam who was the Son of God, and monarch of the world. Hence, Christ as the Son of God has the right of heirship as well as covenant to the kingdom of God. And not only to the kingdom of Israel, but the dominion of the whole earth; for such was the original title of his great primogenitor. But I will reserve this part of the subject for a future Chapter.

That the kingdom of Israel was originally the kingdom of God, and consequently will be the kingdom of God again when restored, will appear in the light of the following testimony, viz: 1 Chron. 17: When speaking of the kingdom of David, God says: "But I will settle him (David's Son and the Son of God, verses 11, 13,) in my house and in my kingdom forever."

David says: "Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel. . . . And of all my sons (for the Lord hath given me many sons) he hath chosen Solomon, my son, to set upon the *throne of the kingdom of the Lord over Israel.*"—1 Chron. 28: 4, 5. According to the foregoing, the kingdom of David, of Solomon, and of God, are one and the same kingdom.

The Queen of Sheba understood that the throne of Solomon and of God were identical. 2 Chron. 9: 8.—"Blessed be the Lord thy God which delighted in thee, to set thee on his throne to be king for the Lord thy God."

Again, in chap. 13: 8, we read: "And now ye think to withstand the kingdom of the Lord in the hand of the sons of David."

+ The kingdom of Israel must belong to the great God, before he can transfer a valid title thereto to His Son. If, therefore, the kingdom

of Israel was originally the kingdom of God, then when restored it will be the kingdom of God again; and when he gives this kingdom to Christ it will be Christ's kingdom. Thus, the kingdom of God, of David, of Israel and of Christ, are one and the same kingdom.

CHAPTER VI.

THE KINGDOM, LOCAL AND UNIVERSAL.

In the second and seventh chapters of Daniel, we find the symbolic history of five consecutive and universal kingdoms upon the face of the whole earth, viz:—Babylon, Medo-Persia, Greece, Rome, and the kingdom of God. While four of these kingdoms, as universal monarchies, were successive, yet as local kingdoms they were contemporaneous. And as such they will exist contemporaneously again to be broken to pieces together by the stone cut from the mountain without hands.—Dan. 2: 34, 35. These four kingdoms each existed in two conditions, or occupied a two-fold position in the earth. 1, As local kingdoms, and 2, as universal kingdoms. In all the forementioned respects, they were fit types of the kingdom of God. This kingdom will exist as a local kingdom, contemporaneously with the kingdoms of earth. It will also exist in two conditions, 1, as a local, and 2, as a universal kingdom.

The symbol of the stone, exhumed from the mountain of the fourth kingdom of earth, and the mountain into which the stone is magnified after having broken in pieces the component parts of the image, represent these two conditions. See Dan. 2: 34, 35. The stone existed as a symbol,

contemporaneously with the image as a symbol of the four kingdoms of earth. It occupies one locality, while the image occupies another. It breaks the image in pieces; in other words, it demolishes the mountain from which it was taken, and then becomes a great mountain and fills the whole earth. Thus as a mountain it supplants its predecessor; and as a symbol of a universal kingdom, it supplants the symbols of all the kingdoms of the earth. Hence, the image in all its parts, as a symbol of all the kingdoms of the prophetic *kosmos*, is represented as being ground to powder, and driven as chaff with the wind of heaven, before the rolling car of this triumphant stone.

Having explained the four grand divisions of this stupendous image, as the pictorial representatives of four great kingdoms of earth, and the infusion of a fifth element prefiguring the last phase of the fourth kingdom, Daniel next introduces the fifth kingdom, symbolized by the stone; and describes minutely its relative position among the kingdoms of the world. Also, its transition from a local to a universal kingdom; verse 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."

Note, 1. The stone represents the kingdom of God.

2. This kingdom will be set up in the days of these kings.

3. It exists as a kingdom contemporaneously with the kingdoms of earth. It is set up or organized into a kingdom, before it breaks in pieces, or subdues one of the surrounding kingdoms of the world. It occupies one locality,

while they occupy other localities. Hence it must be, as all its predecessors had been, a local kingdom before it becomes a universal kingdom.

4. Like the four great kingdoms which preceded this kingdom in its transition from a local to a universal kingdom, it breaks in pieces and consumes all interposing kingdoms, and occupies their territorial domain. But unlike its predecessors, it will not be left to other people, but those who take it, possess it forever.

Where now are the proud kingdoms of Babylon, Medo-Persia, Greece and Rome? Where Nebuchadnezzar, Cyrus, Darius, Alexander the Great, and Julius Cesar, with all their splendid crowns and costly diadems, with all their magnificent, yet diabolical rule? Their kingdoms have long since passed away, and they are now mouldering in the dust. But the kingdom of God shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Having consumed all the kingdoms of the world, it will be a universal kingdom. Thus, the kingdom of God will exist in a two-fold condition. 1, As a local; 2, as a universal kingdom. Or, more strictly speaking, the kingdom local and the dominion universal.

This discrimination between the kingdom proper and its dominion, seems to be referred to by Daniel and Gabriel in their sublime description of the kingdom of God, in Dan. 7: 13, 14, 27.—“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; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. And

the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."

In reference to the foregoing Scriptures, please observe the following ordinal points, viz:

1. The time when the kingdom of God shall be set up, namely, when "one like the Son of Man comes with the clouds of heaven."

2. In regard to the locality of this kingdom, it is to fill the whole earth,—the dominion under the whole heaven—to be located in the same territory previously occupied by the four successive kingdoms of earth.

3. In regard to the order, it is first a local, and secondly a universal kingdom; or in other words, first a kingdom, and secondly a dominion. These points are clearly demonstrated by the foregoing Scriptures.

At this point of the investigation,—permit me first to illustrate the foregoing position, and secondly to avail myself of the evidences adduced in the former Chapter relative to the nature of the kingdom promised to Jesus Christ and the saints. Babylon existed as a local kingdom more than seventeen centuries before it became a universal kingdom. Christ's kingdom will exist as a local kingdom for at least forty years before it extends its dominion beyond the boundaries of the land promised to Abraham. For proof please read carefully the following texts of Scripture. Ezek. 20: 33-38. Isa. 11: 11-16. Compare Micah 7: 14, 15. Num. 14: 33: 34.

To illustrate the difference between a kingdom *proper* and its *dominion*, take Great Britain as an example. The kingdom proper of Great Britain occupies a small sea-girt island, while the sun never sets upon its dominion. So with the Kingdom of God; while *it*, as the kingdom proper, will only occupy the territory between the two

rivers and the two seas, the territory promised Abraham, Isaac, Jacob and Christ, its *dominion* will girdle, with a belt of glory, the whole earth. Let the stone, according to the divine application of it, represent the kingdom of Israel restored, which originally occupied only the land of Canaan; and let the dominion extend from that central point over the subjects of earth's kings and potentates, who will melt before the victorious march of Messiah's Kingdom like mist before the rising splendor of the sun, and all is plain and harmonious.

In the light of the foregoing view, we can easily understand the application of the following parables. Matt. 13: 31-33. — "And another parable put he forth unto them, saying, the kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs and becomes a tree, so that the birds of the air come and lodge in the branches thereof." If the kingdom is like this parable, then this parable is like the kingdom. Let, therefore, the field represent the land of Canaan covenanted to Abraham and Christ. Let the grain of mustard seed be analogous to the stone, and represent the kingdom of Israel to be located in the promised land, thus fulfilling the promises covenanted to Abraham and David concerning the land and the kingdom. Let the full grown tree be analogous to the mountain, and represent the dominion of Judah's king which shall fill the whole earth.

"Another parable spake he unto them, The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." The leaven controls the measures of meal and assimilates them to itself. Let the leaven represent the kingdom.

of God, and the three measures of meal the left of all nations.—Zech. 14: 16–21. Rev. 20: 3. Rev. 21: 24. Rev. 22: 2. Let the conversion of the three measures of meal by the leaven represent the world's conversion through the instrumentality of the kingdom, as a great missionary society planted in the garden of the world, that great central position between the rivers and seas, with Jerusalem for its capital, which is destined to be the metropolitan city of the world, whence laws shall be fulminated for the world's control and the world's conversion.—Isa. 2: 1–5. Micah 4: 1–4.

Thus nation after nation shall be converted, and kingdom after kingdom subdued, until Messiah's kingdom shall fill the world; until all nations shall assimilate to the kingdom of God as the great centre of attraction, and revolve around it as the planets around the sun. When, instead of the sighs and groans of the oppressed, the suffering and the poor,—the songs of redeemed millions shall swell and fill our world. Then shall roll through heaven's lofty dome, while far-off earth shall catch the symphonious sound, and reverberate back the sweetest music that ever smote on mortal ears, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."—Rev. 11: 15. While louder than all the thunders of heaven combined, shall respond the second blast of the seventh trumpet, not now as the loud peal of thunder which portends the coming storm, upon whose knit brow shall play the lurid lightnings of Jehovah's wrath—the last great storm of war whose thundering cannon and flashing artillery and leaden hail, shall roll the car of destruction o'er Armageddon's plains, but the white-robed messenger of peace, with his silver-tongued trumpet, sounding through

earth and air, the world's great JUBILEE; when, with the girdle of peace, the world's Messiah and Redeemer shall unite the whole family of man in one common and universal brotherhood, then will all the ends of the earth have remembered and returned to the Lord, and all the kindred of the nations will serve him. Then shall the will of God be done in earth as it is done in heaven, and the whole earth flash back to heaven the glory of the great God, as her broad, transparent waters reflect back the gems of his starry diadem.

With the sweet poet of Israel, I will close this thrillingly interesting and sublime theme: "Give the king thy judgments, O, God, and thy righteousness unto the king's son. He shall judge thy people with righteousness and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass, as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall

redeem their soul from deceit and violence; and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised. There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure forever; his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen.

CHAPTER VII.

CONCLUSION DEDUCTED FROM THE FOREGOING CHAPTERS.

That the kingdom of God will be local before it is universal, is evident from the fact that the saints will come from the East and the West, and sit down in the kingdom. If the kingdom were universal, there would be no East or West outside of it, but it would fill the earth. But the kingdom of Israel when restored to Christ, will be confined to the land covenanted to Abraham. Hence, the people of God may come from where the kingdom is not, and sit down *within* the kingdom, while there will be territory without, into which those who by nature are heirs, but who through transgression have forfeited their title, shall be cast.

But if the fifth universal kingdom is established when Christ shall come; if the kingdom under the whole heavens is given to the Saints of the Most High at the time when they are raised from the dead; then it cannot be said that they come from the East and West of the kingdom in order to sit down in it; for in that case they will be raised in the kingdom. Nor will there be East or West upon the surface of the globe outside of the kingdom.

Again, if the kingdom which the God of heaven shall set up, is *universal* in its dominion, *perfect* in its nature, and *eternal* in its duration; and this kingdom is not *set up* until after all nations, with their kings are destroyed, the earth purified, and universal and immutable at its commencement; then how can it be said, truthfully, that this kingdom is set up in the days of these kings? Or that it expands from its stone to its mountain form? For in that case there could be no growth. "The stone" never could "become a mountain and fill the earth." "The Mustard Seed" never could "become a tree." "The leaven" never could leaven "the three measures of meal." "The kingdoms of this world" never could "become the kingdoms of our Lord and of his Christ."—The "dominion" never could extend "from sea to sea, and from the river to the ends of the earth." "All the ends of the world" never could "remember and turn unto the Lord." In "Abraham and his seed," Jesus Christ and all his immortalized saints, "all the nations of the earth," never could "be blessed;" for there would be no surviving nations to bless.

In one word, all the foregoing prophecies and promises, and hundreds more which I have neither time or space to enumerate, could never be fulfilled. But admit what has been abundantly proved, that the kingdom of Christ is to be the kingdom

of Israel restored; that it will be located in the land of Canaan; that it will exist contemporaneously with the kingdoms of the world; that after Christ comes and raises the righteous dead, changes the righteous living and overthrows the assembled nations, his kingdom will extend its dominion over all the earth, and that the left of those nations will be abundantly blessed under the benign reign of Christ and his saints,—all is plain and harmonious.

CHAPTER VIII.

THE REWARD PROMISED TO THE SAINTS.

Having investigated the nature of the kingdom promised to Christ, we are now prepared to investigate the nature of the reward promised those who shall be associated with Christ in the administration of his kingdom.

The kingdom of God being the motive power of the Gospel, that it may inspire the right disposition, and develop the right character, it must be understood. That we may be prepared to exercise the functions of our position, it is necessary for us to understand beforehand what that position is to be. A system of tuition, and a mode of discipline, adapted to the position of a subject, might not qualify one for the office of a king. A prince should always be educated in reference to the position he is to occupy, and the functions devolving upon him in that position, as a king who rules and administers law; and not as a subject who is ruled, and whose duty it is to obey law.

With these prefatory remarks, I will now proceed to demonstrate by the plain teachings of the Word, that all who believe and obey the Gospel of the kingdom, will be associate kings and priests with Jesus Christ, in the administration of judgment, justice and mercy, not only to the twelve tribes of Israel, but to all the nations of the earth for one thousand years.

The following promise to the twelve Apostles, does not exclude any others who are equally with them joint heirs with Christ; and who continue with him in his temptation; or who follow him. "Ye are they which have continued with me in my temptation. And I appoint unto you a kingdom as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luko 22: 28-30.

According to this quotation, the kingdom which the Father has appointed unto Christ, and which Christ appoints unto his followers, is to be the twelve tribes of Israel. This promise was made to the twelve Apostles, because they were all who were present at the time; but everywhere else the privilege of reigning with Christ, without qualification, is promised to all the saints indiscriminately. The Apostles preached the same Gospel of the same kingdom to others, which Christ had preached to them; hence, they are fellow heirs with all the saints to the same blessed Gospel promises; for there is no respecter of persons in this plan.

The Apostle Paul couples his reign with Christ, with all who suffer with Christ. 2 Tim. 2: 11-13. —"It is a faithful saying, for if we be dead with him, we shall also live with him. If we suffer we shall also reign with him." Just as certainly and literally as we suffer with Christ, just so certainly and literally will we reign with him.—

Do we not suffer really and literally with Christ? And will not the promised reward be equally literal?

That all who overcome shall exercise the high prerogative of kings, will be seen in the following quotation:

“And he that overcometh and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.”—Rev. 2: 26, 27.

Here our Saviour delegates to all who overcome, as he overcame, the same power which his Father had delegated to him. Hence, their reign will be a co-partnership, a joint rule. And according to the original charter of power, as recorded in the 2d Psalm, and our Saviour's transfer of this power in Rev. 2: the nations are to be broken to pieces as a potter's vessel. No potter ever broke a good vessel—one adapted to the end for which it was made—to pieces. It is only worthless vessels they destroy.

That only such as are not adapted to the reign of Christ and his associates—such as will not submit to their rule shall be destroyed—will be seen in the light of the following advice to the contemporaneous judges and kings of the earth. “Be wise now therefore, O ye kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him.”—Psa. 2: 10-12. Hence, under the reign of Christ and the saints, none but the disobedient will be broken to pieces like the worthless vessels of a potter, while all the truly wise, who trust in them shall be blessed.

As will appear in the further elucidation of this subject, all nations and all kings will ultimately submit to Christ and his royal brotherhood, kiss the Son, (who will be the chief and representative); that is, make a truce with him, trust in him and be blessed. Then will be fulfilled the covenant of God with Abraham, saying, "In thee and in thy seed shall all nations be blessed."

In Dan. 7: 13, 14, we find a description of the loftiest position Jesus Christ is to occupy in the kingdom of God. He comes "with the clouds of heaven to the Ancient of Days, and there is given him dominion and glory and a kingdom, that all people, nations and languages should serve him." At the 27th verse, the same universal dominion and the greatness (or glory) of the same kingdom under the whole heavens is given to the people of the saints (i. e. his Anointed *Elohiu*) of the Most High.

How can the same universal kingdom be possessed by the Son of God, and all his people at the same time?

Ans. Only by a joint possession. Christ and his people being joint-heirs, implies a joint possession of all the things to which they are heirs. They are heirs with Christ to all the promises covenanted to Abraham and his seed, (Gal. 3: 29) which includes the kingdom in its local and universal dominion. Christ is now "Prince of the kings of the earth," (Rev. 1: 5,) but when he returns, invested with the right of universal dominion, he shall be "king of the kings of the earth."—Rev. 19: 16.

When all the blessed of the Father shall "inherit the kingdom prepared" for the first Adam, but inherited by the second Adam, to which they are now heirs; (Matt. 25: 34., James 1: 5.) then will they be associate kings with Christ over all the kings of the earth. Then

will they reign with Christ, having suffered with him—share his crown, having shared his cross. Thus the evidence that the saints will reign as literal kings is just as demonstrable as that Christ will reign.

That the saints will be kings and not subjects, will be seen by reference to Dan. 7: 21, 22, 26.—“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 when the saints possessed the kingdom, (the fourth kingdom of earth, verse 23). But the judgment shall sit, and they (the saints, verses 22, 25,) shall take away his dominion, to consume and destroy it unto the end.”

In the light of these quotations the following conclusions are legitimate, viz:

1. The saints of the Most High will be the delegated agents in the inflictions of the judgments of God upon the little horn power, when those ancient worthies shall come. Paul says, the saints shall judge the world. 1 Cor. 6: 2.

2. The saints will at that time possess the kingdom. Subjects do not possess the kingdom. They are the kingdom thus possessed. David and Solomon possessed the kingdom of Israel.

What was the kingdom they thus possessed?

Ans. The twelve tribes of Israel. Christ will possess the same kingdom in conjunction with all the kingdoms of earth. The saints possess the fourth kingdom of earth. They, therefore, are one party, and the kingdom they possess is another party.

CHAPTER IX.

THE REIGN OF THE SAINTS TO BE A REALITY.

It is claimed by those who oppose the Future Age, that the terms "*kings* and *priests*" only designate the exaltation and glory of the people of God without defining the nature of that glory and honor. It is true that a person may be called a king and yet possess no right or title to the name.

But would it be just in our heavenly Father to hold out, as incentives to obedience, promises he never intends to fulfill? To mock his people with rewards they will or can never receive?—Certainly not.

The same parity of reasoning which will figure away the literal reign and priesthood of the saints, will figure away the literality of the same titles of the Son of God. The philology and Bible use of these proffered titles will prove just as much when applied to the saints as when applied to Christ. But that all the redeemed will not only possess the titles, but exercise the functions of kings and priests, will be manifest in the fruition of the following song:

"And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation; and hast made us unto our God, kings and priests; and we shall reign on the earth."—Rev. 5: 9, 10.

From this great Gospel song, I would deduct the following legitimate conclusions, namely:

1. The redeemed of all ages and generations are the witnesses in the case. They have passed

the fiery ordeal of probation, having fought their last battle and gained the last victory. Clad with immortality and radiant with beauty, with all the gems of virtue which have ever decked the purest and holiest characters, flashing upon their diadem—with their long white robes, fit emblems of the immaculate purity of their character, and with palms of victory, over the last great foe, waving high in the heavens,—and without a note of discord, they sing in one long, loud, symphonious strain, while myriads on myriads of angels join in chorus:—“And hast made us unto our God kings and priests, and *we shall reign on the earth.*”

Can it be that all these redeemed millions are deceived in reference to the nature of their reward? Is it not much more probable that those poor, mortal, fallible men, who so strenuously oppose this bright and glorious hope, whose fruition all the redeemed will proclaim, are mistaken? But if this song shall be realized, then all the saints will reign as kings and priests. To deny this is to brand with falsehood or ignorance these countless millions of infallible witnesses.—O! reader, may you and I be there, on that august occasion, having washed our robes and made them white in the blood of the Lamb. May we understand and be in harmony with God's plan now, that we may join in unison in this triumphant song. Those who do not expect to be kings and priests, cannot realize their faith and hope in the kingdom of God. Those who do not develop characters in reference to these positions, will not be prepared for the discharge of the duties devolving upon them. There will be no adaptation between their education and the functions of their offices.

2. It is a song which subjects of a kingdom,—however exalted their privileges, as such, cannot

truthfully sing. Subjects do not reign. Kings rule, and subjects are required to obey.

3. The position of all the immortalized saints will be the same, consequently they will not reign over one another. They will all be immortal; consequently they will not need the intercession or sacrifice of priests. They will *all* be kings and priests, hence there must be subjects of judgment and mercy in the kingdom of God.—Where shall such be found after the kingdom is set up?

Ans. The living nations from among whom the living saints are selected. While Christ and the saints reign as universal monarchs of the world, there will be the nations, kindreds and people of earth, as a second party, to serve and obey. See Dan. 7: 13, 14, 27.

4. This song of the redeemed proclaims the *consumation* of the design of the Gospel, which is not to convert the world, but to select from all the nations a royal body of rulers.

They are redeemed out of every nation, kindred, tongue and people; but these nations out from among which they are taken, are not redeemed.

CHAPTER X.

THE GOSPEL PROJECTED ON THE ECLECTIC SYSTEM.

The Gospel is projected on the eclectic system of selecting the best material. Its object is to take out of the nations a people for the name of Christ. All nations are permitted to live, that from the masses of men the best selection may be made. God's plan in this respect may be compared to a class of mechanics who should suffer a whole forest of trees to stand for a time, that they might have the greater number and variety of trees from which to select such as were adapted to the purpose of building.

Such only, as were adapted to the design of the builders would be selected, however well adapted to other purposes. And even after being thus selected, if any cause should so mar or injure any tree or stick of timber, as to disqualify it for fulfilling the design of the one who selected it, it would be thrown aside as not adapted to the position it was designed to occupy in the superstructure.

Just so in reference to the Gospel; it only proposes to select and save such as are qualified by moral and intellectual adaptation, to occupy the position and discharge the duties, in the kingdom of God, of kings and priests, to administer law and mercy. There must therefore be these qualifications, to begin with, as the basis of those developments, that discipline and training, which alone will qualify any person to fulfill the design the Gospel proposes in God's plan. Where these susceptibilities do not exist, or have been destroyed by habits of vice, there is no hope of salvation, because nothing upon which to operate. Hence

there must be a good and honest heart (or mind) to receive the word of the kingdom, and intellectual ability, with a willing mind to exercise it, to understand it, before the character required by the Gospel, will, or can be developed. And even after having been selected, if these powers and susceptibilities are so weakened, or perverted, by the use of stimulants of any kind, or intemperance in any of its forms, or the voluntary violation of the laws of our physical, moral or intellectual natures, or any vice or habit whatever, so as to disqualify us for the discharge of the great responsibilities devolving upon those who shall inherit the kingdom; we will never hear the welcome voice of our royal brother, inviting us to "come and inherit the kingdom" prepared for the blessed of the Father since the world was founded. Nor does it prove a respecter of persons, with God, to select none except such as are thus qualified by intellectual, moral and physical fitness, than for a mechanic or joiner, to pass hundreds of trees in a forest, and select such only as are susceptible of being converted into the use designed.

5. They sing in the present tense,—“Thou hast made us kings and priests.” Hence, the preparation for these glorious positions, and their appointment thereto will be anterior to the singing of their song, which proclaims the consummation, not the transition of the Gospel plan, as far as its object is concerned. This being true, it follows that all the discipline, education, and qualifications for the position of king and priests must precede our elevation to these responsible positions.

In all appointments by kings, governors, or rulers, to responsible positions in state, those only are thus rewarded who are supposed to be qualified by previous discipline and education, for the discharge of the functions of their position.

Will Christ be less reasonable? Why, a teacher cannot obtain a position in a common school without evidence of his qualifications for that specific work! And will Christ elevate to the responsible positions of the Imperial dominion, and salvation of the world, such as have not been previously educated in reference to the great and glorious duties and responsibilities of these offices? He certainly will not, if the song of the redeemed, and all who join in unison with it, indicate his design. There will be no Gospel School in the kingdom, to discipline and educate persons for the office of kings and priests. All such will have been previously educated and disciplined for these specific positions, and have as their rich reward received their appointment. Hence they sing, "Thou hast made us kings and priests." Their future work is to reign and administer mercy over all the earth.

Hence, they add, and "we shall reign on the earth." The only Gospel discipline and education belonging to the Kingdom Age will be to qualify the nations collectively for becoming subjects of Christ and his associate rulers, and individually of obedience to the commandments of Our Heavenly Father, as conditions of immortality, through the instrumentality of the Tree of Life. Rev. 22: 14. But I will defer the position and discipline of the nations for future articles.

To my mind, no stronger argument ought to be required to show the essentiality of understanding and believing the Gospel of the Kingdom, than the necessary discipline and education, to qualify persons for the position they are to occupy in that Kingdom. A word to the wise ought to be sufficient.

6. This song of the redeemed locates the Kingdom upon the earth. They sing unitedly, "we shall reign on the earth." Can they be mistaken

in reference to the planet on which they stand? It is the only one they know anything about. Here they were born, lived, died and rose again. It is their only home. Not only so, but it is their mother. They are made of earth. Nay, more, it is the only planet in the vast dominion of God called earth.

If the authors of the following lines should be there, they must change their words, or they will strike a discordant note; and instead of—

“ With thee we'll reign,
With thee we'll rise.
And kingdoms gain
Beyond the skies.”

“ Beyond the bounds of time and space,
The saints' secure abode,”—

they must sing, “and *we* shall reign on the earth.” We had better learn to sing the Truth now.

The following testimony proves, as demonstrably, that the Saints shall sit on thrones of *judgment* and *reign literally* for a thousand years, as that Christ shall. They are *indissolubly* joined together in this glowing description :

“ And I saw *thrones*, and they sat upon them, and *judgment* was given unto them, and I saw the *persons* (Whiting,) that were beheaded for the witness of Jesus, and for the Word of God, and (those) which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and *they lived and reigned with Christ a thousand years.*—Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but *they* shall be *priests* of God, and of Christ, and *shall reign with him* [Christ] *a thousand years.*”—Rev. 20: 4, 6.

In the foregoing text it is only promised the saints that they shall reign “*a thousand years.*” Why this limitation if they shall reign beyond that period? This limitation is placed upon the

reign of the saints with Christ; not upon the reign of Christ.

Suppose it should be affirmed that B. went with C. from Chicago to Detroit; this might be true, and yet C. go on to New York City. But if both should go on to New York City together, without stopping at Detroit, there would be no propriety in saying that one accompanied the other to Detroit.

If the Saints reign with Christ beyond the thousand years, why this limitation? I will be referred to Rev. 22: 5.—“*And they shall reign forever and ever.*” The original is, “*eis tous aionos tou aionon.*” Literally. “*unto the ages of ages.*” Donnegan in his Greek Lexicon says, that the preposition “*eis,*” when used in defining *time*, signifies *to, even to, up to, until.*” The Bible vs. Tradition, and the Bible Union thus render the same Greek phrase in Rev. 15: 11; Rev. 20: 10.—“*Smoke ascends*”—“*tormented*” “*unto the ages of ages.*” But of Christ’s reign there shall be no end. His throne and kingdom will endure while the sun and moon endure, and the days of heaven roll on. Hence we are not dependant upon such uncertain phrases (which would prove endless misery, if admitted,) as “*forever and ever,*” in the king’s version, and “*to the ages of ages,*” in the original, to prove the endless perpetuity of the throne and Kingdom of Christ.

CHAPTER XI.

THE PRESENT AND FUTURE POSITION OF CHRIST.

I next propose investigating the *present* and *future* position of the Son of God.

1. As the anti-type of Aaron, he is interceding for his people in the heavenly sanctuary. See Heb. 8th and 9th chaps.

2. He is exalted with the right hand of God to be a *Prince* and a Saviour to give repentance to Israel and forgiveness of sins. Acts 5: 31.

John in describing his present position represents him as being "the *prince* of the kings of the earth."—Rev. 1. 5. As the anti-type of Aaron, he is not a king, but simply a priest to offer sacrifices and intercede for his people. As the royal Son of David he is now heir to his father David's throne, and consequently a prince royal. As such he is not a king, but a prince; does not possess a kingdom, but is heir to its future possession. But in opposition to the foregoing, it is urged that Christ is *now* a king, and that he *now* possesses a kingdom, for the following reasons, to wit: 1. He is the *head* and *law-giver* of the Church. Ans.—He is not the regal, but the ecclesiastical head of the church.

He does not exercise *civil* authority in any sense. He is only heir to the *civil head-ship* of the kings and kingdoms of the world.

His church is not a civil or political organization, but purely ecclesiastical. As such it does not conflict with the civil authorities of the world. Hence, churches may be organized, and exist in all countries, and under all forms of government. Not so with a kingdom; it could not exist contemporaneously in the same locality with any

other kingdom, unless in a subordinate position. Hence before the kingdom of God can fill the world, it must break in pieces the interposing kingdoms thereof, as an essential pre-requisite to such a position.

Again, kings rule by force, but Christ as the *moral*, not *civil*, the *ecclesiastical*, not *political* head of the church, rules by motive, by moral suasion, and not by force of arms. Christ is not an original law maker, but only an agent, acting with delegated authority. Matt. 28: 18. Hence, his Father is the proprietor and he the agent. The Father the law maker and the Son the expounder, and administrator of his Father's law. John 5: 22, 23, 27.

2. "Christ shares his Father's throne, therefore he reigns with his Father." The simple fact of his sitting on his Father's throne does not prove that he reigns in any sense with his Father.— This position may be *honorary*, the same as an honorary member of any organic body. That such is the case is evident.

1. From the fact that Christ is not a king, but a prince.

2. He is not reigning with the Father, but interceding between the Father and the penitent criminal, as an advocate, and not as a judge. He cannot be judge and advocate at the same time, and for the same party.

3. As a nobleman, he is gone to his Father "to receive kingly authority," (Whiting,) and to return, and exercise that authority, or reign,—not in the far off country, but in the locality from which he went away.

4. The only kingdom ever promised the Son of God (the kingdom of Israel) is now overthrow and desolate. It does not now exist to be subject to the conjoint reign of the Father and Son.

5. The only kingdom over which the Father

ever reigned, as far as this earth and all the promises to Christ are concerned, is now in ruins.

Objection 3. "That Christ terminates, instead of commences his reign, at the second advent is evident from the fact that at that time he delivers up the Kingdom to the Father, and becomes subject to his Father's rule."—1 Cor. 15: 24–28.

It is argued, in contrariety to the plain import of Paul's language, which commences the reign of Christ subsequently to his coming, and the resurrection of those who are his, that he ceases to reign at that epoch, because the Father will make his foes his footstool previously to his coming.—Ps. 110: 1; Acts 2: 35. But those who urge this objection attach more importance to this language than legitimately belongs to it.

It is one thing for Christ's foes to be made his footstool, and quite another for him to place his feet upon them. One is the work of the Father, the other of the Son. That the Father makes Christ's foes his footstool by investing him with authority to rule over them, will be seen in the light of the following testimony, viz. Ps. 110.

1. The Father makes his foes his footstool, by sending the rod of his strength (Christ) to rule in the midst of his enemies. Verses 1, 2.

2. The Lord at the Father's right hand (i. e. Christ) shall strike through kings in the day of his wrath. He (the Lord at his right hand) shall judge among the heathen and fill the places with the dead bodies. He (Christ) shall wound the heads (kings) over many countries. Verses 5, 6.

Ps. 2:—1. The Father sets his Son upon his holy hill Zion.—Verse 6. 2. He gives his Son the dominion of the world.—Verse 8. 3. The Son rules his enemies with a rod of iron, and breaks them in pieces like a potter's vessel.—Verse 7. 4. It is with the Son that the kings and judges of the earth are called upon to sue for mercy, lest

they perish when his (the Son's) wrath is kindled but a little. 5. All those are blessed who put their trust in Him.

Rev. 19:—1. The Son judges and makes war.—Verse 11. 2. The Son smites the nations and rules them with a rod of iron.—Verse 15. 3. He comes as King of kings, or imperial ruler of the world.—Verse 16. 4. The kings of the earth and their armies are gathered together to make war against him (Christ) and against his army.—Ver. 19.

Luke 19:—1. Christ as a nobleman is gone to his Father "to procure for himself royalty, (Campbell's translation) and then return."—Verse 12.

2. When he returns vested with royal power he commands those servants to be called to whom he had committed the money that he might know what every one had gained. Verse 15.—Campbell.

3. His enemies who would not have him to reign over them, he commands to be slain in his presence.—Verse 27.

From the foregoing evidence it is clear that the Father makes Christ's foes his footstool by investing him with power to subjugate them, and that Christ exercises this power, as the sovereign of earth in putting his enemies under his feet. But the Son returns to earth before he subjugates his enemies. He rules in the midst of those enemies whom he puts under his feet. Psa. 110.

The correct rendering of 1 Cor. 15: 23–26, is as follows: "But every man in his own rank; Christ the first fruits; afterward they that are Christ's at his coming. Afterward the end, when he shall have given back the *authority* to God even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The Greek adverb *eita*, which is rendered *after* in the previous verse, according to Greenfield signifies, "*then, afterwards, after that.*" And according to the Englishman's Greek Concordance, "*After that, afterward, furthermore, then.*" Thus (*epeita*) afterward they that are Christ's at his coming. "After that the end." "Afterward, furthermore, or then the end," &c.

In reference to the foregoing Scripture, please observe the following order, namely :

1. The coming of Christ, and the resurrection of those who are his.
2. His reign, and the work of subjugating all his enemies, and putting down all interposing rule, power and authority.
3. The destruction of the last enemy, Death.

By reference to Rev. 20: it will be seen that between the coming of Christ, the resurrection of the pious dead and the final destruction of death, will intervene one thousand years. During this period the saints will reign with Christ, and assist him in the great work of the subjugation of the nations, and bringing back this revolted world in allegiance to the great God. Having thus consummated the grand design for which the sovereign power of the world was delegated to him, he gives back this supreme power to the great original, that God may be all in all, that is, supreme, and the Son becomes subordinate to the Father. Ptolemy, king of Egypt gave up his kingdom to Cæsar, but was permitted to reign subordinate to him in his own realm. Christ having acted with discretionary power in the conquest, and bringing back of the world, will voluntarily lay the trophies of all nations and kingdoms at his Father's feet, and own him Lord of all, and become a kingly subject to all eternity.

CHAPTER XII.

CHRIST THE ANTITYPE OF MELCHISEDEC.

"And it is yet far more evident; for that after the similitude of Melchisedec, there ariseth another priest. For he testifieth, Thou art a priest forever, (i. e. for the age) after the order of Melchisedec."—Heb. 7: 15-17.

Melchisedec was a priest upon his throne, or a king and priest in Jerusalem. "For this Melchisedec king of Salem, priest of the Most High God," &c.

Christ will also be a king and priest upon his throne in Jerusalem. Proof. Zech. 6: 12, 13; Jer. 33: 15-21. "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne, and the counsel of peace shall be between them both."

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgement and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called, The Lord our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. Neither shall the priests, the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."

"And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord. If ye can break my covenant of the day, and my covenant of the

night, that there should not be day and night in their seasons, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers."

From the foregoing testimony we learn.

1. That this righteous Branch whom the Lord shall raise up in those days, is to be the royal son of David,—the Lord our righteousness; and therefore the Son of God our Saviour.

2. He is to be a king and priest upon his throne.

3. His throne is to be the throne of David, and his kingdom the kingdom of Israel.

4. That as such he is to execute judgment and righteousness in the land.

The saints being joint heirs with Christ will conjointly occupy the same glorious position.—Hence, they sit on thrones and reign as kings and priests upon earth. Rev. 20: 4, 9; Rev. 5: 10.

CHAPTER XIII.

THE LITERAL JEWS WILL BE RESTORED TO THEIR OWN LAND BEFORE CHRIST COMES.

By reference to Luke's version of our Saviour's discourse upon the Mount, it will be seen that the Jews were to be the subjects of the most unprecedented judgment, inflicted by the Gentile powers, unto the time of their deliverance. Luke 21: 20-28.—"Now when you shall see Jerusalem invested with armies, know that its desolation is nigh. Then let those in Judea flee to the mountains; let those in the city make their escape, and let not those in the country enter the city; for these will be days of vengeance, in which all the denunciations of the Scriptures shall be

accomplished. But alas for the women with child, and for them who give suck in those days! for there shall be great distress in the land, and wrath upon *this people*. THEY shall fall by the sword; they shall be carried captive into all nations; and Jerusalem shall be trodden by the Gentiles until the times of the Gentiles be over. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth, the anguish of desponding nations, and the roaring in the seas and floods; men expiring with the fear and apprehension of those things which are coming upon the world, for the powers of heaven shall be shaken. Then they shall see the Son of Man coming in a cloud, with great glory and power. Now, when these things begin to be fulfilled, look up, and lift YOUR heads, because YOUR DELIVERER approaches."—*Campbell's Translation*.

Please observe,

1st. These days of vengeance commence with the investment of Jerusalem with the Roman armies, A. D. 70.

2d. They extend through the entire Gentile dispensation.

3d. The subjects of the judgments and rewards—the thralldom and deliverance *have*, and WILL BE, THE JEWS' "WRATH UPON THIS PEOPLE." But how long? Ans. "Until the TIMES of the GENTILES BE OVER." "When these things (the signs in the sun, moon and stars) begin to come to be fulfilled, look up, and lift up YOUR heads, because YOUR DELIVERANCE approaches."

Who is in thralldom to be delivered? Ans. The Jews.

The Gentiles are the oppressors, and the Jews the oppressed. The thralldom is NATIONAL, the deliverance must be national also. The first links in this prophetic chain give the signs

of their national thralldom, the last links give the signs of their national deliverance. First judgment and then mercy. The fig tree, beautiful symbol of the Jewish nation, was cursed,—it withered and died. So the nation was cursed, it bowed its head and died.

Again, under the genial influence of the vernal sun, it springs into new life and vigor, while blushing buds, opening flowers and green foliage speak of another Summer, and another Autumnal harvest of mellow fruit. So, after the long, dreary winter of national thralldom, God will remember his afflicted children, and speak kindly to them, and bid them return to their allegiance, their land and their home.

The ear will catch the symphonious sound, as the head so long bowed down to earth will be lifted up, and those eyes so long scalded with bitter, burning tears, now radiant with hope, will be raised aloft to the sun, moon and stars, bright precursors of coming glory to them, but black with wrath to the doomed nations.

Judgment and mercy for this wonderful people, are strangely blended in our Saviour's last discourse to them. I can compare it to nothing more appropriately than the last rays of the setting sun, as slowly they fade from the western heavens, after a long dreary night, again flashing back with resplendant glory upon the eastern sky. Slowly and solemnly he unrolls the red scroll of national crime, until the heart sickens with its mere rehearsal. Having denounced dreadful woes upon them, he weeps over the utter hopelessness of their condition. But ere he closes this long censorious discourse, he leaves one bright promise as an oasis in the dreary desert.

“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.”—Matt. 23: 39. Just as certainly as the Jews rejected Christ at his first advent, so certainly will they receive him at his second advent. They will hail him *then* as their long rejected Messiah and deliverer. Christ will come the second time as they expected him the first time. He will come too as the king of the Jews, as long since foretold by Judah’s prophets. According to Ezekiel 38: they will have been gathered out of the nations, and be living in unwalled villages, when the king of the North (the Czar of Russia) shall come with his armed legions against the glorious land, leading in his train the kings of the earth, and the whole world in the last great battle of God Almighty.

The prophet Joel when describing the restoration of the Jews and their holy land, and the same gathering of the nations of which Ezekiel speaks, exclaims: “For behold in those days, and in that time when I shall BRING AGAIN the CAPTIVITY OF JUDAH and JERUSALEM, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my PEOPLE, and for my heritage, ISRAEL, whom they have scattered among the nations, and parted my land.”—Joel 3: 1, 2. Zechariah represents the Lord as saving Judah and his tents, before the gathering of all nations against them, as described by Ezekiel and Joel. Zech. 12: 7-10.—“The Lord also shall save the tents of Judah *first*, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day that

I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of DAVID, and the INHABITANTS of JERUSALEM, the spirit of grace and of supplications; and they shall look upon me whom *they* have *pierced*, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."

From the foregoing the following conclusions are legitimate:

1. Judah is saved nationally, before all nations are assembled against them; and the Lord defends them by destroying all the nations that come against Jerusalem.

2. Judah is in that land when Christ comes, and look upon him whom they, as a race, have pierced, and repent of this great sin of their nation, as will be manifested in this deep wail of contrition.

3. Our Lord accepts their repentance and extends mercy to them, as is evident by his pouring the spirit of grace, or favor, and supplication upon them

The Apostle Paul in his letter to the Romans, proves beyond the shadow of a doubt the restoration of the literal Jews. In chapter 3: 1, he propounds a question which those who deny the pre-eminent privileges of the Jews after the terminus of the Gentile dispensation, can never answer. "What advantage then hath the Jew?" During the Christian dispensation he has no advantage whatever; for touching the position and privilege of the Jew, as he stands related to Christ and the Gospel, during the present dispensation, "There is neither Jew nor Greek."—Gal. 3: 28. Notwithstanding the same Apostle affirms that there is "much advantage every way" in being a Jew, (Rom. 3: 1, 2,) how, unless there shall

be peculiar blessings in reserve for this people, in a future dispensation, can this statement of the Apostle ever prove true. But we will let the Apostle explain the reason why there is much advantage in belonging to this despised and rejected people. He says, when speaking concerning his kindred according to the flesh, whose condition, as far as the present age is concerned, is so hopeless that he would die the accursed death of the cross for their salvation. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."—Rom. 9: 3, 4. Thus, the glory, the adoption, the covenants, and the promises belong to this race.

This is not true as far as the present age is concerned. Should there not be a future age of glory for this people, it never can be true.

Again, in chapter 11: 11, Paul propounds another question involving the entire issue touching the future destiny of the Jewish nation.—Hear him. "I say, then, have they stumbled that they should FALL?" Yes, Gentile prejudice would answer, never to rise again. But with the great Apostle let us respond, "GOD FORBID," but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." That after having stumbled, and thus made a breach, through which Gentile believers may pass to Abraham and Christ, they will rise again, will appear in the Apostle's conclusion in the next verse:—"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness."—Verse 12. I will leave it to any tyro in grammar if RICHES are not the things whose degrees are compared by the adverb MORE. Thus, "and the diminishing of them the *riches* of

the Gentiles, how *much more* their fulness." How much more what? Ans: *riches* to the Gentiles. Hence, in their *fulness they* will be the medium of much greater riches to the Gentiles than in their diminution.

But should this people never be REPLENISHED after their depletion, how can this promise of the Apostle ever be fulfilled? It never can. But that it will be fulfilled in its most literal sense will be seen by the following prophecy of Zechariah, 8: 20-23.—“ Thus saith the Lord of hosts; it shall yet come to pass that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts. I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts, in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.”

Thus all the Gentile nations will acknowledge the Jews as a great blessing. They have proved a scourge to the world, in the terrible judgments their accumulated sufferings have invoked upon the defenceless heads of their cruel oppressors. But *then* they will be the medium of exalted blessings for all nations. This wonderful people have ever been a *blessing* or *scourge* to the world. A blessing to those who blessed them, and a scourge to those who scourged them. Nay, they have been and *will be* the *nucleus* of the world's hope.

Whether in Egypt, Babylon, or among all nations, the destiny of *all* with whom they have been connected has been allied to them. No nation, king, or potentate, has ever laid his hand

upon this *people of destiny* without doing it at their peril. Like the particles of matter, whether in an organized body, or disintegrated, they are *indestructible*.

Having learned the living languages of the world, they will be qualified to herald Messiah's reign to all the nations of the earth. The nations will heed the glorious proclamation, and know of a certainty that the Lord of armies is with the Jews, and will through their instrumentality bless the Gentile world. They will send *ten chosen men of all languages, to represent them in Jerusalem*, the metropolitan city of the world.

Having been fully satisfied that the report of God being, in very deed, with the Jews, "the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, (the house of God will then be a house of prayer for all nations,) and to seek the Lord of hosts. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Thus, in their *fulness they* will be the *medium* of greater *blessings* to the Gentiles than in their diminution.

The Apostle, in his letter to the Romans; which would be read by Jews and Gentiles, would give both classes all the encouragement the plan of God would permit. He would do this without granting indulgence for either party to glory over the other. Hence, he would remind the Jew of the present fallen condition of his nation, and the Gentile of the future glory of that nation. And thus put a check upon the pride and exaltation of both classes, and yet offer hope and encouragement for both. One in view of their privileges in this age, the other in view of their's in the coming age. Hence he continues the tenor of his discourse thus: "For if the casting away of THEM be the reconciling of the world,

what shall the receiving of THEM be, but life from the dead."—Verse 15. Now, if the same people who are cast away should not be received again, then the language of the Apostle is not only nonsensical, but deceptive in the extreme, in that it would inspire a hope which the Apostle knew never *would* or *could* be realized. It will not be a fulfillment of the promise here made, to receive the Gentiles; for they are the *world* whose reconciliation is predicated upon the casting away of the natural branches. No, the same class must be received again, which had been cast away. If it should be objected, that the reception of the natural branches is suspended upon certain conditions, then I would reply that these conditions were individual, and not national. The Gospel in this age does not propose to save a single nation, but individual believers from *among* all nations. Jesus Christ under the figure of the death and burial of a certain rich man, represents the death and burial of the Jewish nation.

The Apostle Paul in the text before us, represents *the resurrection to life* again, of this nation. Hence, the great *gulf* which cannot be passed during the present dispensation, will be *bridged over* in the times of restitution, that *each class* may pass to the other.

Life and *death* are *opposites*; if, therefore, the *receiving* of the Jewish nation again will be *life* from the *dead*, then the casting of them away must have been *death*. But I repeat the statement,—If the inspired Apostle knew that this race would remain under the dominion of national death to all eternity, then his language is not only meaningless, but deceptive in the extreme. Would the great Apostle *pander* to the *pride* of his nation, by flattering their hope with promises, he knew full well they never can realize?

Such is the case, unless his language is radiant

with hope, for the very people through whose partial fall, reconciliation and consequent salvation have come to the Gentiles. But the Apostle becomes more positive and more explicit, as he reaches the climax of his great argument. He would inform the Gentiles that ignorance and prejudice go hand in hand. How often prejudice would give place to admiration if we only knew the real character and position of those against whom this unrighteous passion is indulged.—How often pride and egotism, sink into shame and self reproach, before a revelation of the superior claims and position of those against whom they are indulged. Thus, the Apostle would remind the Gentiles of the danger of self exaltation, at the expense of his brethren according to the flesh, who though fallen shall rise again. Hear him: “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, *until the fulness of the Gentiles be come in.* And so *all Israel shall be saved*: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the *Gospel, they are enemies* for your sakes; but as touching the *election, they are beloved for the fathers’ sake.* For the gifts and callings of God are *without repentance.*”—Rom. 11: 25–29.

In reference to the foregoing, observe,

1. It is literal Israel who is blinded in the premise; it must therefore be literal Israel from whom this blindness is taken away in the conclusion; for a legitimate conclusion is always drawn from its own premise. There should be perfect analogy between the premise and conclusion, which would not be the case unless they should

be the natural branches in their restoration, just as much as in their captivity. Was spiritual Israel to be blinded during the times of the Gentiles, to be saved from this blindness when this period shall have run out?

2. If the natural branches or literal Israel, are never to have this blindness removed, why limit this blindness by the adverb, *until*?

This proves conclusively that the same people who are the subjects of the blindness, will be the subjects of the deliverance also. There is no avoiding this conclusion.

3. The Israel, or Jacob, who will be delivered will be ungodly when the Deliverer (Christ) comes out of Zion to take away their sins. But such will not be the case with the so called spiritual Israel. They will have turned from their sins long before Christ shall come.

4. As concerning the Gospel they are enemies, when thus delivered. Will spiritual Israel be saved while in a state of hostility to the Gospel? Must not sinners become reconciled to the Gospel and comply with its conditions, before they can claim the salvation it offers? But touching the national salvation of Israel, it will be unconditional; for should individual conditions be required of them, they never could be saved nationally. They are dispersed among all nations, and subjected to all the laws and customs known in the world.

How, under such circumstances, could they comply with individual conditions? They could not, any more than their fathers could while under the control of Egyptian task-masters. But having extended national deliverance to them, without repentance, without conditions; having delivered them from the dominion of the nations, and surrounded them by circumstances in which they *can comply* with individual conditions,

they will be required to do so under the penalty of death.

This salvation is without *repentance*, but the individual salvation the Gospel offers, is suspended upon *repentance* as an *indispensable condition*. Or according to Ezekiel, when speaking of the same salvation, he says: "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your own sake, O house of Israel, but for mine holy name's sake which ye have profaned among the heathen, whither ye went." —Ezek. 36: 22.

But Gentile or Jewish believers are saved for their own sake, not for the sake of their fathers. They are beloved for their own sake, and not for that of the fathers. But the national salvation of which Paul speaks is promised the unbelieving, disobedient and ungodly Israel, on account of the fathers. They are beloved, not because they are love-worthy, but because their fathers were. They will be saved not because they have complied with any previous conditions whatever, but because they are the subjects of the election, or the fixed purpose of God. The most cursory reader, therefore, ought not to confound the conditions required of individual Israelites, during the christian dispensation, with the unconditional deliverance of the nation from the dominion of the Gentile nations. Or the unconditional deliverance of that nation, with the individual conditions of becoming subjects of the kingdom of God, subsequently to such deliverance.

5. The blindness was national; therefore the promised deliverance therefrom must be national also; otherwise there would be no analogy between the two—no antithesis whatever. That it was not individual blindness is evident from the fact that thousands of individuals among that people, have seen the light of the glorious

Gospel of the Son of God, and have been constituted heirs of eternal salvation.

The thralldom was national, the deliverance therefore must be national also. One was being led into captivity; the whole force of contrast therefore demands that the converse, or the deliverance should bring them back from captivity. That such will be the case, will be seen by reference to the record to which the Apostle appeals, "And so all Israel shall be saved, as it is written." They are to be saved "as it is written," not according to *this* or *that* theory. Then how does the record say they shall be delivered? Turn with me to Ps. 14: 7; Ps. 53: 6, and let us see. It reads thus: "Oh that the *salvation* of Israel were come out of Zion! When the Lord *bringeth back* the *captivity* of his people, Jacob shall rejoice, and Israel shall be glad."

The Deliverer comes out of Zion, and deliverance is the result. And as regards the *nature* of this deliverance, or salvation, it is to bring back the captivity of his people—the result of which will make JACOB rejoice, and ISRAEL glad.

6. The thralldom was temporal, the deliverance will be temporal also. But the salvation offered the individual branches, during the times of the Gentiles is eternal. One class are denominated the people of God before they are turned away from their sins, the other not until afterward.—Thus there is the most marked, and palpable distinction between those promises in Romans which relate to the individual salvation of Jewish believers, and those that relate to the salvation of the nations.

CHAPTER XIV.

THE JEWS WHO SURVIVE THE GREAT BATTLE WILL BE DISCIPLINED, AND THE REBELS PURGED OUT BEFORE THEY SHALL BE ORGANIZED INTO THE KINGDOM OF GOD.

According to Zech. 14: 1, 2, half the Jews in Jerusalem will be carried into captivity in the last great battle. "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken; . . . and half the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." These may return after their enemies are all overthrown. Others who had not returned to their land before the great battle, may return also. But all the Jews in that land after Christ comes, will be subjected to the following severe discipline, which will leave only one third, who must pass a still more fearful ordeal: "And it shall come to pass, that in all the land, saith the Lord, two PARTS shall be cut off and die; but the *third* shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them; I will say, it is my people; and they shall say, the Lord is my God."—Zech. 13: 8, 9.

Hence, none except those who are cleansed from all pollutions, and iniquity; and who are thoroughly disciplined will be organized into the kingdom of God. These fires of trial will purge out all the dross, and leave nothing but the pure gold. Will not such be as well fitted, morally and intellectually, to become the kingdom of God,

meaning of residue —

as were their fathers, who survived Jehovah's school in the wilderness?

Those who survive the great battle, and this rigorous discipline, will be employed as messengers of mercy to gather together and train their brethren, the other ten tribes. In Isa. 66: 15: 16, we find a glowing description of the coming of our blessed Lord as he descends with his fiery chariot, rolling down the pathway of heaven. "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."

Those of all the Gentile armies who survive the sword, will fall before the devouring flame. Hence, none of all these congregated nations will escape this terrible overthrow.

In Rev. 16th chapter, "The kings of the earth and the whole *oikoumene* (organized world) are represented as being gathered to the battle of that great day of God Almighty," under the auspices of the *beast*, the *dragon*, and the *false prophet*. In chapter 19, the issues of this great battle are graphically described by the prophet. Christ is represented as riding forth upon a white horse, conquering and to conquer; and in righteousness judging and making war. His eyes are as a flame of fire, while his vesture is crimsoned with the heart's blood of the conquered kings, whose many crowns adorn his princely head. The armies from heaven follow in his victorious march, while from his vesture shall flash forth the significant titles of "KING OF KINGS, AND LORD OF LORDS."

"The beast and the kings of the earth, and their armies are gathered together to make war against him that sat on the horse, and against

his army." "He treadeth the winepress of the fierceness and wrath of Almighty God, and rules the nations with a rod of iron, smiting them to earth with the sharp sword which issues from his mouth, which is the word of command. Thus the dragon and his messengers, and Michael and his messengers will end forever the controversy for the world's dominion. Sanguinary will be the conflict, but certain the result. Earth's great heir comes off victorious. The dragon and his leagued menials lick the dust. They are beaten and slain. The beasts of the field, and the fowls of heaven come to the carnival of blood. They come to eat the quivering flesh, and drink the streaming blood, the last great symbol of the world's destroyers, while those over whom they had triumphed for six thousand years shall eat and drink anew the symbols of the world's Saviour. The one to eat the last supper of the Great God, the other to eat the last supper of his Royal Son from heaven.

As the whole body of Christ was broken, so the whole body politic of the world shall be broken also. Hence, *all* that constitutes the kingdom of men, (Dan. 4: 25, 32,) which will be represented in the great battle of God Almighty, will be ground to powder before the triumphal stone, exhumed from the mountain without hands, Dan. 2: 34, 35; Rev. 19: 20. Those, therefore, of all earth's armies, kings, and potentates, who survive the great battle, will fall before the white horse and his rider. Rev. 19: 21.—"And the *remnant* (the left of all the armies before described) were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

Again, according to Zech. 14th, *not a man* of all the nations of earth assembled against Judah and Jerusalem will escape destruction.

1st. All nations are gathered against Jerusalem to battle.—Verse 2. 2d. “Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle.—Verse 2. How did the Lord fight “in the day of battle?” Answer: not with literal sword or battle-axe; but the sound of trumpets waxing louder and louder, and the cry, “the sword of the Lord and of Gideon,” sent such consternation from rank to rank, that “every man’s sword was turned against his fellow.”—Judges 7:22. “And it shall come to pass in that day that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.”—Zech. 14:13. Those who survive the dread conflict of contending armies, and the homicidal sword of one another, will be smitten from the Lord, and consumed, by overwhelming and resistless plagues. “And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth.”—Verse 12.

According to Ezekiel’s description of the same universal destruction of all the armies and nations of the prophetic world, no people are left in that land to carry out the great purposes of God, except the Jews, who survive the overthrow of the alien armies. God says, concerning Gog, the generalissimo of the armies and navies of the world (England and the Jews excepted), and all his numerous bands, and all the peoples with him. “And I will call for a sword against him throughout all my mountains, saith the Lord God; every man’s sword shall be against his brother. And I will plead against him with

pestilence, and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." Thus, those who survive the battle will fall before the desolating judgments of God, and none escape to tell the story of their crimes.

Who will be in that land to escape this terrible overthrow? Ans.: According to the 38th and 39th chapters of Ezekiel, the Jews gathered out of all nations, against whom this great battle is waged.—Ezek. 38: 10-12. These shall survive the destruction of their enemies, to bury them, and cleanse the land from all their pollutions, which will cover a period of seven years.—Chap. 39: 9-16. In Daniel 10: 14, the angel Gabriel informs Daniel that he had come to make him understand what should befall "his people,"—the Jews—"in the latter day." In chapter 11: 40-45, we learn that in the latter days the king of the North, (the Emperor of Russia,) with his armed legions, shall overflow, and like a mighty whirlwind desolate their holy land, and even plant the tabernacles of his palace in their glorious holy mountain. But in the first verse of the next chapter we learn his fearful and irrevocable doom.

While above the heights of Zion waves, in solemn mockery, the banner of triumph over Daniel's crushed and bleeding people, and over a prostrate world, Michael, the great chieftain, stands up for their deliverance. Then commences times of trouble upon the Gentile nations, such as their royal ancestors had never before experienced

Having inflicted an unprecedented tribulation upon Daniel's people, they in turn are instrumental in such a tribulation being inflicted upon them—the last great representatives of Gentile power and domain. The first fell upon

Dan. 10: 12. 39: 9-16. 11: 40-45.

the Jewish nation ; the second will fall upon the Gentile nations. The first commenced with the destruction of the nationality of the Jewish nation ; the second will terminate with the destruction of the independent nationalities of the Gentile powers of the world, and the restoration of the nationality of the Jews. But before this grand result can be reached, the proud usurpers of their land must be overthrown, and they must not only be restored to their land, but to their lost nationality.

According to Zech. 12:7-8, the Jews are restored to their own land before all nations are gathered against Jerusalem, and are there to look upon him whom they had pierced, when he shall return.

According to Zech. 14: 1-2, the Jews are in the city of Jerusalem when all nations are gathered against it, and a portion of them are led into captivity. At the second verse, the Lord is represented as going forth and fighting against those nations. At the 4th and 5th verses, the Lord is represented as coming, and all the saints with him, and his feet as again standing upon the Mountain of Olives, which is cleft in sunder, and the Jews as fleeing before the crumbling mountain, as their fathers fled before the earthquake in the days of Uzziah, king of Judah ; and according to Isaiah 66: 15-21, the Lord is represented—

1st. As coming with fire and sword to plead with judgments against an ungodly world.

2d. All flesh represented in the opposing forces of the world are utterly destroyed.

3d. Those that escape this terrible overthrow are sent into the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that had not heard the fame of the

Lord, or seen his glory; and these messengers declare his glory among the Gentiles.

That those who escape the last great battle in Judah and Jerusalem are the tribe of Judah (including Benjamin, of course), is evident, not only from all the foregoing evidence, and from the fact that there are none others who survive this battle; but also from the 17th and 20th verses of this chapter.

The eating swine's flesh and the mouse is criminally an abomination to the Jew, who professes fealty to the law of Moses, and therein proves his hypocrisy. At the 20th verse they are represented as bringing their brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in coaches, (*margin*) or railroad cars, and upon mules, and upon swift beasts to God's holy mountain, Jerusalem. And the Lord takes of them for priests and for Levites, as he promised their fathers, that if they would obey his voice they should be a kingdom of priests. But this promise will not apply to the Gentiles. Nor are the Gentiles the brethren of Judah who is left in the great battle, and who are not destroyed for the crimes specified in the 17th verse.

Thus, those who survive, of Judah and Benjamin, will be employed as messengers, to bring their brethren from among the heathen nations to Jerusalem. All the means of conveyance in the world will be brought into requisition in this great and philanthropic work. By land and sea they come on those ancient beasts of burden, and in their oriental chariots. From the civilized west they come in their lightning coaches, with a speed known only in prophetic vision to the ancient seers, or as described by the same prophet, in Isa. 5:26-29. The Lord "will lift up an ensign to the nations from afar, and will

hiss unto to them from the end of the earth : and behold they shall come with speed swiftly. None shall be weary or stumble ; none shall slumber or sleep ; neither shall the girdle of their loins be loosed, or the latchet of their shoes be broken. Whoso arrows are sharp, and all their bows bent, their horses hoofs (iron horses) shall be counted like flint, and their (the horses) wheels like a whirlwind. Their roaring shall be like a lion, they shall roar like young lions ; yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it." Or according to Isaiah's description of the great preparation for the coming of the kingdom of Christ. "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together for the mouth of the Lord hath spoken it."—Isa. 40: 3-5.

Looking again westward the prophet sees the broad expanse of the Mediterranean whitened with the ships of Tarshish, bringing Jerusalem's "sons from afar, their silver and their gold with them."—Isa. 60: 9.

Having seen God's chosen people returning from all parts of the earth, with all the means of conveyance known in the world, the prophet raises his eyes aloft, and exclaims, "Who are these that fly as the cloud, and as the doves to their windows."—Isa. 60: 8. Thus, earth, air, and sea, will be taxed in restoring God's covenanted people.

These messengers are compared by Jeremiah to fishers and hunters, to ferret out their brethren from the places where for thousands of years they have been concealed from the world's gaze.—Jer. 16: 16-17. "Behold, I will send for many fishers, saith the Lord, and they shall fish them,

and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways; they are not hid from my face." Though hid from the face of all the rest of mankind, yet they are not hid from the face of God. God will bring them into the wilderness, and purgo out all the rebels before they will be organized into the kingdom of God.

Ezek. 20: 33-38.—"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purgo out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord."

In Isaiah 11:11-16, Israel are represented as being gathered from the four quarters of the earth,—brought down into Egypt—the tongue of the Egyptian (or Red) Sea dried up, and they pass over dry shod; and a highway is thrown up for them to pass on—a second exodus from Egypt to Jerusalem, "like as it was to Israel in the day he come up out of the land of Egypt." This exodus will continue forty years, according to the days of the sojourn of their

fathers in the wilderness. God says by the mouth of Micah, "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew them marvelous things."—Micah 7: 14, 15. Thus, they are to wander in the wilderness, and their flocks to feed in Bashan and Gilead, as in "days of old, ACCORDING to the DAYS of their coming out of the land of Egypt." They are to be fed with the rod, as their fathers were, and behold the marvelous manifestations of the power of God, as their fathers did during the days of their coming out of the land of Egypt, or "ACCORDING to those DAYS." That those days were just forty years, will appear by reference to Numbers 14: 33-34.—"And your children shall wander in the wilderness forty years, and bear your whoredoms until your carcasses be wasted in the wilderness. AFTER THE NUMBER OF THE DAYS in which ye searched the land, *even* FORTY DAYS, each day for a year, shall ye bear your iniquities, *even* FORTY YEARS."

Thus the Bible teaches a second exodus for Israel from Egypt to Palestine—a second sojourn of forty years, during which they are to be disciplined and trained for the purpose of becoming subjects in the kingdom of God. And so long will be the duration of this discipline, that most of the then living generation will pass away, and a system of education be inaugurated which shall teach the rising generation to know and serve their God, from the least to the greatest of them. And so rigorous will be this discipline, that the last rebel will be purged out, and will never be permitted to enter into the land covenanted to the fathers.

Having thus taken "the children of Israel from among the heathen whither they be gone, and gathered them on every side, and brought them into their own land," God will then unite them with the children of Judah, and will "make them ONE NATION upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—Ezek. 37: 21, 22. This union between these two kingdoms is represented by the union of two sticks in the prophet's hand, one for Judah, and the other for Israel.—Ezek. 37: 15-20. Not only is it affirmed of them that they shall never be separated into two kingdoms again, and never have a successor to their then reigning king; but also that they shall never "defile themselves any more with their idols, or with their detestable things, or with and of their transgressions; but God will save them out of all their dwelling places wherein they have sinned, and will cleanse them. So they shall be his people, and he will be their God. And David his servant shall be king over them, and they shall have one shepherd. They shall also walk in his judgments, and observe his statutes, and do them."—Ezek. 37: 23, 24. Again, the Lord says concerning Israel thus delivered from heathen lands, cleansed from all their sins, idolatry and transgressions, restored to their own land, and organized into one kingdom in the land: "And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein; even they and their children, and their children's children forever: and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will place them, and multiply them, and will

set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them. Yea, I will be their God, and they shall be my people."—Ezek 37:25-27. That the heathen will survive the period of Israel's training and organization into the Kingdom of God, will appear by reference to the 28th verse.—"And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore."

By reference to the 39th chapter of Ezekiel we may learn the preparation of the land for the establishment of the kingdom upon it. Seven months are occupied in burying the dead who had fallen in the last great battle, and seven months in cleansing the land. And yet many nations will survive all these judgments, the cleansing of the land, and the forty years of Israel. Verses 25-29.—"Therefore thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in the *sight of many nations*, then shall they know that I am the Lord their God which caused them to be led into captivity among the heathen. But I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith the Lord God."

From the 39th to the 48th chapters of Ezekiel we find a glowing description of the measurement and building of the house of God, the sanctuary,

the ordinances, sacrifices, and solemn feasts of the Lord; also the appointment of the priesthood to officiate at the altar, the tree, and water of life, as means of life and health in that glorious age.

If it should be asked, what need of sacrifices and sin-offerings after Christ has come, I would reply: As memorials of the death of Christ, through which the children can look back to the death of Christ, as their fathers could look down through them as types of the same glorious event. The children will also observe feasts commemorative of the wonders of God associated with their deliverance and exodus, as their fathers had done thousands of years before.

From the 13th verse of the 47th chapter of Ezekiel, to the end of the 49th chapter, we find a description of the boundaries of the divisions of the land among the twelve tribes of Israel, of the sanctuary, the city and suburbs, &c.

It is evident, therefore, that the kingdom of God, which will be set up in the days of these kings, (Dan. 2: 44,) will be the kingdom of Israel restored. The setting of this kingdom up will occupy a period of forty years. During this time the kingdoms of earth will have re-organized, and appointed kings to rule over them. These kings will be called upon to fall down before David's Royal Son, and all these nations are to serve him. Psa. 72: 11. They will refuse submission to Zion's king. The result will be their entire overthrow.

Thus, while Christ, as the seed of Abraham, and the Son of David, will obtain the kingdom and its territory by the right of heirship, he will obtain the *dominion* by the right of conquest.—Hence, his kingdom must break in pieces all interposing kingdoms before it becomes a great mountain and fills the whole earth. But kings

fight by their subjects, which compose their armies and navies. Hence, it is affirmed of the kingdom, that it breaks in pieces all these kingdoms. But as has been shown, the twelve tribes of Israel restored, will be the kingdom of God.

They, therefore, will be the fiery stream which will issue from before the triumphant chariot of earth's great potentate, before whose victorious march the thrones of earth shall be cast down, and his imperial throne be established upon their ruins. They are the thousand thousands ministering unto him, and the ten thousand times ten thousand who stand before him to execute his judgments in all the earth, when the judgment shall set and the books be opened. Dan. 7: 9, 10. He says, when speaking concerning Israel, the rod of his inheritance, "Thou art my BATTLE-AX and weapons of war: for with THEE WILL I BREAK IN PIECES THE NATIONS, and with THEE will I DESTROY KINGDOMS."—Jer. 51: 19, 20.

These are evidently the saints who will execute judgments upon the tyrants of earth, as described by the Psalmist in the 149th Psalm, in the following graphic language: "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 judgments written: this honor have all the saints." While the *immortal saints* shall judge the world, these *mortal saints* will execute their judgments upon earth's kings and nobles.

Thus, nation after nation will be subdued, and kingdom after kingdom will submit to the authority of King Jesus and his associates, until "all kings shall fall down before him, and all nations

shall serve him; and his dominion shall extend from the river unto the ends of the earth. Psa. 72: 11, 8. Then will the kingdoms of this world have become the kingdoms of our Lord and of his Christ. Rev. 11: 15. Then shall all the saints of all past ages join in the triumphant song of "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15: 4. And the angels shall join in unison in the grand proclamation of the world's submission to the great God, and his son Jesus Christ, in the following sublime strains: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."—Rev. 11: 15. But the *first* in these series of kingdoms which shall ultimately become Christs, will be the kingdom of Israel. It will be the *first fruits* of the kingdoms of the world, as Christ will be the first fruits of individuals from the grave.—This kingdom will not only be an instrumentality in the infliction of judgments upon the disobedient of all nations, but also of blessing the obedient of all nations. It is compared to a "leaven which a woman hid in three measures of meal, until the whole was leavened." Thus judgment after judgment shall be poured out until "All the ends of the world shall REMEMBER, and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations."—Psa. 22: 28.

Jerusalem will not only be the metropolitan city of the kingdom of Israel, but of all the kingdoms of the world; whence shall be issued judgments to bring in subjection strong nations afar off, as well as weak nations near by, and then laws to govern them. Isa. 2: 1-5; Micah 4: 1-5. These judgments will be efficient in the

subordination of all nations, when all the instruments of rebellion and war shall be converted into the instruments of husbandry to plow the earth and prune the tree.

When this great and philanthropic work shall have been accomplished, then the kingdom (Israel restored) and dominion (all nations) shall be given to the Son of God and the people of the saints of the Most High, "and all nations and languages shall serve and obey him."—Dan. 7: 13, 14, 27. Then Jerusalem having become, not only the centre of universal empire; but the great centre of universal interest will attract all nations unto it.—Isa. 2: 1, 2. This renowned city having risen from the dust of ages, and put her beautiful garments on, and the glory of God once more having descended upon it, will be the joy of the whole earth, and the nation or kingdom which refuses obeisance to her shall perish.—Isa. 60: Then will the oath and covenant of God to Abraham be consummated; when in "Abraham and his seed all the nations of the earth shall be blessed." Then will the oath of God by his own immortality, be redeemed. That "as truly as I live all the earth shall be filled with the glory of God."—Num. 14: 21. In bright anticipation of this glorious reign we may exclaim with the Psalmist, "O, let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon the earth. Let the people praise thee, O God; yea, let all the people praise thee. Then shall the earth yield her increase; and God even our God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."—Psa. 67: 4-7. Then shall be verified the following language of inspiration: "All nations whom thou hast made shall come and worship before thee, O, Lord; and shall glorify thy name."—Psa. 86: 9.

Then shall the heathen fear the name of the Lord, and all the kings of the earth thy glory.—When the people are gathered together, and the kingdoms to serve the Lord.”—Psa. 102: 15, 22. The nations which will be thus trained and disciplined for the position of subjects in the dominion of Zion’s king, will be the left of all the nations represented in the great battle in Judah and Jerusalem for the world’s dominion. As has been abundantly proved. After Christ comes with all his saints and overthrows the assembled nations, and builds Jerusalem upon its ancient site, never again to be thrown down; and as king of the whole earth, he issues a proclamation calling upon the left of all the nations which had fought against Jerusalem to come up from year to year to worship the king, the God of armies (Israel) and to keep the feast of the tabernacles, or suffer a succession of judgments. That all the nations of the earth finally obey this standing statute of the kingdom, and put their trust in God’s Son upon his holy hill Zion, and enjoy the blessings promised to all those who put their trust in him, (Zech. 14; Psa. 2: 6–12) is evident from all the foregoing testimony, and much more of the same import which might be adduced.

Here

It has been shown that Pul, Lud, Tubal, Javan, and the inhabitants of the distant islands, who had neither heard of the fame of the Lord, or seen his glory, shall survive the coming of the Lord, and enjoy the glorious privileges of the kingdom age.—Isa. 66. It has been seen that the heathen nations of earth survive the discipline and exodus of Israel, or the setting up of the Kingdom of God.—Ezek. 37: 28, 39–27. As the subjects of the three preceding kingdoms of earth became subjects of each successive kingdom, so will the subjects of the fourth become the subjects of the fifth universal kingdom. The symbols in proph-

ecy which are rerepresented as being broken to pieces by the army of the Lord, only represent the rulers and the subversion of the rule.

Gog, or the Czar of Russia, the great umpire of earth, who will lead in his train the armies of the Roman earth, will be overthrown, and his power restrained for a thousand years. This Dragonic power will be cast into the abyss, and a seal placed upon him that he shall deceive the nations no more until the thousand years are finished. Thus the nations will live upon the earth in a mortal state, susceptible of being deceived, for one thousand years, after which, or in conclusion of which, this adversary shall go out and deceive them, and gather them around the beloved city, and the camp of the saints, but no battle is fought. Fire descends upon them, and consumes them.—Rev. 20th. These nations belong to the redeemed from among all nations. Hence we read, “And the nations OF THEM which are saved shall walk in the light of it,”—the city.—Rev. 21: 24. Not the *saved nations*, but the nations of the saved. Thus the redeemed out of the nations are the kings, and the nations left unredeemed are the subjects.

Mark next the relation these nations sustain to the leaves of the tree of life as a remedy for their physical maladies. The city is located on the earth,—Christ and all his immortalized saints are within it. There is no pain, disease, or death there. While this glorious state of things is maintained within the city, without are nations, and these nations are diseased, and within the city is a remedy for them,—“The leaves of the tree are for the healing of the nations.”—Rev. 22: 2. By reference to the 14th and 15th verses, we may learn the conditions upon which these mortals may be permitted to enter into the city to eat of the tree of life, and live forever.—“Blessed are

they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Paradise was the original metropolis of earth's first great heir ; it will also be the metropolis of the universal dominion of the second Adam and his royal brotherhood. Paradise was lost by the disobedience of the first Adam, and will be restored by the obedience of the second Adam. Mortal man originally had access to the tree of life as a means of immortality. So will it be when paradise is restored. The mortal inhabitants of that age, by obedience to the commandments of God, will have access to the tree of life, to eat and live forever, as Adam would have been permitted to do, had he obeyed the commandments of God.

But when this separation takes place, both classes are without the city. When the obedient pass into the city, all the abominable are left without, to be the subjects of Satan's last deception, and to meet their final overthrow outside the camp of the saints. The sea, death, and the grave, surrender their inglorious dead, and they are judged out of the things written in the books ; and whosoever's name is not found written in the Lamb's Book of Life is cast into the lake of fire—the last great symbol of destruction. Then, to show the eternal extirpation of death and the grave, they, too, are represented as being cast into the lake of fire.

Christ and his associate kings having thus reigned until all interposing rule and authority are forever put down, and the last enemy of God and man forever destroyed—the curse rolled from the groaning bosom of the earth, and all things having been made new and glorious. Having brought back this revolted planet, and redeemed the obedient of all ages and generations, he now surrenders the authority to the

Father, and becomes subordinate to him, that God may be *all in all*. Then shall all the immortalized saints be subject to Christ, and Christ to his Father. Then will the head of all things pertaining to this planet be Christ, and the head of Christ be God. Thus will the saints be subject to Christ, and Christ to God, throughout the unnumbered ages of eternity. But, as the king of earth, he will reign subordinate to the Father, as will the sovereigns of all worlds, to all eternity.

When this great finale shall have been reached, then will ring through heaven and earth the closing doxology of our Lord's Prayer, "Thine is the kingdom, the power, and the glory, forever, Amen." The last wicked man and demon having been blotted from the creation of God, and the last stain of sin forever effaced from a renovated universe. Then, and not till then, will the ten thousand times ten thousand and thousands of thousands of angels salute the ear of the Great I AM with the universal song of a reconciled and harmonious creation, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and glory, and strength, and honor, and blessing. And every creature which is in heaven and on earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever. And the four beasts said Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever."—Rev. 5: 12-14.

J. M. STEPHENSON.

THE RESTITUTION AGE IS A BIBLE DOCTRINE!

1. There will be a RESTITUTION. Acts 3: 21.
2. The "times of Restitution" (Acts 3: 21) or "dispensation of the fulness of times" (Eph. 1: 10) or millennial reign of Christ (1 Cor. 15: 25) will occupy the period of one thousand years (Rev. 20: 1-7) or the seventh day of the antitypical week of the world's age. Heb. 4: 4-9; 2 Peter 3: 8.
3. Christ will come at the commencement of the times of Restitution. Acts 3: 20, 21; 1 Cor. 15: 23-28; 1 Thess. 4: 16; Rev. 20: 1-7.
4. The righteous dead will then be raised, and the living saints changed to a state of immortality. 1 Cor. 15: 23, 51-54; 1 Thess. 4: 16, 17; Rev. 20: 4.
5. All the saints will come with Christ to the Mount of Olives. Zech. 14: 4, 5; Jude 14.
6. Palestine will be restored to its Eden state, at the coming of the Lord. Zech. 14: 4, 11; Isa. 35: 1, 2; Isa. 51: 3; Isa. 55: 13; Jer. 31: 40; Ezek. 34: 25-31; Dan. 8: 13, 14, compared with Luke 21: 24.
7. Jerusalem will be rebuilt. Isa. 3: 1-3; Isa. 54: 4-8, compared with Ezek. 16; Isa. 65: 18, 19; Jer. 31: 38, 39; Micah 3: 10, to vers 2 of 4th chapter.
8. The royal palace of David (2 Sam. 5: 7, 9, 11; 1 Chron. 14: 1; Psa. 132: 1-5; Isa. 16: 5; Josephus, book 7, chap. 3) or his tabernacle, now in ruins, will be rebuilt. Amos 9: 11; Acts 15: 16.
9. Christ will sit on the throne of David, in the tabernacle of David. Isa. 9: 6, 7; Isa. 16: 5; Ezek. 21: 25-27; Luke 1: 32, 33.
10. The apostles will sit on thrones, in the kingdom, with Christ. Isa. 32: 1; Matt. 19: 28; Luke 22: 29, 30; Rev. 20: 4.
11. All despotic kingly power will be destroyed. Psa. 76: 12; Psa. 110: 5, 9; Isa. 24: 21; Ezek. 38: Dan. 2: 32-40; Dan. 7: 11; Zech. 14: 12; 1 Cor. 15: 25; Rev. 17: 14; Rev. 19: 17-21.

RESTITUTION AGE.

12. All anti-Christian powers will be destroyed. 2 Thess. 2: 8; Rev. 17: 1-8; Isa. 56: 17; Dan. 7: 26.

13. There will be a very great destruction of the ungodly then. Isa. 66: 16; Ezek. 39: 4; Joel 4: 9, 14; Zech. 14: 12-15; Rev. 19: 19-21.

14. The devil will be bound during the millennial reign of Christ. Rev. 20: 1, 2, 7.

15. 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. 72: 4; Isa. 11: 10; Isa. 66: 19; Ezek. 36: 36; Ezek. 37: 28; Dan. 7: 14; Zech. 14: 16; Acts 15: 17; Rev. 20: 8.

16. A remnant of Judah and of Israel, who will not then be made immortal, will escape the destruction of that day, will believe Jesus to be the Messiah, and be settled in the land of Palestine. Isa. 9: 11, 12; Isa. 66: 20; Jer. 31: 31, 40; Ezek. 36: 8-38; Ezek. 37: 15-28; Ezek. 38: 8-13; Zech. 12: 6, to Zech. 13: 1; Matt. 23: 39; Rom. 11: 23, 25; Heb. 8: 8-12.

17. Under the peaceful reign of Christ, in the Age to Come, the nations will learn war no more. Isa. 2: 4; Isa. 9: 7; Isa. 32: 1, 2; Micah 4: 3; Zech. 9: 10.

18. The knowledge of the Lord, in that Age of Peace, will fill the world. Isa. 11: 9; Isa. 24: 7; Jer. 31: 34; Hab. 2: 14; Heb. 8: 11.

19. Then the age of man will be long. Isa. 65: 20, 22.

20. In that age of glory there will be a great increase of population in the earth. Psa. 22: 31; Isa. 11: 6, 8; Isa. 44: 18; Isa. 95: 23; Ezek. 37: 25; Rev. 20: 8.

21. 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. 60: 5-9; Zech. 14: 16.

22. Then the earth, especially Palestine, will be very productive. Isa. 30: 19-26; Isa. 35: 1, 2; Isa. 51: 3; Isa. 55: 13; Ezek. 34: 26, 27; Ezek. 36: 34, 35; Hos. 2: 21, 22; Amos 9: 13.

23. Lamb-like harmony will reign among the beasts, and they will be in perfect submission to man, during the millennial reign of Christ. Isa. 11: 6-9; Isa. 65: 25.

RESTITUTION AGE.

24. That when the thousand years' reign of Christ are expired Satan will be loosed, and deceive the nations, etc. Rev. 20: 7-10.

The foregoing truths illuminate every page of the Bible—constitute the promises made to: ADAM—Gen. 3: 15. ABRAHAM—Gen. 12: 3; Gal. 3: 8; Heb. 11: 10. DAVID—2 Sam. 7: 9-16; Acts 2: 30; and to all the ANCIENTS—Heb. 4: 2; Jude 14. This is the Gospel proclaimed by JESUS—Matt. 9: 35; Mark 1: 14, 15; Luke 4: 43; Luke 9: 2, 11. PETER—Acts 2: 30; Acts 3: 19-26; Acts 10: 37; 2 Peter 1: 11. PAUL—Acts 26: 6, 7; Acts 28: 23-31; 1 Cor. 15: 1-4. STEPHEN—Acts 7: 52. PHILIP—Acts 8: 12, and JAMES—Acts 15: 13-17.

DEAR READER—If you would participate in the honor and glory of this kingdom, you must be adopted into the family of Abraham, by believing the things which concern the “Kingdom of God, and the name of Jesus Christ,” and be immersed in the name of the Father, Son and Holy Spirit. Mark 16: 15, 16; Acts 2: 38; Acts 8: 12; Gal. 3: 27-29. A sincere belief in this Gospel, accompanied by repentance and the “obedience of faith,” will result in righteousness and salvation. Rom. 2: 5, 6, 7; Eph. 6: 11-18; Phil. 4: 4-9; Col. 3: 1-15; Jas. 2: 21, 22, 24, 26; 2 Peter 1: 5-8, 10, 11.

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 AT HAND!

