

SPECIAL ISSUE ON "THE SECOND COMING OF CHRIST"

The Final Judgment Seat Of Christ

J. R. GRAVES
(1820-1893)

It is when Christ comes for His saints that they will appear before Him to be justified by their works and receive the judgment of awards for all they have labored and endured, sacrificed and suffered for Him in this world. "We (Paul is addressing Christians) must all appear before the judgment seat of Christ, that every one



J. R. GRAVES

may receive the things he hath done, whether good or bad" (II Cor. 5:10; Rom. 14:12).

Then will the parable of the talents be fulfilled and the servant who made ten talents, by the faithful use of the talents intrusted, be made ruler over ten cities and the one who made five, over five cities, while the evil, who was only a professed servant, will be left with those whose resurrection will be to shame and everlasting contempt. That there will be different awards, positions of honor and glory, according as our works are found to be by the impartial Judge, is recognized by the inspired writers under both dispensations.

Daniel says: "They that be wise (i.e., justified, barely saved, and nothing more) shall shine as the

brightness of the firmament (with an undistinguished light) and they that turn many to righteousness, as the stars forever and ever" (Dan. 12:3).

Paul says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another in glory. So also is the resurrection of the dead" (I Cor. 15:41-42).

Salvation is solely by grace, and is not in the least conditioned upon our works; but God graciously rewards His children for each good work they have done from the right motive, love to Him, even the giving to His disciples a cup of cold water; but there will be some, and very many ministers, who will receive no reward in that (Continued on page 4, column 1)

A SPECIAL ISSUE ON THE SECOND COMING OF CHRIST

This is a special paper, setting forth the Biblical and Historical faith of Baptists on the general theme of the second coming of Christ. All of the writers are giants of Baptist history and the statements contained herein are from our greatest defenders of the faith.

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Everlasting Righteousness And Peace Established

By I. M. HALDEMAN
(1845-1933)

It was the original purpose of God to make the people of Israel the head of nations, place them in Palestine as the geographical center of the earth, make them its political center, send His own Son to be their incarnate king, use them as a channel of earthly and spiritual blessing and make this world the most perfect and happiest spot in all the wide universe.

They failed to meet their opportunity. Then the Lord transferred the possibility of world rulership from the Jews to the Gentiles. He did this by handing political power and authority to Nebuchadnezzar, the king of Babylon. This rulership and sway of the world descended in its ordained and foretold succession down through Medo-Persia

with its incorporation of Babylon, thru the temporary but immensely extended empire of Greece which under Alexander included both Babylon and Medo-Persia, and after that the colossal and magic empire of Rome, swallowing up as it did the three empires or kingdoms which preceded it.

Since the division of Rome into Western and Eastern empires the rulership of the world has been maintained by the various nations



I. M. HALDEMAN

composed of those people dwelling in the territory once occupied by Rome. The world has been ruled by Turks, Spaniards, Germans, by the French and by the English. The Gentile nations in this special and prophetic territory have been the world rulers. It has been peculiarly Gentile rulership and in Scripture is called, "The times of the Gentiles."

Gentile times, Gentile rulership has lasted for twenty-five hundred years. It has been an amazing rule. It has been a rulership that has revealed the genius, the brilliance and the God-given powers of man. It has been a rulership that has revealed the iniquity, the sin, the mad ambition and devil-inspired policies of man.

In all the twenty-five hundred years of this Gentile rule there have not been one hundred con- (Continued on page 3, column 4)

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"To the law and to the Testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20

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THE PERSON OF THE ANTICHRIST

By ARTHUR W. PINK
(1886 - 1952)

The Antichrist is not a system of evil, nor an anti-Christian organization, but instead, a single individual being, a person yet to appear. In support of this we appeal to the declaration of our Lord recorded in John 5:43: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him

ye will receive." Here the Saviour both compares and contrasts the Man of Sin with Himself. The point of comparison is that, like the Saviour, he shall offer himself to Israel; the contrast is, that unlike Christ who was rejected by

perdition," "who opposeth and exalted himself," "that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth," "whose coming is after the working of Satan" — all these point as distinctly to a single individual as did the Messianic predictions of the Old Testament point to the person of our Lord Jesus Christ. Assured, then, that (Continued on page 5, column 4)



A. W. PINK

the Jews, the false messiah shall be "received" by them. If, then, the Antichrist may be compared and contrasted with the Christ of God, he, too, must be a person, an individual being.

Again, we call attention to the expression used by the Apostle Paul in II Thessalonians 2 — "That man of sin," "the son of

THE FIRST RESURRECTION

C. H. SPURGEON
1834-1892

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second

death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:4-6).

You will bear me witness, my friends, that it is exceedingly seldom I ever intrude into the mysteries of the future with regard either to the second advent, the Millennial reign, or the first and



C. H. SPURGEON

second resurrection. As often as we come across it in our expositions, we do not turn aside from the point, but if guilty at all on this point, it is rather in being too silent than saying too much. And now in bringing forward this question, I would say, I do not do it to amuse your curiosity by novelty, or that I may pretend to have the true key of the prophecies which are as yet unfulfilled. I scarcely think it would be justifiable for me to spend my time upon prophetic studies for which I have not the necessary talent, nor is it the vocation to which my Master has ordained me. I think some ministers would do far more (Continued on page 7, column 1)

THE FINAL SEVEN YEARS

By WILLIAM L. PETTINGILL
1886 - 1950

Try to imagine the world without a single Christian in it!

Some day — and it might be any day — the town you now live in will find itself without any born-again people among its inhabitants, and so will all the towns and country districts around it. There will not be a child of God in the whole county, nor in the state, nor in the nation, nor in the whole world.

This is the next thing in the revealed program. One day, without further warning, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," and He will catch up unto Himself in the air all "the dead in Christ" and all the living who are in Christ. Every Christian will disappear from the world "in a moment, in the twinkling of an eye" at that "last trump"—the "trump of God."

There will be professing Christians here, but that day will reveal the emptiness of their profession, and will leave them here to endure the horrors of the Great Tribulation. Upon such as have only "the form of godliness . . . denying the power thereof," that day shall come as a thief, bringing, not joy, but judgment.

This catching away of the redeemed will be the first event in the amazing final seven years just preceding the Return to Earth of the Lord Jesus Christ "to judge and make war," and thus through Judgment to set up again the Throne of David and

sit upon it as King of kings and Lord of lords.

"But," some one may ask, "why do you speak of seven years? Why the seven?"

WHEN THE LORD REISSUED GABRIEL'S ORDER

The answer is found in connection with the ninth chapter of Daniel. In the final verse of this chapter the Angel Gabriel gives a revelation of great importance. Daniel had been praying for his people, and Gabriel had come from Heaven with God's response to the prayer. He said:

"O Daniel, I am now come forth to give thee skill and understanding." (Continued on page 6, column 4)

The Baptist Examiner Pulpit

A Sermon by James Bicheno

THE RESTORATION OF ISRAEL

How near the restoration of the Jews may be, is impossible to say. There are certainly many existing circumstances in the world, and many singular appearances in the face of things, which are calculated to awaken a suspicion that it may not be very far off; and a serious attention to the subject, especially by a close and candid examination of those Scripture prophecies which are supposed to relate to it, is becoming more and more the duty of every considerate man, and most of all of those whose time and talents are, professedly, more

immediately consecrated to the moral and religious instruction of mankind.

Prophecy is one of the main pillars on which the evidence of Divine revelation rests; and is the more important, because, unlike to some other proofs of the inspiration of the Scriptures, it acquires additional strength by time. And is every part of sacred prophecy, at all times, deserving of serious consideration? There are seasons in which some particular prophecies become especially interesting, and claim a more than ordinary attention.

Such, at this time, are those which relate to the Jews, and to their future destination; and the design of the present publication is, particularly, to stir up the public attention to those prophecies which relate to the restoration of this singular people in the latter days, and to prepare the minds of my countrymen for the appearance of that event, should it take place in the present age, as I think it will. Those whose opinions are governed by the fleeting appearance of the moment, may think that the aspect of things, (Continued on page 2, column 1)

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Restoration Of Israel

(Continued from page one)

at present, is less favourable to
the hopes of the Jews than it was
some months ago; but those who
attend most to the complicated
providences of God are affected
the least by momentary appear-
ances. "He that observeth the
wind shall not sow; and he that
regardeth the clouds shall not
reap."

The seed of Abraham, from the
beginning to the present time,
have been a remarkable people,
and evidently chosen and set apart
by God for special purposes, to
be a people for Himself to show
forth His praise. Their whole his-
tory illustrates that promise of
God made to Israel by Moses in
Exodus 6:7: "I will take you to
me for a people, and I will be to
you a God." Nor was the cove-
nant which God made with them
to be in force for a short period,
but it was to be an "everlasting
covenant"; and He promised that
although for their sins He might
hide His face from them for a mo-
ment, yet, still, with everlasting
kindness He would have mercy on
them; and that the mountains
should depart, and the hills be re-
moved, but His loving-kindness
should not depart from them, nor
the covenant of His peace be re-
moved.

The Apostle Paul believed, that
although his countrymen had in-
curred the displeasure of God, and
brought upon themselves His judg-
ments, on account of their un-
belief and multiplied crimes, yet,
that they were not cast off for-
ever, is plain to every one who
reads with attention the eleventh
chapter to the Romans.

God's judgments, it is true,
have come upon this people to the
utmost. They have fallen by the
edge of the sword, and been led
away captive into all nations,
that all things written by Moses
and the prophets might be ful-
filled, yet the Apostle assures us
that the time will come, "when all
Israel shall be saved, as it is
written, There shall come out of
Zion the deliverer, and shall turn

away ungodliness from Jacob." And Jesus Christ Himself, while
denouncing the judgments which
were to come upon them, and the
long captivity they were to en-
dure, gives assurance of their re-
demption, when "the times of the
Gentiles shall be fulfilled."

For what particular purposes
God hath, as by a continued mir-
acle, preserved the Jews a dis-
tinct people, so that, different
from what has happened to all
other conquered nations, though
scattered, hated and persecuted,
more than any people upon earth,
yet they have yet tenaciously
adhered to their religion and rites,
gloried in their despised descent,
and continued unmingled with the
nations among which God has
sifted them, is not for us to say.
But, doubtless, they are preserved
for very important ends; ends
worthy of that wonderful inter-
position of Providence which has
been so conspicuous in the strange
and various fortunes which have
attended them.

It is worth while, then, to look
attentively into our sacred rec-
ords, to see what may be learned
respecting the future destiny of this
remarkable people. Their prophe-
ets, and ours, have said much
on this interesting subject. What
they have said of the blindness
which has happened to them, and
of the long captivity which was to
be the consequence of their crimes,
has been fulfilled; and this may be
considered as a complete assur-
ance and certain pledge that what
they have said of their restora-
tion and future glory will also, in
due time, have its full accomplish-
ment.

And that the prophecies which
we shall review, did not refer,
ultimately, or in their full sense,
at least, to the partial return from
Babylon, is evident from this, that
the same things are prophesied of
by the prophets who lived after
the restoration, as well as by
those who lived before it; and in
the New Testament, as well as in
the Old; and such blessings are
promised, and such a state of holi-
ness, peace and prosperity assured,
as not one who knows any thing
of the Jewish history, can sup-
pose to have been at all realized
in any age; unless those who
adopt the allegorizing (or, as it
is quaintly called, the spiritual-
izing) scheme, by which Scrip-
ture is made to speak every thing
but its plain, literal meaning.

Nor is there any thing in the
present state of the Jewish peo-
ple, or in the appearance of things
in general, which should make it
hard to believe, not only that they
will sometime be restored, but
that they may be restored soon.
That, whenever it happens, great
opposition will be made to it, can-
not be doubted, because the Word
of God teaches us to expect it; but
this forms no objection. It will
only be the occasion, in the awful
dispensations of Providence, of
dashing their enemies to pieces,
and of bringing glory to God,
their Redeemer.

As has been already observed,
whenever, and by whatever means,
this restoration takes place, it
will be such an illustrious fulfil-
ment of prophecy (and especially
their after conversion) and attend-
ed with such extraordinary cir-
cumstances, that it cannot fail of
forcibly striking the attention, and
deeply affecting the minds of all
serious Christians; nor, indeed,
of making a great noise throughout
the whole civilized world. And
such an accession will be made
to the evidences of the truth of
Divine revelation, that, though the
ungodly part of mankind may see
little or nothing in it, and although
those blind guides of the nations
who will oppose this restoration
and re-settlement of God's ancient
people, in their own land, will, as
a punishment for their own sins,
and of the sins of the people over
whom they rule, and who suffer
themselves to be deceived and mis-
led by them, be hardened in their
unbelief, and be permitted to pur-
sue their own mad schemes, in

opposition to the providence of
God; great numbers who hereto-
fore may have been too inattentive
will be properly affected by what
they witness; will have their eyes
opened to see the dangerous situ-
ation into which the misguided,
infatuated nations have brought
themselves; will have their weak
and wavering faith established,
and increase the number of
Christ's genuine disciples.

Let no one think that this ex-
pectation of the future restoration
of the Jews is a notion taken up
by a few obscure individuals of
the present day, whose fancies
are heated by the extraordinary
occurrences of the times. It has
been the fixed opinion of the
brightest luminaries of the Chris-
tian church in all ages, and of all
countries, as might easily be
shown by quotations without end.

The prophecies which first de-
mand our attention are those
which give assurance of the future
of all the tribes of Israel; the Jews
led into captivity by the Romans
more than seventeen hundred
years ago, and the ten tribes car-
ried away by Shalmaneser, king
of Assyria, above two thousand
five hundred years since. In the
Scriptures, these latter, who re-
volted in the days of Rehoboam,
and set up a separate kingdom,
are commonly called Israel;
while the former, Judah and Ben-
jamin, who remained with the
house of David, are called Jews,
and their state the kingdom of
Judah. In later times, indeed,
those of the other tribes appear
to be known by this general name.
And in this latitude we shall gen-
erally speak of them.

Yes, the prophecies assure us,
that the whole house of Israel,
after a long captivity, shall be
restored again, and once more
become a great people.

When God entered into covenant
with Abraham (Gen. 17:7-8), He
promised, "I will establish my co-
venant between me and thee, and
thy seed after thee, in their gen-
erations, for an everlasting co-
venant, to be a God unto thee, and
to thy seed after thee. And I will
give unto thee, and to thy seed
after thee, the land wherein thou
art a stranger; all the land of
Canaan, for an everlasting pos-
session: and I will be their God." This
same promise was repeated to
Jacob. And when the descend-
ants of Abraham, the children of
Israel, were about to enter the
promised land, the Lord assured
them, by His servant Moses, (Lev.
26) that if they walked in His
statutes, and kept His command-
ments to do them, then He would
bless them, and give them peace
in their land, and set His taber-
nacle among them; but, if they
would not harken to do His com-
mandments, to serve Him in the
land which He gave them, then
He would bring the land into deso-
lation, and scatter them among
the heathen, and draw out a sword
after them. Yet, still, if they would
confess their iniquity, and humble
themselves before Him, He prom-
ises (ver. 42-45) "Then will I re-
member my covenant with Jacob,
and also my covenant with Isaac,
and also my covenant with Abra-
ham will I remember; and I will
remember the land. And when
they be in the land of their ene-
mies, I will not cast them away,
neither will I abhor them to de-
stroy them utterly, and to break
my covenant with them; for I am
the Lord thy God."

Moses had warned Israel of the
wide dispersion among the na-
tions, and of the calamities they
would there suffer, if, after they
had remained long in the land,
they should corrupt themselves,
he adds: "But, if from thence
thou shalt seek the Lord thy God,
thou shalt find him; if thou seek
him with all thy heart, and with
all thy soul. When thou art in
tribulation, and all these things
are come upon thee, even in the
latter days, if thou turn to the
Lord thy God, and shalt be obe-
dient unto his voice, (for the Lord
thy God is a merciful God) he

will not forsake thee, nor forget
the covenant of thy fathers which
he swore unto them" (Deut. 4:
29-31).

And the message to transgres-
sing Judah, by Isaiah, was, "Go
and tell this people, Hear ye in-
deed, but understand not; and
see ye indeed, but perceive not.
Make the heart of this people fat
and make their ears heavy, and
shut their eyes. Then said I,
Lord, how long? And he answered,
Until the cities be wasted without
inhabitant, and the houses without
man, and the land be utterly deso-
late; and the Lord have removed
men far away, and there be a
great forsaking in the midst of the
land."

But remark the promise which
follows: "But yet in it shall be
a tenth, and it shall return, and
shall be eaten; as a teil-tree, and
as an oak, whose substance is in
them, when they cast their
leaves; so the holy seed shall be
the substance thereof." Yes; al-
though this goodly plant, which
God planted in Canaan, is cast
out and withered as a dead tree,
it shall again be planted in the
mountains of Israel, and take root,
and blossom, and bud, and fill
the face of the world with fruit!

In chapter 32 the prophet, after
uttering some predictions relative
to the blessings of the Messiah's
kingdom, promising "Behold, a
king shall reign in righteousness,
and princes shall rule in judgment;
and a man (or the man, as bishop
Lowth and Mr. Dodson read it)
shall be as an hiding place from
the wind, and a covert from the
tempest," assumes, at verse the
9th, the language of reproof, and
forewarns his people of a long se-
ries of calamities which they were
to suffer for their sins, before they
should enter upon the employment
of the promised blessings. "Rise
up, ye women that are at ease;
hear my voice, ye careless daugh-
ters, give ear unto my speech.
Many days and years shall ye be
troubled, ye careless women; for
the vintage shall fail, the gather-
ing shall not come. Upon the land
of my people shall come up thorns
and briers, yea, upon the houses
of joy in the joyous city. Because
the palaces shall be forsaken, the
multitude of the city shall be left,
the forts and towers shall be for-
dens forever, (i.e., for many ages,) a
joy of wild asses, a pasture of
flocks. Until the spirit be poured
upon us from on high, and the
wilderness be a fruitful field. And
the fruitful field be counted for a
forest."

It is now that they are to be re-
stored and enter upon the prom-
ised blessings of the Messiah's
kingdom: ver. 16. — "Then judg-
ment shall dwell in the wilderness,
and righteousness remain in the
fruitful field. And the work of
righteousness shall be peace; and
the effect of righteousness quiet-
ness and assurance for ever. And
my people shall dwell in peace-
able habitations, and in sure dwell-
ings, and in quiet resting places."

Again in chapter 49:7, "Thus
saith the Lord, the Redeemer of
Israel, and his Holy One, to him
whom man despiseth, (the Mes-
siah) to him whom the nation ab-
horreth. Thus saith the Lord, In
an acceptable time have I heard
thee, and in a day of salvation
have I helped thee; and I will pre-
serve thee, and give thee for a
covenant of the people, to estab-
lish the earth, to cause to inherit
the desolate heritages; that thou
mayest say to the prisoners, Go
forth; to them that are in dark-
ness, Shew yourselves; and I will
make all my mountains a way, and
my highways shall be exalted. Be-
hold, these shall come from far;
and lo, these from the north, and
from the west, and from the land
of Sinim." And when this proph-
et prophesies of the Messiah, as
the deliverer of captive Israel,
chapter 61:4 he says, "And they
shall build the old wastes, they
shall raise up the former desola-
tions of many generations."

Chapter 62, "For Zion's sake will
I not hold my peace, and for Jeru-

salem's sake I will not rest, until
the righteousness thereof go forth
as brightness, and the salvation
thereof as a lamp that burneth.
And the Gentiles, shall see thy
righteousness, and all kings thy
glory. And thou shalt be called
by a new name, which the mouth
of the Lord shall name — Thou
shalt no more be termed, Forsak-
en, neither shall thy land any more
be termed, Desolate." — Verse 10.
"Go through, go through the gates;
prepare ye the way of the people,
Cast up, cast up the highway,
gather out the stones, (i.e., re-
move every obstacle) lift up a
standard for the people. Behold,
the Lord hath proclaimed unto the
end of the world, Say ye to the
daughter of Zion, Behold thy sal-
vation cometh."

Were we to produce all the prophe-
cies of Isaiah which relate to the
return of Judah and Israel to their
own land, in the latter days, we
must transcribe almost the whole
of them. All the latter chapters,
especially, direct our attention to
this important object.

Jeremiah, also, hath left us
many prophecies on this subject.
In chapter 16:14-15, he says, "Be-
hold the days come, saith the Lord,
that it shall no more be said,
The Lord liveth that brought up
the children of Israel out of the
land of Egypt; but, The Lord liveth
that brought up the children of
Israel from the land of the North,
and from all the lands whither he
had driven them; and I will bring
them again into their land that
I gave unto their fathers." The
following part of this prophecy,
as well as many others which we
have passed over, we shall have
occasion to refer to by and by.

We pass now to chapter 30,
"Thus speaketh the Lord God of
Israel, (verse 2) saying, Write thee
all the words which I have spoken
unto thee in a book. For lo, the
days come, saith the Lord, that
I will bring again the captivity
of my people Israel and Judah,
saith the Lord, and I will cause
them to return to the land that I
gave to their fathers, and they
shall possess it." At the time of
the restoration from Babylon,
they were those of Judah that re-
turned, and not the ten tribes,
called Israel; at least, not as a
people, for though a few of these
took advantage of the decrees of
the kings of Persia, and mingled
with their brethren, yet the great
body remained behind. This, as
well as some promises which fol-
low, and which, it is certain, have
never yet had any adequate ful-
fillment, determine the prophecy
to look farther than the deliver-
ance from the Babylonish cap-
tivity.

Verse 10, "Fear thou not, O my
servant Jacob, said the Lord,
neither be dismayed, O Israel, for
lo, I will save thee from afar, and
thy seed from the land of thy cap-
tivity, and Jacob shall return, and
be in rest and quiet, and none shall
make him afraid; for I am with
thee, saith the Lord, to save thee.
Though I make a full end of all
nations, whither I have scattered
thee, yet will I not make a full
end of thee, but I will correct thee
in measure, and will not leave
thee altogether unpunished."

How wonderfully, hitherto, has
this part of the prophecy been ful-
filled! We look for their ancient
conquerors and oppressors—where
are they? The Assyrians, the
Medes and Persians; the Egyp-
tians; the Syro-Macedonians and
Romans? They are no more! But
the Jews remain, a monument of
the truth of God's Word, and a
sign to all nations! As the bishop
of Bristol observes: "What a won-
der of providence it is, that the
vanquished should so many ages
survive the victors, and the former
be spread all over the world,
while the latter are no more."

Verse 18, "Thus said the Lord,
Behold I will bring again the cap-
tivity of Jacob's tents and have
mercy on his dwelling places, and
the city shall be builded on her
own heap. — Their children, also,
(Continued on page 3, column 1)

Restoration Of Israel

(Continued from Page Two)
shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them; and their governor shall proceed from the midst of them. And ye shall be my people, and I will be your God."

And how are these promises to find their accomplishment? Verse 23: "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart." And that the period of this mercy to God's people, and of these judgments on their oppressors, may not be mistaken, the prophet adds, "In the latter days ye shall consider it."

The prophet Jeremiah still pursues the same subject through the thirty-first chapter, giving assurance of Israel's and Judah's restoration to favor in the latter days. Verse 1, "At the same time, saith the Lord, (that is, in the latter days) will I be the God of all the families of Israel, and they shall be my people." Verse 4, "I will build thee, and thou shalt be built, O virgin of Israel, thou shalt again be adorned with thy tabrets; thou shalt yet plant vines upon the mountains of Samaria." Verse 8, "Behold, I will bring them from the North country, and gather them from the coasts of the earth; and with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall return thither." Judah's return from Babylon was from the East, and, comparatively, not far from their own country; but this is to be from the North, and from the coasts of the earth.

Verse 10, "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he; therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord."

Passing over the many other predictions of this animated prophet, to the same effect, let us attend to the testimony of Ezekiel. In chapter 37, he has informed us of a vision which he had, relative to the destinies of the whole house of Israel. A vision of the resurrection of the dry bones in the valley of vision. And what is it, but an assurance of the restoration of all the tribes of Jacob to civil and political existence, after a long season of dispersion and bondage? The Jews, as to their political state, and their religious state, too, are as dry bones, without a country, without a temple, without magistrates; every where despised and persecuted, scattered and peeled; a nation meted out and trodden down. "But, thus saith the Lord," (verse 5) "Behold, I will cause breath to enter into you, and ye shall live. — Prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, and they shall live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

The metaphor of dry bones is

used rather than that of dead bodies, as in Revelation 11:8-12, to signify their very long political death; and long indeed it has been!

But we must not pass over what follows from verse 16: "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions." — Those of the ten tribes mingled with Judah and Benjamin — "Then take another stick, and write upon it, For Joseph the stick of Ephraim, and for all the house of Israel his companions. And join them one to another into one stick, and they shall become one in thine hand." — By a miracle these two sticks were to become one in his hand, to typify that miraculous interposition by which the future union of Judah and Israel, into one kingdom, shall be affected.

Verse 21, "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, etc."

For the present we shall pass over the prophecies of Daniel to Hosea 3:4, where the prophet most expressly foretells what should happen to his people in after times. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, (or altar) and without an ephod, and without teraphim." Could any words more exactly describe the state this people are now in, and have been in for so many ages? By what faculty, short of divine inspiration, was it possible to foresee, so exactly, into the facts of future ages, and to ascertain, contrary to all experience, and the natural course of things, that such a people, and in such circumstances, should still survive, and be a distinct people still? Let unbelievers solve the difficulties in which infidelity involves them, if they can. But attend to the words which immediately follow, and let sceptics, at least, acknowledge, that if they should ever be verified, then the religion of the Scriptures is from God, and divine revelation is ascertained beyond a doubt. Verse 5, "Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, (the Messiah, of the house of David) and shall fear the Lord and his goodness, in the latter days."

The prophet Micah, after reproving Israel for their abounding oppressions, denounces against them the judgments of God — "Therefore," says he, "shall Zion, for your sakes, be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." But he immediately adds, "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was cast far off a strong nation, and the Lord shall reign over them in Mount Zion, from henceforth even for ever."

It is not strange that any, who know anything of the Jewish history, and consider the degraded, persecuted state in which that people existed, from the time of their return from Babylon till they were utterly ruined by the Roman armies under Titus, can, for a moment, entertain the sentiment,

that these prophecies, at which we have glanced, had any thing like a completion by that partial restoration, and what followed? But to put this question beyond all doubt, the prophets, who lived after the return from Babylon, predicted the same things, as may be seen both in the Old Testament and in the New.

The prophet Zechariah speaks in chapter 8, verse 7, "Thus saith the Lord of hosts, Behold I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth, and in righteousness." Verse 20, "It shall yet come to pass that there shall come many 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."

When did many people, and strong nations, form resolutions as these, and speak thus? When were the universally despised and insulted Jews thus honored? Never yet. But if we consider the prophet as speaking of what shall be the case in the latter days, then, indeed, his language may be supposed not to run into extra vagance, and to agree with a great number of other prophecies.

See also chapter 10. Here the prophet is evidently foretelling a return of Israel, which has never yet taken place. At the time of which the prophet is speaking, the restoration of Israel, instead of being a matter of favor, vouch-fasted by their masters, as was the case when they returned from Babylon, and instead of their being an insignificant and oppressed province, they are to tread down their oppressors as the mire of the street in the battle, and the promise which is made to them is, "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off. I will hiss for them, and gather them, for I have redeemed them, and they shall increase, as they have increased; and I will sow them among the people, and they shall remember me in far countries, and they shall live, with their children, and turn again." In chapter 12, 13, and 14 the prophet does also most evidently speak of events which have never yet taken place, but which are to be referred to those latter days of which we have spoken.

To render this future mercy to the seed of Abraham, still more certain, we find predictions, to the same effect with those above in the New Testament.

When Jesus was prophesying of the destruction which was to come upon Jerusalem, and of the overthrow of the Jewish state, by the arms of Titus, He says, "These be the days of vengeance, that all things which are written may be fulfilled. For there shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." No one can read this passage with any attention, but he must instantly see that the captivity and sufferings of the Jews are fixed, by our Saviour, to a determinate period, namely, "until the times of the Gentiles be fulfilled."

The Apostle Paul, also, in his Epistle, to the Romans, chapter 11, contends for the future deliverance and conversion of the Jewish nation. That though God had rejected the Jews, and chosen the Gentiles to be His people, yet that this rejection was neither universal nor irreversible; but, though blindness had happened to the greater part of them, a blindness which was to continue till the fulness of the Gentiles was come in, (and which is not to be until the latter days) yet, then, "all Israel shall be saved"; and in confirmation of this he refers to a prophecy in the Old Testament, which promises, "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..."

There is also another thing, of which it may be expected some notice should be taken. And that, not so much because it is a matter of curious enquiry, as because it suggests a strong argument in favor of a future return of the Jews. It respects the extent of the country which the restored tribes are to possess. God promised to Abraham (Gen. 15:18) that He would give to his seed "the land from the river of Egypt," (which empties itself into the Mediterranean Sea, near Gaza) "unto the great river, the river Euphrates." And which promise He afterwards ratified to the people of Israel (Continued on page 4, column 1)



Everlasting Peace

(Continued from page one)

secutive years of universal peace. It has been twenty-five hundred years of war, of rapine, murder and measureless lust.

Cities have been destroyed, fields have been laid waste, women have endured the last outrage. Children have been orphaned, right has been upon the scaffold and wrong upon the throne, prison chains have been for virtue, silk and velvet for vice, civilization after civilization has been destroyed, the earth has been filled with anguish beyond the power of tongue or pen to describe, and blood enough has been shed through man's inhumanity to man to float all the navies of the world, and money and treasure enough wasted to have provided a palace for every man and woman on earth.

A little less than five years ago men everywhere were talking of peace and safety. Christianity and civilization were walking hand in hand. Christianity or that which professed to be Christianity had accepted all the claimed benefits of civilization.

Rapid transit, the telephone, all the triumphs of applied science were announced as the by-products of the Gospel. Even though the churches were becoming more or less empty and the people were turning away to other centers of instruction or enlightenment or consolation or hope, preachers were everywhere and with great insistence announcing that the world was growing better every day and that we were rapidly approaching the purple and the gold of millennial times. The hour was not far distant when the lion and the lamb should lie down together. There was much talk about the fatherhood of God and the brotherhood of man. People were coming together and having a better and more disinterested estimate of each other. Religion was ceasing to be dogmatic and precise and becoming more and more a profession that was free from restraint.

Christian ministers in the pulpit and supposedly wise men in the counsels of the nations with optimistic utterance announced that the days of barbarism had passed away, the brutality of war was at an end. Men and nations would no longer adjourn their differences to the field of battle. A

magnificent palace of peace had been erected in that country that had for centuries been the bloody ground where Europe settled its political issues. In this splendid home of arbitration the nations were to meet as friends and brothers and calmly arrange and solve all matters that had hitherto kept them menacingly apart.

War had become so abhorrent to what was called the Christian sense of the nations that mothers were exhorted to banish from the nurseries anything that might suggest the thought of war, such as trumpets, drums or toy guns. So completely had the peace idea pervaded the mind of the people, the idea that peace had come to stay and nothing must be tolerated that would even hint at war, that a soldier or a sailor wearing the uniform of his country was no longer acceptable in a public place, were it a restaurant, a music hall or even a church.

Men who were opposed to spending a dollar to make a nation ready for the possibility of war were hailed as the advanced thinkers and the men worthy of the suffrage of the people; while those who contended human nature had not been changed, that a nation was simply the individual grown large and the jealousies, the covetousness and ambitions of governments would always make it possible for the strong to prey upon the weak and for the unprincipled under the guise of national necessity to attack their unprepared neighbors, and therefore, just as much as a city rests in confidence with the presence within it of a well-equipped police force, equally so the comfort and security of peace could be best maintained by a nation governed by right principles whose army and navy were ready to resist successfully any unjust assault upon its honour or integrity, were treated with pity, if not scorn, as still under the spell of benighted and barbaric days.

"Peace and safety!" these were the pleasant words that lulled a pleasure-seeking and money-making generation into self-satisfied rest and the mirage of millennial days already arrived.

Then, suddenly, like a bolt out of a clear sky, or the overflow in raging lava tide of an unsuspected volcano, the most stupendous, ghastly and brutally devilish war the world has ever known was on in all its fiendish fury, sweeping from England to the Euphrates and from the Rhine and Danube on the north to the glittering sands of Africa on the south, rolling its waves of blood and sending its sickening and indescribable horrors through those lands and among those people at one time constituting the four kingdoms to whom God had committed the rulership of the world; that region occupied by Babylon, Medo-Persia, Greece and Rome and whose administration of world affairs is called "the times of the Gentiles."

Tonight ten million of the world's flower of manhood lie rotting in their graves. Six million of women and children have been starved to death. Women have been unspeakably ruined, children mutilated and flung as helpless debris upon the charity of strangers, suffering their orphaned estate and not knowing why.

All the genius, the science and invention of man with poured out, unlimited wealth, have been drafted to produce the most terrifically destructive means of war. All the boasted progress and culture of the preceding centuries were called upon to wage the contest until it should affright even the participants themselves. Clouds of poison gas filled the once sweet and vital air of spring time and summer mornings. Human beings wearing hideous masks and look-

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Restoration Of Israel

(Continued from page three)

thus. "I will set thy bounds from the Red Sea, even unto the sea of Philistines, and from the desert (i.e., of Syria) unto the river," or the Euphrates. Thus, agreeable to the original grant of God, their territory was to extend to the river Euphrates on the east, to the Red Sea, and the river of Egypt on the south; to the great sea, or Mediterranean (called the sea of the Philistines, because they inhabited the countries bordering on it) on the west; and to the desert of Syria on the north, including Lebanon, as appears from Deut. 1:7 and Zech. 10:10, which reaches as far as Tripoli, and also the country of the Zidonians which extended quite thither. See John 13:6, and Maundrell's journey, p. 142.

According to Mr. Whiston, the land allotted to the Israelites in Joshua's time was about 208 miles long, and 100 broad, whereas from Elath, on the Red Sea, in Lat. 29 N. to Tripoli, in lat. 34, and a half (or to Palmyra or Tadmor) is nearly 308 English miles. The width from the Mediterranean to the Euphrates is very irregular. Now it is certain that Israel never yet had possession of the promised country to the full extent, for although Solomon reigned over all the kings from the Euphrates, even unto the land of the Philistines, and to the border of Egypt, and seems to have extended a degree of power, from the Red Sea to Tadmor, in the desert of Syria, yet the Tyrians and Zidonians (though God particularly promised to drive out these last, which included the former, for Zidon was the mother of Tyre) always continued independent. Nor was the power which Solomon possessed permanent. It expired with himself.

From hence it appears that the time is yet to come when the grant made to Abraham, and his seed, will be enjoyed to the full extent; and this conclusion is countenanced by the language of the prophets. Isaiah says, "They shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them." Again, "Thy waste, and thy desolate places, and the land of thy destruction, shall even now be too narrow, by reason of the inhabitants; and they that swallowed thee up (the Turks, and other enemies) shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, the place is too strait for me, give place to me that I may dwell." And God promises by Zechariah, "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them back again to place them. And I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them." Thus Gilead and Lebanon are to be added to their former possessions, but which being still too narrow, they shall extend themselves to the Euphrates on the east, and to the Red Sea on the south.

And thus, to say nothing of the situation of Jerusalem, as in the center of the habitable world; as placed in a situation the most favorable for carrying on an intercourse, whether as the seat of a universal monarchy, or as the great emporium of commerce — with every nation upon earth; and thus placed in one of the happiest climates in the world, in a land flowing with milk and honey, which is the glory of all lands, a country, which, when its boundaries were so much more contracted, supported in plenty, as may fairly be calculated from II Sam. 24:9, nine million of souls, (a population three times as great per acre as ours) and their iniquities being now removed, the special

blessing of God shall be upon them, and He will bless their land, that the "ploughman shall overtake the reaper, and the treader of grapes him that soweth seed. And the mountains shall drop new wine, and all the hills shall melt, and they shall be no more a prey to the heathen, neither shall the beasts of the land devour them, but they shall dwell safely, and none shall make them afraid."

EDITOR'S NOTE: James Bicheno was born at Wantage, England, and he was a member of the Baptist Church in Cambridge, pastored by Robert Robinson in the 1770's. He attended school at Bristol College with Robert Hall and Joseph Stennett in 1778 and received a Master of Arts degree. He was pastor of the Baptist Church in Hop Garden (this church was organized in 1481) from 1811 to 1819. This article by him came from the book called "The Restoration of the Jews" which was written in 1800. I would ask my a-millennial friends to note that it was written 19 years before J. R. Graves was born.



Everlasting Peace

(Continued from Page Three)

ing like other world monsters rushed in mad onslaught upon one another. They burrowed in holes and trenches like wild beasts concealed in their lair and waiting for the prey. Through the startled heavens winged things like huge vampires vomiting fire and blood took their way over cities, towns and unprotected hospitals, leaving behind them the dead, the dying and the tortured. Hunger with its sunken cheeks, and pestilence with its green eyes, its slaving lips have trod the earth till horror with wordless anguish has kept vigil by the blackened hearthstones of ruined homes and deserted firesides.

Tonight, the fields of Flanders where the poppies grow and where the dead who died too soon and lie almost too thick to count, are as though a mighty juggernaut had rolled its fearful wheels over them, crushing both man and earth together into one monstrous pulp of hopeless ruin.

Tonight France, where the lilies were wont to bloom, is torn and ripped in all the one-time beauty and fascination of her white and winding roads, poplar fringed, in the culture of her fruited gardens, her orchards and her royal forests, as though some monstrous creation of pre-Adamite days had survived and broken through all restraint of all the ages to riot and gorge himself with unlimited delight of destruction.

All this after two thousand years of professed Christianity and the constant iteration that the Church was slowly winning its way to the rulership of the world; that each hour the world was growing better and more and more the principles of the Christ of God dominating the universal heart of man.

The world awoke to find its heart unchanged and war with aggressive animalism still the underlying and primal force in man.

Tonight in face of all this, in face of the solemn declaration of the Son of God that during the whole time of His absence there would be war and rumours of war, and specially within the territory once occupied by Rome; that there would be distress of nations with perplexity, men's hearts failing them for fear for looking after the things that should be coming on the earth; that the people like the waves of the sea should be roaring, uttering their discordant voices in the thunder of protest and bitter discontent, breaking the bonds of old customs and lashing the times with lawlessness and unprecedented crime; in face of the warning of the Apostle Paul that in the last days, that is to say in the closing hours of this age, there should be, not peaceful but peri-

ous times, that evil men should wax worse and worse, deceiving and being deceived; in the face of the inspired assurance of the Apostle James that as this dispensation should draw to its close Capital and Labour should stand in bitter attitude to each other; that the accumulated wealth of a special class called "rich men" should be "heaped together" that they might be spoiled and that miseries should come upon them; that on the one side should be the aggression of the profiteers and on the other the violence of those who would refuse to be exploited; in face of this assurance of industrial and class war; in face of the fact that the softest toned apostle whose pen is always transcribing the word "love," and who has reached the highest and most sublime definition of God as love; in face of the fact that this apostle affirms the hour will come when the whole world under religious, political and devilish inspiration will rush to conflict, that everywhere will be heard the tramp of armed men and the gathering of the nations for a war such as the world has not yet seen; in face of the picture which this apostle of love paints where the armies of the world are seen gathered in battle array against the Lord Christ and His right to reign; in the face of this divine warning the statesmen of the world are assembled in counsel at Paris, the world's capital of pleasure, in a palace once dedicated to lust and wanton self-gratification, whose panelled ceiling and mirrored walls are filled with and reflect the scenes and glorification of war, that by the stroke of a pen, by a series of resolutions, they may constitute a league of nations bulking so big that every threatened wave of future war may be flung back as when the dykes of Holland reject the sea.

The astonishing and suggestive thing is that in the making and remaking of the map of Europe and Asia undertaken by the framers of the league, they are, all unconsciously, restoring the outlines of the old Roman Empire and preparing the way for the final and desperate revival of Rome under the form of ten confederate nations, with its last kaiser, that dark and woeful figure, the man of sin, the son of perdition — the Antichrist.

And there are Christian teachers who see in this league another herald of the millennium before Christ comes which they so sedulously preached previously to the war. They see in this league an evidence that the Lord Jesus Christ as the Prince of Peace is in reality reigning over the earth and bending the nations to His will for the reign of peace.

In the whole history of theological exegesis and interpretation I know of nothing so utterly faulty, illogical and wholly unscriptural as that exegesis which teaches the angel song at Bethlehem to be the announcement of the birth of our Lord Jesus Christ as the Prince of Peace and that as such He should establish it among the nations after His ascension to Heaven and during His absence from the world.

The angels sang glory to God in the highest and on earth, peace to "men of good will."

The angel who spoke to the shepherds keeping the temple sheep for the morning and the evening sacrifice was testifying to them that there was no longer need to keep the sheep for such a purpose. The day of animal sacrifices had passed, the living God had provided the true sacrifice, He who was born beneath the chaplet of Heaven's music, the Lamb of God ordained before the foundation of the world. He had been born into the world that He might make peace by the blood of His cross, not between man and man, not between nation and nation, but between man and God. He had been born to die and by His death reconcile a rebel world

to God; on the basis of this sacrifice yet to be and when He should have risen from the dead as witness of the efficacy of His death He would bring peace to every soul that should be of good will — every soul that should surrender to the will of God by believing on Him, offering Him by faith as a sacrifice and claiming Him as a substitute. Every such soul should be at peace with, and have the peace of, God.

This was the meaning of that natal hour at Bethlehem.

The angels were not singing over Him as the Prince of Peace who had come to abolish war among the nations, but as the ordained sacrifice who should bring peace between the individual man and his God. And yet — He is to be the Prince of Peace and reign and rule as such over the earth, putting an end to war and establishing perfect peace among the nations.

The promise of His reign and rule as the Prince of Peace is clearly set forth in Scripture; as it is written in the book of the prophet Isaiah:

"Unto us a child is born, unto us a son is given. His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his peace and government there shall be no end."

But when? Where?

Listen:

"Upon the throne of David, and upon his kingdom to order it."

And hear what Gabriel says to Mary when he comes to announce to her that she has been chosen of Almighty God to give birth to the Messiah of Israel.

The angel says:

"Thou shalt call his name Jesus . . . He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

He is to be the Prince of Peace when He sits upon the throne of united Israel in their own land and not before.

He was born in fulfillment of the prophecy of Isaiah. He was a Son given. The Son of God who was God the Son. He was a Son given and became a child born. He grew up to the station of manhood. He entered upon His pre-arranged ministry.

At the appointed hour and to the very second foretold by Gabriel to Daniel and in the exact manner announced by the prophet Zechariah He rode into Jerusalem, went into the temple, claiming it as His Father's house of prayer and by so much declaring Himself to be the Son of the Highest and the heir of David's throne.

The shout of the multitude had announced Him officially. They had said: **"Hosanna! Blessed is the King of Israel that cometh in the name of the Lord."** In crying this aloud they were fulfilling the prediction of Zechariah.

He had, under the vision of God, looked forward to this hour and with the Spirit of God upon Him had exhorted the people who should be alive when Jesus should come to acclaim him.

He said:

"Shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation (political as well as spiritual salvation); lowly, and riding upon an ass, and upon a colt the foal of an ass."

The multitude were shouting as Zechariah said they should shout. They were confessing that He who came that day up the slopes of Zion was the Prince of Judah and King of Israel.

He came to His own, but His own received Him not.

Instead of the diadem of David He got a crown of thorns. Instead of the sceptre of Israel He got the vine stick of a Roman centurion thrust through His rope-tied hands. Instead of a throne He got

a malefactor's cross. Instead of a robe of royal purple He got the winding sheet of the dead. Instead of a palace He got a borrowed grave.

The Jews have paid the price of that blindness and betrayal. The man-slayer who unwittingly slew his neighbor or was even ignorant of it at the moment, sooner or later found he had to flee from the avenger of blood instantly upon his track. He became an exile from his home, forced to dwell in a provided place called the city of refuge. He could not return to his home till the second coming of a priest.

The Jews were guilty, as a nation, of manslaughter.

They were deceived and involved by their leaders. They really did not know that He whom they hounded to death at the last was not only the covenant king of Israel, and the Holy One of their fathers, but the Prince of life.

Because of their blindness, blunder and sin they were cast out of the land. Because, even though in ignorance, they slew their king, they were exiled by the judgment of God from their home. They deprived the Lord of that land that was His through the covenant of Abraham, and the Lord in turn deprived them of the right of dwelling in the land. They should be exiles so long as He was an exile. Nor can they return till He comes the second time as a priest, not after the order of Aaron, but Melchisedec; for it is written that He shall be both a king and priest upon His throne.

Only can the Jews return and be owned nationally of the Lord when He shall come. He will come, and He will come as the Prince of Peace. He will not come, I repeat, with the olive branch in His hand, the cooing dove nestling upon His shoulder. Nay! not at all!

He will come as the Avenger of His elect, as the Son of man, as the judge of all flesh. He will come to overthrow the combination of Devil and man. His Coming will be the climax of old and outworn ages, the beginning of the new. The glory of His Coming cannot be described.

Through years of meditation and continued effort at description I have exhausted my vocabulary and worn to tatters the oft-repeated phrases with which I have sought, with heart full of adoring enthusiasm, to announce the wonders of that hour.

If all the suns and systems were turned into speech till every flaming center of light were an adjective with increasing emphasis of qualification and expression the attempt to put into words the glory of that Coming would be a pitiful and overwhelming failure.

He will come surrounded by an innumerable host whose hallelujahs shall so vibrate that the very heavens will roll apart at their soundings.

The Lord will come in His threefold glory, the glory of the Father, the glory of the angels and His own glory: the glory of His eternal and unbegun sonship with the Father, as chief of the angels and as that man who is very God, as that God who is real and immortal man. Then will He set up the kingdom, the government for which the ages have dreamed and groaned and guessed and prayed.

The hour of hours!

Satan bound, iniquity overthrown, God and Christ and the Holy Spirit ruling in the lives of men. The very air surcharged with the righteousness of God; so surcharged that he who thinks a lie shall fall dead in the tracks where he meditated it. No longer need of judge, of jury, of prison bars, no hangman's rope, nor electric chair.

An hour when no longer the scarlet poppies of hate, of jealousies and mad ambition shall bud and blossom into air. War (Continued on page 5, column 1)

Everlasting Peace

(Continued from page 4)

over forever, swords beaten into ploughshares and spears into pruning hooks. Every man the same right as any other man, the right to sunshine, to air, to water, the beauty of the landscape and all the surface of earth.

That hour when no man shall call another his master; when no longer a man shall toil and bend his back and break his heart for a stipend of bread, for a hole in the ground and the worm of corruption as mistress of his bed.

That hour when life shall be worth while and when the centuries of peace and perfectness of actual being shall pass on till they are counted as eternity.

And because this government of peace and splendour and all the outflowing possibilities of a world in which righteousness shall reign and God shall be first, can be brought about only by and at the Second Coming of our Lord Jesus Christ; because until He does so come, wars and sorrows and the darkness of sin will continue; because all the legislation of man and all the leagues of nations will utterly fail to establish permanent peace; because in spite of the best endeavours of all the merely moral forces in the earth there is nothing can keep this system called the world from going on the rocks; because only the hand of God's Christ can break the bands of iniquity, quiet earth's fever pulses and, putting down all authority, bring in the peace that never can be broken; because when He comes, the government of right and truth and the life that is really worth while shall come; and because from my heart I want to see that longed-for hour of Heaven on earth, I preach the Second Coming of our Lord Jesus Christ.

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The Final Judgment

(Continued from page one)

world, no position of honor, but barely salvation.

Paul, in his first letter to the church at Corinth (chapter 3), seems to address a warning to ministers and master-church builders under Christ, the Great Architect, and he warns his fellow-laborers to take heed with what material they build upon the foundation Christ has laid.

If this is of universal application, to sinners as well as to saints, then the doctrine of universal salvation is taught by this passage—i.e., all men saved, but their evil deeds—sins—burned by—as though the sin could be punished and the sinner receive no detriment!

THE PRIZE DAY

This will be the day that the prizes will be awarded to Christians—not salvation, which is a free gift and not contingent upon works, but something more than salvation, and which does depend upon the Christian's works and his faithfulness in this life.

"Behold, I come quickly," says the Rewarder to His churches, "and my reward is with me to give every man as his works shall be" (deserve). No Christian has yet received his reward; the apostles have not theirs; therefore, no one has yet enjoyed the reward of Heaven. This Christ and the Holy Spirit positively assert (John 3:13; Acts 2:34).

"Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain . . . And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (I Cor. 9:24-25).

"I press toward the mark for the

prize of the high calling of God in Christ Jesus" (Phil. 3:14).

The fruition of Heaven in the very presence of God must be the highest prize, and those who have attained to that fruition have gained the highest prize. But no prize will be given until Christ appears.

IT IS THE CROWNING DAY

Those who are rewarded with the highest vocation, i.e., to reign with Christ, will receive their crowns at Christ's coming, but not before. There can be no doubt of this.

Peter says: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:4).

Paul says: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (II Tim. 4:8).

How is it that, notwithstanding these clear and explicit teachings of the apostles, we constantly hear it from the lips of our most learned ministers, editors, and authors, as well as generally from those called unlearned, when speaking of a departed saint, "He has gone to his reward," or "He has received his reward," "He has received his crown of glory," "He is reigning with Christ in Heaven," etc.? Do they not know that Christ has not yet been crowned and that He is not reigning in Heaven, and, as Messiah, will never reign there, but when He is crowned and reigns, it will be on the throne of His father David, which was an earthly throne? If any Christians are now crowned and reigning in Heaven, over whom, pray, are they reigning—who are their subjects? Not God, nor the angels, and certainly not over one another! No Christian has yet received his crown, nor will any one until the chief Shepherd appears and shall have been crowned, and then, all who are crowned will be crowned together with Him, and when He takes His throne, as joint heirs we will receive our thrones also and reign with Him on the earth, and nowhere else.

There are many, very many, Christians who will win no crown in that day, and very many Christian ministers, perhaps those most popular in this world, if indeed Christians, who will have no reward there. They may be saved, indeed, yet so as by fire—with their life only, but without a semblance of a reward of any kind. Ambitious to win a name as successful, popular preachers, they built up their churches with hay, wood and stubble—they will have all their reward in this life, the praise of men.

It is also clearly implied that there will be some Christians who will stand ashamed in the presence of Christ at His coming: "And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming" (I John 2:28).

And it is also implied that there will be many eminent members and ministers who will not receive a crown of righteousness, i.e., of personal right doing—not of Christ's righteousness—for His is given only to those saints who have well done and been faithful—those to whom Christ can say, "Well done, good and faithful servant, thou hast been faithful." What multitudes of ministers to whom Christ will be unable to say this!

They may have occupied a very high place in this world, and secured the grand end of their preaching—a wide popularity—but they will occupy, if indeed Christians, a very low place in the age to come.

Then it would seem that only those will receive a crown who love the appearing of Christ. (II Tim. 4:8). What a crucial test is this! Can any one believe that all the ministers of this age long and wait and pray for this coming of Christ? That one-half, if even one in ten, do so? Are all

Christians really praying for His coming today? Are they with glad hearts hastening His coming by aiding to send the gospel to those that sit in darkness and under the shadow of death? Would they be willing for Him to come today? Would they not prefer, if they knew He was ready, that He should postpone it one year, five, or even ten? How is it with you, reader? Are you willing for Him to come today? Are you praying Him to hasten His coming, and are you aiding to hasten it? Let us be honest with ourselves. Do we desire a crown when He comes?

This coming was what the faith of the primitive Christians took hold of, and constituted their "blessed hope"—for this they suffered, for this they looked, waited and prayed.

"Looking for that blessed hope, even the glorious appearing of the great God, even our Saviour Jesus Christ" (Titus 2:13).

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin (i.e., without a sin-offering) unto salvation" (Heb. 9:28).

"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh" (James 5:7-8).

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

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (II Thess. 1:10).

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (II Thess. 3:5).

Will not my reader now turn to Matthew 24:42-51 and mark what our Lord says of the unwatchful Goodman, of the faithful and wise servant, and of the evil servant who will not believe in his Lord's immediate coming.

Then follows the parable which as yet has not had, and which will never have, a fulfillment until at the coming of Christ for His saints, to own, manifest and reward them; and I introduce it here as another and conclusive proof that His coming will be pre-millennial (Matt. 25:1-13).

This parable at least teaches this great truth, that only those who are prepared and are truly waiting for the appearing of the Bridegroom will be received and blessed by Him. While the only apparently but not really prepared will be rejected by Him; and also this other fact, that it will be too late to prepare when the summons is heard. The warrior's maxim will then be found sadly true: "Too late to whet the sword when the trumpet sounds to draw it."

Christ added still another parable in Luke 19:21-27 illustrating His dealings with good and evil servants, which should interest us all, as we are studying the subject of His coming.

This parable evidently teaches this lesson:

1. That we are all His servants, good or bad; that He has given to each one powers of mind and opportunities to advance His cause and kingdom, in this world;

2. That it is His will that we should do so to the extent of the ability given us; and

3. If we are His children indeed, we will both desire and attempt to do this, for "we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them" (Eph. 2:10).

And we know that a good tree

will bring forth evil fruit, and therefore by our works we can be known, and judged as this "unprofitable servant" was. His heart was not right, he entertained only hatred for his master, regarding him as a hard, unjust man. We learn—

4. That the master will require as our reasonable service that we use our powers of mind, our worldly means and influence for the advancement of His interests in this world, to the extent of our ability and opportunities.

5. That He will abundantly and royally reward us for thus doing, and that our reward will be in accordance to the work we have done and the ability to do which we have developed by serving Him here.

Will we not, as good servants, heed our Master's earnest, loving warning to watch and be ready for His coming? whether it be tonight or tomorrow—it is not far off—it is nearer than we imagine. Let us heed the words, the last words, of the Bridegroom:

"Behold I come as a thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

"Behold, I come quickly, and my reward is with me."

The prayer of the waiting Bride of Christ is, "Even so, come, Lord Jesus, come quickly."

Person Of Anti-Christ

(Continued from page one)

the Antichrist signifies a specific individual, our next concern is to turn to the Scriptures and learn what God has been pleased to reveal concerning this Personification of Evil.

THE ANTICHRIST WILL BE A JEW

The Antichrist will be a Jew, though his connections, his governmental position, his sphere of domain, will by no means confine him to the Israelitish people. It should, however, be pointed out that there is no express declaration of Scripture which says in so many words that this daring Rebel will be a Jew, nevertheless, the hints given are so plain, the conclusions which must be drawn from certain statements of Holy Writ are so obvious, and the requirements of the case are so inevitable, that we are forced to believe he must be a Jew. To these hints, conclusions and requirements we now turn.

1. In Ezekiel 21:25-27 we read: "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, it; and it shall be no more, until he come whose right it is; and I will give it him."

The dispensational place and scope of this passage is not hard to determine. The time-mark is given in verse 25; it is "when iniquity shall have an end." It is the end-time which is in view, then, the end of the age, when "The transgressors are come to the full" (Dan. 8:23 and cf. 11:36, "Till the indignation be accomplished"). At that time Israel shall have a prince, a prince who is crowned (v. 26), and a prince whose day is said to be come when "iniquity shall have an end."

Now, as to who this prince is, there is surely no room for doubt. The only prince whom Israel will have in that day is the Son of Perdition, here termed this prince because he will be masquerading as "Messiah the Prince" (see Dan. 9:25)! Another unmistakable mark of identification is here given, in that he is expressly denominated "thou, profane wicked prince"—assuredly, it is the Man of Sin who is here in view, that impious one who shall oppose and exalt himself above all that is

called God. But what should be noted particularly is that this profane and wicked character is here named "prince of Israel." He must, therefore, be of the Abrahamic stock, a Jew!

2. In Ezekiel 28:2-10 a remarkable description is given us of the Antichrist under the figure of "the prince of Tyrus," just as in verses 12-19 we have another most striking delineation of Satan under the figure of "the king of Tyrus." Beyond a doubt, it is the Antichrist who is in view in the first section of this chapter. There is only one thing that we would now point out from this passage: in verse 10 it is said of him, "Thou shalt die the deaths of the uncircumcised," which is a very strong hint that we ought not to die the deaths of the uncircumcised because He belonged to the Circumcision! Should it be said this verse cannot apply to the Antichrist because he will be destroyed by Christ Himself at His coming, the objection is very easily disposed of by a reference to Revelation 13:14, which tells of the Antichrist being wounded to death by a sword and rising from the dead—which is prior to his ultimate destruction at the hands of the Saviour.

3. In Daniel 11:36,37 we are told: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers." This passage, it is evident, refers to and describes none other than the coming Antichrist. But what we wish to call special attention to is the last sentence quoted—"the God of his fathers." What are we to understand by this expression? Why, surely, that he is a Jew, an Israelite, and that his fathers after the flesh were Abraham, Isaac and Jacob—for such is the invariable meaning of "the fathers" throughout the Old Testament Scriptures.

4. In Matthew 12:43-45 we have another remarkable Scripture which will be considered briefly later, when we shall endeavor to show that "the unclean spirit" here is none other than the Son of Perdition, and that the "house" from which he goes out and into which he returns, is the Nation of Israel. If this can be established, then we have another proof that he will be a Jew, for this "house," which is Israel, is here termed by Antichrist "my house." Just as Solomon was of the house of David, so Antichrist shall be of the house of Israel.

5. In John 5:43 we have a further word which helps us to fix the nationality of this coming one. In speaking of the false messiah, the Lord Jesus referred to him as follows: "Another shall come in his own name." In the Greek there are four different words all translated "another" in our English version. One of them is employed but once, and a second but five times, so these need not detain us now. The remaining two are used frequently, and with a clear distinction between them. The first "allos" signifies "another" of the same kind or genus—see Matt. 10:23; 13:24; 26:71, etc. The second, "heteros," means "another" of a totally different kind—see Mark 16:12; Luke 14:31; Acts 7:18; Rom. 7:23. Now the striking thing is that the word used by our Lord in John 5:43 is "allos," another of the same genus, not "heteros," another of a different order. Christ, the son of Abraham, the Son of David, had presented Himself to Israel, and they rejected Him; but, "another" of the same Abrahamic stock should come to them, and this they would receive. If the

Person Of Anti-Christ

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coming Antichrist were to be a Gentile, the Lord would have employed the word "heteros"; the fact that He used "allos" shows that he will be a Jew.

6. The very name Antichrist argues strongly his Jewish nationality. This title "Antichrist" has a double significance. It means that he will be one who shall be opposed to Christ, one who will be His enemy. But it also purports that he will be a mock Christ, an imitation Christ, a pro-Christ, a pseudo Christ. It intimates that he will ape Christ. He will pose as the real Messiah of Israel. In such case he must be a Jew.

7. This mock Christ will be received by Israel. The Jews will be deceived by Him. They will believe that he is indeed their long-expected Messiah. They will accept him as such. But if this pseudo Christ succeeds in palming himself off on the Jews as their true Messiah he must be a Jew, for it is unthinkable that they would be deceived by any Gentile.

Ere passing to the next point, we may add, that it was the common belief among Christians during the first four centuries A.D., that the Antichrist would come from the tribe of Dan. Whether this will be the case or no, we do not know. Genesis 49:17,18 may have ultimate reference to this Son of Perdition. Certainly Dan is the most mysterious of all the twelve tribes.

THE ANTICHRIST WILL BE THE SON OF SATAN

That Satan will have a son ought not to surprise us. The Devil is a consummate imitator and much of his success in deceiving men is due to his marvelous skill in counterfeiting the things of God. Below we give a list of some of his imitations:

Do we read of Christ going forth to sow the "good seed" (Matt. 13:24), then we also read of the enemy going forth to sow his "tares" — an imitation wheat (Matt. 13:24). Do we read of "the children of God," then we also read of "the children of the wicked one" (Matt. 13:38). Do we read of God working in His children "both to will and to do of his good pleasure" (Phil 2:13), then we are also told that the prince of the power of the air is "the spirit that now worketh in the children of disobedience" (Eph. 2:2). Do we read of the Gospel of God, then we also read that Satan has a gospel — "Another gospel, which is not another" (Gal. 1:6,7). Did Christ appoint apostles, then Satan has his apostles, too (II Cor. 11:13). Are we told that "the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:10), then Satan also provides his "deep things" (see Greek of Rev. 2:24). Are we told that God, by His angel, will seal His servants in their foreheads (Rev. 7:3), so also we read that Satan, by his angels, will set a mark in the foreheads of his devotees (Rev. 13:16). Did Christ quote Scripture, so also did Satan (Matt. 4:6). Is Christ the "light of the world," then Satan also is transformed as an "angel of light" (II Cor. 11:14). Is Christ denominated "the lion of the Tribe of Judah" (Rev. 5:5), then the Devil is also referred to as "a roaring lion" (I Pet. 5:8). Do we read of Christ and "his angels" (Matt. 24:31), then we also read of the Devil and "his angels" (Matt. 25:41). Did Christ work miracles, so also will Satan (II Thess. 2:9). Is Christ seated upon a throne, so also will Satan be (Rev. 2:13, Gk.). Has Christ a church, then Satan has his "synagogue" (Rev. 2:9). Has Christ a Bride, then Satan has his "whore" (Rev. 17:16). Has God His vine, so has Satan (Rev. 14:19). Does God

have a city, the new Jerusalem, then Satan has a city, Babylon (Rev. 17:5; 18:2). Is there a "mystery of godliness" (I Tim. 3:16), so also there is a "mystery of iniquity" (II Thess. 2:7). Does God have an "only begotten Son," so we read of the "son of perdition" (II Thess. 2:3). Is Christ called "the seed of the woman," then the Antichrist will be "the seed of the serpent" (Gen. 3:15). Is the Son of God also the Son of Man, then the son of Satan will also be the "man of sin" (II Thess. 2:3).

Is there a Holy Trinity, then there is also an Evil Trinity (Rev. 20:10). In this Trinity of Evil, Satan himself is supreme, just as in the blessed Trinity the Father is (governmentally) supreme; note that Satan is several times referred to as a father (John 8:44, etc.). Unto his son, the Antichrist, Satan gives his authority and power to represent and act for him (Rev. 13:4) just as God the Son received "all power in heaven and earth" from His Father, and uses it for His glory. The Dragon (Satan) and the Beast (Antichrist) are accompanied by a third, the False Prophet, and just as the third person in the Holy Trinity, the Spirit, bears witness to the person and work of Christ and glorifies Him, so shall the third person in the Evil Trinity bear witness to the person and work of the Antichrist and glorify him (see Rev. 13:11-14).

Now the Antichrist will be a man, and yet more than man, just as Christ was man and yet more than man. The Antichrist will be the "Superman" of whom the world, even now, is talking, and for whom it is looking. The Wicked One who is to be revealed shortly, will be a supernatural character; he will be the son of Satan. His twofold nature is plainly declared in II Thessalonians 2:3: "That man of sin be revealed, the son of perdition." In proof of these assertions we ask for a careful attention to what follows.

1. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). It is to be noted that there is here a double enmity spoken of: God says, "I will put enmity between thee and the woman," that is, between Satan and Israel, for Israel was the woman that bore Christ (Rev. 12): "and between thy seed and her seed." Observe particularly that two seeds are here spoken of: "thy seed" (the antecedent is plainly the serpent) and "her seed," the woman's seed. The woman's seed was Christ, the serpent's seed will be the Antichrist. The Antichrist, then, will be more than a man, he will be the actual and literal seed of that old serpent, the Devil; as Christ was, according to the flesh, the actual and literal Seed of the woman. "Thy seed," Satan's seed, refers to a specific individual, just as "her seed" refers to a specific individual.

2. "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea" (Isa. 27:1). To appreciate the force of this we need to attend to the context, which is unfortunately broken by the chapter division. In the closing verses of Isaiah 26 we hear God saying, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (26:20). These words are addressed to the elect remnant in Israel. Their ultimate application will be to those on earth at the end of this Age, for it is the time of God's "indignation" (see Dan. 8:19 and 11:36). It is the time when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall

disclose her blood, and shall no more cover her slain" (26:21) — notice "iniquity," singular number, not "iniquities." It is their worshipping of Satan's man which is specifically referred to. Then, immediately following we read: "In that day the Lord . . . shall punish leviathan the piercing serpent." The connection, then, makes it plain that it is just before the Millennium when God shall punish the Crooked Serpent, the Antichrist. Now the very fact that the Wicked One is here denominated the piercing and crooked serpent hints strongly that he will be the son of that old serpent, the Devil.

3. In the first two sections of Ezekiel 28 two remarkable characters are brought before us. The second who is described in verses 12-19 has received considerable attention from Bible students of the last two generations, and since the late Mr. G. H. Pember pointed out that what is there said of "the king of Tyrus" could be true of no earthly king or mere human being, and must outline a character that none but Satan himself (before his fall) could fill. This view has been adopted by most of the leading Bible teachers, but little attention has been paid to the character described in the first ten verses of this chapter.

Now just as what is said in Ezekiel 28 of "the king of Tyrus" can only apply fully to Satan himself, so what is said of the "prince of Tyrus" manifestly has reference to the Antichrist. The parallelisms between what is said here and what we find in other Scriptures which describe the Son of Perdition are so numerous and so evident, that we are obliged to conclude that it is the same person which is here contemplated. We cannot now attempt anything like a complete exposition of the whole passage but will just call attention to some of the outstanding marks of identification:

First, the Lord God says to this personage, "Because thine heart is lifted up, and thou hast said I am a god, I sit in the seat of God" — see II Thess. 2:24. Second, "Behold thou art wiser than Daniel" — see Dan. 8:23 and 7:8. "Behold, in this horn were eyes like the eyes of man, and a mouth speaking great things," which intimates that the Antichrist will be possessed of extraordinary intelligence. Third, it is said of this character, "With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures" (v. 4; see Psa. 52:7; Dan. 11:38).

Sufficient has been said, we trust, to show that under the figure of this "prince of Tyrus" we may discern clearly the unmistakable features of the coming Antichrist. But the particular point we would make here, is this, that as Satan is termed "the king of Tyre," in the second section of this chapter the Antichrist is referred to as "the prince of Tyre." Antichrist, then, is related to Satan as prince is to king, that is as son is to his father.

4. In Matthew 12:43 the Antichrist is called "the unclean spirit," not merely AN unclean spirit, but "THE unclean spirit." We cannot now stop and submit the evidence that it is the Antichrist who is here in view, but in the writer's mind there is no doubt whatever that none other than the Beast is here in view. If this be the case, then we have further evidence that the coming one will be no mere man indwelt by Satan, but a fallen angel, an evil spirit, the incarnation of the Devil.

5. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Here is still another proof that the Antichrist will be superhuman, the offspring

of Satan. In the Greek there is the definite article before the word "lie" — "the lie." There is another passage in the New Testament where "the lie" is mentioned, namely in II Thessalonians 2:11, where again the definite article is found in the Greek, and there the reference is unmistakable.

A threefold reason may be suggested as to why the Antichrist should be termed "the lie." First, because his fraudulent claim to be the real Christ will be the greatest falsehood palmed off upon humanity. Second, because he is the direct antithesis of the real Christ, who is "the Truth" (John 14:6). Third, because he is the son of Satan who is the arch liar. But to return to John 8:44: "When he (the Devil) speaketh (concerning) a lie, he speaketh of his own." His own what? His own son — the remainder of the verse makes this very plain — "for he (the Devil) is a liar, and the father of it" (that is, of the lie). The "lie," then, is Satan's son!

6. "That day shall not come, except there come a falling away (the apostasy) first, and that man of sin be revealed, the son of perdition." (II Thess. 2:3). Nothing could be plainer than this. Here the Antichrist is expressly declared to be superman — "the son of perdition." Just as the Christ is the Son of God, so Antichrist will be the son of Satan, just as in Christ dwelt all the fulness of the Godhead bodily, and just as Christ could say "He that hath seen me, hath seen the Father," so the Antichrist will be the full and final embodiment of the Devil. He will not only be the incarnation of the Devil, but the consummation of his wickedness and power.

7. In Revelation 13:1 (R.V.) we read: "And he (the Dragon — see context) stood upon the sand of the sea" — symbolic of taking possession of the nations: "And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his head names of blasphemy." It is deeply significant to mark how these two things are here linked together as cause and effect. The coming forth of the beast (the Antichrist) is immediately connected with the dragon! But this is not all. Notice the description that is here given of him: he has "ten horns (fulness of power) and seven heads (complete wisdom)" and this is exactly how Satan himself is described in Revelation 12:3: "And behold, a great red dragon, having seven heads and ten horns, and upon his heads names of blasphemy." Does not a linking of these Scriptures prove beyond all doubt that the Antichrist will be an exact replica of Satan himself!

Final Seven Years

(Continued from Page One)

standing. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; . . . therefore understand the matter, and consider the vision."

"Understand the matter." A similar command comes to us from our Lord, Who, referring to this very passage in Daniel, said, in Matthew 24:15, "Whoso readeth, let him understand." We ought, therefore, to give earnest heed to Gabriel's message. Hear him. I quote from the American Standard edition of the Revised Version:

"Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. Know therefore and discern, that from the going forth of the commandment unto the Anointed One, the Prince, shall be seven weeks, and three-

score and two weeks: it shall be built again, with street and moat, even in troublous times. And after the threescore and two weeks shall the Anointed One be cut off, and shall have nothing: and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. And He shall make a firm covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate."

This is the famous passage containing "Daniel's Seventy Weeks." This word translated "weeks" throughout the passage is simply the word "sevens." Not seven days, nor seven anything — just seven. Whether days or months or years are meant must be determined by the context. And here the context will show us plainly that these weeks are weeks of years. Seventy sevens are marked out, which would be 490 years. During these 490 years six things were to be accomplished. And, mark, these six things had to do with Daniel's people and with his holy city — that is, the nations of Israel and the city of Jerusalem.

1. "To finish transgression." The marginal reading makes it "to restrain the transgression." The transgression of Israel is the rejection of the Messiah. In the day that was coming, and a day which was in mind in this communication to Daniel, that transgression would be restrained and come to an end. For in that day they will receive Him Whom they now reject. (Compare Isaiah 59:20 with Romans 11:26).

2. "To make an end of sins." The margin reads, "to seal up sins." The sins are those of Israel and Jerusalem. According to God's promise, they are to be ended. "This is my covenant unto them when I shall take away their sins." (Compare Isaiah 27:9 with Romans 11:27).

3. "To make reconciliation for iniquity," or, according to the marginal reading, "to purge away iniquity." Potentially, all this was accomplished by the Lord Jesus for His people when He hung on Calvary's cross, but of the coming day when His people shall look on Him Whom they have pierced it is written that then "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. 13:1).

4. "To bring in everlasting righteousness." This surely points to the day of Israel's conversion as a nation. "And so all Israel shall be saved, as it is written" (Rom. 11:26). It is the fulfillment of the covenant which God has promised in Jeremiah 31:31-34.

NO MORE NEED FOR VISIONS!

5. "To seal up vision and prophecy," or, "prophet" (marg). Visions and prophecies, or prophets, are necessary only when and where sin abounds. With Israel and Jerusalem restored to perfect fellowship with God, with every individual in the nation knowing God, from the least of them to the greatest of them, the need for visions and prophecies will disappear. "Whether there be prophecies, they shall be done away. For we know in part and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away" (I Cor. 13:8-10).

6. "To anoint the most holy." Consulting the margin again, we read here, "to anoint a most holy place." This, very likely, is a reference to the millennial temple, and the anointing of its holy of holies. This will be the great climax of all things for Israel and for Jerusalem. Daniel's people shall be seven weeks, and three-

The First Resurrection

(Continued from page one)

for the profit of God's people, if they would preach more about the first advent and less about the second. But I have chosen this topic because I believe it has practical bearings, and may be made useful, instructive, and rousing to us all.

I find that the most earnest of the Puritanic preachers did not forbear to dwell upon this mysterious subject. I turn to Charnock; and in his disquisition upon the Immutability of God, he does not hesitate to speak of the conflagration of the world, of the Millennial reign, and the new heavens and the new earth. I turn to Richard Baxter, a man who greatly loved the souls of men; who more perhaps than any man, with the exception of the apostle Paul, travelled in birth for souls; and I find him making a barbed arrow out of the doctrine of the coming of the Lord, and thrusting this great truth into the very heart and conscience of unbelievers, as though it were Heaven's own sword.

John Bunyan too — plain, honest John — he who preached so simply that a child could comprehend him, and was certainly never guilty of having written upon his forehead the word "Mystery," he, too, speaks of the advent of Christ, and of the glories which shall follow; and uses this doctrine as a stimulus to the saints, and as a warning to the ungodly. I do not think therefore I need tremble very much if the charge should be brought against me of bringing before you an unprofitable subject. It shall profit if God shall bless the Word; and if it be God's Word we may expect His blessing if we preach it all, but He will withdraw it if we refrain from teaching any part of His counsel because in our pretended wisdom we fancy that it would not have practical effect.

Now, my dear friends, in introducing again this text to you, I shall remark that in this text which relates to the people of God, we have three great privileges:

1. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Before I proceed to these privileges, I must remark that two modes of understanding this verse have been proposed, both of which I think are untenable. I have been reading carefully through Albert Barnes. He gives it, as his opinion, that the first resurrection here spoken of is a resurrection of principles, a resurrection of the patience, the undaunted courage, the holy boldness and constancy of the ancient martyrs. He says these great principles have been forgotten, and, as it were, buried; and that during the spiritual reign of Christ which is to come, these great principles will have a resurrection.

Now, I appeal to you, would you, in reading that passage, think this to be the meaning? Would any man believe that to be its meaning, if he had not some thesis to defend? The fact is, we sometimes read Scripture, thinking of what it ought to say, rather than what it does say. I do not hesitate to affirm that any simple-minded person who was intent upon discovering the mind of the Spirit, and not upon finding a method by which the words could be compelled to express his own mind, would say that the resurrection of principles, or the resurrection of doctrines, does not give the fair meaning of the words here stated.

Brethren, cannot you perceive at a glance that this is the resurrection of men? And is it not a literal resurrection, too? Does it not say, "I saw the souls of them that were beheaded for the witness of Jesus?" Is it not written, "The rest of the dead lived not?" Does this mean the rest of the dead principles? The rest of the dead doctrines? You cannot so translate

it. It is — we have no doubt whatever — a literal resurrection of the saints of God, and not of principles nor of doctrines.

But another interpretation has been proposed. I once had the misfortune to listen to an excellent friend of mine who was preaching upon this very text, and I must confess, I did not attend with very great patience to his exposition. He said it meant, blessed and holy is he who has been born again, who has been regenerated, and so has had a resurrection from dead works by the resurrection of the Lord Jesus Christ. All the while he was preaching, I could not help wishing that I could propose to him the difficulty, how he would make this metaphorical interpretation agree with the literal fact, that the rest of the dead lived not till the thousand years were finished? For, if the first resurrection here spoken of is a metaphorical, or spiritual or typical resurrection, why the next where it speaks of the resurrection of the dead must be spiritual, and mystical, and metaphorical, too.

Now, no one would agree to this. You know, when you read a chapter, you are not to say, "This part is a symbol and is to be read so, and the next part is to be read literally." Brethren, the Holy Ghost does not jumble metaphors and facts together. A typical book has plain indications that it is so intended, and when you come upon a literal passage in a typical chapter, it is always attached to a something else which is distinctly literal, so that you cannot, without violence to common sense, make a typical meaning out of it. The fact is, in reading this passage with an unbiased judgment, having no purpose whatever to serve, having no theory to defend, — and I confess I have none, for I know but very little about mysteries to come, — I could not help seeing there are two literal resurrections here spoken of, one of the spirits of the just, and the other of the bodies of the wicked; one of the saints who sleep in Jesus, whom God shall bring with Him, and another of those who live and die impenitent, who perish in their sins.

But this by way of preface. There are three privileges in the text.

1. Now the first privilege, the priority of resurrection. I think Scripture is exceedingly plain and explicit upon this point. You have perhaps imagined that all men will rise at the same moment; that the trump of the archangel will break open every grave at the same instant, and sound in the ear of every sleeper at the identical moment. Such I do not think is the testimony of the Word of God. I think the Word of God teaches, indisputably, that the saints shall rise first. And be the interval of time whatever it may, whether the thousand years are literal years, or a very long period of time, I am not now about to determine; I have nothing to do except with the fact that there are two resurrections, a resurrection of the just, and afterwards of the unjust, — a time when the saints of God shall rise, an aftertime when the wicked shall rise to the resurrection of damnation.

I shall now refer you to one or two passages in Scripture, and you will use your Bibles and follow me. First, let us look at the words of the apostle in that chapter which we use generally as a burial service, the first epistle to the Corinthians, 15:20: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule and all au-

thority and power."

There has been an interval of 2,000 years between "Christ the fruits" and the "afterward they that are Christ's at his coming." Why not then a thousand years between that first resurrection and "the end?" Here is a resurrection of those who are Christ's, and of them only. As for the wicked, one would scarce know that they would rise at all from this passage, if it were not for the general statement, "All shall be made alive," and even this may not be so comprehensive as at first sight it seems. It is enough for me that there is here a particular and exclusive resurrection of those who are Christ's.

Turn to another passage, which is, perhaps plainer still; the first epistle to the Thessalonians 4:13: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent" — or have a preference beyond — "them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Here is nothing said whatever about the resurrection of the wicked; it is only stated that the dead in Christ shall rise first. Our apostle is evidently speaking of a first resurrection; and since we know that a first resurrection implies a second, and since we know that the wicked dead are to rise as well as the righteous dead, we draw the inference that the wicked dead shall rise at the second resurrection, after the interval between the two resurrections shall have been accomplished.

Turn to Philippians 3, verses 8 and 11, and compare the two. "Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

What does he mean there? Every one will rise, no orthodox Christian doubts that. The doctrine of a general resurrection is received by all the Christian Church. What, then, is this resurrection after which Paul was exerting himself, if by any means he might attain unto it? It could not be the general resurrection; he would attain unto

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Final Seven Years

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ple will in that day be a Kingdom of priests, and their holy city will become the political and spiritual center of the world, "the joy of the whole Earth." Then shall the promise of Isaiah 27:6 be fulfilled: "In days to come shall Jacob take root; Israel shall blossom and bud, and they shall fill the face of the world with fruit."

But how can all this be said to come to pass during the comparatively short space of 490 years? We shall see as to that.

The 490-year period begins with "the going forth of the commandment to restore and to build Jerusalem." There is but one commandment on record that can be thus described. Cyrus and Darius issued decrees concerning the city and its temple, but the only "commandment to restore and to build Jerusalem" was that issued to

Nehemiah by Artaxerxes Longimanus (Neh. 2:1-5). This is dated in the twentieth year of that Emperor's reign, and in the month Nisan, which is equivalent to March, 445, B.C.

We have another time note in the words, "unto the Anointed One (or Messiah) the Prince." From the commandment of 445 B.C. unto Messiah the Prince, was to be sixty-nine sevens, or four hundred and eighty-three years, made up of two parts. Seven sevens, or forty-nine years, were to be devoted to the rebuilding, in troublous times, of the city, with street and moated wall. Then after sixty-two more sevens, or four hundred and thirty-four years, there should come Messiah the Prince. Careful mathematicians have found that from the date of Artaxerxes' decree it was precisely four hundred and eighty-three prophetic years of three hundred and sixty days each to the day when Messiah rode into His capital as the Prince of the House of David, offering Himself as King to His people.

A PARENTHESIS BETWEEN TIMES

This disposes of all but the final seven years — "Daniel's seventieth Week." According to the terms of the passage we are studying, this last week of years was not to follow immediately the close of the sixty-ninth week. Some things were to intervene between the sixty-ninth and seventieth weeks. The space between these two weeks of years is not defined: it might be short or long; but during this interim certain events must transpire.

First, Messiah the Anointed One (Christ) must be "cut off, and shall have nothing," or, as the King James Version reads, "but not for Himself." This was to be "after the threescore and two sevens" — that is, at the close of the second period. The first period was seven sevens, followed by the second period of sixty-two sevens, after which Messiah was to be cut off. This, of course, points to the crucifixion of Christ, just "after the threescore and two sevens" which brought us to the end of four hundred and eighty-three years, with the final seven not yet begun.

Second, the destruction of Jerusalem is placed in this gap between the sixty-ninth and seventieth sevens. According to the prophecy, the city and its temple were to be destroyed by "the people of the Prince that shall come." This coming Prince cuts a large figure in the book of Daniel. He is the Beast of the end-time, the last great Gentile ruler, who shall be ruling the world in the power of Satan during the Great Tribulation. Now, as the destruction of Jerusalem in 70 A.D. was by the Roman armies, we conclude that the coming Prince will be a Roman ruler. And, indeed, the testimony of Scripture is perfectly clear that the great Beast King will be the Emperor of the revived Roman Empire, which is to become again, as in olden times, the mistress of the world.

The Beast will come to his end "with a flood" of God's wrath and indignation. Meanwhile, the whole interval between the sixty-ninth and seventieth sevens is characterized by the closing words of verse 26: "Even unto the end shall be war: desolations are determined."

Then comes the final seven, in verse 27. From the New Testament we learn, as we have already seen, that this final seven of years will be ushered in by the Rapture of the redeemed. When they are caught up to meet the Lord in the air, the amazing final seven years will begin.

The first thing communicated to Daniel with reference to the final seven years is that the coming Prince will enter into a league with the people of Israel for the whole term of seven years. The language employed here seems to indicate that the treaty

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is ratified by a majority vote of the Jewish people. Literally, it is "He shall make a firm covenant with the many for one seven." The covenant is probably in the nature of a protectorate, the Beast King undertaking to protect the people of Israel during a period of seven years. In such a case, as a matter of course, there would be a resumption of the ceremonies of Judaism. The mosque of Omar, now occupying the ancient temple site, would very likely be transformed into a temple for this purpose.

This goes on for three and a half years, when the treaty is repudiated, as "a scrap of paper," by the King, who, "in the midst of the seven," causes "the sacrifice and the oblation to cease." Instead of the worship of Jehovah, the worship of the Emperor himself as divine becomes the established religion, not only for the Jews, but also for the whole world. An image of the Beast is set up in the holy of holies in the temple at Jerusalem, and the whole world is called upon to worship the Beast and his image on pain of death. This is the climax of the Great Tribulation. It is the "abomination of desolation spoken of by Daniel the Prophet," and referred to by our Lord in His Olivet Discourse.

The whole period of the final seven years is outlined in the Olivet Discourse, as well as in the book of The Revelation. It will be a time of false christs, wars and rumors of wars, famine, pestilence, persecution, and suffering, such as the world has never known. As our Lord Himself describes it, "there shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be."

And, remember, all this lies just ahead, and may at any moment "begin to come to pass." No man can say that the catching away of the redeemed will take place on any given date, but it is equally true that no man can deny the possibility of its occurrence at any moment. In view of this fact, what manner of persons ought we to be?

The First Resurrection

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that, live as he list. It must have been some superior resurrection, of which only those shall be partakers who have known Christ and the power of His resurrection, having been made conformable unto His death. I think you cannot interpret this passage, or give it any force of meaning, without you admit that there is to be a prior resurrection of the just, before the resurrection of the unjust.

If you will turn to a passage in Luke 20:35, which probably is fresh upon your memories, you will find there something which I will venture to call a clear proof of a special resurrection. The Sadducees had proposed a difficulty as to the relationship of men and women in the future state, and Jesus here says, **"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."**

Now, brethren, there is some worthiness necessary for this resurrection. Do you not perceive it? There is some distinction involved in being called the children of the resurrection. Now, again I say you do not doubt that all shall rise. In that sense, then, every man would be one of the children of the resurrection; in that sense, no worthiness would be required for resurrection at all. There must be, then, a resurrection for which worthiness is needed, a resurrection which shall be a distinguished privilege, which being obtained, shall confer upon its possessor the distinguished and honorable title of a **"child of the resurrection."** It seems to me that this is plain enough, and can be put beyond all dispute.

In chapter 14 of the same gospel, in verse 14, you have a promise made to those who, when they make a feast, do not do it with the intention of getting anything in return. **"When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."**

I would not insist upon it that this would prove that the just rose at a different time; but still there is to be a resurrection of the just, and on the other hand, there is to be a resurrection of the unjust; and the time of recompense for the righteous is to be the resurrection of the just, which is spoken of as being a particular period. He might just as well have said, **"Thou shalt be recompensed at the general resurrection."** There was no need to have said, **"At the resurrection of the just,"** if the two are to happen at the same time. The words **"of the just"** are superfluous in the passage, unless they do refer to some era distinguished and distinct from the resurrection of the unjust. I will not say that this is any clear proof, but still, all these put together, with other passages I might quote if time did not fail me, would, I think establish upon a Scriptural basis the doctrine of the two resurrections.

But I would refer to one more, which seems to me to be exceedingly clear, in John 4:39,40,44,54. In these verses the Saviour four times over speaks of His own believing people, and promises them a resurrection. **"I will raise him up at the last day."** Now, is there any joy or beauty in this, to the people of God in particular, unless there be a speciality in it for them? It is the lot of all to rise, and yet, we have here a privilege for the elect! Surely, brethren, there is a different resurrection.

Besides, there is yet a passage

which now springs to my memory in the Hebrews, where the apostle, speaking of the trials of the godly and their noble endurance, speaks of them as **"not accepting deliverance that they might obtain a better resurrection."** The betterness was not in the after results of resurrection, but in the resurrection itself. How, then, could it be a better resurrection, unless there be some distinction between the resurrection of the saint and the resurrection of the sinner? Let the one be a resurrection of splendor; let the other be a resurrection of gloom and horror, and let there be a marked division between the two, that as it was in the beginning, it may be even to the end, the Lord hath put a difference between him that feareth God and him that feareth Him not.

I am well aware that I have not been able to put the argument so well but that any antagonist may cavil at it; but I have been preaching to my own congregation rather than fighting with opponents, and I hope you will take these passages and weigh them for yourselves, and if they do not teach you that the dead in Christ shall rise first, do not believe me if I say they do. If you cannot perceive the fact yourself, if the Holy Spirit show it not unto you, why then read the passage again, and find if you can another and a better meaning. I have no purpose to serve except to make the Scripture as plain to you as possible; and I say it yet again, I have not the shadow of a doubt in my own mind that these passages do teach us that there shall first of all be a resurrection concerning which it shall be said, **"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."**

2. I now pass to the second privilege promised to the godly. The second death on them hath no power. This, too, is a literal death; none the less literal because its main terror is spiritual, for a spiritual death is as literal as a carnal death. The death which shall come upon the ungodly, without exception, can never touch the righteous.

Oh, brethren, this is the best of all. As for the first resurrection, if Christ hath granted that to His people, there must be something glorious in it if we cannot perceive it. **"It doth not yet appear what we shall be, but we know when he shall appear we shall be like him."** I think the glories of the first resurrection belong to the glories which shall be revealed in us rather than to the glories that are revealed to us.

What shall be the majesty of that form in which we shall rise, what the distinguished happiness we shall then enjoy, we can but guess at a distance, we cannot know it to the full. But on this point we can understand what Scripture states, and understand this much well, that damnation, the second death, shall have no power on those who rise at the first resurrection. How should it? How can damnation fall on any but those who are sinners and are guilty of sin? But the saints are not guilty of sin. They have sinned like others, and they were by nature the children of wrath even as others. But their sin has been lifted from them: it was laid upon the scapegoat's head of old. He, the Eternal Substitute, even our Lord Jesus, carried all their guilt and their iniquity into the wilderness of forgetfulness, where it shall never be found against them forever. They wear the Saviour's righteousness, even as they have been washed in His blood; and what wrath can lie on the man who is not only guiltless through the blood, but is meritorious through imputed righteousness! Oh, arm of Justice, thou art neverless to smite the blood-washed! Oh, ye flames of Hell, how could even so much as the breath of your heat pass upon the man who is safely covered in the Sav-

iour's wounds! How is it possible for you, O Deaths, Destructions, Horrors, Glooms, Plagues, and Terrors, so much as to flit over the serene sky of the spirit which has found peace with God through the blood of Christ! No, brethren,

**"Bold shall I stand in that great day;
For who ought to my charge shall lay?
While, through Thy blood, absolved I am
From sin's tremendous curse and shame."**

There shall be a second death; but over us it shall have no power. Do you understand the beauty of the picture? As if we might walk through the flames of Hell and they should have no power to devour us any more than when the holy children walked with ease over the hot coals of Nebuchadnezzar's seven times heated furnace. Death may bend his bow and fit the arrow to the string. But we laugh at thee, O Death! and thee, O Hell, we will despise! for over both of you, ye enemies of man, we shall be more than conquerors through Him that hath loved us. We shall stand invulnerable and invincible, defying and laughing to scorn every foe. And all this because we are washed from sin and covered with a spotless righteousness.

But there is another reason why the second death can have no power on the believer; because, when the prince of this world cometh against us, then we shall be able to say what our Master did, **"He hath nothing in me."** When we shall rise again, we shall be freed from all corruption; no evil tendencies shall remain in us. **"I will cleanse their blood that I have not cleansed — for the Lord dwelleth in Zion."** **"Without spot or wrinkle, or any such thing,"** without even the shadow of a spot which the eye of Omniscience could discover, we shall be as pure as Adam before his fall, as holy as the Immaculate manhood when it first came from the Divine hand. We shall be better than Adam, for Adam might sin, but we shall be so established in goodness, in truth, and in righteousness, that we shall not even be tempted again, much less shall we have any fear of falling. We shall stand spotless and faultless at the last great day.

Brethren, lift up your heads, and wipe the tears from your eyes. There are days coming, the like of which angels have not seen, but you shall see them. There are times coming when your spirits shall no more fear the chain, nor shall ye even remember the wormwood and the gall. And when they rise they shall leave the old Adam behind them. Blessed day! One of the most blessed parts of Heaven — of Heaven above or of Heaven below — will be freedom from the tendency to sin, a total death to that old nature which has been our plague and woe.

3. The third privilege of the text is, **"They shall reign with him a thousand years."** Here is another point upon which there has been a long and vigorous contention. It was believed in the early Church, (I do not know whether there is any Scriptural foundation for the precise date they fixed), that the seventh thousand years of the world's history would be a Sabbath; that, as there were six days of toil in the week, and the seventh was a day of rest, so the world would have six thousand years of toil and sorrow, and the seventh thousand would be a thousand years of rest.

I say I do not know that there is any Scripture for that; I do know that there is none against it. I believe the Lord Himself shall come, **"but of that day and of that hour knoweth no man, no, not even the angels of God."** And I think it is idle to attempt to fix the year or even the century, when Christ shall come. Our business is to expect Him always, to be always looking for His appearing, watch-

ing for His coming; that whether He come at cock-crow, or midnight, or at morning watch, we may be ready to go in with the wise virgins to the marriage feast, and rejoice with our Beloved. If there have been any dates given, I am not able at present to find them out. All these dates and mysteries I can leave to much more learned men, and men who give their whole time to it.

The book of Revelation needs another expounder besides those who have loaded our shelves until they groan, for they have generally made confusion worse confounded. Their expositions have been rather **"an obvelation"** than a revelation; they have rather darkened counsel by words without knowledge, than made the dark things plain. I am prepared to go about as far as my predecessor, Dr. Gill went; as far as the old fathers of the Church went; as far as Baxter and Bunyan would have gone, but to go no further than that. Yet, I think we may say this morning, there is in the text a distinct promise that the saints are to reign with Christ a thousand years; and I believe they are to reign with Him upon this earth.

There are some passages which I think obtain a singular fullness of meaning if this be true. Turn to Psalm 37:10-11. It is that Psalm where David has been fretting himself, because of the evil doers, and their prosperity upon the earth. He says, **"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."**

You can interpret that to mean that the meek man shall enjoy much more of this world's goods than the sinner, and that he shall have abundance of peace. But I think you have given it a lean meaning, a very lean meaning, indeed. If it be true that these meek ones shall yet possess this very earth, and that here, in the abundance of peace through the Messiah's reign, they shall rejoice in it, I think you have found a fuller meaning, and one which is more like God's promises.

So it is that God's promises always have a wider meaning than we can conceive; now, in this case, if it only means that the meek are to have what they gain in this life, which is very little indeed, if they are only to have what they enjoy here upon earth, which is so little that I think if in this life only they have hope, they are of men most miserable — if it only means that, then the promise means less than we might conceive it to mean. But if it means that they shall have glory even here, then you have given to it one of the widest meanings you can conceive, a meaning like the promises of God — wide, extensive, and worthy of Himself. Brethren, the meek do not inherit the earth to any great degree at present, and we look for this in another age.

Let me quote the language of Christ, lest you should think this passage peculiar to the Old Testament dispensation, **"Blessed are the meek, for they shall inherit the earth."** How? where? when? Not now, certainly, not in Christ's days, not in apostolic times, by any means. What did the meek inherit, brethren? Faggot, flames, racks, pincers, dungeons. Their inheritance, indeed, was nothing. They were destitute, afflicted, tormented; they wandered about in sheepskins and goatskins; and if the meek are ever to inherit the earth, certainly it must be in some age to come, for they have never inherited it yet.

Turn again to a passage in Revelation 5:9-10: **"And they sung a new song." It is the very song we sang this morning, and it runs thus: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has 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."

Whether any one disputes the genuineness of these words, I do not know; but if they mean anything at all, if the Holy Spirit meant to set forth any meaning, surely it must have been that the people of Christ shall reign upon the earth. Besides, remember our Saviour's words in Matthew 19:28, where, in answer to a question which had been put by Peter, as to what His saints should have as the result of their losses for His sake, He said unto them, **"Verily I say unto you, that ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."**

It seems that Christ here is to come in the regeneration, when in a new-born world there shall be joys fitted for the new-born spirits; and then there shall be splendors and glories for the apostles first, and for all those who by any means have suffered any losses for Christ Jesus.

You find such passages as these in the Word of God: **"The Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."** You find another like this in Zechariah, **"My God shall come with the multitude of his saints."** Indeed, I could not now take up your time by quoting many passages in which it seems to me that nothing but the triumph on the very spot where they have fought the battle, nothing but the glory in the very place where they have had the tug of war, will meet the meaning of God's Word. I do look forward to this with joy, that though I may sleep in Christ before my Master come, and I know not whether that shall be or no, yet I shall rise at the day of His appearing, and shall be recompensed at the resurrection of the just, if I have truly and faithfully served Him; and that recompense shall be, to be made like unto Him, and to partake of His glories before the eyes of men, and to reign with Him during the thousand years.

Dr. Watts, I believe, understood that Christ is to come literally, for he says,

**"Nor doth it yet appear
How great we must be made;
But when we see our Saviour here,
We shall be like our Head."**

But, to make one other observation. This doctrine which I have preached just now is not an unpractical one. For throughout the New Testament, whenever the apostle wants to stir up men to patience, to labor, to hope, to endurance, to holiness, he generally says something about the advent of Christ. **"Be patient brethren,"** says he, **"for the coming of the Lord draweth nigh."** **"Let your moderation be known unto all men, the Lord is at hand."** **"Judge nothing before the time, till the Lord come."** **"When the great Shepherd shall appear, ye also shall appear with him in glory."**

Brethren, I think we shall do wrong if we make too much of this; but we shall do equally wrong if we make too little of it. Let us give it a fair place in our thoughts, and especially, let those of us who fear God and believe in Jesus, take this to be a window through which we can look, when the house is dark and our home is full of misery; let us look to the time when we shall rise among the first, following Christ the first fruits, when we shall reign with Christ, sharing in His glories, and when we shall know that the second death over us hath no power.