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CONTENTS.

1. The Glorious Future. The Kingdom of God.—Luke 12: 22.
2. The Reign of Christ and His Princes.—Isa. 32: 1.
3. Concluding Remarks, Objections Met, &c.
4. The all for whom Jesus gave himself ; or, the Oath and Promise of God to Abraham.—1 Tim. 2: 6; Gen. 12; 3.
5. The Believer's only hope for a Future State.—Heb. 6: 17-20.
6. Objections Met, &c.
7. The great Salvation.—Heb. 2: 3.
8. The One Thing Needful.—Luke 10: 42.
9. The Birth of the Water and of the Spirit.—John 3: 5.
10. Christian Union.
11. St. Paul's Commentary on the Penalty of Sin.—Rom. 6: 23.
12. Objections Met.
13. "Did Jesus Redeem all Men?" A Review of Elder L. C. Thomas.
Chap. 1—His Promises and Conclusions examined, and shown by Reason and Revelation to be False.
Chap. 2—An examination of those portions of the Bible presented by the Elder to sustain his Theory.
Chap. 3—1 Cor. 15: 22, examined.
Chap. 4—The examination of Texts quoted by the Elder continued.
Chap. 5—Acts 24: 14, 15, examined.
Chap. 6—Dan. 12: 2, examined.
Chap. 7—John 5: 28, 29, examined.
Chap. 8—The examination of Texts continued.
Chap. 9—The examination of Texts continued.
Chap. 10—The examination continued, and by Elder T.'s own statements and testimony his Promises and Conclusions are proven to be False.
Chap. 11—Appendix.
14. Jesus of Nazareth: His Offices and Character, as Revealed to us in the Bible.—Col. 1: 27, 28.
15. Concluding Remarks, Objections Met, &c.
16. The Sabbath.

THE GLORIOUS FUTURE!

THE KINGDOM OF GOD!

OR THE

REIGN OF CHRIST AND HIS CABINET.

BY R. V. LYON, SUSPENSION BRIDGE, N. Y.

THIRD EDITION, CORRECTED BY THE AUTHOR.

LECTURE I.

THE KINGDOM OF GOD.

"Fear not, little flock: for it is your Father's good pleasure to give you the Kingdom."—Luke 12: 32.

OUR text is a promise, and it looks forward into the future as the time when it shall be fulfilled. And this promise was made by the Son of God, to his disciples, who believed the things pertaining to the Kingdom of God, and the name of His Anointed—Jesus, the Christ; and yield implicit obedience to his commands, in order to comfort and encourage them amid all the trying scenes which they would be called to pass through. Jesus knew that his Church would have many things to discourage them in their pilgrimage.

1. Their number would not be large: therefore discouraging to poor human nature.

2. They would have their own evil propensities to contend with.

3. Many of them would be called to suffer imprisonment and death, for their faith.

4. They would have a time-serving ministry, and a worldly-minded Church, in connection with an ungodly world, to oppose them.

5. They would be in perils among false brethren.

6. They would have all manner of evil spoken against them falsely, because they believe the truth, as revealed in the Living Oracles, and are endeavoring to live in harmony with it! Therefore, he gave them the glorious promise contained in my text: "Fear not, little flock: for it is your Father's good pleasure to give you the Kingdom."

1. *The Kingdom promised to the "little flock."* What is it? I answer that it is the Kingdom spoken of in the previous verse. "But rather seek ye the Kingdom of God." And this Kingdom is called the Kingdom of Heaven—the Kingdom of Israel—the Kingdom of David. And to make my premises good, it is necessary for me to prove, by the most indisputable arguments and proof: 1, That the Kingdom of God, and the Kingdom of David, are one. 2, That Jesus is its rightful heir. 3, That the "little flock" are joint-heirs with Christ to the Kingdom of David. And if I should succeed in doing all this, then I shall have made my premises good.

1. The Kingdom of God and David are one. Proof: Ex. 19: 1-8—"In the third month, when the Children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people; for all the earth is mine; and ye shall

be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

Here we have the organization of the Kingdom of God; and in due time it was established in Palestine—the land of Canaan, promised to Abraham and his seed—Christ—the Eden, where the God and Father of our Lord Jesus Christ planted the Garden, and His footsteps were heard by Adam and Eve, as He walked amid its groves in the cool of the day. And from Him they received their law, by which they were governed under the rule of the Judges, for some 450 years. But at length they began to apostatize from the *faith* once delivered to the Saints. Consequently they rejected God as being their King, desiring one that should go in and out before them like the Nations around them. 1 Sam. 8: 6, 7—"But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them." But He granted them their request, by giving them Saul, the son of Kish, but removed him from his throne, because he did not obey the command which He gave him, when He sent him against Amalek, saying, "Slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Previous to his being removed, the Lord directed Samuel to go and anoint David as king over Israel. 1 Sam. 16: 1, 3, 10-13—"And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among

his sons. * * And call Jesse to the sacrifice, and I will shew thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee. * * Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him; for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah."

And it is said, that "David reigned on the Throne of the Lord in Jerusalem." And David understood, that he was a type, of Him, that Abraham's God would raise up of the fruit of his loins, according to the flesh, to sit on His throne.—Psa. 132: 11. Acts 2: 30. Hence the twelve Tribes of Israel were the subjects of God's Kingdom; Canaan, or Palestine, the territory, and Jerusalem the Capital. Consequently, the Kingdom of David, and the Kingdom of God, are one.

And David, in speaking of his sons, says, the Lord "hath chosen Solomon, my son, to sit upon the throne of the Kingdom of the Lord over Israel." "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him."—1 Chron. 28: 5; 29: 23. And as Solomon's throne was David's, and David's was the Lord's—therefore we have a two-fold argument, that the Kingdom of Israel—the Kingdom of David, was the Kingdom of God.

And as David was a type of Jesus, therefore the period of time between his anointing and the coronation, must be typical of the Gentile dispensation, which is the period of the time that was to intervene between

the anointing, the Christing of Jesus and the day of His coronation, when Abraham's God will place the diadem of Israel, of the world, upon His head! Glory be to God! that day is at hand!

Having proved to you that the Kingdom of God, the Kingdom of David, of Israel, are one: therefore the doctrine, that the Kingdom of God is in the heart, or among the stars, or that it is the Gospel Church, which they say was set up or organized on the day of Pentecost, is HETERODOXY!

2. I will now prove to your satisfaction, that Abraham's God, who is the Father of our Lord Jesus Christ, hath appointed him heir to the Kingdom of David, the Kingdom of Israel.

Isa. 9: 6, 7—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father [of the age to come,] The Prince of Peace. Of the increase of his government and peace there shall be no end, [that is, during his millennial reign,] upon the throne of David, and upon his Kingdom, [David's Kingdom,] to order it [David's Kingdom] and to establish it [David's Kingdom] with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Rome, and all her daughters admit that the Child spoken of in this portion of Holy Writ, was Jesus, and that he was literally born of the Virgin Mary. Therefore, we have had a literal fulfillment of that part of the prophecy, which had reference to His birth: which is *prima facie* testimony, that the remaining portion of the prophecy will be as literally fulfilled. It is true, that in all civil courts *prima facie* testimony may be rebutted by positive testimony. But there is no positive testimony in earth, or heaven's statute book, that the unfulfilled portion of this prophecy, is not to have a literal fulfillment; hence the government of Israel, and of the world to come, will be upon the shoulder of Jesus, the Christ; and upon David's throne and king-

dom, He will be placed by Abraham's God, in order "to establish it with judgment and justice, from henceforth even forever." And as David's kingdom was located in Palestine, and the twelve Tribes of Israel were the subjects of His Kingdom, and Jerusalem the Capital, therefore Christ's Kingdom will be located in Palestine, and the twelve Tribes of Israel will be gathered from among the nations subsequent to His coming, in a mortal state, and a new covenant will be made with them, "who awake" or open their eyes to "look on him whom they have pierced"—and acknowledge him as the **LIFE-GIVER AND RIGHTFUL HEIR** to the throne—the kingdom of David. Then they will be brought into the land of Canaan—and they will constitute the children or native-born subjects of His Kingdom—and Jerusalem rebuilt, the capital.

And the Gentiles—"who have not heard his fame, neither have seen his glory," will be subdued and become Provinces of His Kingdom.

The testimony of Ezekiel is in point; please listen to it: Ezek. 21: 25-27—"And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem; and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come, whose right it is; and I will give it him." This witness testifies to the following facts:

1. That the Kingdom of Israel, or David, should be overturned.
2. That it should remain in its overturned state, until Christ should come to reign as king.
3. That when he shall come to reign as king, Abraham's God will give him the very IT, which has been overturned. And the testimony of the papal and protestant world is, that it was the Kingdom of Israel, or David, which has been overturned. Therefore we have a three-fold argument, to prove, that Jesus, the Christ, is destined to have the throne of the kingdom of David. And all that the infidel world need to do, in order to

learn the truthfulness of this portion of the **LIVING ORACLES**, is, to fix his eye upon Judah's land, and he will find, that it is in the hand of the Ottoman power, and has been "divided for gain;" but it is ere long to become Immanuel's land, and the home of his twelve apostles. The 144,000, who will constitute his body guard—the grand musician, and the dwelling place of Israel.

As you are all honest: therefore you will credit the testimony of Gabriel to Mary, the mother of Jesus. Luke 1: 31-33—"Thou shalt bring forth a son, and shall 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 for ever: and of his kingdom there shall be no end." Rome and all her daughters earnestly contend, that the promise of Gabriel, concerning the conception and birth of Jesus, has had a literal fulfillment. Consequently their testimony is in harmony with that of Gabriel's, that at some future day, he will literally "reign in **MOUNT ZION**, and in Jerusalem, and before his ancients gloriously," over the **TWELVE TRIBES OF ISRAEL**, after they shall have been restored to their own land, which is now under the iron heel of the Ottoman power. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell, for I have desired it. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." Again, your attention is invited to the covenant, and oath of Abraham's God unto David. Psa. 89: 2, 3, 20-37—"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." * * I have found David my servant; with my holy oil have I anointed him; With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him.

But my faithfulness and my mercy shall be with him : and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my first-born, higher than all the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

In this interesting portion of Holy Writ, the following truths are clearly presented for our reception or rejection.

1. The covenant and oath, which Abraham's God made with David, centers in the first-born, from the dead, Christ.

2. That God would make him [Christ] higher than the kings of the earth; for he shall have the honorary title, "King of kings, and Lord of lords," and be King over all the earth.—Psa. 72.

3. That God would keep his mercy for him for ever, and His covenant should stand fast with him.

4. That David's seed should endure for ever; and his throne or kingdom as the days of heaven.

5. That if his children, Israel, forsake the law of God, and walk not in His judgments, and break His statutes, and keep not His commandments, then He would visit them with a rod for their transgressions, and chastise them with stripes for their iniquity.

6. Although Israel may rebel, and bring upon themselves, as a nation, wrath to the uttermost! Nevertheless, God will not take away His loving kindness from them, nor suffer His faithfulness to fail.

7. God will not break His covenant with David, nor alter the utterances, which He has made to him.

8. Abraham's God hath sworn by His *holiness*, that He will not lie unto David! Therefore, His seed shall endure forever, and his throne or kingdom shall be made under the reign of Christ and the little flock, as permanent as the sun! It shall be established for ever as the moon, and as a faithful witness in the world to come!

Gentlemen and Ladies! When you shall have proved, that God is not a sinless being; that Judah and Israel have never rebelled against Him, and been chastised, broken up as a nation, and put out the sun, and blown out the moon! then you will be in possession of *valid testimony*, to prove that we are not preaching the Gospel to you to-day! Is there an individual here, whose heart is opposed to this glorious truth, that will make the effort?

In further proof of my proposition, I will invite your attention to Psalms 132: 11—"The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne." And Peter in his sermon on the day of Pentecost, quotes this scripture, and applies it to Christ, Acts 2: 30—"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Hence, Christ must have, according to David's knowledge, and Peter's preaching, the throne, the kingdom of David. And every man, who is qualified to preach the Gospel, knows that Palestine was the territory of David's kingdom; the twelve tribes of Israel, the subjects, and Jerusalem the Capital, therefore, Israel must be gathered into the land of Canaan, Jerusalem be built up, and become the city of the great King, Christ, the prince of the house of David, and author of life.

2 Sam. 7: 11, 12—"And as since the time that I commanded judges to be over my people, Israel, and have caused thee to rest from all thine enemies; also, the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." Now it is clear to my mind that the seed spoken of in this text, which was to come out of the loins of David and sit upon his throne, was the second David, or Jesus Christ.

The Angel Gabriel testified to Mary, Luke 1: 31, 33—"And behold thou shalt conceive in thy womb, and bring forth a son, and 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." Rome and all her daughters, earnestly contend that the promise of Gabriel concerning the conception and birth of Jesus, has had a literal fulfillment. Consequently their testimony is in harmony with that of Gabriel's, that at some future day he will literally "reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," over the twelve tribes of Israel, after they shall have been restored to their own land, which is now under the iron heel of the Ottoman power.

The faith of the wise men of the east, is in harmony with David's knowledge and Peter's preaching. Matt. 2: 2—"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Again, when Jesus was arraigned before the bar of Pilate, he asked him the following question: "Art thou the king of the Jews? Jesus replied, Thou sayest that I am a King." One of the strongest expressions that could be used to answer in the affirmative, as all know, who are acquainted with the ancient mode of answering questions. And it will be admitted by every man and woman, that Jesus spoke in reference to the kingdom of his father, David; when he addressed

his disciples, subsequent to his eating the supper with them. "I will drink no more of the fruit of the vine, until I drink it new with you in my Father's Kingdom." The kingdom of David, or the kingdom of God, as we have proved. And when this Kingdom shall be restored, Israel, (not "the little flock,") will "plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things."—Jer. 31: 5. Isaiah has given us a beautiful description of a feast, that is to be enjoyed in Mount Zion, after the Kingdom shall be restored. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things, full of marrow, of wines on the lees well refined."—Isa. 25: 6. The title, which Pilate wrote, and put on the cross, is testimony in point: "JESUS OF NAZARETH, [Jesus, the Life-giver,] THE KING OF THE JEWS." And it is a historical fact, that the crime alleged against those condemned to die upon the cross, was written out and put upon it, that all who pass by, may learn, without inquiring the reason, why they were compelled to suffer and die upon the cross; and in harmony with this custom, Pilate wrote the above title, in Hebrew, Greek, and Latin.

And it is certain that those favored ones, who sat under the teachings of the Messiah, prior to his death, and subsequent to his resurrection—believed and taught that the kingdom of Israel was to be restored, and that he was heir to it: hence, destined at some future day to have its "*Diadem*" placed upon his head, and "reign in Mount Zion, and in Jerusalem, and before his ancients gloriously!" and he gave them to understand that they were right in this.

Acts 1: 6-8—"Lord wilt thou at this time restore again the kingdom to Israel." * * He informs them that the time of its restoration was not yet made known to them. "But ye shall receive power, after the Holy Spirit is come upon you, and ye shall be witnesses" to this truth, "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The testimony of James, at the conference held in Jerusalem, is in point. Acts 15: 13-17—"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

3. I will now prove to you that the "little flock" are joint-heirs with Jesus, their Head, to the kingdom of David. Rom. 8: 17—"And if children, then heirs; heirs of God, and joint-heirs with Christ." Consequently, they will possess the kingdom of David; because Abraham's God hath "sworn with an oath" that He will put Jesus in a possession of the Kingdom of David, "to order it, and establish it, in justice and judgment, from henceforth, [that is from the time He takes possession of it,] even forever."

Again, Jesus testifies, Luke 22: 29, 30—"And I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones judging [ruling,] the twelve tribes of Israel.

Matt. 19: 27, 28—"Then Peter replying, said to him: "Behold, we have forsaken all, and followed Thee, what, therefore, shall we obtain?" And Jesus said to them: 'Indeed, I say to you, that in the renovation, when the Son of man shall sit on the throne of His glory, you, my followers, shall sit on twelve thrones, judging [ruling] the Twelve Tribes of Israel.'"—*Diaglott*.

And Paul takes the position, that Adam, the first, is a type of Jesus, the second Adam. Eve, a type of the Church—the "little flock," so far as the possession and government is concerned. Hence, his testimony is admissible. Therefore the Church, the "little flock," can-

not be the kingdom any more than Adam and Eve could be the garden, or the Eden where it was planted.

And in Rev. 20: 4, we are informed that those who "were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped 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."

Respected friends, having proved to you by the most indubitable argument and testimony, that the "little flock," are joint-heirs with Jesus, the Christ, to the kingdom of David, the kingdom of God. Therefore they cannot be the kingdom any more than A. can be the estate of which he is heir to.

4. When will the "little flock" come into possession of the kingdom? It must be obvious to all, that they cannot possess it prior to Jesus' coming into possession of it; from the fact that they are joint-heirs with him. And in Rev. 11: 15-16, the time is designated when he shall come into possession of the kingdom and commence his glorious reign. "And the seventh angel sounded * * The kingdoms of this world are become the kingdoms of our Lord, and His Christ; and He shall reign forever and ever." * * "And the nations were angry, and thy wrath is come, the time of the dead, that they should be judged."

2 Tim. 4: 1—"Who shall judge the quick [living] and the dead at His appearing and kingdom?" Here the apostle has coupled the coming of Christ and His kingdom together, consequently, He can never come into possession of it, until He shall return to this earth; neither can it be set up until his return. And in Dan. 7, the time is named. This chapter presents to us the kingdoms of men, in all their different phases, bringing us down to the closing up of Gentile rule. Verse, 9, 10—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from

before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Here we have the scenes of that tremendous day, when the living nations of earth shall be arraigned before the blazing throne of the Judge of quick and dead, graphically portrayed. Verses 13, 14—"I saw in the night visions, and beheld one like the Son of man came with the clouds of heaven, [compare this with Rev. 1, 7; also Acts 1: 9-11,] and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Here we have positive testimony that when Jesus comes the second time, there will be given unto him three distinct things: -1. Dominion, and this "dominion" shall not pass away; that is, it is not to be given to another or to pass out of his hands. And as the "little flock" are joint-heirs with Christ, hence, their reign will never end. 2. Glory. 3. A kingdom. 4. The reason assigned why these things are given to him: "That all people, nations and languages should serve him." These nations are those who will be on trial in the coming age for immortality. But you ask what dominion is this, which is to be given to Jesus when he comes? I answer, "the first dominion." Micah 4: 8—"And thou, O tower of the flock, [Israel,] the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Paul informs us that the daughter of Jerusalem is the "little flock," "Jerusalem which is above [built up in its exalted state] is free, which is the mother of us [the 'little flock'] all." And this dominion is that which was offered to Adam on condition. Gen. 1: 26-28—"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping

thing that creepeth upon the earth. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Again there is given unto him a kingdom when he comes; and this kingdom is the kingdom of David, the kingdom of Israel, the kingdom of God, according to the testimony which has already been adduced. And Matthew testifies (Mat. 25: 31-35) that subsequent to Jesus' coming and taking the throne of his glory (which is the throne of David), and gathering the living nations before him, and separating the sheep (the "little flock") from the goat nations—then will He say to the "little flock," "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus we see that when Jesus comes, the Lord God will give unto him the throne, the kingdom of his father David. Then the "little flock," who are to constitute his bride, the queen of the coming age, will possess the kingdom with him, and jointly reign, and share with him in its glory. And only as he shall cease to reign will their reign end! Israel, having been restored to their land, Palestine; then, "the glory of Lebanon shall come unto thee; the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God, thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I

the Lord will hasten it in his time." Then He will extend his "dominion from sea to sea, and from the rivers unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him: all nations shall serve him. All the ends of the world [the wicked having been cut off in the great battle,] shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's [the kingdom of David,] and He, [Christ] the Governor among the nations." And although this kingdom, when set up, will be the least of all the universal monarchies which have been upon earth, yet, under the administration of Christ and his queen, it will "lengthen" its "chords," "strengthen" its "stakes," and extend its dominion and glory until it shall fill the whole earth, and thereby throw around "all people, nations, and languages" its shadowing and protecting wing. Jerusalem, rebuilt, will become the empire city of earth, the residence of the Great King and His body guard and grand musicians, and all "the wealth and glory of the Gentiles will flow into it." Hence, it will surpass in greatness and glory, all other kingdoms combined, which have ever existed; and ultimately its Ruler will succeed in removing the effects of the fall from the universe of God. Then "there shall be no more curse;" and then the great plan of redemption will be completed. His mission which was to remove sin from the universe of Abraham's God, will be literally fulfilled. Then "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them! [God's universe,] heard I, saying blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for the ages of the ages. Then God, the Father of our Lord Jesus Christ, and of the redeemed, will make Jerusalem His dwelling-place. His glory will fill the earth, and the redeemed will bathe themselves in a sea of bliss, bask forever amid

LECTURE II.

THE GLORIOUS FUTURE! OR THE REIGN OF CHRIST AND HIS CABINET.

“Behold, a king shall reign in righteousness, and princes shall rule in judgment.” Isa. 31: 1.

HERE Israel's holy seer, rolls up before our mind the glorious future, when a “king shall reign in righteousness, and princes rule in judgment.” Hence, our text is a prophecy—a prediction of something that was to transpire, subsequent to his day.

And to a correct understanding of the truth which it contains, it is essential for us to start right, keep right, and we will come out right; and all who are anxious to know the truth, will be benefited on this occasion; because they will go away wiser than when they came.

First, you inquire what we are to understand by the term prophecy? I will answer by asking you, what are we to understand by history? You answer, by a knowledge of history we can go back to the time that Babel was built, and show our fellow-men, the rise and fall of earthly kingdoms—until we bring them down to the day in which we live. Thus God has presented through Israel's holy seers, this world's history long before the events predicted transpired.—See Deut. 28: 15–67; Ezek. 21: 25–27; Dan. 7, 8, 11, 12 chaps. Hence prophecy is history in advance—foretelling what shall be! not what may be, if men will do so and so. And you would appear just as respectable to talk about conditional history, before an intelligent congregation, as you would to talk about conditional prophecy, before a class of men and women who are of the called-out ones, and well instructed in the things concerning the kingdom of God, and the name of Jesus Christ!

Having learned that prophecy is history in advance—foretelling what shall be: we shall inquire who the king and the princes are, spoken of in the text.

I. The King, who is he? I answer, Jesus the Christ. You demand the proof; well sir, it shall be forthcoming. Please listen to it? "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."—Isa. 11: 1. Jesse was the father of David. The Branch that was to grow out of his roots, was Jesus, the Christ, according to the testimony found in Acts 2: 30. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." And again, Isa. 11: 2-4—"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Here the Prophet declares that the spirit of the Lord shall rest upon the Branch—Jesus. Men now judge by sight, and the hearsay stories that are afloat in the community, but not so with the Christ: when the government of Israel, and of the world shall have been placed "upon his shoulders."

The testimony of Jer. 23: 5, is in point—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." It must be obvious to all, that this righteous Branch, is the King that is to reign in righteousness. And in Hosea 3: 4-5, he is called David, or as Mr. Begg renders the text, "*My beloved*—Christ their King." "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without terphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their

king; and shall fear the Lord and his goodness in the latter days." For some 1800 years, have the Jews, the two tribes, been without a king and a sacrifice,—and it is some 2590 years since the ten tribes were carried into captivity, but in the latter day—the day that God has allotted to his beloved to rule the world in righteousness—they will return from their long captivity, and seek the Beloved—Christ.

In Zech. 9 : 9, we have positive testimony that Jesus—the Christ, is the king spoken of in my text. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

And Luke and John, have given us the following historical fact—Luke 19 : 38, John, 1 : 49. "And they brought him to Jesus: and they cast their garments upon the colt, and they sat Jesus thereon, Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. Nathaniel answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel."

Again, Zech. 6: 12, 13—"And speak unto him saying, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord."

This temple is beautifully described by the prophet Ezekiel. Please read the last nine chapters of his prophecy, and you will find a temple, such as the world has never had; neither can we have it, only as we have what is called by Paul the "dispensation of the fullness of times—the filling up or the completion of time."

"Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

Roman Catholics and Protestants all agree, that the Branch spoken of in this portion of Holy Writ, is Jesus—the Christ! And with them we fully concur.

Hence, we have their testimony that Jesus is to be a priest upon his throne. And this testimony is in harmony with the predictions of David and Paul, Ps. 110: 4; Heb. 7: 17—"Thou shalt be a priest for ever after the order of Melchizedek." And as the office work of a priest is to administer grace—and grace being the antidote of sin, therefore, the reign of Christ will be an age of probation!—An age, in which subjects will be prepared, to be reigned over eternally. And Jer. 22: 6, confirms the truthfulness of this position, by giving him a name, "The Lord our righteousness." And Paul puts on the finishing stroke, 1 Cor. 1: 30—"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

II. Who are the Princes spoken of in our text? We answer, "his disciples," "the little flock," "the bride," "the Lamb's wife," the queen of the coming age. Hence, destined to share with him in the reign and glory of the kingdom! As proof of this position, your attention is called to the following testimony.

Luke 12: 32—"Fear not little flock; for it is your Father's good pleasure to give you the kingdom." The kingdom spoken of, which the little flock are to inherit is the kingdom of God—the kingdom of David. And by turning to Isa. 9: 6, 7; Ezek. 21: 25-27; Luke 1: 31, 33; Acts 2: 30—you will find that Jesus, the Christ, is the legal heir to the throne of the kingdom of David, which was originally the kingdom of God. As proof, read Exod. 19: 1-6; 1 Sam. 8: 6, 7. And Paul testifies, Rom. 8: 14-17—"As many as are led by the spirit of God, they are the sons of God." * * * "And if children, then heirs; Heirs of God, and joint-heirs with Christ." Consequently they will reign endlessly: unless it can be proved that Jesus will not reign endlessly over the house of Jacob.

Rev. 2: 26, 27—"And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of

iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father."

1 Cor. 6: 2, 3—"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

What an exalted position for the saints to occupy—to rule the world and angels!

Again, Rev. 20: 4—"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 worshiped 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.

Psa. 149: 6-9—"Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord." Here the saints, the little flock, have been called to suffer for the truth—by the world they have been hated, but glory to God! they will be exalted to posts of honor in the age to come; take a part with Jesus in the arrangement and government of the kingdom; and share in its glory. Matt. 19: 28—"And Jesus said to them, Indeed I say to you, That in the renovation, when the son of man shall sit on the throne of his glory, you, my followers, shall also sit on twelve thrones, judging [ruling] the twelve tribes of Israel."—*Diaglott.* By this, Jesus testifies positively that in the renovation—restitution—that glorious political, moral, social, religious, and physical change which will be introduced by his return to this earth, his Apostles will sit on thrones and rule the twelve tribes of Israel.

But I will close this division of our subject by giving you the emancipation song! Please listen to it! Rev. 5:—"And they sung a new song, saying, Thou art worthy to take the book, and 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." How long? Rev. 22: 5—"And they shall reign for the AGES of the AGES!"—*Diaglott.*

As the reign spoken of in this text is subsequent to the 1000 years, it should for ever put to shame those who take the position, that the saints reign only a thousand years.

III. You enquire whether this reign is Spiritual or Literal?

Therefore, I will take the liberty to summons the entire congregation, to appear in this court of inquest, on high heaven! to answer to a few questions relative to the case now pending, which I, as counsel for the church of God, may think proper to ask—and an answer is demanded by the court—either yea or nay!

Was that child which was born of the virgin—circumcised at eight days old, and accompanied Joseph and Mary to Jerusalem at the age of 12 years—a ghost, that none could see or handle? You answer, nay! Was it a ghost that came to John the Immerser, and requested immersion! Did John attempt to immerse a ghost in the river Jordan? Was it a ghost that the tempter led about in the wilderness forty days, &c.? You answer nay! Did Jesus preach the gospel to the Jews, heal the sick, cast out demons, give sight to the blind, hearing to the deaf, raise the dead to life, feed the hungry, and turn water into wine,—or was it all deception? Your answer is, He literally performed all these things! Was it a ghost that sweat as it were great drops of blood in the garden—that was betrayed by Judas—that was arraigned at Pilate's bar—that underwent that ungodly trial? You answer, nay! Was it

a ghost that they crucified, and put into Joseph's tomb, and called out a band of soldiers to guard it, lest the disciples should come and steal that ghost? Was it a ghost that God raised from the dead, and that ascended up on high? You answer, nay! And boldly affirm that all the prophecies which foretold his birth, life, sufferings, and death, burial, resurrection, and ascension to his Father, have been literally fulfilled.

Hence, all those prophecies, which foretell his reign, must be as literally fulfilled—yourselves being the judges? And as we proceed in the discussion of our text, you will see that your decision is right: because it is in harmony with the statutes of heaven.

IV. Where is this reign to be! Is it to be in the human heart, or in a heaven above the stars?

Remember, gentlemen and ladies, that you are on the stand as witnesses, and under a solemn oath to tell the truth to the court. And as a counsel for the church of God, I inquire if it was in your heart, or in a heaven above the stars that Jesus was born, circumcised, immersed by John, performed all his miracles, suffered, mocked, scourged, crowned with thorns, clad in a purple robe, bled, groaned, died, buried, and was raised from the dead? You all answer, nay! But upon this earth—in the land of Palestine—Canaan—the Eden where God planted the garden—and Adam and Eve transgressed his law. Therefore, his reign must be upon this earth; and Jerusalem the seat of empire—the residence of Jesus—and earth the home of his redeemed,—according to your own testimony! And it is in keeping with the living oracles: “The Lord shall be king over all the earth.” “Shall have dominion from sea to sea, and from the river unto the ends of the earth.”

“For the Lord hath chosen Zion: he hath desired it for his habitation.” “This is my rest for ever: here will I dwell: for I have desired it.” “Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”

V. Is this reign in the past, present, or is it in the future?

If we go back to the days of Babylon, Medo-Persia, Greece, and Rome, we shall find that God granted to these kingdoms universal dominion over this entire earth. And by the Romans, Jesus, the king, was put to death! The kingdom of David has been overthrown, Jerusalem, its capital, destroyed, and the Jews dispersed among all nations. And by the Roman power, in its different phases, they have suffered beyond description. And this fourth kingdom, in its Pagan and Papal form, have put to death some seventy-one millions of the professed people of God. Hence, his reign cannot be in the past.

And if we look at Europe, with her mighty armies and vast preparations for war; we shall find Jesus the Christ, has no kingdom there. And if we look at Palestine, we shall find that it is under the power of the Sultan. Or, if we take a survey of Asia with its six hundred millions of Pagans—we shall find that Jesus has no reception there as Prince. Africa, its morals are as dark as the complexion of its inhabitants! The islands of the sea, are under the dominion of the kingdom of men. A war has just closed in our own land—the like is not to be found upon the page of history? Slavery was its cause! An institution as dark and vile as the sun ever shone upon! Therefore, we conclude that he is not reigning upon our own soil, or in any part of this vast continent.

But we have Bible testimony to show that our conclusions are right. Please listen to it: Heb. 9th and 10th chapters, we learn that Jesus is the antitype of the Aaronic priesthood; that he is in the "holy place" (which is the Antitype of the 2d tabernacle into which Aaron entered once a year,) "with his own blood"—"there to appear in the presence of God for us!" And, as Aaron the type, had no right to reign, (for this work belonged to the kings of Israel,) so Jesus has no right to reign—and, as none had a right to enter the second tabernacle or holy place with Aaron—so none

have a right to go where Jesus has gone! And as it would have been sin, for one to have taught that men could go into the holy place with Aaron—so it is sin for men to teach that we can go where Jesus has gone! Hence, rebellion against the government of God for one to make the effort to go where he is!

But when you will prove that Aaron had a right to reign, then you will have one sound argument to prove that Jesus has a right to reign whilst filling the antitype of the Aaronic priesthood! Gentlemen and ladies, will you make the effort?

Again, Jesus testifies that his kingdom is not of this *kosmos*, "world," that is, not of this state, or present order of things. "But now my kingdom is not from hence." (Greek, *enteuthen*, "hence, thence, from this or that place."—*Robinson*.) That is, my kingdom is here, from the fact, that it is the kingdom of David. And for this purpose have I been born—to be king of the Jews. But I am not to come in possession of my kingdom until Gentile rule shall end. Hence his reign must be in the future.

And by turning to 1 Cor. 4: 7-14, we shall find that some of the members of that Church, had got it into their heads, that they were reigning as kings, and the apostle comes upon them in the language of irony! Please listen to him: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands;

being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you." Because this false position of yours, will lead you to reject the personal coming of Jesus—and earth redeemed, to be the eternal dwelling place of all the redeemed—the purchase of his blood.

Consequently, his reign cannot commence until he shall vacate his Father's throne, which he now occupies, and steps into the car of glory whose wheels will roll in fire down the burning pathway of the heavens—plants his feet upon Mt. Olives—and takes the throne of David, the kingdom of David.

A proof of this position will be found in Rev. 11: 14-18—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints and them that fear thy name, small and great; and shouldest destroy them, which destroy the earth."

Here we have positive testimony that when the time arrives for Jesus to commence his reign—the time will have come for a decisive judgment to take place. And those who are found worthy of life, will come into possession of it.

Therefore his reign cannot commence until he comes as already stated.

Paul's testimony is in point: 2 Tim. 4: 1—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing

and his kingdom." Here the apostle has joined the appearing of Jesus and his kingdom together. And it must be obvious to all, that it is utterly impossible for one to reign, who is not in possession of a dominion or a kingdom. Hence the reign of Christ will never commence, prior to his appearing. Dan. 7: 13, 14, will forever settle the question with all who love our Lord Jesus Christ—that his reign is yet future, and will never commence only as he shall return to this earth. Please listen to it: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Here are three distinct things, given to him when he comes: Dominion, Glory, and a Kingdom. And this dominion is called the first dominion in Micah 4: 8, because it was first offered to Adam on condition, Gen. 1: 28—"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth, and over all the earth."

And by reading Isa. 9: 6, 7; Ezek. 21: 25-27; Luke 1: 32, 33, you will learn that it is the kingdom of David or Israel, that is to come to Jesus. And as "the saints"—the "little flock,"—are "joint-heirs with him," therefore their reign will never end! For it is said in the text, that his "dominion shall not pass away;" that is, it will never be taken out of his hands. And this **DOMINION AND KINGDOM, &c.**, is given to him, "that all people, nations, and languages should serve him." And these are the nations who are to be blessed by the seed of Abraham—Christ and his Cabinet, and Israel, restored, will constitute the seed, and the blessing is life. A rich blessing this will be.

Having proved that *Prophecy* is history in advance—that Jesus is the king—the “little flock,” the saints, the purchase of his blood, are the princes—the reign literal, and is to be upon this earth, subsequent to his return to Mt. Zion, and the receiving of the kingdom of his father David, and the dominion that was promised to Adam on condition—we will call your attention to the work, which is to be accomplished during his millennial reign.

As introductory to the millennium or his millennial reign, upon his coming—

1. He will raise the righteous dead—the purchase of his blood, or those who are counted worthy of life—and change the living saints from mortality to immortality. *Proof:* 1 Thess. 4: 13–17—“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 them which are asleep,” that is, anticipate or go before 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,” that is, before the living righteous are caught away, as taught in the previous verse. Verse 17—“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.” Isa. 26: 29—“Thy dead men shall live, together with my dead body shall they arise; awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.” And Jesus informs us who the dead are, that the earth is to cast out. Luke 20: 35–38—“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 that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." That is, all that are counted worthy of a resurrection, have lived unto him. John 11: 25—"Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." That is, those saints who are alive at my coming will not die: but be changed from mortality to immortality, "in a moment, in the twinkling of an eye."

The work to be accomplished during his millennial reign:

1. The binding of Satan, the sin power: and casting him into the abyss, that he should deceive the nations no more till the thousand years be fulfilled.—Rev. 20: 1-3. And as immortal beings are not capable of being deceived by satan: therefore the nations spoken of in this portion of Holy Writ, who are to live under the reign of Christ, and his Cabinet, must be mortal.

2. The great battle will be fought—Gog and his antagonist, with their mighty armies, gospel-hardened sinners, hypocritical Jews, and all anti-christian bodies, who stand opposed to the personal coming of Jesus, the Christ, and his literal reign over Judah and Israel and the nations who have not heard of his fame nor seen his glory, will be destroyed—cut off from life! For a description of this terrible scene—please read my pamphlet entitled "The Coming Struggle among the Nations."

3. The curse will be taken off from Canaan—the Eden—the territory proper of the kingdom—where God planted the garden—and his footsteps were heard by our first parents as he walked among the trees in the cool of the day. *Proof*: Isa. 35: 1, 2; 60: 13, 18, 20; 55: 13—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and

blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shall call thy walls Salvation, and thy gates Praise.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."

For further light on this important point, read my little work, called "The Sanctuary."

4. Judah and Israel who escape the great battle and are found worthy of the *anastasis zoe*—a restoring to life, John 5: 29, which is to be enjoyed in Canaan—the Eden which God promised to their fathers. *Proof*: Jer. 23: 6-9—in which the Prophet testifies to the following facts: 1. That under the reign of Christ, Judah and Israel will be saved, and dwell safely in their own land. 2. That men will no longer say the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought the seed of the house of Israel out of the north country, (Russia, &c.,) and from all countries whither he had driven them; and they shall dwell safely in their own land—Palestine!

Isa. 11: 10-16—"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from

Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah; and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; [Red Sea,] and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. [This river is the Nile in Egypt.] And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." No chance to spiritualize this. And no one will attempt to say this prediction was fulfilled in the return of a portion of the Jews from Babylon, unless he has a theory to sustain, which is at war with the Living Oracles!

Gentlemen and Ladies: Remember, that this gathering is to be like as it was when the Most High, under Moses, brought the tribes of Israel up out of Egypt. Only the living were delivered, and brought into the wilderness—and only those who stood the trial, (except children,) passed over Jordan, and entered the land of promise! Thus it will be when God, under the Christ, shall set His hand the second time to gather them from the four corners of the earth, whither they have been scattered. And this is in keeping with the teachings of Christ, Ezekiel and Amos. See John 5: 28, 29; Ezek. 20: 33-38; Amos 9: 9, 10.

Now, my hearers, if you were to ransack earth and heaven, you could not find any thing to upset the testimony which this witness has given in favor of the

literal gathering of Israel and Judah, after SHILOH comes, and stands in that day, an ensign of the people! Read Ezek. 36: 16-38; 37: 38; Jer. 30: 31; also my tract, "Scattering and Restoration of Israel."

5. Jerusalem will be built up, and will be the residence of the great King, and his body-guard, or grand musicians—the empire city of the world.

As proof we introduce the following testimony. Isa. 33: 20-22, 24—"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 60: 14-17—"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy one of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness." Isa. 65: 18, 19—"But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that

hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

6. The tabernacle or palace of David will be rebuilt, which is now in ruins: that the residue of men (the remnant of Israel who escape the great battle,) "may seek after the Lord, and all the Gentiles upon whom my name is called." Acts 15: 16, 17, and in Isa. 66: 19, we have them named, "Tarshish, Pul, and Lud, that draw the bow, Tubal and Javan, the isles, afar off, that have not heard of the fame of the Lord, neither have seen his glory." And he will subject them to his government, and they will become provinces of his kingdom, and "bring their wealth to Jerusalem" and "the nation and kingdom that will not serve the Lord, shall perish; yea, those nations shall be utterly wasted."

7. Implements of war will be beat into implements of husbandry: and nation shall not lift up sword against nation, neither shall they learn war any more. Isa. 2: 2-4—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." But now the seeds of anarchy are springing up in every circle of society—both religious and political. Look at the nations of earth, and you will learn that the preparation for war surpasses everything in the history of the past, and has become a science of the so-called civilized world, and a part of their religion! The most brilliant minds have turned their attention to it, and have invented the most

deadly and destructive weapons of death! What an expense! What a corruption of the morals of the people! What a loss of animal life! Mothers' hearts are now made to bleed—fathers' couches are wet with tears—lonely widows and fatherless children are now compelled to drop the briny tear—and fond brothers and sisters are seen wearing the badges of mourning, because a brother has fallen on the field of blood and carnage!

But all this will ultimately be removed under the reign of Christ; and the white banner of peace will be unfurled, and in triumph wave o'er all nations—and the song of jubilee will be sung by myriads of voices in melodious strains in the heights of Zion, "unto him that hath loved us, and washed us from our sins in his own blood,—made us kings and priests unto his God and Father!"

The subjects, will turn their attention to the cultivation of the earth and its improvement. The science of agriculture and mechanical arts will attain to a state of perfection. Ezek. 40: to the close of the book. Isa. 54: 11, 12; 65: 21-25; Jer. 31: 4, 5. Israel will bud and blossom and fill the world with fruit. All true science will be taught, and the time will arrive, when the knowledge of the Lord will fill the earth as the waters cover the sea.—Isa. 11: 9.

Harmony will prevail among the brute creation! Isa. 11: 6-9—"The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

And as the Lord made not the earth in vain, but to be inhabited, (Isa. 45: 18,) therefore, Gentiles, as well

as Israel, must increase greatly, that it may be peopled by a race of holy beings. Read Isa. 40: 3; 45: 23; Jer. 30: 19.

The law will go forth from Zion, by which the nations are to be governed, (Isa. 2: 3,) and the word of the Lord from Jerusalem, or the everlasting gospel will be preached by the escaped of Judah—(symbolized by the angel of Rev. 14: 6, 7,) Isa. 66: 19; Zecl. 13: 9. And in order that they may succeed in their mission, he will restore to the people a pure language, (which was confounded at the building of Babel, in the land of Shinar.) Zeph. 3: 8—“For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.” This work will go on until the subjects are prepared, over whom Christ and his Cabinet are to reign as subordinate rulers under the Father, “for the ages of ages!”

Then the Apocalyptical Satan will be loosed, (which was bound at the commencement of the 1000 years,—and cast into the abyss, that he should deceive the nations no more till the thousand years be fulfilled,) “and shall go out to deceive the nations which are in the four quarters of the earth;” and these nations called, “Gog and Magog,” who are deceived by the Satan—are not resurrected wicked men and women; but nations who have been living in a mortal state, and increasing, over whom Christ and his Cabinet have been reigning! (not as subordinate rulers.) The test has come. But multitudes of them in this “hour of temptation,” follow this Apocalyptic Satan, “compass the camp of the saints about, [Palestine,] and the beloved city,” (Jerusalem, built up at the commencement of the millennium.) “And fire” comes “down from God out of heaven, and devours them.”

Then follows the doom of the Apocalyptical Satan—which is, an eternal *destruction* into the lake of fire! Then comes the destruction of the “last enemy,”—*Death* and *Hades* in the lake of fire! **THIS IS THE “SECOND DEATH.”** Here Jesus tells us what the second death is!

Not the destruction, (by being cast into a lake of fire) of the wicked dead who have been revived into life, for the purpose of being thus destroyed; but the destruction of *Death* and *Hades*, the sin power—Satan and this vast company who apostatize on the loosing of Satan—at the end of the millennium! And when this work shall have been accomplished—the subjects of the kingdom made immortal—the effects of the fall removed from the universe of God! then all things will have been made new! And what John in vision saw, is now fulfilled. Rev. 5: 13—“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” Then, God the Father of this vast company of redeemed ones, descends and takes up his abode with them. (See Rev. 21: 3; John 14: 2, 3.) His throne will be in the Sanctuary—because the city will be there. His tabernacle of dwelling place will be with men! His glory fills the earth.

As the sweet singer of Israel has beautifully presented the reign of Jesus the Christ, I will give it. Psa. 72 :

“Give the king thy judgments, O God, and thy righteousness unto the king’s son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and

Often have I thought, I could imagine how David felt when he penned this Psalm, especially the last part. **LET THE WHOLE EARTH BE FILLED WITH HIS GLORY!** Amen and AMEN. O! what a scene is now before us! God the Father, having descended as we have proved! His glory in the fulfillment of his oath, (Num. 14: 21,) in mighty waves, now rolls over and inundates this entire earth. Then Christ having fulfilled his mission which was to put away sin, (Heb. 9: 26,) in the presence of this innumerable company of redeemed ones, makes his returns, or presents the work as finished to the Father, which he had sent him to do, that he may be *all in all!* (See 1 Cor. 15: 24-28.) And as a reward for the accomplishing of this work, he and his Cabinet will reign as subordinate rulers or princes under the Father, over the subjects which had been prepared, in **THE DAY OF THE LORD,**—"for the AGES of the AGES!"

And as Pharaoh was greater in the throne than Joseph, so the Father will be greater than Christ. And as Pharaoh governed his Empire through or by Joseph—so God will govern his vast empire through or by Christ and his Cabinet! Hence, Canaan—the land promised to Abraham and his seed—the Eden where the garden was planted—and among its beautiful groves Adam and Eve once dwelt, is to become the seat of God's government! And the voice of the Elohim again be heard among its vine-clad hills!

O come, come, and take a walk with me around its beautiful city, view its jasper walls, its pearly gates, its street of pure gold. O see the redeemed, as they are standing upon the sunny banks of life's beautiful river, whose waters are clear as crystal, as they roll majestically along among the verdant hills of the Paradise of God! View them, as they walk amid Eden's beautiful groves, recline themselves among its vine-clad hills, which will be dressed up by a hand that is all divine; their ears are saluted with the sweet notes which will fall from Eden's feathered songsters, borne along on zephyr's stainless wing! The victor's palm they bear, the white robe wear, the conqueror's song sing. Behold

them!! The joyful multitude purchased by the Redeemer's blood, standing on the celestial hills of their Eden home! The days of their mourning are ended. They have shed their last tears; they have uttered their last groan; they have heaved their last sigh:—songs and everlasting joy are on their heads! A dazzling halo of unfading glory surrounds their once suffering bodies. Smiles of angelic sweetness dance on their glowing faces, and *unsullied* beauty lingers at their steps. O! their sun shall no more go down, nor their moon withdraw its shining. Their saving KING is with them—their mighty God is among them. A crown of righteousness shall ever sparkle on their brow, and harmonious music flow from their gladsome tongues. No devouring curse, no wasting disease, no violence, no swelling floods, no passing storms, no sweeping tornado, no chilling frosts or winds, no blasting mildews, no raging fires, no jarring earthquakes, no forked lightnings, or rattling thunders, nor marring hailstones—nor fear nor grief can enter there! O! see them as they rise higher and higher in glory! And as angels have in past ages visited this earth—these glorified ones may be permitted to visit other parts of the empire of Jehovah. O! GABRIEL—STOP! before thou durst enter the sacred portals! peradventure some poor soul believing this gospel, will conclude to obey it, by repenting and being immersed into Christ for the remission of all past sins—then thou canst carry the tidings up to my Father's throne, and tell it to the angels that encircle it! O! my hearer, will you grant them this privilege? AMEN AND AMEN.

10. In Luke 10: 12, we are informed that a certain nobleman (this nobleman is Christ,) has gone into a far country, (this far country is heaven where God resides,) to receive for himself a kingdom and to return. And when the time shall arrive for him to return to this earth, God has sworn under a *solemn oath*, that he will give him the throne and kingdom of his Father David! Then the promise which he made to his disciples, on that *memorable night* in which he instituted the supper, will be fulfilled: "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." See Luke 22: 18. Matt. 26: 29. Jer. 31: 5.

I will now notice the most prominent texts which our heterodox neighbors adduce to prove that the Church is the kingdom, or that it is set up in the heart, &c.,

Matt. 11: 11—"Indeed I say unto you among those born of women there hath not risen a greater than John the Immerser; yet the least in the kingdom of the heavens is superior to him."—*Diaglott*. This text is often quoted, to prove that the kingdom is set up. But is the height of folly, for any one to harbor the thought or a moment, that the African, who is a member of the Church of God, is greater than John the immerser. But when this African shall be made immortal, and come into the kingdom state with the thief, he will be greater than John the Immerser was, in his day. Matt. 11: 12—"And from the days of John the Immerser till now, the kingdom of the heavens has been forcibly assailed, and the violent seize it."—*Emphatic Diaglott*. *Basileia*, is the Greek word from which king and kingdom is translated. It is defined by Liddell and Scott, "a kingdom, dominion, hereditary monarchy, a diadem, majesty or king." No matter whether you apply this text to Jesus, the royal majesty of the heavens, or to the kingdom of David; in either case, it has had its fulfillment. By the Romans the kingdom has been forcibly seized, or suffered violence, and by them it has been overthrown in A. D. 70. "The Dragon (Rome) stood before the woman to devour the

child (Jesus) as soon as it was born, in the decree that went forth under or by Herod; and by the Romans, he was put to death. "The kingdom of God, (or David) shall be taken from you and given to a nation bringing forth the fruits thereof." The Jews of that day, as a nation had the offer of being the first, or rulers in the kingdom, upon their receiving Jesus as the Messiah, but they rejected him; therefore they as a nation when restored—will be the subjects, and the immortal saints will constitute Peter's holy nation and royal priesthood; to whom the kingdom will be given when Jesus comes.

Matt. 16: 28, is adduced as testimony that the kingdom is set up; but if the reader will only turn and read the first nine verses of chap. 17, he will find that this text had its fulfillment on the mount of transfiguration, where we have a beautiful description of the kingdom of God in its embryotic state!

1. Jesus had the same appearance that he will have when he comes in the combined glory of all heaven.

2. Moses was there in vision seen, as a representative of all those who shall hear the voice of the Son of God and Live. See John 5: 25.

3. Elias, who never died, was there in vision seen, as a representation of the saints who shall be alive when Jesus comes, and shall be changed in a moment, in the twinkling of an eye. 1 Cor. 15: 51-52.

4. Peter, James and John were there as representatives of the mortal nations, the subjects of the kingdom, who shall be on trial, and over whom Christ and the saints—the "little flock"—shall reign for an age; and in this time, he will finish up the great work of redemption. Then God will descend and take up his abode on this earth—His glory fills the earth. Then Jesus presents the work as finished that his Father had assigned to him to do, in order that "God might be all in all." Yet under Him, Christ and the "little flock" will continue to reign eternally, over the subjects that have been prepared in the age, to be reigned over through the ages of ages!

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LECTURE III.

CONCLUDING REMARKS, OBJECTIONS MET, ETC.

1. **RESPECTED friends:** You are already convinced that I have proved to you, that the kingdom of Heaven, kingdom of David, kingdom of God, and kingdom of Israel, are one and the same, and that Jesus and the Saints are heirs to this kingdom, and it is the only kingdom that they are heirs to! Therefore it is the *only* kingdom that they will ever possess.

2. The terms, "kingdom of grace," "spiritual kingdom," "gospel kingdom," "the kingdom of grace in the heart," "kingdom of God in the skies," "kingdom of God among the stars," "the kingdom of God above the stars," "God's upper kingdom," are terms that *never* in a single instance, are found in the Bible! But one would suppose, after hearing what is called an *orthodox* sermon, that the Bible was full of them!

3. Nowhere in the Bible, is the Christian Church called a kingdom!

4. There is not a promise in all the Bible, that any of the human family, either *dead* or *alive*, will ever go to heaven where God and Christ now reside!

5. The *only* home ever made for man, and promised to him in the Bible, is this earth which he now inhabits!

6. For man earth was made. But in consequence of his *transgressing* the law of his Maker, he lost it! Jesus the second Adam, has paid the price of its redemption! Eph. 1: 14—"Which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." And this "inheritance" is the earth. For the Father of our Lord Jesus Christ has promised to give it to him.--Ps. 2: 8. And David has informed us that "the meek shall inherit the earth."—Ps. 37: Matt. 13: 44-46—Again: The "kingdom of heaven is like unto treasure hid in a field; the which

when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth that field." Again: "The kingdom of heaven is like unto a merchant man seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." Here, Jesus informs us that "the kingdom of heaven," "the kingdom of Israel," "the kingdom of David," "of God," "is likened to a treasure hid in a field." *Agro*—"a field, land, an estate, a country residence, the country, in the country." (*Liddle and Scott.*) The field, is the land promised to Abraham; the treasure hid, is the children of promise, of faith, who have been deposited in it. The "pearls" are those who have died in the faith—the sheep, and in various parts of the earth (which is to be given to Jesus) they have been buried, or their bones left to bleach upon the Alpine hills! Jesus is the merchant man. Hence the earth, the field, the treasure, the pearls, belong to him. Therefore, the title is in him, and at the time appointed he will come and redeem it, (Canaan,) and give it to the heirs of promise!

7. In Dan. 2d chap., we are informed, that it is in the days of the divided state of the iron (Roman) kingdom, that the God of heaven sets up a kingdom. And as the western Roman Empire was not divided into ten kingdoms, symbolized by the feet and toes of the image, until A. D. 476, therefore, Jesus could not come into possession of his kingdom while the Roman kingdom was a unit! Hence the stone could not commence smiting the image upon its feet at the birth of Christ, or on the day of Pentecost. Therefore, it is the height of *ignorance*, for professed teachers of the Gospel, to talk about the kingdom being set up on the day of Pentecost, and that it is the Church!

8. And as the kingdom of Babylon, Medo-Persia, Grecia and Romo, were *literal, tangible kingdoms*, and located upon this earth, so God's kingdom will be a *literal, tangible kingdom*, and located upon the earth!

9. And as their grant was universal, so God's kingdom, under the administration of Christ and his Cabinet, will become universal!

10. In Luke 10: 12, we are informed that a certain nobleman (this nobleman is Christ,) has gone into a far country, (this far country is heaven where God resides,) to receive for himself a kingdom and to return. And when the time shall arrive for him to return to this earth, God has sworn under a *solemn oath*, that he will give him the throne and kingdom of his Father David! Then the promise which he made to his disciples, on that *memorable night* in which he instituted the supper, will be fulfilled: "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." See Luke 22: 18. Matt. 26: 29. Jer. 31: 5.

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child (Jesus) as soon as it was born, in the decree that went forth under or by Herod; and by the Romans, he was put to death. "The kingdom of God, (or David) shall be taken from you and given to a nation bringing forth the fruits thereof." The Jews of that day, as a nation had the offer of being the first, or rulers in the kingdom, upon their receiving Jesus as the Messiah, but they rejected him; therefore they as a nation when restored—will be the subjects, and the immortal saints will constitute Peter's holy nation and royal priesthood; to whom the kingdom will be given when Jesus comes.

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of our day; from the fact, that it proves, that the kingdom was set up on the Isle of Patmos. But a correct translation of the text sets the matter all right. "And for the kingdom," instead of "in the kingdom."

Luke 17: 20, is the main fort, into which the believers in a heart kingdom rush. Yet upon an examination of this text, you will find that not so much as an *allusion* is made to Christians; but the address was made to the Pharisees. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered THEM, [the Pharisees,] and said, the kingdom of God cometh not with observation, [or outward show, *marg.*] neither shall they say, lo here! or lo there! for behold the kingdom is within you." Or as the Greek reads, THE MAJESTY OF THE GOD IS IN THE MIDST OF YOU: That is, the king is among you, or "God's Royal Majesty is among you" [Christ.] It is recorded in Mark 15: 43, that "Joseph of Arimathea, an honorable counsellor, waited for the kingdom of God." But *modern orthodoxy*, by its teachings, would have us believe that these wicked, ungodly Pharisees, whose hands were about to be stained with the blood of the Son of God, had the kingdom of God in their hearts! whilst Joseph, a devout man, was waiting for it. Oh, Orthodoxy! [Heterodoxy.] Well might heaven blush at thine ignorance upon the things concerning THE CHRIST and THE KINGDOM OF GOD!

Again, the parable of the "leaven" is referred to as proof, that the kingdom is set up in the heart. But every thorough Bible student knows that "leaven" is never used to represent the doctrine of the Christ, or purity of heart. Matt. 16: 6-12; Luke 12: 1—"Beware ye of the leaven of the Pharisees, which is hypocrisy."

Hence, this parable is designed to teach the corrupt and scattered condition that the kingdom of Israel will be in, when Jesus, its rightful heir, shall come as the restorer of all things foretold by all the Holy Prophets. Then he will "gather out of his kingdom all things that offend, and them that do iniquity." (And this gather-

ing will embrace all the living ungodly Gentiles who are dwelling in Canaan, and all the hypocritical Jews whether in Canaan or out of it, at the time of his return.) "And shall cast them into a furnace of fire," where they will be utterly consumed! Then shall the righteous Jews or Israelites "shine forth as the sun in the kingdom of their Father!"

The parable of the "drag net" is presented as proof that the gospel is the kingdom. But we shall find that there is no allusion to the preaching of the gospel in it. Matt. 13: 47-50. "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

And as this cluster of parables was addressed to a Jewish congregation, therefore the kingdom spoken of, is the kingdom of Israel. (Which they believed would be restored by their promised Messiah: because their prophets foretold it.) And as a drag-net is cast into the sea and gathers good and bad, so in the end of the Gentile age, will I return, and gather Judah and Israel from among the nations whither they have been scattered. (That is, those who are living, and those who have died in faith.) But the bad, or those who "HAVE DONE EVIL;" "THE REBELS—THE SINNERS OF MY PEOPLE" (Israel,) "shall perish;" "shall die by the sword;" shall be cast into the "furnace of fire;" "shall be purged out," and "be destroyed that they may not enter into the land of Israel!" But such as awake to look on me whom they have pierced, and receive me as the life-giver and rightful heir to the throne of David, I will bring into the land and they shall constitute the children of the kingdom!!—John 5: 28-29. Amos 9: 8-10. Ezek. 20: 33-38. Jer. 30 and 31 chaps. Zach. 12: 10-14; 13: 7-9.

Again, the parable of the mustard seed is resorted to as proof. But I ask, do men plant mustard seed in a man's heart, or in the stars, or in a heaven beyond the bounds of time and space? Nay! but in the earth: and though the "least of all seeds: but when grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." In like manner will the God of heaven, in the end of this age, set up his kingdom upon this earth, under the administration of his SON and his QUEEN! (The "little flock.") And although the least of all the universal monarchies of earth, yet under their *administration*, it will "lengthen" its "chords," "strengthen" its "stakes;" and extend its dominion and glory until it shall fill the whole earth: and thereby throw around "all people, nations and languages" its shadowing and protecting wing—JERUSALEM built up—will become the *empire city* of earth! And all "the wealth and glory of the Gentiles will flow into it!" Consequently it will surpass in *greatness and glory*, all other kingdoms combined, which have ever existed! And ultimately its chief Ruler will succeed in removing the effects of the fall from the universe of God! Then: "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them! [God's universe,] heard I saying, blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Amen.

The reader will find upon an examination of this cluster of parables, found in the 13th chap. of Matthew, that Jesus directed his disciples to look forward to the closing up of Gentile rule, as the time, when the kingdom of heaven (of David or God,) should be set up, (or restored.) And at the 10th and 11th verses, he gives the reason why he spake unto them in parables: "Because it is given unto you [his disciples,] to know the mysteries of the kingdom of heaven, but to them [the Jews as a nation,] it is not given." "For blindness" upon those prophecies which spoke of his

life—of his sufferings—of his resurrection and ascension to the right hand of God—and there to remain until Gentile rule shall end, “had happened to them as a nation, until the Lord should take out of the Gentiles an adequate number to make up the cabinet of his kingdom! Then, Israel as a nation will have that *ve* which has long been upon them removed, by the coming of Christ to Zion, who will then turn away *ungodliness* from Jacob, (Israel as a nation.) Amen.

Rom. 14: 17, is adduced as proof that the kingdom is set up; but upon an examination of this text and the context, you will find that the apostle is endeavoring to show the brethren, that if they were heirs to the kingdom, they would bear its fruit in this age, which does not consist in “meat and drink, but righteousness and peace, and joy in the Holy Ghost.”

Col. 1: 13, is resorted to as proof, that the kingdom is set up, but it is positively certain from the testimony of Dr. Boomfield, and Dr. Robinson, and the blessed volume, that the proof is not in the text. I understand by the *best* authority, that the passage should read thus: “Who hath delivered us from the power of darkness, and hath (*metestesēn*) transferred us over among the “*Basileian*,” sons of the kingdom, of the Son of his love.

Again, it is said that JOHN, the *immerser*, taught that the kingdom was to be set up in his day, Matt. 3: 2, but a literal translation of the text will set the truth forth in its true light. “Reform! because the ROYAL MAJESTY of the HEAVENS [Jesus] has approached.”—*Diaglott*.

Heb. 12: 28, is claimed as proof. “Wherefore, we [the brethren] receive a kingdom.” Now it must be obvious to every mind, that has no creed to sustain independent of the Bible, that it is only by promise that the Saints receive the kingdom; for Jesus has said, “Fear not little flock, for it is your Father’s good pleasure to give you the kingdom.” And Peter as a motive to induce the brethren to “add to” their “faith,” “virtue,” “knowledge,” “temperance,” “patience,” “godliness,” “brotherly kindness and charity,” informs them that “an entrance should be ministered unto them abundant

Being satisfied that his invention would be of great use to the world, he resolved to go to Washington, during the sitting of Congress, and present it to them for the purpose of securing their influence and aid to carry it into operation. But he was looked upon as a fanatic; and to many of that body his telegraph was a chimera, a visionary dream, rather to be a matter of merriment than seriously entertained. Hence, he met with a cool reception. Then he visited England and France; but he met with no encouragement in Europe, consequently he returned. And struggling on for four years longer, renewing his appeal at Washington year after year, and still hopeful in the midst of poverty and trouble. However, on the last night of the session in March, 1843, he left the capitol entirely disheartened, after waiting through the long day. But the next morning, to his amazement, he learned that in their hurry and confusion of the midnight hour, the expiring Congress had voted \$30,000 to construct a line from Baltimore to Washington; 89 votes were cast for the bill and 83 against it. And this was done out of respect to the Professor, not because they thought his invention was to be of much use. But prior to the passing of the bill, a number of amendments were proposed by some of the most prominent members of the House, such as the following: Mr. Cave Johnson moved that a part of said sum of money be given to Mr. Fisk, a gentleman lecturing on mesmerism at that time in Washington, to enable him to carry on experiments as well as Prof. Morse. Mr. Houston moved that *Millerism* should

also be included in the benefits of the appropriation! Other motions, disparaging to the passing of the bill, were made; such as to appropriate part of the money named in the bill, to construct a telegraph to the moon!! But the bill passed. And to-day the lightning plows the ocean! bringing the account of a battle fought a few hours ago in Europe. And who can estimate its worth to the world? Is it a chimera?

Gentlemen and Ladies: Remember that as it has been in science, so in theology! The moment the preacher gets in advance of his brethren, and dare venture to proclaim what he has learned to be the truth, as taught in the Bible!—truths that they ought to learn and believe, in order that they have a correct knowledge of God and the plan of human redemption which He has devised—the mission of Jesus, and when it shall be accomplished, and the exalted position that they may occupy under his reign, as the result of learning these truths, and yielding implicit obedience to all his commands! and thereby fitting themselves for greater usefulness, during their trial here, for the world to come,—at once the cry of “heresy is heard!” “They are a chimera!” “Belong to the Apostacy! and we hope you will be so kind as to let them alone whilst with us, and preach what we are agreed in.” “Dangerous man!” “Should not be allowed among us!” Therefore he is excluded from the stand at the annual camp meetings, and from the rostrum and pulpit! And all this is done by those who would have plucked out their own eyes to benefit him whom they now brand as a her-

etic! Yet they claim to believe the Lord is soon to come! Popery, in the seven-hill-city, is equally as good as it is, when found in the church professing the one faith, or in Adventism.

GOD IS LOVE! The plan of redemption, and all His acts in the past dispensations, in connection with the one we now enjoy, coincide with this revealed truth. Therefore, it would not be reasonable for us to conclude, or even harbor the thought, that His love does not embrace His own family. And having devised a plan of human redemption, it is reasonable for us to conclude, that in the plan to save He has embraced all of His own children; leaving out of that plan the curse, the tares, the goats, the children of the wicked one—the Devil. Peter and Jude call them “brute beasts,” “made to be taken and destroyed.” They are the surplus seed, a race that never would have been born if the “messengers had kept their first estate!” consequently the result of sin—Gen. 3: 15-16. And

Like brutes they live,
Like brutes they die.

Hence, it devolves upon Him to place His family, or cause it to be done, where they can embrace Jesus the Life-Giver, and be saved.

And having made their salvation conditional in this and all past ages, He can never save one of them only as they are made acquainted with the conditions, and comply with them. From the fact that He is unchangeable, His purposes are immutable and His ways equal. Therefore He can never save His own who have died in infancy, or without

the opportunity of hearing the Gospel; only as they shall hear it, and embrace it. And we have positive testimony, that Tyre and Sidon would have repented if the mighty works had been done among them, which had been done in Chorazin and Bethsaida; and that it will be more tolerable in the day of judgment—the day of Christ's rule—for Tyre and Sidon, than for Chorazin and Bethsaida; because they will be taken out of the grave, and placed where they will embrace Jesus as the Life-Giver and rightful heir to the throne of David, whilst Chorazin and Bethsaida, will be held in the empire of death eternally! for rejecting Jesus—Matt. 11: 21, 22; Luke 10: 13, 14.

But if He can and will save the infants and the heathen—without the knowledge of the Gospel, and faith in it, and obedience to his commands, as some teach; then the work of preaching, writing, translating the Bible into different languages, and printing it and other religious works on the plan of redemption, sending out missionaries to the heathen, building houses of worship and dedicating them to a God! paying out millions of dollars for men to fill their pulpits on the first day of the week! is a work of supererogation, an imposition on community, and should never be countenanced by any of the admirers of consistency!!

But Paul informs us in our text, that Jesus "Gave himself a ransom in behalf of all, the testimony in its own seasons."*—*Diaglott*. That is, at the time fixed upon in the council chamber of the Eternal

* *To maturion*—the testimony is marked doubtful by Dr. Griesbach.

Father, for Jesus to die on Calvary's rugged mountain! he gave himself—his entire being, by consenting to suffer the ignominious death of the Cross! on account of the sins of the family of God—the *all*, spoken of in the text. And at the time appointed he will present them without spot or wrinkle to the Father, as the purchase of his blood! hence his blood is the testimony.

Therefore, we conclude that the *all*, for whom "he gave himself a ransom for" are "the families," "the nations," "the kindreds of the earth," embraced in the "oath and promise of God to Abraham. Gen. 13: 3—"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Also Gen. 22: 16-18—"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Count the stars! number the sand which is upon the sea shore! then, you will be able to count the multitudinous seed of Abraham.

And this great promise Jehovah, under a solemn oath, renewed to Isaac and Jacob, Gen. 26: 25; 28: 13, 14, "And the Lord appeared unto Isaac, and said, Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will per-

form the oath which I sware unto Abraham thy father: And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. And, behold, the Lord stood above it, and said, *I am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall al the families of the earth be blessed."

In this portion of Holy Writ, God positively affirms, under a solemn oath, that He will perform the oath which He sware unto Abraham, the father of Isaac; in thy seed shall all the families—the nations of the earth—be blessed. 2. That He would multiply the seed of Isaac and Jacob, as the stars of heaven, and as the dust of the earth: **INNUMERABLE!** 3. He informs Jacob that He is the "Lord God of Abraham, and the God of Isaac." 4. That "because Abraham obeyed his voice, and kept his charge, his commandments, his statutes, and his laws," He would perform His oath, which he sware unto him, "in thy seed shall all the families of the earth be blessed."

And in Peter's memorable sermon, that he delivered subsequent to his performing a miracle in the name of Jesus of Nazareth, he quotes this promise, and locates the time of its fulfillment under the

reign of Jesus our Life-Giver, or the times of restitution. Acts 3:25—"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." And it must be obvious to all, who do their own thinking, that this promise has never been fulfilled! And that God never purposed to bring about its fulfillment, either in this age or the ages that are past!! But like the man who has invented an engine which will be of great use to the world when built, his first work is to make the tools, and when they are completed, then he builds the engine. Thus, the great Architect of the universe has been and still is preparing the agencies, by taking out of the nations a people for His name, honor and glory,—an Eve, the bride, the Lamb's wife, the Queen of the coming age—rulers, who are to share in the reign and glory of the kingdom, and a people to be employed in accomplishing the work to be done in the ages to come—the blessing of the nations, the reconciling of all things in heaven and in earth by removing the curse, and peopling it with a sinless race.

II. What is it to be blessed; or what are we to understand by the promise—"Shall be blessed?" We answer, unhesitatingly, that it is to save. Please listen to the testimony? Gal. 3:6-9—"Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith,

preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

Here we have positive testimony that all who have the faith of Abraham, or shall have it, are to be blessed with him; because they are his "adopted children," from the fact that they belong to Christ, verse 29. Hence heirs to the blessing spoken of in the text, which is life—this life is eternal.—Eph. 3:5, 6; Titus 1:2. And earth in its renovated state, will be the permanent home of all those who are blessed with Abraham.

God made a number of promises or covenant with Abraham; which constitute the Gospel to be preached in this age, as a motive to obedience and salvation. And these promises will be the basis of the everlasting gospel, which is to be proclaimed in the age to come, by a class of messengers, symbolized by the angel that John saw flying in the midst of heaven.—Rev. 14: 6, 7.

1. "In thy seed shall all the families, or nations, of the earth be blessed"—saved. Gen. 12: 3; 22: 17, 18.

2. "I will give to thee and thy seed, all the land of Canaan, for an everlasting possession."—Gen. 13:14-17; 17:1-8. And Canaan is bounded on the west, by the Mediterranean Sea; on the south, by a small river called the river of Egypt, and the desert of Paran and wilderness of Zin; on the east, by the sea of Galilee, the river Jordan and the eastern shore of the Dead Sea; on the north by Lebanon or Mount Lebanon. Num. 27: 12, 13; 34: 4-14.

Deut. 34:1-4. Num. 13:17-33; 14:1-24. Joshua 1:1, 2. These promises have never been fulfilled; but will be in the ages to come. See Acts 7: 1-5; Rom. 4: 13, 14; Gal. 3: 16, 17.

3. God promised him a son; and at the time appointed Isaac, the child of promise, was born. And, at a subsequent period, in obedience to the command of God, he offered him up as a sacrifice; "accounting that he was able to raise him from the dead, from whence he had received him in a figure"—a type of Jesus, the child of promise—the seed in whom all the promises center, that pertain to a future state. Gen. 22:1-14; Gal. 3: 16; Heb.

1: 17-19. Here we have immutable testimony that Abraham looked forward to the resurrection, and a period of time subsequent to it, called the age to come or ages to come, when these great promises should be fulfilled. And that his faith in the resurrection embraced only the children of promise—the families or nations of the earth, who were to be blessed—saved. Rev. 21: 24. And these nations constitute the family of God—the "all" for whom Jesus "gave himself a ransom for."

It is true that in the same day that God gave Abram a sign by which he might know that he should inherit the land promised to him, He made a covenant with him, relative to his seed, which was to go down into Egypt—that embraced all the land from the river of Egypt unto the great river Euphrates! And under the reign of Solomon, it was literally fulfilled. (Gen. 15: 13, 14-18; 2 Chron. 9: 25-28.) And Paul informs us that this inheritance was, by virtue of the law, given upon Mount

Sinai; and not by virtue of the promise made to Abram and his seed. Rom. 4: 13-15. Hence those who blend this covenant with the former covenants, and call it a part of the gospel, which is to be believed in order to be saved, greatly err! not having a correct knowledge of the plan of human redemption.

III. The seed through which the blessing is to come, and the agencies employed in the coming ages, to accomplish this noble work.

Jesus our Life-Giver, the offspring of Abraham—of David according to the flesh—(Matt. 1: 1; Acts 2: 30; Rom. 1: 3)—is the seed in whom all the promises center, that pertain to a future state.—(Gal. 3: 16.) Hence, he will be the Melchizedek High Priest—upon his throne in Mount Zion. Therefore, the grand medium through which grace will flow to the families who are to be blessed under his reign.—(Ps. 110: 4; Zech. 6: 12.)

And inasmuch as God in renewing the promise to Jacob, made him and his seed, a medium through which the blessing is to come to the nations—therefore, Israel restored to a union with the one living and true God, that shall never be dissolved! by embracing Jesus as the Life-Giver and rightful heir to the throne—the kingdom of David, whom their fathers and the Gentiles put to death! and permanently settling them in the land of Canaan—will be made instruments, or ambassadors, in the hand of Jesus—and his associated rulers—in blessing the nations, and filling the earth with peace and plenty.

“Now if the fall of them be the riches of the world, and the diminishing of them the riches of

the Gentiles; how much more their fullness."—Rom. 11: 12.

The fall of Israel as a nation, and their dispersion among the nations of the earth, was clearly predicted hundreds of years before it took place, by the prophets of Jehovah! And there is no truth in the Living Oracles, more positively asserted, and established, than that of the gathering and conversion of the residue of Israel, subsequent to the coming of Christ, to establish his kingdom in EDEN—Canaan. And in doing this work, the Lord will eminently promote his own glory, and cause their restoration to be attended with the most blessed effects to all the earth.

His promise is, Ezek. 34: 26, 27—"And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them."

Being fully satisfied that every one who does his own thinking, is convinced and firmly believes, that this is literal Israel, we deem it altogether a waste of time, to attempt to prove that, which is so obvious to all. Nor has the promise yet been fulfilled; for then they shall not "bear the shame of the heathen *any more.*"—v. 29.

The following testimony is in point:

Jeremiah 33: 7, 9, 11—"And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at the first. . . . And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it. . . . The voice of joy and the voice of gladness; the voice of the bridegroom, and the voice of the bride: the voice of them that shall say, Praise the Lord of Hosts: for the Lord is good, for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord."

And will not this excite a burst of surprise, from those who profess to be looking for the soon coming of Jesus, who ought from the word of God, to have learned his gracious designs of "goodness" and "prosperity" to His ancient people? Why should that which God himself declares shall be to Him, "a name of joy, a praise, and an honor," be so obstinately rejected, or so reluctantly received by any of his professed friends?

Isaiah 61: 8-11—"I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. . . . For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring

forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

This shall be when they "repair the *waste cities*, the desolations of *many generations*;" when "they shall rejoice in their portion," and when, for the "shame" they have endured *in their land*, they shall possess the double.—verses 4-7.

Zech. 8: 13—"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing."

This being subsequent to the restoration of both Judah and Israel, from "among the heathen," whither "they have been driven," proves conclusively that the prophecy has not been fulfilled.

Micah 5: 7—"And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."

This will be, after they have been restored to their own land, and in the day when their last oppressor shall be destroyed; when the "RULER IN ISRAEL" shall deliver them from THE ASSYRIAN, (Ezek.), Gog of the *latter days*, Daniel's King of the North, the Autocrat of all the Russo-Assyrian Empire of the *latter days*, encamped upon the Mountains of Israel, "when he cometh into our borders." Then the IMAGE will stand erect upon the mountains of Israel—then the woman's seed will make Israel his "battle-ax and weapons of war," in smiting the IMAGE upon its feet, and all its ingredients will become like the chaff of the summer's threshing-floors; and the wind will carry

them away, that no place will be found for them; and the stone will become, in due time, a great mountain and fill the whole earth.

Then shall Israel "go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—Isa. 55: 12, 13.

"And I will set a sign among them, and I will send those that escape of them unto the nations, [†] Tarshish, Pul, and Lud, that draw the bow, to [†] bal, and Javan, to the isles afar off, that have heard my fame, neither have seen my glory; they shall declare my glory among the Gentiles. Isa. 66: 19.

The escaped spoken of in this text are the Jews, represented by the angel of Rev. 14: 6, 7, who will have the honor of proclaiming the everlasting Gospel of the age to come, "to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give Glory to him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of water." And the every nation, kindred, tongue, and people, spoken of in this text, are the families—the nations who are to be blessed—saved, agreeable to the oath and promise of God. Some of them have died during this and the past ages, who never had the privilege of hearing the

into the world—a surplus seed—two distinct families, two kinds of children: the seed of the woman, and the seed of the serpent!

Consequently, not related to each other. A surplus race, that never would have been born, if man had not sinned! Hence a part of the curse! Therefore they are not embraced in the plan of redemption! from the fact that God has put enmity between them! And the seed of the wicked one, was to bruise the heel of the woman's seed, by taking the animal or blood-life! And it has done it in putting to death Jesus, and the martyrs; but the woman's seed was to bruise the serpent's head or utterly destroy the surplus seed—the children of the devil.

It is said of Cain, the eldest child of the serpent's seed, that he was of that wicked one and slew his brother; "because his own works were evil, and his brother's righteous."—John 3: 12. Therefore he was an enemy of the woman's seed; and it is recorded "that they shall be cut off" from life, "from among the children of men"—the children of God.—Ps. 21: 10; 37: 28.

And their depravity is graphically portrayed in Ps. 14: 1-5; Isa. 1: 5, 6; Rom. 1: 18-32—"The fool hath said in his heart, *There is no God.* They are corrupt, they have done abominable works, *there is none that doeth good.* The Lord looked down from heaven upon the children of men, to see if there were any that did understand *and seek God.* They are all gone aside, they are *all together become filthy; there is none that doeth good, no, not*

one. Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the Lord.

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them."

And David informs us, Ps. 58:3-5, that they "are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison *is* like the poison of a serpent: *they are* like the deaf adder *that* stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely." Because they have no innate love of truth and righteousness, have no aspirations for anything that is heavenly or God-like! No desire

to be associated with the pure and the blessed of all past ages, in the world to come! No eligibility to eternal life! They are "not of God." Therefore, "they cannot hear his word."—John 8: 43-47. Hence, Jesus is to them, "as a root out of a dry ground: he hath no form nor comeliness—no beauty that they should desire him."—Isa. 53: 2. Consequently they have a strong aversion to him. And when the "Ethiopian can change his skin, or the Leopard his spots! then may they do good, that are accustomed to do evil. Therefore will God scatter them as the stubble that passeth away by the wind of the wilderness."—Jer. 13: 23, 24.

And Solomon considers them as having no pre-eminence above a beast! And he asks God to manifest them, that they might see that they are beasts. That one thing befalleth them: that they lie alike; because they have no hope of a resurrection. They have one breath—spirit. They are vanity—they all go to one place—they are all of the dust—and they all turn to dust again! and that is the end of them.—Eccl. 3: 18-20.

And David, in speaking of them, says they are "like the beasts that perish." And "like sheep they are laid in *sheol*—the grave—they shall never see light."—Ps. 49: 12, 14, 19, 20. Are beasts to have a resurrection to be put on trial, in order that the Lord may know that they are beasts? Jesus calls them "tares," and "goats," "children of the wicked." That they "were of their father the Devil."—Matt. 13: 38; 25: 32; John 8: 44. And in Matt. 3: 7; 12: 34. He and John the Immerser, calls them "offspring of vipers."

Respected friends: Can you make a sheep out of a goat, or wheat out of tares, or disciples of Jesus out of vipers?

Here comes in the unerring foreknowledge of God, who knew the end from the beginning; therefore He knew His own children. Trial, therefore, is not to add to His knowledge. So in the ages to come, there can be no need of putting any one on trial whom He knows is not eligible to salvation. What folly to put a goat, or a tare, or a viper on trial to see if they would not turn out to be a sheep, or wheat, or a child of God! Trial does not create a character, it only develops one which already exists in embryo. If a person possesses the latent germ of rectitude, trial will bring it out into the likeness of God in Christ Jesus. But there is no way known by men or angels, neither has God revealed any way, to get that out of a man which is not *in* him; or to put that into him which he has no capacity to receive, appreciate, or to retain.

St. Peter and St. Jude have given a vivid description of their character, and final doom! leaving them in the "empire of death," without any hope of life, either limited or eternal, in the future. 2 Peter 2: 10-17; Jude 10-13,—“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these as natural brute beasts, **MADE TO BE TAKEN AND DESTROYED**, speaking evil of the things that they understand not; and shall

UTTERLY PERISH in their own corruption; and shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices, cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Borsor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice, forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever."

"But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

If this be their character and condition; you ask why are they to blame? I answer in the language of St. Paul, Rom. 1: 18-25; 2: 12-15—"For

the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them: for God hath shown *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

Thus we learn "that the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so they are without excuse." Therefore they will not be resurrected in order that they may have an opportunity to reject Jesus, and die a second time, as some teach. For St. Paul has informed us, that "it is appointed unto men ONCE to die, but after this the sentence."

Again, he informs us, that "As many as have sinned without law, shall also perish without law

and as many as have sinned in the law, shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another."

The law was given to Israel, not to the Gentiles—Rom. 9: 3, 4, "Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promise." And by it they will be judged: that is, it will be decided who among them have knowingly and willfully sinned in the law: and who among them have kept the law: the latter will be judged worthy of a resurrection; the former doomed to remain in the congregation of the dead.

And the Gentiles who have sinned without the revealed law of God, shall perish without it, for they show by their works the law written in their hearts by instituting a penal code of laws, by which families and nations are to be governed. Therefore they are a law unto themselves. And those who live up to this code, or try to, out of love to purity, and God-likeness, like SOCRATES the great Gentile philosopher, would embrace the Gospel if it had been presented to them, or should be. For the man that will make good use of a dollar, or receive it out of respect and love to the giver, would

receive ten, and make good use of it. Hence he will be judged worthy of a resurrection—that he may embrace Jesus the Life-Giver, and thereby be saved. But those who transgress this law knowingly; and for the want of innate love of truth, righteousness, holiness and God-likeness; would treat the Gospel in like manner. Consequently, without excuse, DIE condemned by their own works: and will be judged unworthy of a resurrection—“In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.”

2. Having shown who will not be blessed or saved, we will, by the aid of the Bible of Abraham's God, show who will be saved.

It must be obvious to every reflecting and argumentative mind, that inasmuch as the Lord created the earth, and formed it to be inhabited by a sinless humanity! that He would make arrangements, and institute a law, and give directions for the accomplishing of this work. We learn from our Bible, that Adam was made out of the dust of the ground; Eve, his partner in life, out of a rib which God had taken from his side! And having planted a garden in Eden, He placed the man Adam, with his companion, in it, to develop a character, that would entitle him to the honor and dignity of carrying out His purpose: “Be fruitful, and multiply, and replenish the earth, and subdue it,” by bringing it into the same fruitful condition that the garden is in; “and have dominion over it.”

And to test his character, he gave him a law—though simple—nevertheless if kept, would prove

that he was worthy of the exalted honor of carrying out the purpose of Jehovah.

And as Adam was a son of God by creation; therefore the children that have been born, and shall be—agreeable to His command—are His sons and daughters, and were created by Him in the loins of Adam, as the family who are to people the earth! consequently the nations to be blessed. Gen. 17: 4, 5:—"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee."

But Adam sinned;¹ and thereby this *klisis*—"family"² was made subject to *mataiotceci*—frailty, mortality!³ Not willingly;⁴ not by any free act of their own; that is, not voluntarily, but by HIM who PLACED⁵ them "UNDER"⁶ death! "In hope that even the "*klisis*—family"⁷ "itself will be emancipated from the slavery of corruption, into the freedom of the glory of the children of God."⁸ And this glorious freedom, spoken of in this passage, is the resurrected state or ages to come. And into this state or freedom, His family are to be delivered. Those who have received the first fruits of the Spirit; are those who have heard the Gospel—believed, and obeyed it. They will be "raised incorruptible" at the coming of Jesus: and the living

1. Adam was made capable of becoming immortal upon his obedience, mortal upon his disobedience. "Eat—dying—thou shalt die," Mar. Gen. 2: 16, 17. That is, by disobeying God, he became a dying man, hence mortal, and doomed to go back to the earth, from whence he came. But if he had been made mortal, he was decayable, therefore subject to death, without sinning, "Death by sin."—PAUL. 2. Rom. 5: 12; 8: 20-24. 3. Dr. Robinson. 4. Diaglott; Dr. Bloomfield. 5. Dr. Robinson. 6. Diaglott; Dr. Driesbach.

who also have the first fruits of the Spirit, will be changed from mortal to immortality.—1. Cor. 15: 51-54. And the rest of this family who have died in infancy, or in heathen lands, or in the midst of the apostacy—without having an opportunity to hear the Gospel—will be resurrected with the same nature that Adam had before he sinned, at a subsequent period. Rev. 20: 5. For they have an innate love of truth and righteousness, therefore they “Groan and travail in pain together,” for a better state. Hence they are subjects of hope, and are sure to be delivered.—Rom. 8: 20-25.

Men do not become the children of God, by following Jesus; but they follow him because they are His children. Acts 18: 9-11—“Then spake the Lord to Paul in the night by a vision, Be afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued *there* a year and six months, teaching the word of God among them.”

Here we have positive testimony that the Lord had much people in Corinth who had not heard the Gospel. Therefore, He spake to “St Paul by a vision, be not afraid, but speak the word:” and that word they heard and obeyed, because they were the people of God. “My sheep hear my voice, and they know them, and they follow me: and I give unto them eternal life; and they shall never perish neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.”—John 10: 27-29.

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Again he says, verses 14-16—"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

This family were chosen in Christ, before the foundation of the world! Therefore, they existed in His immutable purpose, when the plan of redemption was devised, prior to the foundation being laid, for "the world to be!" Ephes. 1: 4, 5. "He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

V. This family constituted the world God loved. Therefore He sent His Son to redeem or save them. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. The Father loveth the Son, and hath given all things into his hand."—John 3: 16, 17, 35.

We have in this portion of Holy Writ, an embodiment of the love of Abraham's God, for the *kosmon*—the world—the nations who are to people the earth in its renovated state. Gal. 4: 4, 5—"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the

law, to redeem them that were under the law, that we might receive the adoption of sons."

We have already seen that this family have been made subject to mortality, and thereby brought under "the power of death, not willingly!"—And God having found a ransom in Jesus; and out of love to them, He has sent him "to redeem them" "from the grave," into "the glorious liberty of the children of God." And to the accomplishment of this glorious work, He has given "all things into his hand"—"all power in heaven and in earth" to save, "is given to him."—Matt. 28:18. And as redemption includes forgiveness of sins, Eph. 1:7, Col. 1:14. And Jesus has paid the price of their redemption—*apoleitrosin*—"a deliverance on account of a ransom paid." And this ransom was his blood, Acts 20:28. "Feed the" *ekkleesian tou kurion* "the congregation of the Lord, which he hath purchased with his own blood."—John 10:15. I [Jesus] lay down my life for the sheep." Heb. 2:9—"That he [Jesus] by the grace of God should taste death for every man." Matt. 20:28—"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Then every man that he tasted death for, are the many that he gave his life a ransom for—the sheep that he laid down his life for—the congregation that he has bought with his own blood—the nations to be blessed. Therefore, he "will ransom them from the power of the grave;" he "will redeem them from death."—Hosea 13:14. Leaving the goats, tares and bipeds in human shape, who have no pre-eminence above a

—John 4: 14. And only as he saves the world can he fulfill his mission, and be their Saviour.

VI. We affirm that they will be blessed, or saved. You demand the proof: well, sir, it shall be forthcoming. Please listen to it! John 4: 42; 6: 37, 39; 12: 32; 17: 2—“And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” “And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” “And I if I be lifted up from the earth, will draw all unto me.” “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

I understand that in this portion of Holy Writ, we have the following truths, positively asserted by him who was too wise to err:

1. The multitude who had believed on him declared him to be “the Saviour of the world”—the nations that were to be blessed in him.

2. That this world has been given to Jesus by the Father; and that they will come to him; and that it is the will, *thelema*—“the purpose, council, decree, law” of God; that he shall not lose any of them, but raise them up “*en*” in the last day.

3. That if he be lifted upon the cross, he would draw all to him by the cords of divine love. Therefore, they are saved.

4. That the Father had given him power over all

flesh, and that he is to give eternal life to all that He has given to Him.

Again, Ps. 22: 27, 28—"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee. For the kingdom *is* the Lord's; and He *is* the governor among the nations."

The reason assigned for the fulfillment of this glorious prediction is "For . . . the Lord Jesus is literally the governor among the nations."

Isa. 49: 6; Acts 13: 47—"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Ps. 67: 7—"God shall bless us; and all the ends of the earth shall fear him." The whole psalm gives a beautiful description of the blessings, that are to come upon the nations, under the reign of Jesus.

Ps. 72: 10, 11—"The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." In the 86th Ps., 9th v., we have positive testimony that "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." And "the heathen shall fear the name of the Lord, and all the kings of the earth thy glory."—Ps. 102: 15. We have already proved that the "all nations" whom the Lord has made, are His own children, who have been and

beast, in the grave where they belong. For God never sent Jesus to buy them.

Again, 1 Cor. 5: 19—"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." The world spoken of in this text is "the family that has been made mortal, not willingly. Heb. 9: 27, 28—"And as it is appointed unto man ONCE to die, [not twice, says Dr. A. Clark,] but after this the sentence: 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 unto salvation." The many whose sins "he bear," are those that he has bought with his own blood—the congregation of the Lord.—I. Peter 2: 24. St. Paul affirms that "he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell: and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

And when he shall have accomplished this work, there will be free intercourse between earth and heaven! And what John in vision saw, and St. Paul predicted, will be literally fulfilled. Rev. 5: 13—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the

Lamb for ever and ever." Phil. 2: 9-11—"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." I. John 2: 1, 2—"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." In this portion of divine testimony, the following truths are prominently set forth:

1. That if the believer sin, he has "an Advocate with the Father, Jesus Christ the righteous."

2. That he has removed the obstacles that were in the way of their salvation, and also, the obstacles that were in the way of the salvation of the whole world.

For PROPITIATION "is the atonement or atoning sacrifice which removes the obstacle to man's salvation." Therefore, the world—the family made subject to mortality—the law of sin and death, will be saved. For he has in his resurrection and ascension, lead the way for a multitude of captives to come forth out of the prison-house of death!—Zech. 9: 12. Ps. 68: 18. Eph. 4: 8. And as sin fits men to die—Rom. 5: 12—therefore *sinner*s are *not* captives, BUT THE INNOCENT! Hence, they will be saved. For "we have seen and do testify that the Father sent the Son to be the Saviour of the world."

shall be born agreeable to his command. "Be fruitful," &c. And here we have positive testimony that they will come and worship Him, and glorify His name.

And in Micah 4: 3, we are informed that in the age to come many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And in Zech. 2: 10, 11, we have immutable testimony that in the day of Messiah's reign, whilst he is "dwelling in the midst of the daughters [the Jews] of Zion; many nations shall be joined to the Lord." Dan. 7: 13, 14—"I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Here are three distinct things given to him by God, "that all people, nations and languages should serve and obey him." And these are the nations who are to be blessed in the seed of Abraham. And they constitute the all that He has given to Jesus, to bless, to save. And Daniel positively affirms that "THEY SHALL SERVE AND OBEY HIM!"

And this glorious doctrine will constitute a part

of the song that will be sung under the reign of Jesus, the Messiah, by the HARPERS OF ZION, as they stand upon the sea of glass. Rev. 15: 2-4—
 “And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.”

In the fulfillment of these glorious predictions, the Father will have seen the travail of the soul of Jesus, and will be satisfied.—(Isa. 53: 10, 11.) Because his own family are saved, and the effects of the fall is wiped out of His universe, and His glory now fills the earth! The sky is clear, and the soil is free, the victor's song floats over the plains of Eden, and the anthems of seraphs blend with its strain!

The sun rolls down its brilliant flood,
 And shines on a world that is fair and good!
 Then the glory of God, like a boundless sea,
 Will bathe the immortal company!
 And pure love's banner, and friendship's wand,
 Shall wave above this princely band.
 Then the conqueror's song, as it sounds afar,
 Is wafted on the ambrosial air;
 Through endless years we then shall prove
 The depths of a Father's matchless love.

Scenes like these I hope to enjoy, with all the blood-washed throng in the ages to come.

Gentlemen and ladies! Shall I greet you there? Do these glorious truths stir you up to love the God of the Bible? Do they create in your heart a disposition to be associated with the family of God here and in the ages to come? If so, believe them, and be immersed into the name of Jesus Christ for the remission of sins; then lead a holy life, and when he in glory comes, you will be found among the saved. Amen.

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The author expected that the above Lecture would have appeared in the *Bible Examiner*; but the editor having put three of the series, which he had been publishing from the pen of the author, into the pigeon hole, many of the friends of truth and Christian liberty advised him to publish his in a pamphlet, as it was too *valuable* to be lost!

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THE
Believer's Only Hope of a Future State:

OR,

LIFE IN THE FUTURE, AN ISRAELITISH HOPE.

A Lecture delivered in the Wesleyan Methodist Chapel, in Dorchester, C. W., Sunday morning, Sept. 4th, 1864.

BY R. V. LYON, SUSPENSION BRIDGE, N. Y.

THIRD EDITION, REVISED AND ENLARGED BY THE
AUTHOR.

“Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever, after the order of Melchisedec.”—Heb. 6 : 17-20.

PREVIOUS to the discussion of this interesting portion of holy writ, I wish to cite the attention of this intelligent congregation to Acts 26 : 6-8 ; 28 : 20 ; also 1 Peter 3 : 15—“And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes serving God day and night hope to come; for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?” “For the hope of Israel I am bound with this chain.” Quite a recommendation for an Apostle to the metropolis of the Roman empire! “And be ready always to give an answer to every man

that asketh you a reason of the hope that is in you, with meekness and fear."

Acts 23: 6—"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."

And it is an historical fact, that the Pharisees believed, and taught that none but the seed of Abraham would have a resurrection, and from this resurrection they excluded the wicked, and Paul acknowledged that they were right, in this, by saying: "I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in question."

And in the investigation of my text, I shall endeavor to present to you the believer's only hope—yes man's only hope of life in the future, and a home where it can be enjoyed. And this hope is an Israelitish hope from beginning to end—because it is "the promise made of God unto the fathers."

And in order that you may be benefited by assembling yourselves together this morning to hear the stranger, it will be necessary for us to define the term *hope*. It is derived from the Greek word *elpis*, which is defined by *Liddell and Scott's Lexicon*, "hope—the object of hope; any thought on the future; expectation."

Dr. Webster defines hope to mean "a desire of some good, accompanied with at least a slight expectation of obtaining it, or a belief that it is attainable. Hope, therefore, always gives pleasure or joy. 2. Confidence in a future event; the highest degree of well-founded expectation of good. 3. That which gives hope in, or that which furnishes ground for expectation or promises, desired good."

Thus we see, that hope is made up of desire and expectation; no matter what its nature may be. To illustrate: A. has two sons who have an ardent desire to obtain a knowledge of the Greek and Hebrew languages, but have no ground to expect that they will ever obtain the desired knowledge. Now they would

not be in possession of what would be called a hope in law—neither would they be, though they might expect,—unless they desired.

Thus it is with you, Gentlemen and Ladies: You may desire to put on immortality—the victor's palm bear, the white robe wear—the conqueror's song sing,—Eden's delectable plains behold—and with Patriarchs, Prophets, Apostles and Martyrs, stand upon the sunny banks of life's beautiful river, as its placid waters move majestically along among the verdant hills of the paradise of God! But if you have no ground to expect all this, (though you may desire it,) you are not in possession of what Paul is pleased to call a “good hope through grace.” For the Apostle has defined the term hope, Rom. 8: 20–25—“For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit: the redemption of our body. For we are saved by hope; but hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” The redemption of the entire man! Gentlemen and Ladies: are you groaning and waiting for the redemption of the entire man? If so, then you are desiring and expecting.

1. Where do all the correct desires and expectations of the children of God center? Or when it is that they expect to receive their reward?

Upon this question there is a difference of opinion or faith. There are those who adopt the doctrine of Plato, upon the immortality of the soul! Consequently take the position that upon the death of the cage, [body,] the soul makes its escape—and is conveyed away by some seraph-band to travel among the starry regions,

which Jehovah has made and hung out over our heads, until they shall have conducted it beyond the bounds of time and space—where it is to dwell in the presence of God and angels—and sit in some commodious place,—and sing redemption's song! play on golden harps! whilst the souls of the wicked are within speaking distance, and writhing in keen anguish and shrieking in hopeless agony!! And if you call upon them to give you the proof, that they are right in taking this position; the opinion of the heathen world, and the language of the poet, is always adduced:

“Death is the gate to endless joy!
And yet we dread to enter there.”

“And as all nations believe in the immortality of the soul; therefore, it must be true.” But with the doctrine of the Poet, and that of Plato, I am at war! Because Jesus has said, John 13: 33—“Little children, yet a little while I am with you. Ye shall seek me, and as I have said unto the Jews, whither I go, ye cannot come; so say I now unto you.” “And no man hath ascended up to heaven.”—John 3: 13. Again Paul in 1 Tim. 3: 16, testifies positively, that Christ “only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.” That is, the light no man hath seen, &c.

2. Tim. 4: 3—“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.”

Here the Apostle fixes upon a specific day, when he expected in connection with all who love the appearing of Jesus, to receive a crown of life. And in the first verse of this chapter, he informs us, that this crown will be given at the coming of Jesus, not when he (Paul) died. Hence, if Jesus never comes, death to the believer will be an eternal sleep!—Col. 3: 3, 4.

“For ye are dead, and your life is hid with Christ in God.

“When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”

OF A FUTURE STATE.

Peter presents the coming of Jesus, not death, a motive to do right.—1 Peter 5: 1.

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

With this testimony, and much more that might adduced, I am compelled as an honest man to reject doctrines of Plato and the Poet: because it does concur with the detector—the word of God.

Where then, do all the correct desires and expectations of the believer center? I answer, in the coming of Jesus, the Messiah, and the resurrection out from among the dead! But proof is demanded upon this position. Well, sir, it shall be forthcoming! Please listen to it: “Wherefore comfort one another with these words.”—1 Thess. 4: 13-18. What words? Answer 13th verse, and onward. “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 that 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 (anticipate or go before) them which are asleep. For the Lord himself shall descend from heaven with shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first: That is, before the righteous living are changed and caught away. “Then we which are alive and remain shall be caught up together with them in the clouds, and shall meet the Lord in the air: and so shall we ever be with the Lord.”

Allusion is made to a king, whose officers go forth upon his approach to escort him to their metropolis. In like manner will the saints (subsequent to their being raised incorruptible, &c.,) go forth, or be caught away to meet Jesus—and accompany him to Judgment mountain—where the prophets said he should stand the latter day!

Again, you are referred to the first chapter of the epistle, and it will be remembered that previous to

Apostle's going among the Thessalonians, they were idolaters. But upon the Apostle's presenting the things concerning the kingdom of God, and the name of Jesus Christ, which is the gospel, they were led to embrace it in love, and by it, they were led to turn their back upon "idols, to serve the living and true God; and to wait for his Son from heaven; whom he raised from the dead, even Jesus, who delivered us from the wrath to come." All religionists who have claimed to predicate their faith upon the Bible, subsequent to the death, resurrection, and ascension of Jesus to his Father's right hand, have admitted that he would come again. But upon the manner of his coming they disagree. They say he comes at death—at conversion—comes spiritually—that he came at the destruction of Jerusalem. And there is another class, that believe that the same Jesus which ascended, will descend,—and to this latter class I claim to belong. But says the objector: "If so many comings are taught, and all claim to be right, how can I arrive at the truth relative to his coming?" To illustrate: supposing that A. is owing £500 to the Montreal Bank, and to-morrow the note is due—do you think that he would get a counterfeit bill upon the cashier or pass off one for a genuine? You answer, "nay!" And why? Because he would try the money by a genuine detector. Now Jehovah has given us a genuine detector to try all doctrines—which is, THE BIBLE. And if you will go to the blessed volume, instead of going to Bethany, Geneva, Oxford, Newton, or Andover, you will have no difficulty in arriving at the truth upon the manner of his coming. We will now try these comings by the Bible—instead of the creeds of men.

1. If the coming of Jesus was death, then the text ought to read thus: Turned their backs upon idols to serve the living and true God; and to wait for *death* from heaven; whom He raised from the dead, even *death* which delivered us from the wrath to come! This we know is a counterfeit coin: because it leaves Jesus out of the plan!

2. If the coming of Jesus was conversion, then the text ought to read thus: Turned their backs upon idols to serve the living and true God; and to wait for *conversion* from heaven, whom he raised from the dead, even conversion which delivered us from the wrath to come! This we know is a counterfeit coin: because it leaves Jesus out of the plan!

3. If the coming of Jesus was spiritual, then the text ought to read thus: Turned their backs upon idols to serve the living and true God; and to wait for the *Holy Spirit* from heaven, whom he raised from the dead, even the *Holy Spirit*, which delivered us from the wrath to come! This we know is a counterfeit coin: because it leaves Jesus out of the plan!

4. If the coming of Jesus was at the destruction of Jerusalem, then the text ought to read thus: Turned their backs upon idols to serve the living and true God; and to wait for the *Roman Army* [for this was the only power that came against Jerusalem,] from heaven, whom he raised from the dead, even the *Roman Army*, which delivered us from the wrath to come! This also, is counterfeit coin: because it leaves Christ out of the plan of redemption!

But you inquire, how shall we understand the text? I answer, in its literal sense. Hence, if we can only learn who this Son is, that we are to wait for from heaven—we shall get at the manner of his coming.

Please turn to the first chapter of Luke, and you will find that the angel testified, that "The Holy Spirit shall come upon thee, [Mary,] and the power of the Highest shall overshadow thee: therefore also that *holy thing which shall be born of thee* shall be called the Son of God." And when he was eight days old, he was taken up by Joseph and Mary to be circumcised—a literal, tangible child. At the age of twelve years, he accompanied Joseph and Mary his mother to Jerusalem to attend the feast. When he began to be about thirty years old, he came to John, the immerser, and requested immersion at his hands—so John led Him down and immersed Him in Jordan's swelling flood! And as they

came up out of the water, the Spirit of God rested upon Him, and a voice from heaven was heard to say "this is my beloved Son in whom I am well pleased." Behold him as he was tempted forty days in the wilderness! View him, as he wandered over Judah's hills and plains to preach the Gospel of the kingdom of God—healing the sick—casting out demons—giving sight to the blind—hearing to the deaf, and raising the dead! Oh, see him as the midnight hour witnessed his fervent prayers and tears—his locks wet with the dew of heaven! In the garden we behold him sweating as it were great drops of blood, and before Pilate's bar undergoing a trial, crowned with a crown of thorns, and a purple robe put upon him! All this, because he claimed that he was the life-giver—the king of the Jews! Yonder, see him nailed to the cross—bleeding, groaning, dying, amid a mother's tears and loved disciple's groans! Wicked men raging—the heavens gather blackness—the sun, that beautiful orb of day, is in darkness clothed—God retires—and that Son which was born of the virgin, was left to die alone! No mother to wipe the cold sweat from his care-worn brow, or loved disciple to close his eyes! His side is pierced, and as the spear is drawn, blood and water follows it! From the cross he is taken down—deposited in the tomb of Joseph—the stone was rolled to its mouth—a seal put upon it—a body of the hardy sons of Rome, were placed there to guard the sepulchre! But at the time appointed, Jehovah sent an angel to roll the stone away—then he raised him out from among the dead, incorruptible, to enjoy an endless life! He was seen by some five hundred and fifteen witnesses, chosen of God—among them was a Thomas, who had the opportunity of putting his fingers into the prints of the nails, and his hands into his side. No deception here! This same Jesus which was born of the virgin, died upon the cross, was buried, and by the Father was raised from the dead, and seen by above five hundred brethren! On high he ascended in the presence of his disciples, and took his seat at his Father's right hand. "And while they looked steadfastly towards heaven as he went up,

OF A FUTURE STATE.

behold, two men stood by them in white apparel; w also said, ye men of Galilee, why stand ye gazing into heaven? This same Jusus, which is taken up you into heaven, shall so come in like manner as ye l seen him go into heaven." Therefore, his coming be literal. Hence there can be no mistake as to manner of his coming. Consequently, you cannot any longer in darkness as to the manner of his com

Again, the coming of Jesus, and the resurrection clearly presented in Titus 2: 11-13—"For the g of God which bringeth salvation to all men, hath us appeared, teaching us that denying ungodliness worldly lusts, we should live soberly, righteously godly, in this present world; looking for that ble hope, and the glorious appearing of the great God our Saviour Jesus Christ;" now as many as are taught the grace of God, are taught to look for the blessed he and the glorious appearing of the great God and Saviour Jesus Christ. Hence, those who are taught look at death, as the time when the saints get t reward, are taught by the precepts of men, instead of word of God.

1 Pet. 1: 3—"Blessed be the God and Father of Lord Jcsns Christ, which according to his abunci mercy hath begotten us again unto a lively hope by resurrection of Jesus Christ" out "from among dead." By turning to the 24th chapter of Luke, will learn what Peter means by being begotten ag You will there learn that certain disciples were jouring to Emmaus, and talking over the things that transpired. "Jesus drew near and went with them. And he said unto them, what manner of communicat are these that ye have one to another as ye walk, are sad? And Cleopas, answering said unto him, thou only a stranger in Jerusalem, and hast not kn the things which are come to pass there in these dr And he said unto them, What things? And they unto him, Concerning Jesus of Nazareth, which w prophet mighty in deed and word before God and al people; and how the chief priest and our rulers deliv

him to be condemned to death, and have crucified him. But we trusted that it had been he that should have redeemed Israel: and besides all this, to-day is the third day since these things were done. * * * And certain women have informed us that he is risen. * * * Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." And their eyes were opened to understand that it was necessary that he should suffer, die, rise from the dead, and go to the Father, and there remain till Gentile rule should end, then return and restore the kingdom. Hence, they were begotten again unto a hope of an incorruptible life—which they are to come into possession of at his return. Again, John's testimony is in point. Please listen to it: 1 John 3: 1—“Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; [that is, to the world;] but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope,” of being made like unto Jesus when he comes, “purifieth himself, even as he is pure.” Thus, we see that John's hope was in the coming of Jesus and the resurrection.

By turning to Paul's letter to the Philippians, 3d chapter, you will learn that certain individuals were glorying in the flesh—Paul gave them to understand that he had greater cause to glory than they. But at the 7th verse he informs us, that “what things were gain to him, those he counted loss for Christ. 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, and be found in him, not having mine own righteousness, which is of the law, but

that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection out from among the dead," as the Greek reads. And this resurrection, is the excellent knowledge spoken of by Paul, and comes through Christ. And in order that we may attain to it, we must sacrifice all for Christ: be "made conformable unto his death," by an immersion in water, subsequent to our believing the gospel! And only as we do these things can we have the assurance of attaining to the resurrection. Again, by turning to the eleventh chapter of Hebrews, we shall find that Paul brings to view a host of worthies, who died in the faith, "not having received the promises; but saw them afar off, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country."

In 1 Cor. 15 chap., Paul makes the future state, or future life of the children of God, to depend upon the resurrection *Out from among the dead ones!* And hence the necessity of the resurrection of God's dead men—the Church—of whom Christ is the head and representative. Proof: Verses 13–19, 32—"But if there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable * * * If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die."

Here the Apostle shows the brethren, that if they were right in taking the position that they were not to

have a resurrection out from among *the dead*, then it would be certain that his preaching was vain—that he had testified falsely—that their faith was vain—that they were yet in their sins—their hope confined to this life; and those having fallen asleep in Christ are “**PERISHED**”—*appollumi*, “destroyed utterly.”—*Liddell & Scott*. Hence there is no more of them! And I [Paul] will embrace the epicurean philosophy, making the best of this world,—for *soon* I must **DIE**; “*apothneesko*, to die, to be dead,” [or remain dead,]—(*Liddell & Scott*), and this will be my **END**!

Hence the necessity, respected friends, of your being united to Jesus the Life Giver: by believing these blessed truths, and being immersed into him for the remission of sins: and only as this union is formed, can you attain unto the resurrection out from among the dead ones!

David's testimony is in point. “I shall be satisfied when I die! nay, when “I awake with thy likeness.” And as Jesus has taught us, that sleep is death, in his conversation about Lazarus: therefore, waking up, must be living again. Isa. 26: 19—“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.”

You have stood by the bed-side of the dying pilgrim, and listened to his death-groans! But glory to God! he will come up singing!

Again, Jesus testifies *positively*, that the reward is to be given at the resurrection of the just! Not at death. Luke 14: 13, 14—“But 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.” Leaving the wicked out of the affair altogether.

But you inquire, what about the resurrection out from among the dead ones? Well, I will let Jesus answer. Luke 20: 35, 36—“But they which shall be accounted worthy to obtain that world, and the resurrection from

the dead, [out from among the dead ones,] 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." Here, Jesus testifies to the following truths:

1. That the family of men, or the children of the wicked one, will not be counted worthy of a resurrection, or the world to come.

2. That some of the human family will be counted worthy, because they have lived unto him, whilst on trial for future life.—Verse 38.

3. That such as are counted worthy will be made equal to the angels—immortal.

4. That they can die no more, because they are the children of God, being the children of the resurrection.

Respected friends: We see from the testimony adduced, that all the correct desires and expectations of the child of God, center in the personal coming of Jesus, and the resurrection out from among the dead ones. Consequently the coming of Jesus and the resurrection is the believer's hope.

And Paul, in my text, compares this hope to an anchor: "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

Now, we all know that an anchor is of no use to a ship's crew, unless they have anchorage ground. You ask, where is the believer's anchorage ground? Answer, Eden restored—the land promised to Abraham and his seed. Listen to my text, "Wherein God, willing more abundantly to show unto the heirs of promise." And by turning to the 12th, 13th, 15th, and 17th chapters of Genesis, you will learn that Abraham's God, has promised to give to him and his seed, the land of Canaan—the Eden where he planted the garden, and where his footsteps were once heard, as he walked in the cool of the day among its beautiful groves. And this promise was renewed by Him to Isaac and Jacob,—Gen. 26: 1-3; 28: 3, 4, 13-14. And by turning to Acts 7: 1-5, you will learn that Stephen testi-

fies, that Abraham "had none inheritance in it, no, not so much as to set his foot on: yet God promised to give it him and his seed, for a possession." In Rom. 4: 13, Paul testifies that Abraham is heir of the *kosmos*—the Israelitish habitable—though he had been dead 2,000 years. And in Gal. 3: Paul informs us, that Christ is the seed to whom the promises were made. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Respected Friends: Will you be so kind as to step over into Eden restored, and take a walk with me around that beautiful city—whose walls are jasper, the gates of pearl, its streets of gold! Behold the redeemed, as they stand upon the sunny banks of life's beautiful river, and gaze upon its crystal waters as they roll majestically along among its vine-clad hills—hear the alleluias as they roll from the unnumbered throng—listen to those sweet notes as they fall from Eden's feathered songsters—the dominion extended from pole to pole! Now take a view of the 144,000—the grand musicians—the body guard of the Son of God or the ROYAL MAJESTY of the heavens, with their golden harps and melodious voices; Abraham the Father of the faithful—behold him with his sparkling eyes and cheerful countenance! What a thrill of joy runs through his entire being, as he now takes a view of the redeemed, and calls to mind the promises which God made to him. The wicked destroyed—the effects of the fall removed from the universe of God; His glory now fills the earth. The sky is clear, and the soil is free, the victor's song floats over the plains of Eden, and the anthems of seraphs blend with its strain; the sun rolls down its brilliant flood, and shines on a world that is fair and good! This is my hope. Shall it be yours? Methinks I hear some of you say Yes.

But you enquire what are the two immutable things? I answer, The "*Oath*" and the "*Promise*."

1. The Promise. "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 possession; and I will be their God."—Gen. 17: 8. "And the uttermost parts of the earth for thy [Christ's] possession."—Psa. 2: 8. "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22: 18.

2. The Oath. "But as truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14: 21. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."—Psa. 89: 35–37. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—Psa. 16: 10.

The oath and the promise enable those who have fled for refuge, by believing these sublime truths, and taking the oath of allegiance in the action of implicit obedience to all the requirements of the gospel, to have strong consolation. Job, who had been bereft of all that the world calls lovely and good, with this hope, in the midst of his afflictions, could cry out in an ecstasy of joy, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job 19: 25–27. This hope enabled the Apostle to the Gentiles, whilst in perils by sea, by land, and among false brethren, &c., to exclaim, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4: 17. It was this hope, that enabled the Martyrs to face the rack, the fire, the dungeon, yea every mode of torture and death that wicked men could devise.

It has sustained and comforted that believing husband and wife, who has been called to part with the companion of his and her joys and trials, who have died in the faith, as they have looked forward to the time when their graves shall be spoiled, and they delivered from the

power of death, made immortal—greet each other upon fair Beulah's blissful plains, and join with the sacramental host of God's elect in singing the grand anthem of salvation!

Oh! how dark and lonely the grave would be, if Jesus the Life-Giver—the representative of all who will ever attain unto the resurrection—had not been raised out from among the dead, and thereby opened up the way out of *sheol*—the grave—into a future world. The believer can now look through the grave into the world to come by looking to the Christ. For he knows that it is a fixed law of nature, that when once the head is safely born, the body will be. So in God's revealed law: as Jesus the head of the body, the Church, the purchase of his blood, has been safely born from the dead, so his body, the Church, will be upon his return to take possession of the throne and kingdom of David.

This hope has afforded the Church of God strong consolation in these last days of peril. To illustrate, we will suppose that amid the raging storm, a noble ship has just cast anchor in yonder harbor. The storm is constantly increasing. Every eye in the city is fixed upon her, awaiting with deep anxiety to see what will be her fate. Every gale that blows, causes her anchor to take a deeper hold in the earth beneath the angry waves! they see her rising upon the mighty billows—next she plunges between the swelling surges! The storm abates; the noble ship, with her crew, remain unhurt. Thus it has been with the gospel ship and her crew, whilst sailing over the tempestuous sea of life, especially in these last days of peril! The blessed Bible being her chart, hope her anchor, the love of God her maintop-sail, faith her cable rope, Jesus her captain—she has been enabled to outride the storm! Though the nominal Church and the world, whilst looking upon the noble ship and the crew with intense solicitude, to see what would be her fate, while the storm of fanaticism and persecution was raging—with her sails badly shattered—saw her rising upon the mighty billows, and next, beheld her plunge beneath the swelling surges, and as they supposed, sunk,

with all her crew, to rise no more. To their houses of worship they flocked, to listen to their pastors, while they attempted to preach a sermon on the death of the crew, and the wreck of the noble ship. But, after they had shed the last tear of joy, ere they were aware, the storm abated, the ship righted, her sails were repaired and unfurled, and a gentle breeze from God's eternal throne! soon wafted her onward over time's rough billows, towards the *Port* of endless felicity.

Among the light-houses, we are now sailing—which bespeak our *Port* near, and by faith her crew can behold Salem's golden spires, as they rise above the celestial hills of Eden's sunny clime! Glory be to God!! Its beautiful city is full in my view! Its glories beam upon my pathway—its odors are wafted to me—its sweet and harmonious music salutes my ear—its spirit I inhale, and my longing heart is there!

Respected friends, is this your hope? All others are like the spider's web. This is the only one that will bring you out of the grave! Will you die without it? If alive, when the heavens (political) gather blackness and roll together as a scroll you will need it! Shall that tremendous day overtake you without it? By the authority of the Son of God, I call upon you to lay hold of it, by believing these things—then repent and be immersed into the name (character) of Jesus Christ for the remission of sins—then lead a life of holiness. Oh! ye Christless souls! how will you be able to meet the fiery war horse and his rider—and then amid the raging storm of fire and hail, be safely anchored in the land of promise—the Eden of bliss—without this blessed hope?

OBJECTIONS MET, ETC.

As there are certain texts adduced by those who oppose the Bible doctrine of a future state or life—to prove that man has an immortal soul, which enters upon a state of reward at death, we will notice some of the most prominent ones.

Luke 23 : 42-43—"Lord remember me when Thou comest into thy kingdom." The only kingdom that Jesus is heir to, and destined to enter or possess, is the kingdom of David, Israel, or God. And only as he returns to earth, can this kingdom be set up, and he come into it. (See Isa. 9 : 6-7. Ezek. 21 : 25-27. Luke 1 : 31-33. 2 Tim. 4 : 1. Dan. 7 : 13-14.) Hence, the prayer is scriptural: therefore the answer must be in perfect keeping with the petition offered by the penitent thief. If not, he died in the dark, without any assurance from Jesus, of pardon and eternal redemption.

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power of death, made immortal—greet each other upon fair Beulah's blissful plains, and join with the sacramental host of God's elect in singing the grand anthem of salvation!

Oh! how dark and lonely the grave would be, if Jesus the Life-Giver—the representative of all who will ever attain unto the resurrection—had not been raised out from among the dead, and thereby opened up the way out of *sheol*—the grave—into a future world. The believer can now look through the grave into the world to come by looking to the Christ. For he knows that it is a fixed law of nature, that when once the head is safely born, the body will be. So in God's revealed law: as Jesus the head of the body, the Church, the purchase of his blood, has been safely born from the dead, so his body, the Church, will be upon his return to take possession of the throne and kingdom of David.

This hope has afforded the Church of God strong consolation in these last days of peril. To illustrate, we will suppose that amid the raging storm, a noble ship has just cast anchor in yonder harbor. The storm is constantly increasing. Every eye in the city is fixed upon her, awaiting with deep anxiety to see what will be her fate. Every gale that blows, causes her anchor to take a deeper hold in the earth beneath the angry waves! They see her rising upon the mighty billows—next she plunges between the swelling surges! The storm abates; the noble ship, with her crew, remain unhurt. Thus it has been with the gospel ship and her crew, whilst sailing over the tempestuous sea of life, especially in these last days of peril! The blessed Bible being her chart, hope her anchor, the love of God her maintop-sail, faith her cable rope, Jesus her captain—she has been enabled to outride the storm! Though the nominal Church and the world, whilst looking upon the noble ship and the crew with intense solicitude, to see what would be her fate, while the storm of fanaticism and persecution was raging—with her sails badly shattered—saw her rising upon the mighty billows, and next, beheld her plunge beneath the swelling surges, and as they supposed, sunk,

OF A FUTURE STATE.

with all her crew, to rise no more. To their houses of worship they flocked, to listen to their pastors, when they attempted to preach a sermon on the death of the crew, and the wreck of the noble ship. But, after they had shed the last tear of joy, ere they were aware, the storm abated, the ship righted, her sails were repaired and unfurled, and a gentle breeze from God's eternal throne! soon wafted her onward over time's rough billows, towards the *Port* of endless felicity.

Among the light-houses, we are now sailing—when we bespeak our *Port* near, and by faith her crew can behold Salem's golden spires, as they rise above the celestial hills of Eden's sunny clime! Glory be to God!! Its beautiful city is full in my view! Its glories beam upon my pathway—its odors are wafted to me—its sweet and harmonious music salutes my ears—its spirit I inhale, and my longing heart is there!

Respected friends, is this your hope? All others are like the spider's web. This is the only one that will bring you out of the grave! Will you die without it? If alive, when the heavens (political) gather blackness and roll together as a scroll you will need it! Shall that tremendous day overtake you without it? By the authority of the Son of God, I call upon you to lay hold of it, by believing these things—then repent and be immersed into the name (character) of Jesus Christ for the remission of sins—then lead a life of holiness. O ye Christless souls! how will you be able to meet the fiery war horse and his rider—and then amid the raging storm of fire and hail, be safely anchored in the land of promise—the Eden of bliss—without this blessed hope!

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kingdom are one. Dr. Bloomfield, in his critical notes on the New Testament, states that "there has been much discussion, among ancient and modern commentators, as to what Christ intended the penitent malefactor to understand by the "Paradise" promised. * * Nor must we suppose that by paradise, is meant *heaven*. The word is commonly supposed to be derived from the Persians, a garden. * * Now, as great pains were bestowed by the orientals on their gardens, the word easily came to mean a pleasure garden, and place of luxury, and enjoyment. In this sense *paradeisos* often occurs in Xenophon." Dr. Robinson, in his Greek Lexicon, remarks upon the Greek word *paradeisos*, that it is "a word which seems to have had its origin in the languages of Eastern Asia,—a land elevated and cultivated,—a garden around the house planted with grass, herbs and trees, for use and ornament. * * Greek *paradeisos*, is applied to the pleasure gardens and parks, with wild animals, around the country residences of Persian monarchs and princes."

Paradise, "the garden of Eden, in which Adam and Eve were placed immediately after their creation."—*Milton*. Hence, the best word that Jesus could have chosen, to convey to the mind of man, "EDEN" RESTORED, or Messiah's kingdom set up upon this earth! Amen.

The Old Greek version of the Old Testament, called the Septuagint, has given us, or made use of "*paradeisos*, in translating the garden of Eden."

Again; we will call your attention to 2 Cor. 12: 4, where the word paradise is used: "It is not expedient for me doubtless to glory; I will come to visions and revelation of the Lord [something yet to be!] I knew a man in Christ about fourteen years ago, whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth: such an one suddenly conveyed away to the third heaven. Indeed I knew such a man; (whether in the body, or out of the body, I do not know;) that he was suddenly conveyed away into paradise." (Campbell's Trans.) That is, the saint in vision

had a view of **EDEN RESTORED!** Which he calls the third heaven, or paradise.

We will now call your attention to Rev. 2: 7—"He that hath an ear let him hear what the spirit saith unto the Churches: To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Says Dr. Robinson, in his Greek Lexicon—"This imagery is drawn from Gen. 2: 8." Consequently, John, in vision, had a glorious view, of **EDEN RESTORED!** The prophet Ezekiel, (47: 12,) has presented the restitution in glowing colors. And among the many things to be restored, he names the tree of life. "And by the river upon the bank thereof, [the same river that John saw, Rev. 22: 1, 3,] on this side and on that side shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof, be consumed; it shall bring forth new fruit according to his months, [or yield fruit every month, Rev. 22: 2,] because their waters they issued out of the sanctuary; [or proceeded out of the throne of God and of the Lamb, Rev. 22: 1.] And the fruit thereof shall be for meat, and the leaf thereof for medicine," [or for the healing of the nations, Rev. 22: 2.]

Here we have *immutable* testimony that paradise is **EDEN RESTORED**; and that **EDEN RESTORED**, is the kingdom of Christ in all its glory and grandeur! Hence you see, respected reader, that the man who is found on the side of truth, is enabled to press home upon the minds of his hearers, with ponderous weight, the utter necessity of the coming of Jesus and the resurrection, from the fact that only as he comes the second time, can the saints have eternal life—possess the kingdom, and the victor's palm bear—the white robe wear—the conqueror's song sing, and enter the kingdom, and share with him in all the glory and splendor of his reign upon his father David's throne!

Phil. 1: 23, is always adduced to prove that Paul had a desire to die, that his immortal soul might go to heaven, &c. But upon an examination of the text, you will find the proof is wanting. 1. The term soul, or

immortal soul, is not in the text. 2: He does not say a word about dying, or going to heaven. In 2 Cor. 5: 4, he takes the position that he would not die or "be unclothed, but clothed upon, that mortality may be swallowed up of life." Therefore we conclude that Paul desired Christ's returning, that he might be with him. Because he takes the position in verse twentieth, "That Christ shall be magnified in my [his] body whether by Life or Death." V. 21-23, "For to me the *circumstance* of living is desirable," [because Christ shall be magnified in my life,] "and that of dying, gain;" [to Christ, because he shall be magnified in my death,] "but if the circumstance of continuing to live in flesh be the fruit of my labor, then in that case I know not which I would choose; but apart from the two, I am intensely occupied with that earnest longing, which I possess for the time of redemption and being with Christ which is, indeed, more desirable." (Harking Trans.) And this is in keeping with Paul's statement in Col. 3: 4. "When Christ who is our life, shall appear, then shall ye also appear with him in glory."

Gen. 15: 15, is adduced as testimony that man has an immortal soul which upon the death of the body is borne away on angel's wings to the regions of glory! "And thou shalt go to thy fathers in peace." Now if their interpretation of this portion of Holy Writ be correct, then the legitimate conclusion is, that Abraham's fathers, who were idolaters, were in glory. And it is to be expected ere this, that he has served them as he did his Father's Gods, when he took a hatchet and destroyed them. See Book of Jasher, chapter 2. But the last clause of the text, informs us where he was going. "THOU [the same TIPOU that was to go to his Fathers in peace,] shalt be buried in a good old age." Rather a curious place, to put what they call an immortal soul into the cave of Machpelah!

Eph. 3: 16; 2 Cor. 4: 16, is the *Gibraltar* of the doctrine of the soul's immortality, into which its believers always enter, amid the raging storm of heaven's artillery! But we shall find the proof wanting: inas-

much as the Apostle is talking about the "outward man," the man made of dust, which Jesus offers to save—is "perishing," passing away into "the empire of death;" yet it is his privilege so to live, that his confidence in Christ, who is the "inner man," formed in the believer the hope of glory; may "be renewed day by day." *Proof:* Gal. 4: 19; Col. 1: 27, 28; Rom. 7: 22; 8: 1-5.

1 Peter 3: 19, is adduced as proof of the doctrine; but a correct paraphrase of these texts, shows the proof is wanting. "For Christ has once suffered for sins, [on account of the sins of his people,] the just for the unjust, [His people who were destitute of righteousness,] that he might bring us [His people] to God, being put to death in the flesh, but quickened [made alive] by the spirit: By which also he [the Spirit which made Jesus alive,] went and preached unto the spirits [to Noah—and through him to the people of his day, who are] in prison [*Sheol*—the grave] which were sometimes disobedient, [in the antediluvian age,] when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water.

Thus we learn, that it was the Spirit which made Jesus alive—that preached to Noah, and through him to his family, and the people of his day, who are now in "the prison house of death," where there "is no knowledge nor device."—1 Peter 1: 12; 5: 6; Isa. 42: 7; Eccl. 9: 10.

2 Cor. 5: 1, is thought to favor the heathen notion of a future state. But upon a critical examination of the text we shall find that it proves the opposite! For it makes a future state to depend upon a resurrection out from among dead ones. Greek: "For we [believers] have perceived—understood, *ean*, though made of earth [Gen. 2: 7] of us [believers] house of the *skenos*, tent, (metaphor, the human frame, says Donnegan.)" [And Dr. Bloomfield in his notes on the Greek Testament, informs us that "Rosenm. and Wakef. say that *skenos* of *itself* signifies the human body," or frame.

Also "that in the Classical writers, especially the Philosophers, *skenos* has sometimes this sense." Says Liddle and Scott, "*skenos* generally means the body;" [that is, the human frame.] "be destroyed, a house, or building, from God we [believers] have, [present for future, we may or shall have,] a house not the work of men, lasting, or, permanent, *en*, as far as, the heavens: The Apostle here makes a comparison between this corruptible human frame and that incorruptible one of them who shall be raised from the dead." The language here is equivalent to that of the same Apostle in 1 Cor. 15: 42—"It is sown in corruption, IT is raised in incorruption." (*See Theology of the Bible: and Dr. Bloomfield.*)

R. V. LYON.

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"How shall we escape, if we neglect so great salvation."—Heb. 2: 3.

The apostle wrote this epistle to the Hebrews, the literal posterity of Abraham, who firmly believed in the literal fulfillment of those prophecies which relate to the restoration of the kingdom and dominion of Israel. They believed that one who should descend through the loins of David would deliver them from the Gentile yoke, and restore them to their own land, and under his rule, their enemies would be destroyed, and they would become the glory of all nations. Hence no longer be the Gentile scoff, nor their land by unsatisfied ones trod! As the following quotations from the Living Oracles clearly prove: "Where is he that is born King of the Jews?" "We trusted that it was he that should have redeemed Israel." "Wilt thou at this time restore again the kingdom or dominion to Israel?" And Simeon and Anna, moved by a divine impulse, were found waiting for the consolation of Israel. And when Jesus was born, "he took him up in his arms and said: now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." (Greek, *soturion*.) "Behold, this child is set for the fall, and *anastasis* restoring again of many in Israel." "A light to lighten the Gentiles and the glory of thy people Israel." The Gentiles' light he has been, but Israel's glory he has never been; neither can he be, only as he returns and restores them to the land of Canaan—the Eden where God planted the garden, and

makes Zion his dwelling place, as the prophets have foretold.

But as a nation, they rejected Jesus of Nazareth, as the Life Giver, and rightful heir to the throne, the kingdom of David, or the great salvation through which Israel's exaltation and future glory was to come! And in view of this fact, the author of my text asks one of the most solemn questions found in the Holy Writ: "How shall we escape if we neglect so great salvation?"

And in the investigation of this question, we shall in the first place show what the Apostle means by this salvation.

The Greek word rendered salvation, is "*soteeria*," and is defined by *Liddell and Scott*, to mean: 1. "A saving deliverance, means or way of safety. 2. A safe return. 3. A keeping safe, for a safeguard, security for possession, guarantee for the safe-keeping of a thing." *Dr. Robinson* says it means: 1. "Safety, deliverance, preservation from danger or destruction. 2. In a Christian sense, salvation, deliverance from punishment and misery (that is, a state of death,) as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour." Therefore, we conclude that it means to save, by taking man out of *Hades*, "the empire of death," immortal into the kingdom of God, or kingdom state.

Salvation is synonymous with the term redemption. "In whom we, (the believers,) have redemption through his blood, even the forgiveness of sins." The same Greek word is used in Exodus 14: 13, "Stand still and see the *soturian*—the salvation of the Lord."

In confirmation of the truthfulness of our proposition, I will quote some of those texts where the word occurs in the New Testament:

Luke 1: 69, Hath raised up an horn of "*soteeria*"—salvation for us.

Luke 1: 71, That we should be "*sotceria*" saved from our enemies.

Luke 1: 77, To give knowledge of "*soteeria*" salvation unto his people.

Luke 19: 9, This day is "*soteeria*" salvation come to this house.

Acts 4: 12, Neither is their "*soteeria*" salvation in any other.

Rom. 1: 16, Is the power of God unto "*soteeria*" salvation.

Rom. 11: 11, "*Soteeria*" salvation is come unto the Gentiles.

1 Thes. 5: 9, To obtain "*soteeria*" salvation by our Lord Jesus Christ.

2 Thes. 2: 13, Chosen you to "*soteeria*" salvation through Christ.

Heb. 1: 14, Who shall be heirs of "*soteeria*" salvation?

Heb. 2: 3, Make the captain of their "*soteeria*" salvation perfect.

Heb. 5: 9, The author of eternal "*soteeria*" salvation.

Heb. 11: 7, Prepared an ark for the "*soteeria*" saving of his house, (family.)

Here we have the most indubitable testimony that the salvation spoken of in my text, is not the kingdom of God, but to take men out of *Hades*, "the empire of death" immortal, into the kingdom of God, or earth in its restored state; where he will enjoy the sun-light of an eternal day—

Where the tears and sighs that here were given,
Are exchanged for the gladsome song of paradise;
Where the beauteous forms which sing and shine,
Are guarded well by a hand divine.

And this great salvation God will accomplish by or through Jesus, the Life Giver.

The prophets taught the kingdom, but Jesus was the first to teach that he was the way out of *Hades* into the world to come. That "he was the resurrection and the life." "Ye will not come unto me that ye might have life." And, in *confirmation* of this *great leading truth*, in the preaching of Christ and his apostles, I will adduce the following testimony: Ps. 14: 7, "Oh that the sal-

vation of Israel were come out of Zion." Isaiah 59: 20, "And the redeemer, (Christ,) shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord!" Paul, in quoting this text, says: "There shall come out of Zion, the deliverer, (Christ,) and shall turn away ungodliness from Jacob." Acts 4: 12; 5: 30, 31, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

This life or salvation, which Christ has been invested with power to give, is not a limited life or salvation, but eternal. John 17: 2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Heb. 5: 8, 9, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

Thus we learn that Christ is the great salvation, inasmuch as he is the focus in which everything centers that pertains to a future state of existence. And as he is God's High Priest, and the only one he has appointed and delegated with power to administer grace or favor to the children of men, therefore, he is the only authorized medium through which it can come to them.

And as forgiveness, resurrection, future life, and a title to a home where it is to be enjoyed, are favors, hence no part of God's threatened penalty for sin, therefore, they must be in Christ, who is the salvation of his people. Col 1: 14, "In whom we have redemption through his blood, even the forgiveness of sins." Matt. 9: 6, "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thy house." Luke 24: 47, "And that repentance

and remission of sins should be preached in his name among all nations, beginning at Jerusalem." John 6: 39, 40; 11: 25; 14: 6, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me." That is, I am the way out of *Hades*, "the empire of death," into the future world. "I am the resurrection, and the life;" and this life is not animal, but Spirit, or eternal; and it is the only life Jesus possesses, or has been delegated with power to give to man.

And as the earth belongs to Christ by heirship, an purchase, therefore the title is in him. See Ps. 2: 3; Gen. 17: 1-8; Gal. 3: 16; Eph. 1: 14; Matthew 13 44, 45.

Again, our text pre-supposes that man or the human family, stand in need of just such a salvation; from the fact that they have sinned, by transgressing the law of God; hence they are sinners. And as such they are represented in the Living Oracles.

God, in speaking of Israel, Isaiah 1: 4-6, says, "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backwards. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

And by turning to Rom. 1: 21-31, you will learn that Gentiles are no better than the Jews, "Being filled with

all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of *death*, not only do the same, but have pleasure in them that do them." They are the prodigal son—have spent their substance in riotous living—have become degraded by sin!

- Who in this vast congregation dare stand up and assert that they have never sinned? Gentlemen and ladies: Remember that it was our sins that was the cause of the sufferings of Jesus in the garden, and in the court of Pilate, and upon the cross. Yes, our *sins* drove the nails into his hands and feet! You who have failed to form a union with Jesus, the Life Giver, stand before God, to-day, *guilty* of the blood of the Dear Redeemer! therefore justly condemned to die! Already, the sentence of DEATH is out against you! Hence, in the eye of the law, you are dead! dead!! dead!!! Solemn thought! Who among you can endure it? Forgiveness, resurrection and life you need; also, a home where it can be enjoyed! Will you have these favors? To-day heaven and earth proclaim that you can have them. Hark!! Don't you hear the songsters of the forest urging you to embrace them? O, my father, fasten truth upon the heart of this congregation.

III. Are these favors or this salvation conditional or unconditional? This is the pivot upon which the question turns. If unconditional, then the legitimate conclusion is, that all men will be saved. But, if conditional, we are shut up to the faith, that only those who comply with the conditions will be saved, or taken out of the empire of death.

We have already proved to you, that forgiveness, resurrection and life are favors. Therefore, no part of

the threatened penalty of the law of God. That penalty reads thus, in my Bible: "Dust thou art, and unto dust shalt thou return." But methinks I hear some of you say, give us the proof! Well, gentlemen and ladies, it shall be forthcoming. Please listen to it. Acts 2: 38; 3: 19; 22: 16, "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

2. Resurrection is conditional. John 6: 54, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

Here we have the most indubitable testimony from one who knew whereof he affirmed, that the resurrection is made to depend upon eating of the flesh of the Son of man, and drinking of his blood.

And in John 11: 25, "Jesus saith unto her, (Mary) I am the resurrection and the life." Therefore, a union must be formed with Jesus, the Life Giver, and maintained in order to be in the resurrection. For he says: "I am the resurrection." Consequently, there is no resurrection for those who die out of Christ.

Again, Luke 20: 34-38, "And Jesus answering, said unto them, The children of this world marry and are given in marriage: 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 that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."

And in the last member of the 38th verse, Jesus gives us the reason why Abraham, Isaac and Jacob, and all of like precious faith and obedience, will be accounted worthy to obtain that age, and the resurrection out from among the dead ones! "For they" all "lived unto him," during their day of trial.

And this resurrection constitutes them emphatically, the children of God: and places them in a deathless state, by making them equal to the angels immortal! Leaving the wicked and apostates, or all who have "wandered out of the way of understanding, in the congregation of the dead."

Jesus was "put to death in the flesh, but quickened by the Spirit." 1 Peter 3: 18. "And if the *Spirit* of HIM who RAISED up Jesus from the dead, dwell in you, HE who RAISED Christ from the dead will also make alive your MORTAL bodies, through the INDWELLING of his spirit within you." Rom. 8: 11.

Here we have positive testimony that a resurrection is made to depend upon the indwelling of the Spirit of God within us.

Do all men have the spirit of God or Christ dwelling in them?

3. Future life is conditional. "He that believeth on me, though he were dead, yet shall he live." John 11: 25. Do all men believe on Jesus as the Life Giver and rightful heir to the kingdom of David? You answer nay. Then all will not live again, yourselves being the judges.

"Then Jesus said unto them, Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John 6: 53; 3: 16, 36.

And Jesus said to the Jews, "Ye will not come to me that ye might have *Zoen*, life." Thus it is written, and

thus we believe and teach, that the life which shall succeed this perishable life, which we now enjoy, (but have forfeited it by sin,) is made to depend upon our coming to Christ, believing on him, eating of his flesh, and drinking of his blood.

IV. Having proved to you by the word of God, that forgiveness, resurrection and future life are conditional blessings, we will now proceed to show you what they are:

1. Faith in God's truth—the Gospel—the word of reconciliation, as preached by Peter on the day of Pentecost. 1. Jesus is the Messiah. 2. Ye have killed him. 3. God has raised him from the dead, immortal, because he was not to be holden of it, from the fact that he had walked in the path of life, which was the path of faith and obedience. 4. He is the rightful heir to the throne or kingdom of David. 5. God has made him both Lord and Christ.

2. Repentance for sins; which is a breaking off from sin by righteousness, and turning to the Lord. A change of one's course of conduct from wrong to right.

3. Immersion in water, into the name or character of Jesus Christ for the *remission* of sins.

4. And to retain the character of Christ, or the family name, which is sons and daughters of God; and finally obtain a resurrection out from among the dead ones, and come into possession of earth in its restored state,

Where the glory of God, like a boundless sea,
Will bathe the immortal company!
And pure love's banner, and friendship's wand,
Shall wave above that princely band.

There must be a continuance in the apostles' teaching and fellowship, and in breaking the loaf, and in prayers. These conditions are reasonable and commendable to all who are worth saving! And this portion of the human family have the ability to comply with them, and thereby be saved in the kingdom of God.

SAVED! Can you comprehend its meaning? Yonder, view that lifeless form! Then remember that this is the result of sin! Please look upon Christ as he takes him out of *Hades*, "the empire of death," immortal! (leaving the animal life in the hands of the law,) brings him on to the lofty heights of Eden, where he will greet the saved of all nations! Behold them!! The joyful multitude, purchased by the Redeemer's blood, standing on the celestial hills of their Eden home! The days of their mourning are ended. A dazzling halo of unfading glory surrounds their once suffering bodies! Smiles of angelic sweetness dance on their glowing faces, and *unsullied* beauty lingers at their steps. O! their sun shall no more go down, nor their moon withdraw its shining! Their saving KING is with them—their mighty God is among them! A crown of righteousness shall forever sparkle on their brow, and harmonious music flow from their gladsome tongues.

Gentlemen and ladies: Is not this a great salvation?

V. But, how can you escape; that is, how can you get out of *Hades*, "the empire of death," if you neglect to embrace Jesus, as the Life Giver, and rightful heir to the throne—the kingdom of David, by forming a union with him?

Remember the Apostle does not ask how the murderer, the adulterer, the highway robber, the slanderer and scoffer, can get out of *Hades*, "the empire of death!" but those who neglect to form a union with Jesus, the Life Giver.

A man who is in business need not commit forgery or robbery, to ruin himself; he has only to neglect his business, and his ruin is certain. A man who is lying on a bed of sickness, need not cut his throat to destroy himself; he has only to neglect the means of restoration, and he will die. A man floating in a skiff above Niagara Falls, need not move an oar or make an effort to destroy himself; he has only to neglect to use the oar at the proper time, and he will certainly be carried over the cataract.

So with you, if you neglect this salvation! There is no chance for you to get out of *Hades*—the grave, or “the empire of death.”

For the author of my text has testified positively, that the word spoken through angels was firm, and every deviation and disobedience received a just retribution!

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He has “turned the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an **ENSAMPLE** unto those that after should live ungodly.” That is, as they have gone into a state of death, from which there is no revival into life, so will all die who fail to form a union with Jesus, the Life Giver, and maintain it.

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The testimony of David, in Psalms 49, confirms the truthfulness of the doctrine taught by Paul, relative to the end of the wicked: "Nevertheless man being in honor abideth not: he is like the beasts that perish. Like sheep they are laid in the grave: death shall feed on them; and the upright shall have dominion over them in the morning: and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. He shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish."

Respected friends, are sheep, or beasts, to be taken out of *Hades*, "the empire of death?" You answer, nay! Neither will those who neglect or reject this great salvation. For—

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And it was the faith of the Pharisees, that these individuals were destroyed on the account of their great wickedness; and from this destruction they would never be revived into life. And Jesus gave them to understand, that unless they reformed, they would die that death from which they would never be revived into life!

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I call upon you to-day in the name of the Eternal God, and His Son Jesus Christ, and the elect angels, to form the union before the icy hand of death fall upon thee, or the storm of vengeance overtake thee, and you into ruin gulf be hurled! Will you form the union with Jesus and maintain it, that in the day of his coming you may be saved? O my Father, fasten truth upon the heart of this congregation! Amen, and Amen.

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him." And by turning to Gen. 3: 19, we learn that this wrath is not *pain*, but the loss of life! "DUST THOU ART AND UNTO DUST SHALT THOU RETURN."

Thus we are shut up to the faith, that those who neglect this great salvation will be held in the empire of death, by the law, eternally. Solemn thought! who can endure it? Just look upon that man as his breath departs! Behold him as he is borne to the grave; then look upon him as he is lowered down into that damp, dark, and cold grave! Listen to the rattling of the gravel as it falls upon his coffin! Then remember that he has died out of Christ! Therefore he must remain in the grave forever!!! Shall this be your condition? It must be, if you fail to form a union with Christ, by believing the Gospel and obeying it!

I call upon you to-day in the name of the Eternal God, and His Son Jesus Christ, and the elect angels, to form the union before the icy hand of death fall upon thee, or the storm of vengeance overtake thee, and you into ruin' gulf be hurled! Will you form the union with Jesus and maintain it, that in the day of his coming you may be saved? O my Father, fasten truth upon the heart of this congregation! Amen, and Amen.

THE ONE THING NEEDFUL.

By R. V. LYON, SUSPENSION BRIDGE, N. Y.

"But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."—Luke 10: 42.

Many people have honestly supposed that Martha was not a disciple of Jesus, but that Mary was a very godly woman. All this difference of opinion is owing to the want of a correct understanding of the organization of the two women. Martha was probably in possession of a nervous-sanguine temperament. Things, with her, must be in their place, and all moving forward harmoniously. Her work must all be done up in order, things in readiness for the next meal, and her person tastefully clad. Then a social or a religious chat, by her, would be enjoyed. But Mary was of the opposite character; being in possession of a lymphatic temperament, she could sit down and enjoy a friendly visit, though her house had not been swept, her beds not made up, nor her person tastefully clad, and nothing in her house for the next meal. With her, all would be well, and nothing but stern necessity would move her to action. Now, each of these women were in danger: one of being overcharged with the cares of this life; the other, of being indolent in her domestic affairs and that which tends to tidiness. But, at the time Jesus uttered my text, he was journeying, and "he entered into a certain village, and a certain woman named Martha received him into her house; and she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

What is this one thing which Mary had chosen, which is more needful than everything else combined? With one, it is a splendid farm; with another, a fine house; with another, a fine horse and carriage; with another, an office in TOWN or STATE; with another, a classical education; with another, a gratification of the lusts of the flesh; with another, that she may out-

shino her associates in dress; with another, a companion. Now, some of these things may be needful, but they are not the "one thing needful" spoken of in my text. Well, some of you say, the preacher is right, for I believe it is blessed religion; and this blessed religion consists, with some, in attending to periodical revivals, going to class or conference meetings, or meeting on the first day of the week to eat the supper, and exclaiming, "I thank God for blessed religion; I thank God I have the truth, and can show that all are wrong but Christadelphians; I thank God that I was converted to the one faith, a Thomasite, a Baptist, a Presbyterian, a Churchman, a Methodist, a Papist, (but few thank God that they are disciples of Jesus,) and I am resolved to die in the body to which I belong." Then they will live the rest of the time, just as though there was no God, no future life to secure, or a DEATH from which there is no revival into life, to shun!

Now, we are not against people going to meeting, or talking in meeting, or attending to any religious duty. But to say that it is the "one thing needful" named in the text, is not true. What is this one thing which Mary had chosen? I answer, Jesus, the LIFE GIVER.

Go back with me to the garden which God planted in Eden, and take a view of our first parents, who alone of all the human family ever had the privilege of walking amid its beautiful groves, in unison with their maker; and to make their happiness more complete, listen to those sweet notes which fall from Eden's feathered songsters, borne along on zephyr's stainless wing, and saluted the ears of that happy pair; and with full liberty to regale themselves amid the soft and balmy breezes of Paradise, and of all its trees to gather fruit most freely. "except of the tree of the knowledge of good and evil." Eat of that, and you will become a dying man; consequently decayable, corruptible, and doomed to go back to dust, and that will be your end. But upon your doing as I have bid you, you shall eat of the tree of life and live forever, and thereby prove yourselves worthy of having the exalted honor conferred upon you. in carrying out my purpose in the creation and formation of the earth, that it should be inhabited by a race of immortal, sinless beings.

But Adam and his race have sinned, and the sentence of DEATH is passed upon them. Gen. 3: 17-19; Rom. 5: 12, "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust

shalt thou return. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Here we have the most indubitable testimony that men die because they have sinned; are doomed to go back to dust, the earth from whence they came. And if the Father had not been heard to say, "I have found a ransom" in Jesus, the LIFE GIVER, DEATH would have been an eternal sleep; and sinful man could never hoped for a pardon of his sins; resurrection, future life, and a home where it could be enjoyed; and the time come when misery should cease to roll its deep, dark and turbid waves over the world.

But Jesus, the seed of the woman, the seed of Abraham, according to promise, was born of the Virgin Mary, made a little lower than the messengers, (Adam and Eve,) inasmuch as he was made of sin's flesh; possessing one common nature with his brethren, for the suffering of DEATH! And on trial, he was placed for the higher, or age-lasting life, which Adam would have obtained by eating of the tree of life, if he had obeyed God. But Jesus stood the trial, and died on the account of the sins of his people. But he was not to be holden of Death, as the first Adam is.

Because he walked in the path of life, which was the path of faith and obedience. Therefore, he was quickened into age-lasting life by the eternal Spirit, leaving the Adamic, or animal life, in the hands of the law, where all such life will go, and be held eternally in a state of Death. But as he comes forth, he leads the way for a multitude of captives, his sheep, the purchase of his blood, to come forth. Having arrested the KEYS of Death, and of Hades, out of the hand of the usurper, he ascends up on high and takes his seat at the right hand of God; where he now sits as the Intercessor, the Mediator, the Advocate of his people, the purchase of his blood; and is now a representative, surety and pledge of their resurrection.

Paul informs us, that "as the CHILDREN have one common nature of blood and flesh, he also, in like manner, partook of these. in order that, by means of his DEATH, he might vanquish him possessing the POWER of death, that is, the ENEMY, and might liberate those who, by FEAR of death, were throughout their whole life held in slavery."—*Diaglott*.

In this portion of Holy Writ, the Apostle most emphatically testifies that Jesus will ultimately deliver the saints out of their graves, who had lived and died in the faith. And it is a fact, that the ancient saints believed in the resurrection of the children of God; but how it was to be accomplished, they did not seem to understand. But upon the Father's raising up Jesus, incorruptible, the veil, which had hung over the grave for ages, was rent. And now, the believer can look through the grave into the ago or world to come, by looking to Jesus, who is the

head of the body, the church. And according to organic law, when once the head is safely born, the body will be. And REVEALED LAW teaches us that Jesus, the head of the body, the church, has been safely born from the dead. Therefore, the body, the church, will be at his coming. For "Christ is risen from the DEAD, and become the first fruits of them that slept." That is, those that sleep in him. "For since by man (the first Adam) came death, by man (the second Adam) came also the resurrection of the dead." "For as in Adam all die, even so in Christ shall all be made alive." That is, in consequence of your connection with the first Adam in transgression, death: but upon your becoming united to Jesus, the second Adam, life. "But every man in his own order," or band: "Christ, the first fruits;" that is, the first in the order—first the head, then the body. "Afterwards," or the next in order, "they that are his, at his coming." "Then cometh the end." Leaving everybody out of the resurrection, save those that belong to him—the purchase of his blood; "the body," "the church." Paul informs us in Col. 1: 14–20, That it is through the blood, the life of Jesus, that the church has redemption. And this redemption embraces every thing which pertains to a future state. Hence, he says, that Christ is the beginning of the future creation, or world; that he is the first born from the dead, of every creature that will ever have a future state of existence. And that nothing will exist, only through him. For he will be the creator of the age, or world to come. Therefore, he will be before all things, the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

And Peter affirms, Acts 4: 12, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." And Paul testifies that it is an eternal salvation: Heb. 5: 8, 9, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." And the testimony of Jesus is in harmony with this great cardinal truth. Please listen to it. John 11: 25, 26, "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me, shall never die. Believest thou this?" From this declaration of Christ, we learn: 1. That only those who believe in him, will be raised to life. 2. That those who are alive and believe in him, at his coming, will not die. But according to Paul's exposition of this text, they will be changed to immortality, whilst the dead

will be raised incorruptible. Again John 6: 53, 54, "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

John 3: 14-17, 36, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, for God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

And Jesus said to the Jews. "I am come that ye might have life; and have it more abundantly." Inasmuch as the life, that I have been delegated with power to give, is eternal. But "ye will not come unto me, that ye might have life." "I am the way, the truth, and the life." That is, I am the way out of "the empire of death," into the world to come. Hence the necessity of getting into Christ, or forming a union with him, in order to get out of the grave or live again, or come into possession of future life. And this LIFE is the gift of God, or his free gift; and it comes by or through the anointed Jesus.

Thus we learn from the Bible, that everything which pertains to a future state, centers in Jesus, the LIFE GIVER. Consequently those who die out of Christ, have no hope of living again. Therefore he must be the "one thing needful." And hence the necessity of your making choice of him, by forming a union with him immediately. For only as the union is formed can we secure life in Jesus, which will survive us in death, by which we will be quickened into life when he comes. And all those who refuse or neglect to do it, have no more prospect of life of any description in the future, than the farmer has of a crop of wheat in harvest, who has sowed wheat which was destitute of the germ of life.

2. The power of choice is in man.

"Mary hath chosen that good part." Respected friends, what was Mary's privilege, is yours, so far as making choice of Christ. And it appears that Moses gave the people to understand that they had the power of choice. For says he, "I call heaven and earth to witness, that I have this day set before you life and death. Therefore choose life that you may live." "Why halt ye so long between two opinions? If the Lord be God, serve him; if Baal, serve him." Joshua 24: 14, 15, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amor-

Ites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Again, Jesus said; "If any man thirst, let him come unto me and drink." "How oft would I have gathered you, but ye would not."

3. The necessity of choosing Christ.

If you would have all your sins forgiven, and opened up before you, and going before to judgment, and come into possession of "peace that is like a river, and righteousness 'that is like the waves of the sea;" "joy that is unspeakable and full of glory;" the testimony that your record is on high; that your "name is engraven upon the palm of the redeemer's hand;" Christ, by you, must be chosen.

4. If you "would be accounted worthy to obtain that world, and the resurrection out from among the dead ones," have God for your Father: and with Christ, and all the patriarchs, prophets, apostles and martyrs dwell, and bask forever beneath the sunshine of an endless day; possess earth in its restored state; and take a part in the arrangement of the kingdom, and share in its glory; go to make up the bride, the Lamb's wife, the queen of the coming age; the victor's palm bear; the white robe wear; the conqueror's song sing; and amid Eden's beautiful groves walk; stand upon the sunny banks of life's beautiful river; gather fruit from life's fair tree; have your ears saluted with the sweet notes of Eden's songsters; listen to the song of Moses and the Lamb, as it will be sung by the one hundred and forty-four thousand; stand upon the lofty heights of Zion, and unite with the saved of all ages in singing the grand anthem of salvation; Christ, by you, must be chosen.

5. How is he to be chosen?

I answer: by believing the record that God has given of his Son, as being "the way" out of "the empire of DEATH," into the world to come; "the truth and the life." And this life, which he possesses, and has power to give, is spirit life; the opposite of that life we now possess, which has been forfeited by sin.

6. As the medium appointed by God, through which forgiveness, resurrection, future life, and a title to earth in its restored state, where this life is to be enjoyed, eternally.

Repentance for all our sins; which is a change of one's course of conduct, from wrong to right; a ceasing to do evil, and a learning to do well; a breaking off from sin, and turning to the Lord with full purpose of heart; and be immersed into the name of Jesus Christ for the remission of sins. Then the promise will be fulfilled, "Ye shall receive the gift of the Holy Spirit." And to maintain this union, which has been formed with Jesus, the Life Giver, there must be a continuance "in the Apostle's teaching, and fellowship, and in breaking the loaf," which is the Lord's supper, "and in prayers." For Jesus has said, "Every branch in me that beareth not fruit, he taketh away: and every

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THE BIRTH OF WATER

AND OF

THE SPIRIT.

*A LECTURE DELIVERED IN THE CHRISTIAN CHAPEL AT
THE CITY OF JEFFERSONVILLE, IND.*

BY R. V. LYON, SUSPENSION BRIDGE, N. Y.

THE NEW BIRTH, OR, THE BIRTH OF THE SPIRIT.

*"Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.-
John 3: 5.*

Many people have honestly supposed and boldly taught that Nicodemus was ashamed to be in the company of Jesus in the day-time, hence he took the night to have an interview with him, that he might not be seen by the nobility. But this is treating Nicodemus disingenuously, for one to bring such a charge against him, for everything in the record of his acts proves the charge to be false. It is true, he was a Pharisee, (probably among the number whom John the Immerser had immersed,) a ruler of the Jews; therefore, his time was occupied through the day, and, being honest, he would not use the time that belonged to the government for his own private gratification, as many an office holder does in our day; and it is evident that if he had the time to spare, he would not have used it, because Jesus was engaged during the day in attending to his public duties, consequently, it was not a suitable time for a private interview; therefore, he took the most proper time to gain the knowledge he desired.

"Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest,

except God be with him." What a confession for a ruler to make! What a noble mind is here exhibited! And Jesus immediately perceived that he was a good ground hearer; therefore he commenced to sow the good seed, the gospel of the kingdom, the birth of the Spirit, the resurrection. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicodemus understood that the birth of the flesh brought him into this world, but he did not understand how a man could be born again when he is old, and as he was anxious to learn the truth, Jesus introduces the subject of baptism, which Nicodemus well understood, to illustrate and enforce the necessity of the resurrection or birth of the Spirit, in order to enter the kingdom of God. "Verily, verily, I say unto thee, except a *man* (not an infant, as some teach,) be born out of the water, [*Germ. Trans.*,] and of the Spirit, he cannot enter into the kingdom of God." A man buried in water, if he is never born out of it, would cease to exist as a conscious being, eternally. So it will be with him upon his entering into *hades*, "the empire of death," if he is never resurrected or born of the Spirit.

Baptism is a significant term. It is the appointed law for the remission of sins. Acts 2: 38, "Repent and be immersed, every one of you, into the name of Jesus Christ, for the remission of sins." Acts 22: 16, "Arise and be immersed, and wash away thy sins." Titus 3: 35, "By the washing of regeneration (baptismal regeneration,) and renewing of the Holy Spirit."

2. It is the appointed medium by which the believer is inducted into Christ, and thereby he takes the family name, sons and daughters of God. Gal. 3: 27, "For as many of you as have been immersed into Christ have put on Christ."

3. It is significant of his death, burial and resurrection. Rom. 6: 3-5, "For if we have been planted in the likeness of his death, so also in the likeness of his resurrection." And as Jesus died on the account of the sins of his people, and was raised as a pledge, a surety

and sample of what they will be in the resurrected state, so in baptism; his people, his body, the church of whom he is the head, put off the character of the first Adam, the animal man, and put on the character of the second Adam, (Jesus,) the Spirit man, and thereby acknowledging that, in the resurrection, they will rise Spirit men, incorruptible, immortal; leaving the animal life in the hands of justice—the law. Hence a glorious type of the resurrection. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” 1 Cor. 15: 29, “Otherwise, what will those do who are being immersed on behalf of the dead, (the righteous dead,) if the dead (righteous dead,) are not raised at all; why, then, are they immersed on their behalf.”—*Diaglott*.

4. And in the act of being immersed, the believer acknowledges his faith in the coming of Jesus to rule the world in righteousness. Acts 17: 31.

II. In order to make my proposition good, it devolves upon me to prove to you, that the resurrection of Christ was a birth from the *dead*, and produced by the Spirit of God. Proof, Ps. 2: 7, “The Lord (God,) said unto me (Christ,) thou art my son; this day have I begotten thee.” And Paul and John apply this begetting to the resurrection of Christ. Heb. 1: 6, “And again, when he bringeth in the first-born into the world, he saith, and let all the angels of God worship him.”—[*Whiting's Trans.*] This quotation is from the second Psalm. Rev. 1: 5, “And from Jesus Christ, the faithful witness, and the first-born of the dead, and the ruler of the kings of the earth.”—[*Whiting's Trans.*] Here we have positive testimony that his resurrection was a birth. Acts 13: 30, 33. Paul applies the begetting in Ps. 2: 7, to the resurrection of Christ. “But God raised him from the dead: and he was seen many days of them which

came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee." And it was this begetting or resurrection that constituted him *most emphatically* the Son of God. Rom. 1: 3, 4, Concerning His Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh. "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Col. 1: 14, 19, "In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body: the Church, who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell." In this interesting portion of Holy Writ, the Apostle testifies to the following facts:

1. That Christ is the first-born from the dead, of every creature that will have life or existence in the world to come! The first fruits of them that sleep in him.
2. That he will be the creator of the world to come.
3. That he is in advance, or the head of the world to come; therefore, all things that exist or have life in the world to come, will have it through or by him, in as much as he will be the Mighty God and Everlasting Father of the world to come.
4. That the Church is the body, and Christ is its head.
5. That he is the first-born from the dead.
6. That he will have the pre-eminence in everything that pertains to a future state, or the world to come.

Again, Isaiah, 66: 6, 7, "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man-child." This man-child was Jesus the Life Giver. And in his being raised from the dead, the prophecy had a literal fulfillment. Verse 8: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." In this passage the prophet testifies, that the time will come when a nation shall be born in a day. And the birth of the child (Jesus,) spoken of in the previous verse is a pledge, and a surety of its birth. And this nation is Peter's "chosen generation, royal priesthood, an holy nation a peculiar people."

II. This birth was produced by the Spirit of God, according to the testimony of Peter and Paul, 1 Peter 3: 18; Romans, 8: 11; "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Having proved to you, by the most indubitable testimony, that the resurrection of Christ was a birth, and that it was produced by the Spirit of God, and that he is the first-born from the dead, the head of the body, the Church, the first-born among many brethren, therefore, their resurrection must be the birth of the Spirit. For "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

And according to organic law there never can be a birth of the flesh only as there is a begetting, and an

be remembered by all, that when we have proved a positive by the Bible, you cannot prove a negative by it, for it does not contradict itself.

1. God is incorruptible, immortal. For Paul, in Romans 1: 23, in describing the character of a certain class of the human family, and their doom, says, "they changed the glory of the INCORRUPTIBLE God, into an image-likeness of corruptible man, and birds, beasts and creeping things." 1 Timothy 1: 17, "Now, unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen." Here we have positive testimony that God is "incorruptible," "immortal." And man in his present state is corruptible, like the beasts, birds and creeping things.

2. Christ is the medium appointed by God, through which a resurrection to life is to come to corruptible man. For he said, "I am the resurrection and the life." And have power to give it to as many as the Father shall give to me. John 11: 25; 17: 2. And "he is the head of the body, the Church." And according to organic law, when once the head is safely born into this world, the body will be. So in revealed law: Christ, the head, has been safely born from the dead, as the first fruits of them that sleep in him, the representative of his body, the Church, which will constitute the harvest from among the dead ones. Now if we can prove that Christ, the head and representative of the Church, was born or raised from the dead, incorruptible, then the body, the Church will be, according to organic and revealed law. For he is the first fruits of the harvest from among the dead ones, the antitype of the wave-offering, which was one sheaf of *pure, ripe* grain; not a thorn, nor a bramble, nor a dry branch, was bound up in it. Hence a perfect sample of the harvest which was to follow. Therefore, Christ must have been raised incorruptible, immortal, inasmuch as he is the first in the order of the resurrection: afterwards they that are his at his coming. Then cometh the end—leaving apostates and wicked men, "in the congregation of the dead," where they belong.

3. His birth, or resurrection, was produced by the Spirit of God. [See Rom. 8: 11; 1 Peter 3: 18.] Consequently spiritual. "For that which is born of the Spirit is Spirit."

4. It was his resurrection (not a change that took place subsequent to it,) that constituted him *emphatically* the Son of God. Romans 1: 4, "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." And according to organic law, a child must be born into the world with the same nature which his father possesses. And as organic and revealed law agree, therefore Christ must be born or raised from the dead with the nature of God, incorruptible, immortal. And as it is impossible for an incorruptible fountain and channel to send forth a mass of putrefaction, therefore Peter's holy nation, and royal priesthood, the body of Christ, the Church, must be born or raised from the dead, incorruptible, immortal. For God "begat them of his own will, with the word of truth." James 1: 18, Just as soon might a mortal being beget an immortal child, as for an immortal God to beget a race of mortal children. And this birth of the Spirit, or resurrection, constitutes them emphatically the Sons of God, makes them equal to the angels, immortal; and thereby places them in a position that death cannot have dominion over them any more; because they are the children of God, being the children of the resurrection. Luke 20: 35, 36.

The Apostle Paul, with his usual eloquence, has beautifully presented the resurrection and its nature, in the 15th chap. 1 Cor.: "There is one glory of the sun, and another of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." Abraham, Sarah, Isaac and Jacob, and a host of the heirs of promise, have gone into "the empire of death" corruptible. But glory be to God! they will come out incorruptible, at the sounding of the trump of God. "It is sown in dishonor; it is

to differ with us on the true import of certain portions of the blessed Bible, freedom of thought and of speech; and, at the same time, exercise Christian kindness and patience towards them.

13. We must at all times occupy the position of a learner in the school of Christ.

14. We should acknowledge Jesus as our only head and leader; and those to do the *will* of his *Father*, as our brethren and sisters, seeking to fill our proper place in the body—the Church of God.

15. We should seek to exalt Jesus, instead of ourselves!

16. We should have love one to another, even as Jesus hath loved his sheep by laying down his life for them!

17. We should “esteem others better than ourselves.”

Dearly beloved, Let these rules be observed, and the cry of division would no longer be heard among us; and our weather-beaten bark would leave the waters of strife for those of peace and joy! Amen.

R. V. LYON.

The Following Works can be had of the Author, R. V. Lyon,
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PAUL'S COMMENTARY

ON THE

PENALTY OF SIN.

A LECTURE DELIVERED BEFORE THE ANNUAL CONFERENCE OF THE CHURCH OF GOD, OF C. W.

BY R. V. LYON, SUSPENSION BRIDGE, N. Y.

"For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord."—Rom 6: 23.

Perhaps there is no man who has adorned human society as a writer, that has ever possessed so much of the spirit of accommodation, as the author of my text. according to the teachings of the apostacy. Universalists, believers in eternal torture, and those who take the position that man must die twice in order to satisfy divine justice, and make their happiness complete, all lay claim to him as a supporter of their conflicting views. And if we were to listen to one of their revival sermons, (Universalists are exempted,) as they are called, we might conclude that his epistles were full of fire and brimstone, and eternal wailings of the lost! or that man must die twice to satisfy divine justice, and make the happiness of the saved complete. But, says the author of my text, "It is appointed unto men once to die," (not twice.) and this appointment reads thus: "For in the day that thou eatest thereof, thou shalt surely die." And "after this the crisis, the sentence," [*See Dr. Robinson,*] is pronounced upon him. And this sentence reads thus: "Dust thou art and unto dust shalt thou return."

But if the apostle taught that a second death, or eternal torture, is the penalty of the law of God, we shall find it in his writings, for he says, "I have not shunned to declare unto you, all the council of God." And I have "kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." And when we take into account the fact that Paul labored more extensively than any of the apostles, having spent some thirty years in preaching the gospel; visited the most prominent cities of Greece; spent two years in his own hired house, in the metropolis of the Roman Empire; traveled as far west as Spain; also quite extensively in his own country, preaching the gospel to all who came, or had ears to hear; wrote fourteen epistles, and finally sealed

the truth he had preached, with his own blood! And I think it must be obvious to all, that if it had been a part of the gospel, or the teachings of the prophets, that man must die twice, or suffer eternal torture, we shall find it in his writings; for he has stated, positively, that he had "taught none other things, save what Moses and the prophets said should be." And this is equivalent to saying, that he had given a true and faithful commentary upon the penalty of the law of God. Therefore, we will present to you this morning, his commentary upon the PENALTY OF THE LAW, that is to be inflicted upon the sinner, or the wicked. Hence an examination of all he has said upon the penalty of the law, is necessary to a knowledge of the truth on the question now pending.

First, we will call your attention to what he has said upon the doom of the ungodly, in his letter to his Hebrew brethren, Heb. 10: 26-31, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins," "but some terrible expectation of judgment which is about to *esthlein*—'to eat up' [*Liddell & Scott,*] the opponents." —[*Diaglott.*] And this destruction came upon the Jews, about A. D. 70. "He that despised Moses' law, died without mercy under two or three witnesses;" consequently there is no salvation for them. How much *cheironos*, "inferior," to that punishment, (spoken of in verse 28,) "suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he (the Son of God,) was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

"But we are not of those shrinking back into '*apoleian*'—destruction; but of faith, in order to a preservation of life."

There are two important truths brought to view in this portion of Holy Writ, that I wish to have engraven upon your heart by the Spirit of God. 1. That those who transgressed a law of Moses, (which was the law of God,) suffered its penalty, which was death—the loss of life under that dispensation. 2. That those who reject Jesus as the Life Giver, or sin willfully, after they have received the knowledge of the truth, or counted the blood of the covenant wherewith Christ was sanctified an unholy thing, cannot expect to receive a less punishment than death—the loss of life—and that to take place under the dispensation in which he lives. Heb. 6: 8, "But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." This does not look as though Paul believed in man's dying twice, or in eternal torture, for he says their end is to be *burned!* Heb. 2: 14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

The Greek word translated destroy, is *katargeesee*, and is defined by *Dr. Robinson* thus: "to cause to cease; to do away; to put an end to." Hence, the time will arrive when the devil, or evil, will cease to exist.

We will now examine 1 Tim. 6: 9, "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." *Olethron* is the Greek word translated destruction in this passage, and by *Dr. Robinson* it is defined, "destruction, ruin, DEATH." We will now invite your attention to 2 Thes. 1: 7-9; 2: 8-12, where the apostle presents the doom of the ungodly who are alive at the coming of Jesus: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting (*olethron*) destruction from the presence of the Lord, and from the glory of his power." And "that day cannot come, except there come a falling away first." "And then will be revealed the LAWLESS ONE; whom the Lord Jesus will consume with the BREATH of his MOUTH, and annihilate by the appearing of his PRESENCE.—[*Diaglott.*] "Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all may be damned who believe not the truth, but had pleasure in unrighteousness." And this damnation is a condemnation to DEATH, or annihilation, as taught in verse 8th. 1 Thes. 5: 3, "For when they shall say peace and safety, then sudden '*olethros*,' destruction, (DEATH,) cometh upon them, as travail upon a woman with child, and they shall not escape" DEATH. The peace and safety criers are now doing their work. Death is their portion, unless they reform.

I will now call your attention to Phil. 3: 18, 19, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction." The Greek word translated destruction is *apoleia*, and is defined by *Liddell & Scott*, "a loss, losing, destruction." This certainly does not look as though Paul believed that man must die twice, or suffer eternal torture, in order to satisfy divine justice! *Dr. Webster* gives the following definition to the term destruction: "1. The act of destroying; demolition; a pulling down; subversion; ruin by whatever means. 2. Death; murder; slaughter; massacre. 3. Ruin. 4. Eternal death. 5. Cause of destruction; a consuming plague; a destroyer." But no eternal torture, or dying twice, does he give as its meaning. This is the work of the apostacy! Phil. 1: 28, "And in nothing terrified by your adversaries, which is to them an evident token of *apoleias*, 'destruction,'

(*Liddell & Scott.*) but to you of salvation, and that of God." Gal. 6: 7, 8, "Be not deceived; God is not mocked. for whatsoever a man soweth, that shall he also reap, for he that soweth to his flesh, shall of the flesh reap *phthoran*, corruption; but he that soweth to the spirit, shall of the spirit reap everlasting life." And it does not require a professor in philosophy to teach one who possesses common sense, that there is no life in corruption or putrefaction! 2 Cor. 2: 15, 16, "Because we are a sweet order of Christ to GOD, among THOSE who are BEING SAVED, and among THOSE who ARE *apollumenois*, perishing; to these indeed, an order of *thanatou eis thanaton*, death into death, and of those, and order of life into life; and for these things who is qualified?"

What a responsible position one occupies who is engaged in preaching the gospel. The message he delivers, if rejected, will condemn those who reject it, to die that DEATH from which there is no revival into life. But if received and obeyed, they will be taken out of "the empire of death" incorruptible.

We will now commence an examination of Paul's first letter to the Church of God at Corinth: commencing with the 15th chap., v. 18:

"Then they also which are fallen asleep in Christ are perished." The Greek word translated perished, in this text, is *apolumi*; and the following is the definition given by *Liddell & Scott*: "To destroy utterly, kill, slay, murder." And Paul takes the position in the text and context. if those who sleep in Jesus are not to have a resurrection, then Christ, and all those who have fallen asleep in him, are destroyed utterly. 8: 11, "And will not the WEAK brother, on account of whom Christ died, be *apoleitai*, destroyed by this thy knowledge."—[*Diaglott.*] 3: 17, "If any one, *phtherei*, destroy the TEMPLE of God, God will *phtherei*, destroy him." Is there any life in destruction? or does destruction mean that man shall die twice? If so, where is the original text that teaches it? Echo answers, where? 1: 18, "For this word, (the cross,) is indeed foolishness to THOSE who '*apollumenois*' are PERISHING; but to those who are being SAVED, even to us, it is the power of God."—*Diaglott.*

I will now invite your attention to some of those passages where Jesus uses the same Greek word that Paul uses in this text, also in chap. 15, and verse 18. Matt. 22: 7, "And the king was indignant; and having sent his MILITARY FORCES, *apolese*, destroyed those MURDERERS, and burned up their CITY."—[*Diaglott.*] The army spoken of in this text, was the Roman; the murderers were the Jews; and the person murdered was Jesus the Life Giver. And about A. D. 70, DESTRUCTION came upon them to the uttermost. Hence there is no more of them. For Paul, in addressing the same class, says, Acts 13: 40, 41, "Beware, therefore, lest that come upon you which is spoken of in the prophets." Behold, ye despisers, and wonder, and, *aphanistheete*, "disappear and be heard of no more."

—[*Liddell & Scott.*] “For I work a work in your days, a work which ye will in no wise believe though a man declare it unto you.” And this work was the resurrection of Jesus Christ; the head of the body; the church; the first fruits of them that sleep in him; and a pledge of their resurrection. Luke 5: 37, “And no one puts new wine into old skins; else the NEW WINE will burst the SKINS, and itself be spilt, and the SKINS be *apolountai*, destroyed.”—[*Diaglott.*] And when the unbeliever shall have rebuilt or revived those skins into bottles, that will hold new wine without leaking, then he will be in possession of one valid argument, to prove that the wicked dead will be revived into life. Who among you will undertake this work?

Luke 13: 1-5. “There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you. nay; but, except ye repent, ye shall all likewise perish.” *Apoleisthe*—“destroy utterly.” And it was the faith of those whom Jesus addressed, that these Galileans were destroyed on account of their great wickedness; and this was the end of them! And Jesus reminds them that unless they reformed, there was a similar destruction pending, and would soon overtake them, and from it they would never be revived into life! And this destruction came upon them in the overthrow of their city and nation.

Luke 17: 26-30, “And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.”

Is it proper to drown men in order to save them? Did God raise them to life and bring a second flood in order to *apolesan*—destroy them twice? If you were going to save a man would you burn him up? Did God resurrect the Sodomites to life, after they had been burned up, and give them a second burning? Nay! verily their destruction was eternal. So it will be with the ungodly, who are alive when the Son of man is revealed. And Jude has given us to understand that as they have been utterly destroyed, so it would be with all who should die out of Christ. And God informs us by Solomon, “That they shall remain in the congregation of the dead.” Thus we learn that Paul’s commentary on the penalty of the law of God, was in keeping with the teachings of Christ. But we will now call your

attention to his Epistle to the Romans, 9: 22, "But if God, wishing to exhibit his INDIGNATION, and to make known his POWER, did carry with much long suffering the vessels of wrath fitted for *apoleian*, destruction."—[*Diaglott.*] And James informs us, "That man is tempted, when he is drawn away with his own lusts, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth *thanaton*, extinction of life," DEATH. And the sinner ceases to sin, upon his ceasing to breathe; and upon his ceasing to breathe he receives his wages: which is *thanatos*, "extinction of life." Rom 8: 13, "For if ye live after the flesh ye shall *apothneeskein*, die;" that is, you will come under the sentence of that death from which there is no revival into life. Therefore it will be eternal death. "But if ye through the Spirit do mortify the deeds of the body, ye shall live."

Rom. 1: 21-32, "Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections. For even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents. Without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them."

Here the apostle presents as vile a class of human beings, as ever drew the breath of life. And if eternal torture, or dying twice, had been the penalty of the law of God, this would have been the proper place to have presented it. For he says, "I have not shunned to declare unto you all the *bouleen*, "determination, decision, decree," [Dr. Robinson,] of God." Therefore we conclude that it is no part of his determination, or decree, that man should die twice, or suffer eternal torture. For Paul

says, "They that commit such things" as he has named, "are worthy of" dying twice. Nay! verily, "they are worthy of *thanatou*, extinction of life." Yea, and all who have pleasure in them that do such things, are worthy of the same punishment—extinction of life.

Thanatos is used one hundred and eighteen times in the New Testament, and in every instance it is translated death; and it is defined by *Dr. Robinson* "extinction of life," and with this definition *Liddell & Scott*, *Grunfield & Orllendorff* concur.

Rom. 2: 4-12, "Or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, (and this terrible wrath commenced upon the Jewish nation about A. D. 70,) and also of the Gentile: but glory, honor, and peace to every man that worketh good: to the Jew first, and also to the Gentile; (Jew first; Gentile second. See Rev. 7: 3-10; 14: 1-5.) for there is no respect of persons with God. For as many as have sinned without law, (that is, the revealed law of God,) shall also *apolountai*, perish, (be destroyed utterly,) without law, and as many as have sinned in the law, (the revealed law of God,) shall be judged by the law." "The word that I have spoken," says Jesus, "the same shall judge you at the last day." That is, Jesus will decide, according to the word, who have formed a character for life, and all such persons, he will take out from among the dead ones; and those who have failed to do this, will be held by the law, which is the "strength of sin," in "the empire of death" eternally. Rom. 6: 16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, (*thanaton*, "extinction of life,") or of obedience unto righteousness?" "But, thanks be to God, that though you were slaves of sin, yet you obeyed from the heart that mould of instruction into which you were delivered."—*Diaglott*.

"For when ye were the servants of sin, ye were free from righteousness." That is "purity of heart and rectitude of life." "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is *thanatos*—'extinction of life.' But now being made free from sin, and become servants of God, ye have your fruit unto holiness; and the end, everlasting life." "For," says my text, "the WAGES of SIN is *thanatos*—'extinction of life;' but the GRACIOUS GIFT of GOD is aionian life, by the anointed Jesus our Lord."—*Diaglott*.

We have now examined all that the Apostle to the Gentiles, has said upon the punishment of the wicked; and we have failed to find that he has anywhere taught that they are to die twice, or suffer eternal torture. But he has most emphatically shown that their punishment is *thanatos*—extinction of life. But, says one, this is no punishment! But stop, sir! No punishment to lose life, and remain eternally under the dominion of death! It would have been a hard matter to have convinced Dr. King and his friends that it was no punishment, when the authorities of Canada took away his life! But you say *death* is no punishment, except in anticipation. The law said to Dr. King, "You shall be hung by the neck, until you are *dead, dead, dead.*" When did that punishment commence? Not when in prison; not when the rope was first put around his neck, for he was then *alive*. When does the penalty of the law commence? When he, (King,) is *DEAD!* How long will it continue? As long as he remains *DEAD!* Does the punishment cease when he is dead? It does not *begin* until life is extinct. The punishment is not dying *twice* or a *second time*; it is not *weeping*; it is not wailing or gnashing of teeth, but *thanatos*—"extinction of life." If the punishment was *imprisonment*, it would begin when he was placed in prison; but as we have proved by the most indubitable testimony, that the punishment is death, or "extinction of life;" hence, man's punishment commences when he is dead. And as the punishment is eternal, therefore, he can never be delivered out of the empire of Death. No punishment to die the death from which there is no revival into life!! O, what hardness of heart is exhibited by those who say it is no punishment to be held eternally in the empire of Death!!!

But there is a bright side to our text, which belongs only to those who form a union with Jesus, the Life Giver, by believing that in him there is forgiveness of sins, resurrection, future life, and a title to earth in its restored state, where it can be enjoyed. 2. Repentance for all our sins, which is a breaking off from sin and turning to Jesus. 3. Immersion into his name for the remission of sins. 4. A continuance in the teachings of the Apostles. And all such will be entitled to "the GRACIOUS GIFT of God, which is aionian life, by the anointed Jesus, our Lord." And this life is to be enjoyed on earth in its renewed state,

Where the glory of God, like a boundless sea,
Shall bathe the immortal company,
And pure love's banner and friendship's wand,
Shall wave above the princely band.

Gentlemen and Ladies: Come, come take a walk with me around its beautiful city, view its jasper walls, its pearly gates, its streets of pure gold! O, see the redeemed, as they are standing upon the sunny banks of life's beautiful river, whose waters are

clear as crystal, as they roll majestically along among the verdant hills of the Paradise of God. View them as they walk amid Eden's beautiful groves, recline themselves among its vine-clad hills, which will be dressed up by a hand that is all divine; their ears are saluted with the sweet notes which will fall from Eden's feathered songsters, borne along on zephyr's stainless wing. The victor's palm they bear; the white robe wear; the conqueror's song sing. Behold them! The joyful multitudes, purchased by the redeemer's blood, standing on the celestial hills of their Eden home. The days of their mourning are ended. They have shed their last tears; they have uttered their last groans; they have heaved their last sigh; songs of everlasting joy are on their head. A dazzling halo of unfading glory surrounding their once suffering bodies. Smiles of angelic sweetness dance on their glowing faces, and unsullied beauty lingers at their step. O, their sun shall no more go down, nor their moon withdraw its shining. Their saving KING is with them. A crown of righteousness shall ever sparkle on their brow, and harmonious music flow from their gladsome tongues. No devouring curse, no wasting disease, no violence, no swelling floods, no passing storms, no sweeping tornado, no chilling frost or winds, no blasting mildews nor raging fires, no jarring earthquakes, no forked lightnings or rattling thunders, nor marring hailstones, nor fear, nor grief, can enter there! O, see them as they rise higher and higher in glory! And as angels have in past ages visited this earth, these glorified ones may be permitted to visit other parts of the empire of Jehovah! All this the traitor or the sinner deprives himself of, in dying that death from which he can never be revived into life. And yet we are told that it is no punishment.

Respected friends! will you thus die? If so, think of your loss! remember that as you decide so it will be! I call heaven and earth to witness that I have faithfully set before you this morning, Life and Death! O, choose life, that you may live. Are there any ready to make a choice! Let them come forward for immersion! Amen, and Amen.

OBJECTIONS MET.

GEHENNA is a Greek word, and it is used as a symbol of slaughter. It occurs in Matt. 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33; Mark 9: 43, 45, 47; Luke 12: 6.

Professor Stuart says, "The word *Gehenna* is derived from the words *Ge Hinnom*, the valley of Hinnom." He adds, "It was a word used by the ancient Hebrews, and they are the only competent witnesses of its meaning." The O. T. should be

examined for this, for Dr. George Campbell says, "Our Lord, we find from the evangelists, spoke to his countrymen in the dialect of their own Scriptures, and used those names to which the reading of the law and the prophets had familiarized them." I affirm that *Hinnom* [*Gehenna*] is never used in the O. T., to mean a place of endless woe. First, it is used as the name of a literal place; second, as a symbol of destruction, slaughter, death. Thus Jesus used it.

The reader is referred to those places where *Hinnom* and *Tophet* [meaning the same as *Gehenna*] are used in the O. T.

See Neh. 11: 30; 2 Kings 23: 10; Joshua 15: 8; 18: 16; 2 Chron. 28: 3; 38; 6; Jer. 7: 31, 32; 19: 6, 11, 13, 14; 32: 35; Isa. 30: 33. In these texts we find *Gehenna* used to symbolize slaughter and death, and utter destruction! In Jer. 10: 13, it symbolizes a polluted place. Jer. 7: 32, reads: "Therefore, behold the days come, saith the Lord, that it shall no more be called *Tophet*, nor the valley of the Son of *Hinnom*, but the valley of slaughter; for they shall bury in *Tophet* till there be no place." Jer. 19: 11, 12, "I will break this people and this city [Jerusalem] as one breaketh a potter's vessel, that cannot be made whole again, and they shall bury them in *Tophet* till there shall be no place else to bury. . . . And even make this city as *Tophet*." Thus we see that *Gehenna* symbolizes death and utter destruction. Dr. Scott's Commentary says "It became a place of execution of criminals for the Jews." Says The Polyneicrion Greek Lexicon to the New Testament, "*Gehenna*, properly the valley of *Hinnom*, south of Jerusalem; once celebrated for the horrid worship of *Moloch*, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert pestilence which such a mass of corruption would occasion, constant fires were kept burning." Says Robinson in his Greek Lexicon of the N. T., "The valley of *Hinnom*, Jos. 15: 8, the narrow valley skirting Jerusalem on the south, running westward from the valley of *Jehosaphat*, under Mt. Zion. Here the ancient Israelites established the idolatrous worship of *Moloch*, to whom they burned infants in sacrifice. 1 Kings 11: 7; 2 Kings 16: 3; Jer. 7: 31, 32, 33. This worship was broken up and the place desecrated by *Josiah*, 2 Kings 23: 10, 14; after which it seems to have become the receptacle for all the filth of the city, as also for the carcasses of animals and the dead bodies of malefactors left unburied, to consume which, fires would appear to have been from time to time kept up,—a place of burning dead bodies, etc."

Says Parkhurst's Greek and English Lexicon to the New Testament, "This valley of *Hinnom*, lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to *Moloch*, *Baal*, or the *Sun*." . . . Our Lord, in Mark 9: 43, 45, 47, "seems to allude to the worms which continually preyed on the dead carcasses which were cast into the valley of *Hinnom*, *Gehenna*, and

to the perpetual fire there kept to consume them,"—not to preserve them. According to the laws of philosophy, fire is an element that purifies or consumes. Hence the testimony is immutable that "God has surnamed the place, *the valley of slaughter*, and to affirm that the wicked are to be kept alive there forever, is to charge him with naming it inappropriately?" [*Bible vs. Tradition.*] And Jesus, of using words that he did not understand the meaning of.

It is clear as a sunbeam in mid heavens that Christ, in the texts which I have named, has taught the *utter and entire destruction* of all the wicked!! And when orthodoxy will prove to me that the fire which was once kindled in the valley of Hinnom, is now burning, and human beings are now living in those curling elements, I will admit that they have an argument to sustain the doctrine of endless woe.

Again, it is supposed that the term "the worm dieth not," proves the heathen dogma of endless torture to be true. Therefore, your attention is invited to a consideration of this term. It is used but once in the Old Testament, Isa. 66: 24, and denotes the utter consumption of the things on which it preys. In Isa. and Mark 9: 43, 45, 47, it is added to fire to increase the *certainty of destruction*; as carcasses cast into *Gehenna*, if not burned, would be eaten up of worms.

Dr. Geo. Campbell translated Mark 9: 43, 45, "Then having two hands to go into hell, into the unquenchable fire," instead of into the fire that never shall be quenched. This makes these texts more plain, and brings about an agreement with Math. 3: 12, where the same doom of the sinner is presented: "shall burn up the chaff with unquenchable fire."

Bishop Whately, on the expressions, "The worm dieth not, and the fire is not quenched," says they "are taken from Isa. 66: 24, and evidently describe the kind of doom inflicted by eastern nations on the vilest offenders, who were not only slain, but their bodies deprived of the rights of burial, and burned to ashes (which among them was regarded as a great indignity,) or left to moulder above ground, and be devoured by worms."

A. Barnes, in his notes on Mark 9: 42, 50, says, "The *worm* feeding on the dead, shall not die, shall live long, as long as there are carcasses to be devoured; and the *fire* used to burn the bodies of the dead, shall continue long to burn, and not be quenched till they are consumed."

The figures, therefore denote great misery, and certain and *terrible destruction*. If preachers would first learn the meaning of the terms used in the Bible, to signify the nature of the punishment to be inflicted upon the wicked, prior to their standing up before the public, as teachers of the truths revealed unto us by God, they would appear far more respectable in the eyes of those who do their own thinking and reading.

The term "unquenchable," what is its meaning? If I say A's house took fire last year, and it could not be put out, or the fire quenched, would you say the fire is still burning? Nay, verily!

the child ten years old, having had right training, would say the house was burned up.

Compare this definition with Jeremiah 7: 20. "Mine anger and my fury shall be poured out upon this place, upon man, beasts, trees, fruits of the grounds, and it shall burn and shall not be quenched." Jer. 17: 27, "But if ye will not hearken . . . then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." These predictions had a literal fulfillment in A. D. 70. Subsequent to Titus taking the city of Jerusalem, the Temple was fired, and he said the flames should be quenched, but God said nay! and his word proved true; from the fact that the fire continued to burn till everything combustible was consumed! Then it went out, as every historian will testify.

McCulloch, M. D., of Baltimore, in a learned work just published, entitled, *Analytical Investigations concerning the credibility of the Scriptures, and of the religious system inculcated in them, in which he advocates the destruction of the wicked*, says, v. 2, pp. 487, "That this phrase, unquenchable fire, was understood only in the sense of an intense fire, that totally consumed whatever was subjected to it, is evident from the use made of this very expression by the primitive Christians A. D. 267, in describing the martyrdom of certain of their brethren. Thus Usebius, *Eccles. His. lib. 6, chap. 41*, in two places uses the very words of Matt. 3: 12, "Unquenchable fire," which has been translated by Cruse, "an immense or intense fire, in which certain Christians were burned in Alexandria by their heathen persecutors."

"Eunus and Julian were finally consumed in an immense fire. *Puri asbesto.*" [*Bible vs. Tradition*, pp. 223.] With such facts before us, I ask, why do we hear preachers quibbling about the Greek phrase, *puri asbesto*, as meaning that it will never consume, or bring to an end? Mark 9: 49, "For every one shall be salted with fire." [Under the law every sacrifice was salted to prepare it to be burned up. So the wicked who are to be cast into *Gehenna* will be salted with fire.] that they may be "consumed."

Matt. 25: 46, is the main fort, into which the believers in endless torture rush. "These shall go away into everlasting punishment." "Therefore the wicked must exist eternally, in order that the punishment be eternal."—[*Popular Theology*.] Now if *Popular Theology* be right, in its definition of the adjective, then it follows that the judgment will be eternally in session. Heb. 6: 2. Consequently the time will never arrive when sentence will be passed upon the wicked! therefore they need not fear. But it is asked "if I do not believe that the judgment is eternal?"—I answer, yes, as to its consequences.

“DID JESUS REDEEM ALL MEN?”

A REVIEW OF

ELDER L. C. THOMAS, BROOKLIN, C. W.

BY R. V. LYON, SUSPENSION BRIDGE, N. Y.

SECOND EDITION, REVISED AND ENLARGED BY THE
AUTHOR.

It was by the urgent request of brethren, that the substance of the following pages, were written and published in the *Millennial Harbinger*, in 1863. And by their request, the author was induced to republish these articles in a pamphlet for general circulation.

The only apology the author has to make, for revising, enlarging and publishing a second edition, is the demand made for it, and the spread of the *truth* as it is in Jesus, our Life Giver.

CHAPTER I.

“Did Jesus redeem all men?” This stands as the heading for a series of articles published in the *Harbinger* for April 22, May 13, and September 23, 1863,* written by L. C. Thomas, in which Bro. T. has labored hard to prove the redemption—the salvation of the entire race of the first Adam from the grave, to come into possession of life.

Now, if Bro. T.'s premises be correct, the legitimate conclusion is, the salvation of the entire race of the first Adam in the Kingdom of God! For grace is the anti-

*It is self-evident that this article was written as a reply to my first. Elder T., doubtless, thought I was through from the manner in which I closed it.

dote of sin, and sin is the transgression of law. And Adam and his race, in consequence of sin, fell under the sentence of DEATH, and was expelled from the Garden—entered the dark abodes of *Sheol*.—Gen. 3: 19. Rom. 5: 12—"Dust thou art, and unto dust shalt thou return." "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon ALL MEN, FOR THAT ALL HAVE SINNED." Hence, men die because *they have sinned!* And when grace is applied to them, it will bring them up out of *Sheol* into the Kingdom of God. And if it is to be applied to all men unconditionally, then it follows that all men are saved in the Kingdom of God, where they will bask forever amid the sunbeams of an endless day! But, if it is to be applied conditionally, then only those who comply with the conditions, can ever be redeemed from death, and come into possession of LIFE. Proof: "Then said Jesus unto them, verily, verily, I say unto you, except ye eat of the flesh of the SON OF MAN and drink of his blood, ye have no *Zoen en heautois*—life in yourselves." That is, no future life.—John 6: 53, 54. "He that hath the Son hath LIFE; but he that hath not the Son of God hath not LIFE;" that is, he hath no future life in Christ. Hence, he dies that *death* from which there is *no* revival into life! I John 5: 12—"Jesus saith unto Martha, I am the resurrection and the *Zoe*—LIFE; HE BELIEVING into me, even though he die, shall live." John 11: 25—"Jesus saith unto the Jews: Ye will not come unto me that ye might have life."

"But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you."—Rom. 8: 11.

"Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day."—John 6: 54.

Here we have positive testimony that the resurrection, and future life, are conditional blessings; consequently no part of the threatened penalty of the law of

God! Hence, those who die out of Christ, will never have either.

Therefore, Bro. T.'s premises are false: hence, his conclusions are equally so! And to confirm the reader in the truthfulness of this, his attention is invited to the meaning of the term redeem or redemption. Webster defines redeem: "To purchase back from sale or from slavery; to rescue from the bondage of sin or its penalties; to fulfill as a promise."

Now, every intelligent reader knows, that if Jesus has redeemed the entire race of the first Adam, unconditionally from "sin and its penalties," (which is the doctrine Bro. T. inculcates,) then all men will be saved eternally in the Kingdom of God. For Jesus has stated positively, that those who shall be accounted worthy of the resurrection, will be equal to the angels, (immortal,) "can die no more; are the children of God, the children of the resurrection." Luke 20: 35-38— "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 that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto Him."

The last member of the thirty-eighth verse, assigns the reason, why some will be raised, "for they lived unto Him," during their days of trial. Who does not see that Bro. T.'s doctrine is opposed to the teachings of Jesus?

But where in the Living Oracles is it said, that Jesus has redeemed or purchased the salvation of the entire race of the first Adam, from sin and its penalties; or that God has promised that all men shall have life from the dead, through Jesus, the LIFE GIVER?

For more than forty five years, I have given my attention to the study of the Word; but I have not found

the promise.* If Bro. T. has, he has failed to present it.

Again, let us look at the term redeem or redemption, as used in the Living Oracles, and see whether they will justify Bro. T. in applying it to the entire race of the first Adam:

Col. 1: 14—"In whom we [the church] have redemption through his blood [life], even the forgiveness of sins."

The Greek word rendered redemption in this text is *apolutrosin*, and is defined by Dr. Robinson in his *Greek Lexicon*, "a deliverance on account of a ransom paid; spoken of the deliverance from the power and consequence of sin, which Christ procured for HIS FOLLOWERS by laying down his life as a ransom." This word may be found only in the following places in the New Testament: Luke 21: 28. Rom. 3: 24; 8: 23. I Cor. 1: 30. Eph. 1: 7, 14; 4: 30. Col. 1: 14. Heb. 9: 15; 11: 35. Let the reader examine these texts, and he will find that they do not embrace those who reject the Christ! Hence, Bro. T.'s premises are *false*. Some of them we will quote:

Eph. 1: 17—"In whom we [the church] have redemption through His blood [life], the forgiveness of sins, according to the riches of his grace." Acts 20: 28—"Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Spirit hath made you overseers, to feed the CHURCH OF GOD, which He hath purchased with His own blood."

In Matt. 13: 44, 45, we learn that Jesus has made a purchase of the field, and the treasure—the pearls—the church of God—leaving the hay, wood, and stubble (the wicked) out of the contract.

Here we have testimony as immutable as the Throne on which the Eternal sits, that it is not the entire race of the first Adam, which Jesus is to redeem from death

*Since publishing the first edition of this work, I have read the Bible through four times carefully, not simply for the purpose of sustaining my present views of man's nature and destiny, but to see if they were in harmony with this *best of all books!* And the result has been, to make me an *hundred fold* stronger in them!

to life. Hence, Bro. T. is at loggerheads with Bro. Paul and this is a bad job for an uninspired man, as all must admit. And with this position Jesus' own statements agree. John 10: 10-30— * * * "As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have which are not of this fold [the ten tribes]; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." * * * I Peter 1: 18, 19—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. But with the precious blood of Christ, as of a lamb without blemish." Heb. 9: 12—"Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

Again, Rom. 3: 24—"Being justified freely by His grace through the redemption that is in Christ Jesus." Here we have immutable testimony, that the redemption which is in Jesus, belongs to the church—the children of promise. And, in I Cor. 1: 30, 31, we are informed how this redemption becomes theirs. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That, according as it is written, he that glorieth, let him glory in the Lord." And, in Rev. 5: 9, 10, we have the emancipation song, that will be sung by all those who are redeemed: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Here we learn that *redemption* embraces everything pertaining to the future, or future state. Hence, all that is meant or embraced in the term, belongs to those who have believed the Gospel—the good news as preached unto Abraham and David; also preached by Jesus and his apostles; and

have obtained a remission of their sins, by obeying from the heart that form of doctrine, which was delivered by Peter on the day of Pentecost: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

And by turning to Hebrews 7th, 8th, 9th and 10th chapters, we learn that the Sinaitic and Abrahamic covenants, were dedicated or sealed with blood. The latter with the blood of Christ. Hence, all the virtue there is in the blood or life of Jesus, belongs to the children of promise. For God thus said to Abraham—Gen. 15: 2-4—"This Eliezer of Damascus shall not be thine heir. But he that shall come forth out of thine own bowels shall be thine heir." And outside of the covenants of promise made of God unto the fathers, Bro. T. cannot find a promise of life, for any of the race of Adam. And Paul testifies to his Ephesian brethren, that whilst they were in the flesh, (that is, unbelievers) they had no claim upon Christ, or the commonwealth of Israel, or of the covenants of promise, having no hope of a resurrection. Therefore, they had no hope of future life, and were without God in the world.—Eph. 2: 12. And this is the condition that the reader occupies, if he is rejecting the Gospel, or neglecting the great salvation. What a solemn position for one to occupy!

Reader, if this is your condition, please look into that cold, damp grave, which has just been opened up, and into it you are to be laid in a few days! O, how lonely it looks! Think of it! The sun, that beautiful orb of day, and the moon, with all its silver rays; the starry floor, which Jehovah has made and hung out over our heads, which is an evidence of His infinite purity and almighty power! That beautiful landscape, interspersed with rills, majestic rivers, beautiful groves, and hills, ornamented with all kinds of flowers, where you often regaled yourself, with kind friends, amid its beautiful scenery, and listened to the warbling notes of the songsters of the forest! Upon all this beautiful

scenery you are about to close your eyes in DEATH, and go into the dark abodes of *sheol*, *the grave*, without the least ray of hope of getting out of it! How can you endure it! Will Bro. T. say that it will not be right for Christ to leave you there, seeing you have refused to let him take you out, by neglecting to believe the Gospel, and obey it, when it was in your power to do it? Or will Bro. T. retain so much of the spirit of revenge, as to say that injustice will be done to you, and dishonor reflected upon God, and His Son, the LIFE GIVER! by your being left in *sheol*, when He comes to take His own out of it? Nay, God will be honored in the sinner's being left in *hades*, among the "congregation of the dead." Christ glorified, the happiness of the redeemed augmented, and a finishing stroke put upon the great plan of redemption, because the sinner's whole life and death has been a dishonor to the Christ!!

I will close this chapter, by calling your attention to some of those passages of Holy Writ, which teach positively, that this is to be the fate of all who die in a state of unbelief, or neglect the "redemption,"—"the great salvation."

Job 3: 11-19—"Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there, and the servant is free from his master."

Here Job positively asserts, that if he had died at a given time, he would have been as an *hidden untimely birth*, as infants which never saw light. But Bro. T.

says NAY! you are mistaken, Job! Not quite so fast, Bro. T., for I am an inspired man! Please hear me again? Job 10: 18-22—"Wherefore, then, hast thou brought me forth out of the womb? Oh, that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave. *Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness.*"

Stronger language could not be used to convey to our minds that Job understood that a wicked man must remain in "*sheol*," the grave, *eternally!* And to confirm this position he has said:

Job 21: 30-32—"That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. Who shall declare his way to his face? and who shall repay him *what* he hath done? Yet shall he be brought to the grave, and shall remain in the tomb."

Job 7: 9; 20: 5-9—For "*as the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish forever like his own DUNG; they which have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. The eye also which saw him shall see him no more; neither shall his place any more behold him.*"

And David says of a certain class of wicked men, Ps. 88: 10—"Which perished at Endor, they became as DUNG for the earth." And in Nahum 1: 9, we are informed that "affliction shall not rise up a second time." Bro. T. says NAY! he shall come out of the

grave to die the second death. But stop, Bro. T., and listen to Paul, (and I wish you would believe him.) "It is appointed unto men once to die," (not twice,) and this appointment reads thus: "Dying thou shalt die," and "after this the *crisis*—the sentence [see Dr. Robinson] is pronounced upon him." And this sentence reads thus: "Dust thou art and unto dust shalt thou return." Here we have the extent of the penalty of the law of God. And beyond it I dare not go.*

Ps. 31: 17—"Let the wicked be ashamed, and let them be silent in the grave." Job 4: 20—"They [the wicked] are DESTROYED from morning to evening. They PERISH FOREVER, without any regarding it." Hence, their case is hopeless!

I will now call Bro. T.'s attention to what Solomon says, concerning the estate of the sons of men, (not the sons of God. See I John 3: 1, 2, and Rom. 8: 14.) "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." In this portion of Holy Writ, Solomon testifies to the following facts: 1. That the sons of men are beasts. 2. That one thing befalleth both of them. 3. That each die alike without any hope of living again. 4. That they have one breath or principle of life. 5. That they have no preëminence above a beast, from the fact that they will never have a revival into life! But the upright will have dominion over them in the morning of the resurrection; because God will deliver them from the power of the grave.—Ps.

*The celebrated and well known commentator on law, Sir William Blackstone, has given the following RULE in his immortalized commentaries: "Words of a law are generally to be understood in their usual and most known signification, not so much regarding the propriety of grammar as their general and popular use." This rule of interpretation carries common sense upon its very surface, and leaves the wicked in "*sheol*—the grave—the empire of death," ETERNALLY.

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49: 14, 15. 6. That they are vanity. 7. That they all go to one place. 8. That they all are of the dust, and all turn to dust again; and that is the final end of them!

These facts are fully corroborated by David, the father of Solomon. Ps. 49—"Nevertheless, man being in honor, abideth not; he is like the beasts that perish. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for He shall receive me. He shall go to the generation of his fathers; they shall never see light. Man that is in honor and understandeth not, is like the beasts that perish." Now, when Bro. T. can prove that sheep, and beasts, are to have a resurrection to life, then he will have a sound argument, to prove the revival of the wicked dead into life. But we will let the wise man speak. Prov. 21: 16—"The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Bro. T. says nay: but he shall come forth to die the second death. What a pity it is that Bro. T. could not have had the privilege of living in the days of Solomon, and the Prophets, so that he could have imparted unto them a little of his wisdom, that they need not have died in the dark upon what Bro. T. calls an "important truth!" For they have nowhere taught that men must die twice. No! not even by implication.

And in verses 8 and 9 we have positive testimony, that the soul of the wicked, upon entering the death state, will cease to exist, and redemption will no longer be offered; therefore, no resurrection to life. What say you to this, Bro. T.?

In confirmation of the above we will introduce the following testimony: Ps. 52: 5; 58: 8; 69: 28; 88: 5; 135: 18—"God shall likewise destroy thee for ever, he shall take thee away and pluck thee out of thy dwelling place, and root thee out of the land of the

living." "As a snail which melteth, let every one of them pass away: like the UNTIMELY BIRTH of a woman, that they may not see the sun." "Let them be blotted out of the book of the living, and not be written with the righteous." "Free among the dead, like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand." "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: so is every one that trusteth in them." Here we have positive testimony, that the maker of the idols, and those who trust in them, possess the same perishable nature, and each will pass away, and be no more. And when Bro. T. can prove that the idols are to be made alive, then die, then have a resurrection and die a second time, we will admit his premises to be correct. Will you make the effort, Bro. T.? But the testimony of Jesus is in point: John 14: 19—"Yet a little while and the world seeth me no more; but ye see me; because I live ye shall live also." But Bro. T. says the world or wicked shall see him. Reader, which will you believe?

2 Sam. 14: 14—"For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him." Now when Brother T. shall succeed in gathering up water, that shall be spilt upon the parched deserts of Arabia, then he will be in possession of an argument, to prove the revival of the wicked into life.

Again, Job 7: 20, 21—"I have sinned; what shall I do unto thee, O thou preserver of men, why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Here Job takes the position, that if he

49: 14, 15. 6. That they are vanity. 7. That they all go to one place. 8. That they all are of the dust, and all turn to dust again; and that is the final end of them!

These facts are fully corroborated by David, the father of Solomon. Ps. 49—"Nevertheless, man being in honor, abideth not; he is like the beasts that perish. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for He shall receive me. He shall go to the generation of his fathers; they shall never see light. Man that is in honor and understandeth not, is like the beasts that perish." Now, when Bro. T. can prove that sheep, and beasts, are to have a resurrection to life, then he will have a sound argument, to prove the revival of the wicked dead into life. But we will let the wise man speak. Prov. 21: 16—"The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Bro. T. says nay: but he shall come forth to die the second death. What a pity it is that Bro. T. could not have had the privilege of living in the days of Solomon, and the Prophets, so that he could have imparted unto them a little of his wisdom, that they need not have died in the dark upon what Bro. T. calls an "important truth!" For they have nowhere taught that men must die twice. No! not even by implication.

And in verses 8 and 9 we have positive testimony, that the soul of the wicked, upon entering the death state, will cease to exist, and redemption will no longer be offered; therefore, no resurrection to life. What say you to this, Bro. T.?

In confirmation of the above we will introduce the following testimony: Ps. 52: 5; 58: 8; 69: 28; 88: 5; 135: 18—"God shall likewise destroy thee for ever, he shall take thee away and pluck thee out of thy dwelling place, and root thee out of the land of the

living.” “As a snail which melteth, let every one of them pass away: like the UNTIMELY BIRTH of a woman, that they may not see the sun.” “Let them be blotted out of the book of the living, and not be written with the righteous.” “Free among the dead, like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand.” “The idols of the heathen are silver and gold, the work of men’s hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: so is every one that trusteth in them.” Here we have positive testimony, that the maker of the idols, and those who trust in them, possess the same perishable nature, and each will pass away, and be no more. And when Bro. T. can prove that the idols are to be made alive, then die, then have a resurrection and die a second time, we will admit his premises to be correct. Will you make the effort, Bro. T.? But the testimony of Jesus is in point: John 14: 19—“Yet a little while, and the world seeth me no more; but ye see me; because I live ye shall live also.” But Bro. T. says the world or wicked shall see him. Reader, which will you believe?

2 Sam. 14: 14—“For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him.” Now when Brother T. shall succeed in gathering up water, that shall be spilt upon the parched deserts of Arabia, then he will be in possession of an argument, to prove the revival of the wicked into life.

Again, Job 7: 20, 21—“I have sinned; what shall I do unto thee, O thou preserver of men, why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.” Here Job takes the position, that if he

dies without obtaining a pardon of his sins—in the morning of the resurrection he will not be. And in the 24th chapter 19th and 20th verses, he has told us why. "Drought and heat consume the snow water; so doth the grave those which have sinned. The womb shall forget him; the worm shall feed sweetly on him; he shall be NO MORE REMEMBERED; and wickedness shall be broken as a tree." Bro. T. says he shall be remembered by being revived into life. And when Bro. T. can splice one of our tall pines, or cedars, that has been broken off, and cause the pine spliced on to grow, then he will have a sound argument, to prove that the wicked dead shall have future life, or a resurrection to life.

We will now introduce Isa. 26: 13, 14—"O, Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Here we have immutable testimony that the wicked lords, who had reigned over Israel, shall never be raised, nor have life of any kind. Jer. 51: 39—"I will make drunk your princes, sages, lords, captains, that they shall sleep an *eternal sleep*, and therefrom they shall never more wake up, says the King, the Lord of Zebaoth."—*German Translation.*

Isa. 43: 17—"Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow."

This passage had its fulfillment in the destruction of old Babylon, by Cyrus, B. C. 538. And when Bro. T. shall prove that the chariots and horses spoken of in the text shall have a resurrection, then he will have a sound argument, to prove that the wicked shall have a resurrection to life. What say you, Bro. T., will you make the effort?

Ephesians 4: 8—"Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men."

There are two important truths presented in this text. 1. Jesus, in His resurrection and ascension, has led the way for "a multitude of captives" (Mar.) to come forth out of the grave. But is every man a captive who goes down into "*sheol*—the empire of death?" Nay; verily, it is only those who form a character for life! Therefore, they will be taken out of the grave, when Jesus comes; whilst those who have fitted themselves for DEATH by rejecting Jesus, as the Life Giver and rightful heir to the throne—the kingdom of David—will be left in the "congregation of the dead," because they are fit for no other place in the universe of God! or out of it. 2. That He has "given gifts to men." And as pardon, resurrection, and life, are gifts, and come through Jesus *only* to those who comply with the conditions, upon which they are offered; therefore, no part of the penalty of a violated law.

Amos, Zachariah, and Paul, have presented the doom of the wicked who are alive when Jesus comes. Amos 8: 13, 14—"In that day shall the fair virgins and the young men faint for thirst. They that swear by the sin of Samara, and say, thy God, O Dan, liveth; and, the manner of Beer-sheba liveth; even they shall fall, and never rise up again." Zech. 14: 12—"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." II Thess. 1: 9—"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." And in Rev. 18: 21, we have the doom of the lady seated upon the scarlet beast. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all." The testimony of Jesus is in point. Luke 13: 1-5—"There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their

sacrifices. And Jesus, answering, said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except ye repent ye shall all likewise perish," (*apoleisthe*, "to destroy utterly," without any hope of being revived into life again.) "Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay, but except ye repent ye shall all likewise perish," *apoleisthe*, go back to dust, as they have gone, without any hope of being *revived into life again!*

Acts 13: 40, 41—"Beware therefore, lest that come upon you which is spoken of in the Prophets; behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

The Greek word rendered perish is *aphanisthete*, and means "to destroy utterly, to disappear and be heard of no more."—*Liddell and Scott*. And in Jerusalem's overthrow, A. D. 70, this solemn denunciation had its fulfillment, in the destruction of those ungodly Jews who rejected the counsel of God. **THEY HAVE DISAPPEARED AND THERE IS NO MORE OF THEM!** And it is an historical fact that the Jews—Pharisees—did not believe that any but the seed of Abraham would have a resurrection, and from this resurrection, they excluded all the wicked.

Again, John 3: 36—"He that believeth on the Son hath [*aionion zōēn*] age-lasting life; and he that believeth not the Son shall not see [*zōēn*] life; but the wrath of God abideth on him." And by turning to Gen. 3: 19, we learn that this wrath is not *pain*, but the loss of life. "Dust thou art and unto dust shalt thou return." Hence, there is no future existence of any kind for the wicked. For the text reads "they shall not see [*zōēn*] LIFE." On this all-important topic, our views are well expressed by the late learned editor of the *Advent Herald*, S. Bliss, Feb. 24, 1863. He says: "The word *zoe* is * * * never expressive

of *eternal* life, and is in no place thus rendered. It has in it no element of duration; which, when given in its connection, is always expressed by some adverbial or adjective qualifier, and thus the phrase eternal life is nowhere represented in the Greek by *zoe*, which in such connection is simply the representation of life, as significant of its kind; its duration, as expressed by its appendage, eternal, being otherwise represented. Thus in John 3: 36—'He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life.' The word life in each case is represented by *zōēn*; whilst everlasting, in the first connection, is represented by *aionion*—the phrase rendered life everlasting being *zōēn aionion*; whilst life in the last connection, is *zōēn*, without expression of its duration."

The author of this extract, since deceased, was a believer in the revival of all men from the dead, and of the eternal pain of the wicked, as the penalty of transgression. But as a scholar, he contradicts his creed. Hence, his criticism on the original word *zoe*, is the more valuable.

Again, Peter in speaking of Lot, and the destruction of Sodom and Gomorrah, informs us, that the Lord knew how to deliver just Lot out of temptation, and to reserve the Sodomites unto their, or "a day of judgment," (*Campbell's translation*), "to be punished," after Lot had been taken out of their midst. And Jude, in speaking of their destruction, or punishment, says they "are set forth for an example, having suffered the vengeance of eternal fire."—*Macknight*. And the waters of the *Dead Sea* are a standing witness of the fulfillment of God's threatened punishment for their sins! Yea, more, they bespeak in tones of thunder to all, that those who live and die ungodly, will go back to dust, and that will be their end. Bro. T. says nay, they shall live again. Reader, which will you believe?

Having shown that Bro. T.'s premises are false, and his conclusions equally false, I close this chapter.

CHAPTER II.

In the former chapter, I have endeavored to prove to the reader, that Bro. T.'s premises and conclusions were false. In this, I shall commence an examination of those portions of the Living Oracles, which Bro. T. has presented, in a garbled manner, to sustain his theory—"the redemption of all men from the grave to *life*, (not eternal *life*,) without any righteousness or obedience of their own." But where did he get this information? Not from the BIBLE! for that nowhere reveals to us that any one will ever be resurrected mortal, or *die* after he is taken out of a state of literal death to life!

As proof Bro. T. commences by quoting from Rom. 5. He gives us the 12th verse, then a part of the 19th verse, then a paraphrase, in which he throws all the blame on Adam, and gives what he calls "the sinner a clearance from sin, and a deliverance from death, through the atonement, or death of Christ, into a *justified state*." "For all men will be constituted righteous; that is, justified from Adam's sin; for to make righteous is to justify." And we add that to justify is to free from sin. And Paul has said, "And whom he [Jesus] justified, them he [Jesus] also glorified."—Rom. 8: 30. Therefore saved eternally in the kingdom of God.

Thus we see that Bro. T. occupies Universalist ground! A part of Rom. 5: 6, and Heb. 2: 9, is quoted by Bro. T., which has as much to do in proving the redemption of all men, from a state of death to life, as Psa. 2: 8, 9, has in proving the world's conversion to God. Then he calls the reader's attention back to the 18th and 19th verses. Then refers him to Macknight, to establish what he (Bro. T.) calls "*This important doctrine*," the "redemption of all men from the grave to life." But why is it that Bro. T. has been so

cautious as to keep the 17th verse of this chapter out of his article? Does he not know that IT is the *key note* to the chapter? and if he had used IT or introduced IT, the reader would have discovered that he was singing the wrong tune, and that "the free gift [which is future life] is a conditional blessing, and will be conferred *only* upon those who comply with the conditions. And all such will have the honor of *reigning in life by one, Jesus Christ.*"

That the reader may know that Bro. T. is wrong, we will call his attention to the chapter, verses 12-19. "Wherefore as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. * * * Therefore as by the offense of one [Adam] judgment [death prospectively] came upon all men [because they have sinned, v. 12] to condemnation, even so by the righteousness [righteous acts] of one [Christ] *the free gift* [future life] came upon all men unto justification of life."

Who are the "all men" to whom the free gift is to come, which is future life? Is it upon the entire race of Adam, as Bro. T. has taught? If so, then it is universal salvation. But we are not left to wander in the wild fields of speculation, from the fact that the 17th verse, is the key note to the *truth* taught in this portion of the Living Oracles. "For if by one man's [Adam] offense, death reigned by one, much more they which receive an abundance of grace, and of the gift of righteousness, [future life, and was given to Jesus because he had done right, by walking in the path of faith and obedience, which gave him a title to the resurrection—the path of life. Proof: Psa. 16: 6-11. Acts 2: 22-28. Hence Jesus, if he had not walked in the path of faith and obedience, would have been holden of death, just as the sinner will be for rejecting Him,] *shall reign in life by one, Jesus Christ.* Therefore [for the reason assigned in the 17th verse,] by the offense of one [Adam] judgment came upon all men unto condemnation; [death prospectively] even so by the righteousness of

one [or righteous acts of Christ], the free gift * [future life] came [shall come] upon all men" [who comply with the conditions upon which it is offered],—"unto justification of life." Hence, those who refuse to comply with the *conditions, upon which this life is offered*, must remain in *sheol*, ETERNALLY! Amen.

CHAPTER III.

The next passage which Bro. Thomas introduces to sustain his theory, is found in I Cor. 15: 22—"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 we shall find upon an investigation of this passage, that it has as much to do in proving that all men will be saved, or have future life, as Ezek. 18: 4, has in proving the doctrine of endless torment!

Now in order to arrive at the truth, as taught in the text and context, there are three things to learn. And had Bro. T. learned them, he would have seen that this entire chapter was antagonistic to his *theory*, which he calls an "important truth"—"the redemption of all men to life."

1. The people addressed are the Church of God. Proof: I Cor. 1: 1-2; 15: 1-2—"Paul, called to be an Apostle of Jesus Christ, through the will of God, and Sosthenes, our brother,—unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. * * * Moreover, brethren, I declare unto you the gospel which I preached unto you, which ye have received, and wherein ye stand;

*Future life, is the life that will succeed this life, and it comes through Jesus our Life Giver; therefore eternal; from the fact that it is the only life he is delegated with power to give; and this power is limited to those whom the Father gives to him.—John 17: 2.

by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

2. The reason why they are addressed, is found in the 12th verse:—"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead." "The resurrection of the dead," is a phrase that is never applied to the wicked by any of the inspired writers!

3. The object of the address is found in the 33d verse—"Be not deceived; evil communications corrupt good manners." That is, your false doctrine of the soul's immortality, will corrupt your morals, lay the foundation for a *purgatory, spiritualism, universalism*, and a denial of the personal coming of Jesus, and a resurrection *out* from among the dead. Hence the world or the wicked, are not addressed in the chapter.

Paul lays down four positions, and most admirably sustains them in this chapter.

I. The necessity of the resurrection of God's *dead* men—the Church—of whom Christ is the head and representative. Proof: verses 13-19, 32—"But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men the most miserable. * * * If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink for to-morrow we die."

Here the Apostle shows the brethren, that if they were right in taking the position, that they were not to have a resurrection *out* from among *the dead*, then it would be certain that their preaching was vain—that

they had testified falsely—that their faith was vain—that they were yet in their sins—their hope confined to this life; and those having fallen asleep in Christ, have "PERISHED"—*apollumi*, "to destroy utterly, to kill, slay, murder."—*Liddell and Scott*. Hence there is no more of them! And I (Paul) will embrace the Epicurean philosophy, make the best of this world,—for soon I must DIE; *apothnēskomen*, "to die forever, to rot, to come under condemnation of eternal death," (Dr. Robinson) and this will be my END!

II. The conditions upon which one can attain unto the resurrection, spoken of in this chapter, and the certainty of attaining unto it, if its conditions are complied with.

The conditions; what are they?

I answer, to *hear*, understand, and believe the things concerning the Kingdom of God and the name of His appointed, Jesus, Messiah; change your course of conduct, from wrong to right, and be inducted into the Christ by a burial in water; then *develop* christian character, by a life that shall be in strict conformity to the teachings of the Apostles, and all such will attain unto the resurrection out from among the dead. "For as in Adam all die [that is in consequence of your connection with Adam, death], even so in Christ shall all be made alive," [that is, by becoming connected with Christ, you shall live.] For, says *Heydenr*, and subscribed to by *Dr. Bloomfield*, in his critical notes upon the Greek text, "By their [the church's] connection with the first Adam in transgression, brought *death*; but by their [the church] becoming connected with Christ—*life*; by the one they [the church] shall be delivered from the dominion of *death*; the evils inflicted on them [the church] by the former [we might add by their own sins] will be entirely done away by the latter!" But "every man in his own order; Christ the first fruits"—that is, the first in the order of the resurrection, from the fact that he is said to be, in verse 20th, "The first fruits of those having fallen asleep." According to organic law, if the head is safely born, the

body will be. So in revealed law—Christ, the head of the body—the church, has been safely born from the dead, as a representative and pledge that they will be. But if this resurrection is a pledge, and representative of the entire race of the first Adam—then the legitimate conclusion is, the salvation of the entire family of mankind in the Kingdom of God, where they shall bask forever amid the sunbeams of an endless day! But upon a critical examination of the text and context, you will see that Bro. T.'s premises are *false!* Hence, his *conclusions are equally so!* Mark the language of Paul! "The first fruits of them that slept." Christ is the antitype of the wave offering, and this wave offering, was *one sheaf of pure ripe grain.* Not a thorn nor a briar was bound up in it!! Therefore Christ cannot represent sinners! for they are compared to "thorns and briars!" As Christ separated himself from *sin and sinners*, by leading a life of faith and obedience, so must those whom he represents. And as he was raised incorruptible, to enjoy an endless life, so in like manner will those be raised whom he represents. "But every man in his own order [or band], Christ the first fruits [that is the first in the order of the resurrection], *afterwards they that are his at his coming.*"

Bro. T., are all men his? You answer, "Nay."

What reason have you to assign why all are not his?

You answer, "Because there would be no propriety in the language of the Apostle," "Afterwards they that are his at his coming."

Then sir, according to your own testimony, they will not all be made alive in or by Christ. Therefore they will "*remain in the congregation of the dead!* And this is in keeping with what Christ taught, Luke 20: 35. "But they which shall be accounted worthy to obtain that world, and the resurrection out from among the dead, * * * neither can they die any more, for they are equal to the angels, and are the children of God, being the *children of the resurrection.*"

Again, Paul presents their baptism as testimony of their resurrection. Verse 29—"Otherwise, what will

those do who are *being immersed* on behalf of the DEAD? If the dead are not raised at all, why then are they immersed on their behalf."—*Diaglott*.

Here we have immutable testimony, that in the act of being immersed into the Christ, their faith in the resurrection, embraced only those who believed the Gospel and obeyed it. Hence, those who do not believe the Gospel—the good news—the covenants of promise made unto the fathers [which promise Eleizer, who was a type of the wicked, had no claim to], and yield obedience to it, in the act of an immersion in water, THEN labor to develop christian character, by a life that shall be in strict conformity to the will of God; testify positively by their acts, that they will not be made alive in Christ. And, in due time, the end of the "dispensation of the fullness of times" will come; when He (Christ) shall have put down all rule—destroyed death—removed the effects of the fall from the universe of God—leaving the resurrection of the wicked entirely out of his discourse, and giving them no chance to have *future life in any sense whatever*.

III. We will call Bro. T.'s attention to the nature of the resurrection, of those who are made alive in Christ, and the song which they will sing.

Verses 34-57—"Awake to righteousness and sin not [righteousness consists in doing right]; for some have not the knowledge of God." That is upon a future state of existence; because they rejected the doctrine of the resurrection of the dead—God's dead men; and predicated their future state of existence upon the Platonic notion of the soul's immortality. Hence, they had reason to be ashamed, because the Apostle had distinctly taught them, that there was no future life out of the Christ. And that it was dependent upon the resurrection. And the resurrection was made to depend upon a union being formed with Jesus, the Life Giver, and maintained by a holy life.

"But some one will say, how are the dead [who are to be made alive in Christ] raised up, and with what body do they come? Thou fool, that which thou sow-

est is not quickened except it DIE. * * * All flesh is not the same flesh, but there is one kind of flesh of men, another of beasts, another of fishes, another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; but one star differeth from another star in glory. So also is the resurrection of **THE DEAD**,” [who are made alive in Christ.]

“It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body, it is raised a spiritual body.”

First, there is a natural body, which comes by generation, and afterwards that which is spiritual, which comes by a *re-generation* from the dead.

“Behold, I show you [brethren] a mystery; we [brethren] shall not all sleep [die], but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the *dead* [who are made alive in or by Christ] shall be raised *incorruptible*, and we [the brethren who are alive at the coming of Jesus], shall be changed. * * * For the trumpet shall sound, and the *dead* [spoken of in the twenty-second verse, quoted by Bro. T.] shall be raised *incorruptible*, and we [the living brethren] shall be changed [from mortality to immortality]. Then shall be brought to pass the saying that is written, **DEATH** is swallowed up in victory. The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

Here the Apostle, in describing the nature of the resurrection, testifies positively to the following facts:

1. That those who are raised or made alive in or by Christ, will be raised *incorruptible*!
2. They will sing the victors' song!
3. They will give thanks to God, which giveth them the victory through our Lord Jesus Christ!!

Now, if the entire race of the first Adam, are to be made alive in or by Christ, the second Adam, as Bro. T. *boldly* asserts, then the conclusion is unavoidable, that all men will be saved! But the fifty-sixth verse teaches us that those who die in their sins, will be held *in a state of death eternally!!!* And this is in harmony with the teachings of John, Peter, and Jude.—Jude 7. II Peter 2: 8, 9.

Peter, in speaking of Lot, and the destruction of Sodom and Gomorrah, informs us, that the Lord knew how to deliver just Lot out of temptation, and to reserve the Sodomites unto their, or "a day of judgment" (*Campbell*), "to be punished;" after Lot had been taken out of their midst. And Jude, in speaking of their destruction or punishment, says, they "are set forth for an example, having suffered the vengeance of eternal fire."—*Macknight*. And the waters of the Dead Sea are a standing witness of the fulfillment of God's threatened punishment for their sins!

IV. The practical effect the doctrine of the resurrection out from among the dead, should have upon the lives of those who believe it.

Verse 58—"Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord." In view of the great and glorious truths, which have been revealed to us respecting the resurrection, Paul closes the whole of this important discussion, with an exhortation to that firmness in the faith, which ought to result from truths so glorious, and from a hope so elevated, as those truths are fitted to impart. Be firm, strong, confident in the faith, in view of the truth that you will be raised out from among the dead, into the Kingdom. Be not shaken or agitated with the strifes, the temptations, and the cares of life. Be fixed in the faith, and let *not* the power of sin, or the sophistry of pretended philosophy, or the arts of the enemy of God *seduce* you from the truth—the Gospel. Always be found doing the will of God; in presenting the truth, by precept and example, to your fellow men. Remember that your labor is not in vain. It will be

rewarded. It is not as if you were to die and never live again. There will be a resurrection of God's “dead men,” and you will be suitably recompensed then. Other men are influenced and excited to great efforts by the hope of worldly honors, pleasure, or wealth. The disciples of Jesus should be excited to toil and self-denial, by the hope of future life in the Kingdom of God, where they will have the opportunity of taking a part with Jesus, the LIFE GIVER, in the reign and glory of the Kingdom—and amid its beautiful groves, walk with the saints of all ages—

In harmony meet,
Each other to greet.

And with them stand upon the lofty heights of Eden
and sing the grand anthem of salvation.

CHAPTER IV.

In proof of the “redemption of all men to life,” Bro. Thomas has given us his assertion, that the Father's gift “is LIFE to the world!” but has given us no proof to make his assertion good. Does he think, or suppose that all the readers of the *Harbinger* will receive his assertion for Bible? If so, he will find himself mistaken.

Acts 17: 31—“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

This text is introduced by Bro. T. to sustain his theory, but the proof is wanting; for the Apostle is not talking about a resurrection to LIFE, of those who die in unbelief, or of the redemption of all men, but of “a day in the which He (God) will RULE the world in righteousness by that man whom He hath ordained;

whereof He hath given assurance unto all men, in that He hath raised him from the dead."

The Greek word rendered judge in this text is *krino*. It means "to regulate, rule, reign, judge, with regal power and splendor."—*Greenfield*. Hence, Bro. T. has introduced the wrong witness.

Bro. T. quotes I Peter 4: 18—"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—then assumes that this text teaches that the ungodly and sinner will appear, or be raised to life, and stand in judgment. But David has said, Psa. 1: 5,—"The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Reader, which will you believe, Bro. T., or David, an inspired prophet?

2 Cor. 5: 10, is introduced by Bro. T. as proof of what he calls "*An important truth.*" But does not Bro. T. know that the Church is spoken of in the text, and not the rejectors of the Christ?

"We [the same 'we' spoken of not less than twenty-four times in this chapter, and in no instance does it mean the wicked. Therefore, we conclude that the wicked do not belong to the 'we' in the text] must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." Now, will Bro. T. take the position that he has never done anything sinful or bad? Can he point to any man that has ever lived a sinless life, except Jesus? (unless it was Enoch?) Hence the propriety of some having rule over two, five, and ten cities, as Jesus has taught.

Matt. 12: 36—"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."

This text is quoted by Bro. T. in support of his theory; but is there any proof, in this text, that the wicked, or the rejectors of the Gospel will have a resurrection to life? I answer, Nay. Yea, more, I challenge Bro. T. to give us one passage from the Living

Oracles that says they will ever have *zōee*, life, after they have gone down into *sheol*, the grave. Had Bro. T. quoted, or even read, the thirty-seventh verse, he would have seen (unless his eyes had become dim by his theory), that it condemns the inference which he has drawn from this text—“For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Jesus has stated positively, “The words that I have spoken, the same shall judge him [you] in the last day.” That is, by that word which I have spoken, it will be decided at the last day, who among the human family have formed a character for life; and all such will be accounted worthy to obtain that world [age] and the resurrection out from among the dead ones!” And the rest will be condemned by the same word, to “remain in the congregation of the dead!” And this is the punishment of the wicked.

This age is one of trial or “probation,” as Bro. T. has said in one of his articles. “A proving by examination or trial, a period for testing character or qualification.”—*Webster*. It is what is termed in law an open court—witnesses are testifying. Hence, character is formed here. All the deeds that men shall perform, and the idle words that they shall speak, come before the Lord. He writes or causes them to be written in a book (figuratively). And when the decisive, or executive, judgment shall come, the accounts or the books will be posted, and those whose names are written in the Book of Life, will come into possession of it; and those whose names might have been written there, had they developed a character for life, will be left in the dark abodes of *sheol*. Proof: Job 7: 20, 21. Prov. 21: 16. John 3: 36. Isa. 43: 17.

Again, had Bro. T. quoted Deut. 8: 2, the reader would have learned that this life is one of trial, or that the investigating judgment is going on: “And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments

or no." And it is recorded that "he that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God." Hence, he will not have to wait a thousand years, before the sentence of death shall be passed upon him.

Rom. 2: 5, 6, 12, 16—"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel."

These passages are quoted by Bro. T. as proof, of the redemption of the entire race of the first Adam from a state of death to life; but the reader will find by reading these portions of Holy Writ, that the proof is wanting; inasmuch as the terms redemption, resurrection and life, are not found in these passages. Yea, more; if he were to hand these texts over into the hands of a chemist, in order that he might put them through a chemical process, he could not squeeze out of them *zoeë*, LIFE, for the wicked.

Believers in endless torture have always quoted these texts to prove their system to be true. And as Bro. T.'s theory is only a limb of theirs, we need not be surprised that he should quote the same passages. Yea, I have known Bro. T., when conversing upon this system, for the purpose of showing that death was the penalty of the law, instead of eternal torture, adduce these scriptures to prove that the punishment of the wicked was death, and this he would do to-day, if duty required it. Hence, they do not give life to the wicked, when Bro. T. wishes to prove that "all the wicked will God destroy." Consequently, no life in them for the wicked, Bro. T. being the judge!

Again, Bro. T. presents, 2 Pet. 2: 6, then asserts that "there is to be a resurrection of the unjust, as a dead person cannot be punished." This is *precisely*,

Bro. T., the same argument that the believers in endless torture, have presented to sustain their heathen notion of punishment—of which yours is the twin sister.

But why is it, Bro. T., that you have taken this text from its connection—then drawn an inference from it—which does violence to the text and context? *You ought to have known*, that the godly spoken of in the text, who had been delivered out of temptation, were Noah and Lot. And the unjust spoken of, were the people of the old world, Sodom and Gomorrah, whose punishment is in the past. That the reader may know that Bro. T.'s inference and assertion is wrong, and we are right, we will insert the passage: "The Lord knoweth [knew] how to deliver the godly out of temptation, and to reserve the unjust [the Sodomites, etc.] unto [their, or] a day of judgment, to be punished"—(*Campbell's Translation*)—after Lot had been taken out of their midst. And Jude, in speaking of their destruction or punishment, says they "are set forth for an example, having suffered the vengeance of eternal fire."—*Macknight's Translation*.

And the waters of the Dead Sea are a standing witness, of the fulfillment of God's threatened punishment for their sins.

2 Peter 3: 7—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men."

This text is quoted by Bro. T., then he says, "And neither does this require any comment." I admit that this statement would have been correct, had he given the reader the third, fourth, fifth, etc., verses in connection with the seventh verse. Then the reader would have learned that Peter testified to the following facts:

1. That in the last days, or end of Gentile rule, scoffers would come.
2. That they were willingly ignorant of the destruction of the old world by water, the coming of Jesus, and the destruction that was soon coming upon them.

3. That their scoffing would consist mainly, in making light of the coming of Jesus.

4. That the church might know when they should be surrounded with these scoffers, that their day of *awful* retribution was right upon them.

(These scoffers we have in our midst, hence this day is at hand.) And when Bro. T. can prove that the ungodly, who had died previous to the flood, were raised and destroyed with the antediluvians, *then* he will have a sound argument to prove that the wicked dead will be raised to life, and be destroyed or perish a second time. What say you to this, Bro. T., will you make the effort?

Rev. 1: 7, and John 19: 37, are presented by Bro. T. as proof of the "redemption of all men." "They, also, which pierced him."

Now, there was but one man that literally pierced Jesus, and he a Roman soldier.

Therefore, these texts prove too much for Bro. T. But the reader inquires, what do they teach? We answer:

1. The "every eye" that "shall see him," are the church of God—the purchase of his blood. Proof: I Thes. 4: 15-17. I Cor. 13: 12. Col. 3: 4. I John 3: 2. John 14: 19—"Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also."

2. "They, also, that pierced him," evidently are the Jews as a nation; for they say their fathers did right in causing Jesus to be put to death, and Gentiles will cry out, as the Jew passes by him, there goes that *cursed Jew*, who crucified my Lord! But they [the Jews] as a nation who are alive at His coming, shall look upon Him. Proof: Jer. 31: 7-9. Zech. 12: 9-14—"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for Him as one

mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his first born. In that day shall there be great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; and the family of the house of Nathan apart, and their wives apart; and the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart."

Bro. T., in support of his theory, introduces John 12: 48—"Hath one that judgeth him at the last day." Now, I think it must be obvious to every unbiased mind, that Bro. T. must be hard pressed—to adduce this text as proof of the revival of the wicked dead into life.

However, for the benefit of the inquirer after truth, I will let Paul explain this text. 2 Tim. 4: 1—"Whom shall judge the quick [the living] and the dead [those who are in *sheol*, the grave], at His appearing at His kingdom." That is, He (Jesus) will decide when He comes, who among the living and the dead, are worthy of having life in the age to come, and such as are, He will give it to them. And those who have formed a character for death, He will leave in the dark abodes of *sheol*, the grave. For God has said, "The man who wandereth out of the way of understanding shall remain in the congregation of the dead." Hence, Bro. T.'s "*important truth*," is *not a truth*, according to the testimony of his own witness. And it must be that this witness has told the truth, for his testimony is corroborated by Ezekiel 13: 22—"Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hand of the wicked, that he should not return from his wicked way, by promising him life."

Therefore Bro. T. must try again; hence he introduces Acts 24: 25—"And as he reasoned of righteous-

ness, temperance, and *judgment to come, Felix trembled,"—then attempts to give the reason why Felix trembled. "Because he was wicked, and he understood that the wicked shall be turned back into *sheol*, the state of the dead, to remain in the congregation of the dead forever." Why did not Bro. T. give *Psa. 9: 17*, and *Prov. 21: 16* in full? Was it to prevent the reader from knowing where these texts might be found, and how they read at home? Who gave Bro. T. the liberty to add the word "back" to *Psa. 9: 17*? Was it not his theory? Did he not discover that it was tottering upon its base? and did he not add this word as a prop, to prevent a perfect wreck of his theory? and in this act he would be doing God service!

Had Bro. T. only given the books, chapters and verses, then quoted the passages as they read in the Bible, the reader would have learned that Felix has long since gone into *sheol*, the grave. Hence he will have to try again; for his efforts in this direction, will only serve to convince those who do their own reading and thinking, that his *theory* is at war with the Living Oracles.

— What next? *Heb. 10: 26, 29*, is quoted by Bro. T., and applied to the coming of Christ. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. * * * How much *cheironos* "inferior to that punishment (spoken of in verse 28†), suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?"

This is what is called jumping at a conclusion, for the sake of sustaining a theory. And to cap the climax, he fixes upon the second coming of Christ, as the time for this destruction to take place. Then calls it the second death.

*The judgment that was soon coming upon the Jewish nation and their city.

†See *Halsted* upon this point.

Does not Bro. T. know that the Apostle is contrasting the punishment of those who DIED without mercy, (Bro. T. says there is mercy for them,) under the law of Moses, with the punishment that awaited the Jewish nation, for their rejecting the Christ; by counting the blood of the covenant wherewith he (Christ) was sanctified (set apart) an unholy thing? They (the Jews) say, "his [Christ's] blood be on us and our children." In about A. D. 70, this punishment or judgment began, at the House of God. Hence, this portion of Holy Writ is against Bro. T.'s theory.

CHAPTER V.

I am glad to see my Bro. Thomas possess so much zeal, in advocating what I conceive to be a gross error, because it gives me some reason to think that he may yet become as zealous, in contending "for the faith which was once delivered to the saints." In his zeal to sustain his "important truth," he has introduced Acts 24: 14, 15—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."* Then with all the gravity of a philosopher he says: "This needs no comment. The resurrection of the unjust could not be more plainly and positively expressed by the English language. If this can be explained away, then the whole Bible can on the same principle."

Not quite so fast in your conclusions, Bro. T., for I have yet to learn that any of the members of the

*Griesbach marks *nekroon*—"dead" as doubtful. And upon an examination of the Greek word *anastasis*, as defined by *Liddell and Scott*, the reader will find that life is not one of its meanings. Hence, the text furnishes no proof that the wicked will have a resurrection to *zōēn*—LIFE.

household of "the faith," have any disposition to explain away any part of the Living Oracles. But as a member of this household, I am not ready to admit, that all that is found in our English version of the Bible, is a part of the original texts, any more than the word "BACK," which you added in quoting a part of Psa. 9: 17, is a part of the text.

For certain men have had theories to sustain, which were at war with the one faith, the one hope, and one baptism. Hence, certain words and passages have been added to the Living Oracles, and explanations given for the purpose of sustaining a theory. And we shall find upon an examination of this text, that the term unjust, if genuine, did not embrace the Gentiles, from the fact, that the Pharisees and the pious Jews held only to the resurrection of the seed of Abraham. And from this seed, they rejected the NOTORIOUSLY WICKED. Therefore the UNJUST, spoken of in the text, if genuine, are a class that will be SAVED. This is the testimony of Dr. Noot, the learned Jewish Rabbi of Boston, Mass., who was appealed to by Elder Miles Grant, in his discussion with Elder Wendell. See *Herald of Life*, Vol. II., No. 31. "The oldest copies of the Syriac leave out the words" 'both the just and the unjust.'

"The Pharisees to whom Paul alluded (for Paul did not say that *he* believed the resurrection of the unjust), believed in a resurrection of some sort, a transmigration of the soul from one body to another, which they called a resurrection, but not a resurrection 'of the dead,' much less 'from the dead.' Observe Paul's resurrection was based upon a hope. The Pharisaic doctrine of the resurrection, was not a Christian doctrine. Supposing the passage should prove genuine, then, who did the Pharisees mean by the unjust? The pious and punctual observers of their law, they called the just, and the partial observers of their law they called the unjust, whom they supposed would be the subjects of their resurrection. But the notoriously wicked, they did not believe, would be the subjects of even their resurrection 'The just and the unjust,'

therefore, do not include the notoriously wicked. The universal opinion among them was, that those whose carcasses fell in the wilderness, with other notorious sinners, would never have a resurrection. Josephus writes 'that souls have an immortal vigor in them, and that such as lived virtuously * * * shall have power to live again.' He also says, 'they,' the Pharisees, 'say that all souls are incorruptible, but that the souls of good men only are removed into other bodies.' The Jews, during the captivity, had learned these notions from the heathen, notions respecting which their own Scriptures were either entirely silent, or taught doctrines entirely subversive of them. The Master said: 'Beware of the doctrine of the Pharisees and the Sadducees.'—*Thomas Read, in Herald of Life, Vol. VIII., No. 18.*

It is absurd for Bro. T. and Orthodoxy to teach, or even to think, that Paul hoped in God for the resurrection of the unjust as well as the just; for it was not the idea that governed the words of Paul used in the subsequent part of verse 15; but that the governing idea was, as shown in verse 14, such a resurrection as the fathers believed in, namely, "that resurrection which *kata*, after, or according to, the law, and by the prophets written. And the language at the end of verse 14 necessarily gives to the words with which verse 15 begins the meaning,—such a hope on the subject of and resurrection as the law and the prophets taught, as, consequently, the fathers believed in, namely, a resurrection of the just, and of them only;" and we have seen, reader, that no other resurrection is taught in the law or by the prophets.

"In verse 15,** I have put together the relative pronoun *hēn*, which (in the accusative), and the noun *anastasin* (in the accusative), to which *hēn* relates; and have rendered, which resurrection [i. e., of dead] these themselves, etc. The rules of syntax require that the two be put together. In the Greek and the Latin it matters not how words are placed in a clause or sentence; the rules of syntax—agreement and govern-

ment—determine how the clause or sentence is to be rendered in English. What Paul said before the council, Acts 23: 6, was for the ear of the Pharisees, who, he saw, constituted a part of the council, and who, he knew, believed in a resurrection of dead. But Paul does not say that even the Pharisees believed in a resurrection of *the* dead, (that is of all the dead, as Orthodoxy would have the word ΤΗΕ, in the E. V. of the verse, to mean,) both of the just and unjust. Paul had been a Pharisee, and knew what their belief was, and knew that they believed no such thing. He knew that contrary to the Sadducees, they believed in a resurrection of dead; and this Paul, too, believed. To this extent Paul and the Pharisees were agreed on the subject of resurrection. But Paul tells us that, beyond this, the Pharisees believed in a resurrection of unjust. Paul does not say that they believed in a resurrection of *the* unjust (which [Bro. T. and] Orthodoxy would say means all the unjust). He does not impute *that* to them; nor does Paul say that he believed in such a resurrection as *that*; but he says, they believed in a resurrection of dead, of just indeed, *kai*, but, or, also, of unjust. Did the Pharisees believe in a resurrection of all the dead, Gentiles and all? Certainly not. They believed that they themselves, by reason of their being of the flesh and blood of Abraham—would all be raised from the dead," [except the notoriously wicked, and saved in the kingdom of God.] * * * "Did Paul, when he stood accused before the council, Acts 23: 6, believe that there would be resurrection of unjust? Not at all, as all his teaching on the subject of resurrection conclusively shows. If he did, why had he left the Pharisees?" [And why should they find fault with him, Bro. T.?] "The Greek as well as the Hebrew, was written without points. The E. V. verse uses the word *allow* with a comma after it, and has a *resurrection*, in the nominative case, where, as in the Greek and in the Latin, resurrection is in the accusative; and so the E. V., by putting a *resurrection* in the nominative, was compelled to insert *that there* before its words

shall be a resurrection. Now by inserting the true word *expect*, instead of *allow*, and putting no comma after *expect*, and striking out the E. V. word *the* before *dead*, and before *just*, and putting *which resurrection* together (they agreeing with each other in the accusative), the E. V. verse, without filling the ellipsis, will read thus: And have hope toward God, which resurrection they themselves [the Pharisees] expect shall be of dead, both of just and unjust. And this plainly shows that there is an ellipsis after the words *towards God*. And by filling the ellipsis (as before) and taking out the comma and the improper words used in the E. V., the verse is perfectly plain: And have hope towards God, of a resurrection of dead, which resurrection they themselves expect shall be of dead, both of just and unjust." [*Theology of the Bible*, page 600-606.] And as we proceed in the investigation of this text, we shall find that "*Theology of the Bible*" is right, and Bro. **WRONG.**

1. Paul says he believed all things written in the law and the prophets. And as Bro. T. has failed in all his ramblings, to give us the text from the prophets, which says the unjust shall be raised to life, I wish him to do it, or acknowledge that his "important truth" is but a limb of the heathen dogma of endless torture!

2. "He had hope toward God." The Greek word *elpes*, is defined "hope,"—"the object of hope,"—"any thought on the future, expectation."—*Liddell and Scott*.

Webster defines hope to mean, "a desire of some good, accompanied with at least a slight expectation of obtaining it, or a belief that it is obtainable. Hope, therefore, always gives pleasure or joy. 2. Confidence in a future event; the highest degree of well-founded expectation of good. 3. That which gives hope; he or that which furnishes ground of expectation, or promises desired good."

Now, Bro. T., is it reasonable and right for one to teach, or suppose that the resurrection of the wicked to eternal torture, or a limited torture, constituted any part of Paul's hope? I answer, Nay. Why?

1. Because God told Abram that Eliezer, who was a type of the wicked, should "not be his heir;" "but he that cometh forth out of thine own bowels shall be thine heir. And outside of the promise made to Abram and his seed, there is no promise of life, or a future world for any of Adam's race. And as these promises are conditional and center in the Christ of whom Isaac was a type, therefore the wicked cannot have life. See Gen. 15: 3, 4. Gal. 3: 16, 26-29. Heb. 11: 17-19. Rom. 4: 11, 12.

2. For it would rob it of all its brilliancy and beauty. Could it be an object of desire to see all the wicked in one vast company, weeping, wailing, crying for mercy, and mercy deaf to all their sorrows, anguish and despair? Could he desire to listen to the curses and blasphemies, and witness the rolling sea of wickedness that will pour forth from these revived sinners and blasphemers of all sorts? You answer, Nay; because this could not be an object of hope, but the Apostle's relation to the resurrection, of which he speaks, is that of hope. "Having hope toward God * * * that there shall be a resurrection of the dead," and why do my accusers find fault with me, for "they also expect that there shall be a resurrection of the seed of Abraham." And for preaching the doctrine of the resurrection of the children of faith—the seed of Abraham, to inherit the land promised by God to them, I stand before you to-day, most noble Felix, charged by these, mine accusers, as being guilty of heresy. But, sir, according to their own decision they are equally guilty. For they expect a resurrection "of the children of Abraham."

This appears to me to be the doctrine taught by Paul in this text. Because it is a historical fact that cannot be controverted, that the Pharisees held only to the resurrection of the seed of Abraham. Dr. Bloomfield, in his critical notes upon this text, admits "that some of the Pharisees believed only in a resurrection of the just."

Dr. A. Clarke testifies that it was the faith of the Pharisees, that their Fathers, who were cut off, or fell in the wilderness, would never live again, or be raised to life. And Jesus had his eye upon this faith of theirs when he said, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die." That is he will not die that death from which there is no revival into life:

Again, "Bishop Bull, in his *Harmonia Apostolica*, has clearly proved that they (the Pharisees) held to a resurrection of the body, and that they supposed that a certain bone remained incorrupted, to furnish the matter of which the resurrection body was to be formed. They did not, however, believe that all mankind were to be raised from the dead. A resurrection was the privilege of the children of Abraham alone, who were all to rise on Mount Zion.—*Buck's Theological Dictionary*.

Bishop Pearce remarks that "the Pharisees believed that the just ONLY would be raised." See Josephus' Ant. B. 18: Chap. 1: 3.

"The Pharisees denied the resurrection of the wicked. So did the Essenes."—*Pridcaux*.

Maimonedes, a very learned Jew, held and taught that the future resurrection of the dead, would be confined to the pious among the Jews, and that all the rest of mankind, whether Jew or Gentile, would be left in oblivion. History of the Jews by S. M. Smucker, LL. D., page 118.

And it is quite clear, from the record which we have of the seven brothers, who, with their mother, were put to death by Antiochus Epiphanes in one day, that the pious Jews, did not believe that the wicked dead would ever be raised to life, or have a resurrection; but that they received their punishment under the dispensation in which they lived. 2 Maccabees 7: 1-41. * * * * "So, when he was ready to die, he said, thus it is good, being put to death by man, to look to God to be raised up again by Him; as for thee [Antiochus]

*thou shalt have no resurrection to life. * * ** But think not thou [Antiochus] that takest in hand to strive against God, that thou shalt escape unpunished." For thou shalt *die that death* from which there is no revival nto life.

The following testimony is found in *Rollin's Ancient History*, Vol. IV., page 134. He says of the fourth son, that he was tortured in the same manner, and, being ready to die, he said to the monarch: "It is for our advantage to be killed by men, because we hope that God will restore us to life at the resurrection; but you, O king! **WILL NEVER RISE TO LIFE!**"

According to Josephus, this resurrection of theirs, was no more than a Pythagorian resurrection. But from this resurrection they excluded all that were notoriously wicked.—*Prideaux*.

Therefore, they (the Pharisees) had no right to find fault with Paul for preaching through Christ a resurrection of the "DEAD THAT DIE IN THE LORD." Because they expected that all the seed of Abraham, who had his faith, would have a resurrection. And Paul, having the *wisdom of the serpent combined with the spirit of the dove*, was enabled to take advantage of what they *claimed to be truth*, in order to justify himself in the proclamation of the **ONE FAITH, THE ONE HOPE**, which hope is the "hope of Israel; and for it, Paul was bound with this chain."—Acts 28: 20. Listen to him as he stood before the council. Acts 23: 6—"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council: Men and brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in question." But there were some which had no hope of a resurrection.—*1 Thes. 4:13*. And it is quite certain that if we are guided by the context, and the definition that the Apostle has given to the term hope, in Rom. 8: 20-25, that the following is the doctrine taught by Paul in the text: I have hope that God will raise from the dead, at the last day, by His son Jesus Christ, all them, that sleep in Him, to inherit

the earth, in its renovated state, even as He (God) raised up Christ from the dead. And why do you Pharisees find fault with me for thus teaching the resurrection? when ye yourselves also expect, that there will be a resurrection of all the children of Abraham, who die in his faith. Such seems to be the sense of the Apostle, from the fact that he did testify, on another occasion, that he had taught none other things, save what Moses and the Prophets said should be. And nowhere have they taught the resurrection of the wicked. No, not even by implication.

II. We never find him, on any other occasion, preaching the resurrection only as a blessing promised through Christ, and to incorruptibility. This will be seen, as we pursue the investigation of this interesting portion of Holy Writ!

1. I will call your attention, Bro. T., to the time that Paul was brought before Agrippa, having been charged with the crime of heresy, Acts 26: 6-8. What a defense. Under it, Agrippa was awed into reverence, and was constrained to acknowledge, "alms thou persuadest me to be a christian." I will quote a part of it; please listen to it: "And now I stand and am judged for the hope of the promise made of God unto the fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"

Here the Apostle informs Agrippa, that he stood before him to be judged, because he desired and expected the fulfillment of the promise, that God had made unto Abraham, Isaac, and Jacob, and David. And by turning to Genesis, and reading from the twelfth to the seventeenth chapters, inclusive, you will find that God promised to give Abraham, and his seed, land and life from the dead, for him and his seed to inherit eternally. "Of whom it was said, that in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead [out from among the dead], from

whence also he received Him in a figure" of the Christ. Therefore, Abraham's faith in the resurrection, embraced only "the children of the promise." And now, Agrippa, why should it be thought a thing incredible with you that Abraham, and all who died in his faith, should be raised from the dead?

Again, your attention, Bro. T., is invited to 1 Thes. 4: 13-18, where the Apostle endeavors to comfort the brethren whose hearts had been made sad, and whose eyes had dropped the briny tear, because death had conquered some of their number, with the glorious doctrine of the coming of Christ to raise from the dead those who sleep in Jesus; and change the righteous living from mortality to immortality. Please listen to him: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as those which have no hope [of a resurrection] for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him; [that is, as the Father brought up Jesus out of the tomb of Joseph, so, in like manner, will those that sleep in Jesus be raised incorruptible when he comes.] 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 [that is, before the righteous living are changed], then we [the brethren] which are alive and remain [at His coming] shall be caught up to meet the Lord, * * and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Again, your attention, Bro. T., is called to Phil. 3: 7-11, where this glorious doctrine of the resurrection, is clearly presented and *confined to those who count all things but loss—for the excellency of the knowledge of the resurrection from the dead, through Jesus Christ our Lord!*

1. The Apostle commences the chapter, as though he were giving them his last advice: "Finally, my brethren, rejoice in the Lord."

2. He advises them to "beware" of certain parties whom he calls "dogs," "evil workers," etc.

3. It appears that some were trusting in the flesh, and the Apostle shows them that he had greater reason to trust in the flesh than they. "But what things were gain to me, [and they were many,] those I counted loss for Christ. 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, and be found in him, not having mine own righteousness, which is of the LAW, but that which is through the faith of Christ, the righteousness which is of God by faith, that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death," by being immersed into the Christ, "for the remission of sins," "IF BY ANY MEANS I MIGHT ATTAIN UNTO THE RESURRECTION OUT FROM AMONG THE DEAD," as the Greek reads.

Here we have immutable testimony, that Paul's *only hope of future life*, was in the resurrection *out from among the dead*. And in order to attain unto it, all that he possessed was laid on the altar for Christ, and in strict conformity to His revealed will he lived. And this is what he calls the HOPE OF ISRAEL. Acts 28: 20—"For on account of the hope of Israel I wear this chain!" And this HOPE, he informs us, is eternal life: Titus 1: 2—"In hope of *aionion* life, which God, who is NEVER FALSE, announced before *aionion* times."—*Diaglott*. And this hope was first and foremost in all the Apostle's discourses!

With these facts before us, Bro. T., we are fully satisfied that Paul would not be guilty of misrepresenting the faith of the Pharisees before Felix, or any other man. Hence, the text is against your theory. Therefore, it furnishes no proof in favor of the revival of the wicked dead into life.

CHAPTER VI.

Dan. 12: 2, is introduced by Bro. T. as proof of his *all-absorbing* theory of "the re-living of the wicked dead." But upon a critical examination of the text and context, we shall find that he is mistaken. The King's version reads thus:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

"And multitudes from sleepers in dust of ground shall awake, these to the lives of the age, and those [the unawakened] to the shame and contempt of the age."—*Translated by Hacking.*

This translation is sustained by some of the most learned men, that have ever graced human society.

Archbishop Whately says of this passage: "It may be observed that it does not necessarily imply a resurrection of *all* men."—"*Corruptions of Christianity*," page 85.

Others. Prof. Stuart states that "there can be no doubt on the part of him who has made any considerable investigation of this matter, that the *great mass* of Jewish Rabbins have believed and taught the resurrection of the just in the day of the Messiah's development. *They* do not give any intimation of a resurrection of the unjust."

Prof. Bush translates thus: "And many of the sleepers of the dust shall awake; these (the awakened) shall be to everlasting life, and those (the unawakened) shall be to shame and everlasting contempt."

Aben Ezra says: "Those who wake shall be (appointed) to everlasting life, and those who wake not shall be (doomed) to shame and everlasting contempt."

Gaon says: "This is the resuscitation of the dead of Israel, whose lot is to eternal life, and those who do not awake are the forsaken of Jehovah."—*Bush on the*

Resurrection, page 134. Prof. Whiting translates thus: "And many of the sleepers of the dust of the ground shall awake; these to everlasting life, and those to reproaches and everlasting abhorrence."

He says: "Those are such as do not awake, and hence seem to remain unawakened in everlasting abhorrence."

Thomas Read says in the *Herald of Life*, Vol. VIII., No. 18: "*Ailleh—weailleh*—though translated "some" and "some" in the English version, are in almost every other place translated "these" and "those." There is no representative of the word "some" in the Hebrew, and it ought not to have appeared in the translation. The "many of" is translated correctly, and that of itself confines the "these" that awake to a class, and clearly implies that there are the "those" that will not awake. *Many of* the sleepers shall awake, plainly supposes that there are some that shall not awake. This text truly translated is clear testimony that the wicked will not awake to life; will not be resurrected, or restored to life.

Rev. Edward Winthrop translates the words: "And many from out of the sleepers of the dust." And the learned lexicographer, *Gesenius*, testifies that the Hebrew word thus rendered "designates a part taken out of the whole." *Dr. Adam Clarke* says this text "has been referred to the future restoration of the Jews."

Dr. A. M. Osborn, of the M. E. Church, in his work entitled, *Daniel Verified in History and Chronology*, pp. 185-6, says: "Let us recur for a moment to the structure of the passage. This can be best shown by paraphrasing the verse *many of* them that sleep in the dust of the earth shall awake, some [the many who awake shall awake] to everlasting life, and some [those who do not awake shall sleep in] shame and everlasting contempt. The 'of' is a particle of severalty, and divides 'many' who should awake, from 'some' who should sleep in shame and contempt. Only the 'many' who shall be found 'written in the book' [of life] shall awake." *Dr. Osborn* finds not a literal but a national

resurrection or restoration of Israel in the text, and in this he is correct.

Dr. Noyes, professor of Hebrew in Harvard college, unhesitatingly affirms that the awaking of only a portion of the sleepers is brought to view in this text. "Many of," he says, *cannot mean all*.

Dr. Hody (Treatise of Resurrection of the Body, p. 230), says: "I must fully acknowledge that the word *many* makes this text extremely difficult. I know what expositors say, but I am not satisfied with any that I have hitherto met with. Some tell us that *many* is sometimes used in the Scriptures to signify all, but this does not clear the difficulty; for there is a great difference between *many* and *many of*. All they that sleep in the dust are *many*; but *many of* them that sleep in the dust cannot be said to be all that sleep in the dust. *Many of*, does plainly except some." "This," adds Prof. Bush, "we must regard as conclusive," that all will not awake. Prof. Hudson, in "Debt and Grace," p. 186, says: "It is thought by good critics but the prophet in this text speaks only of the resurrection of the righteous. * * * And that the passage" should be read "These [who awake] to everlasting life, and those [who do not awake] to shame and everlasting contempt." This would agree with the Syriac version: "some to death, and the eternal contempt of their companions." Prof. H. further says: "The word 'shame' cannot refer to the feelings of the lost."

Simon C. Noot, D. D., a Jewish Rabbi, of Boston, Mass., boldly asserts that "the '*many of*' is restrictive, and cannot mean *all* the sleepers," and that those who do awake will be saved.—*Herald of Life*, May 3, 1865.

Judge Halsted, in his *Theology of the Bible*, p. 580, says: "In this verse, Dan. 12: 2, we have only to insert *are* before 'to (a) life eternal,' and *are* after 'others,' and this verse teaches what all Scripture teaches, namely, the resurrection of the just, and the non-resurrection of the unjust."

Is it not strange, that when this brightest GEM of all

the GEMS of truth—Life only in Christ, which had for ages been clothed in mysticism, broke upon the pathway of the church like a blazing meteor! that such men as Bro. T., and those of like faith, will prefer to sup from the golden cup which is in the hand of her, who was thrown from the scarlet colored beast, July 15th, 1870, and walk in the twilight of day, and thereby lessen their joys and usefulness?

In the last verse of the 11th chapter, we are informed that the king of the North (the Autocrat of all the Russias) shall encamp upon Judah's mountains; and "he shall come to his end and none shall help him." "And at that time [when he comes to his end] shall Michael stand up [Jesus stands up to reign] the great prince which standeth for the children of thy people."

Here we have two classes of people named by the angel; one he calls Daniel's "people," the other "the children of his people."

First, who are Daniel's people?

Answer Dan. 9: 19, 20-24; 10: 14—"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name. And while I was speaking and praying, and confessing my sin and the sin of my people, Israel, and presenting my supplication before the Lord my God for the holy mountain of my God. * * * Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days."

Here we have immutable testimony, that Daniel's people were the Jews—Israel—not Gentiles. Therefore, the children of Daniel's people cannot be Gentiles, but Jews, the tribes of Israel, who are living among the nations at the coming of Jesus. "And there shall

be a time of trouble. * * * And at that time *thy people shall be delivered.*"

How many of them, Gabriel?

Answer: "*Every one found written in the Book—The Book of Life.*"—Rev. 20: 12.

Verse 2—"And many of them [the children of thy people] that sleep in the dust of the earth," etc. In this passage we have the gathering of all the children of Daniel's people, who are alive at the coming of Christ, and scattered among the nations. All of them will be gathered out from among the nations, and brought into a place of deliverance. Then the "rebels" [the unawakened] will be "purged out" and destroyed; but the rest [those who are awakened to look on Him whom they have pierced, proof: Zech. 9: 14] will enter the land of promise; the new covenant will be made with them, and they will constitute the proper subjects of the Kingdom of God. Proof: Isa. 66: 17,—"They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

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

see Isa. 11: 10-16. Rom. 9: 27; 11: 15, 25-29—
 "What shall the receiving of them be, but life from
 the dead?"

Hence, the reader can see, who has no theory to
 sustain outside of God's system of revealed truth, that
 this text is spoken of Daniel's people, and the children
 of his people, who are scattered among the nations at
 the time Michael or Jesus stands up to reign. There-
 fore, it has nothing to do with *Gentile sinners, or any
 other sinners who have literally died.* Consequently, it
 furnishes Bro. T. no proof to sustain what he calls an
 essential or "important truth."

CHAPTER VII.

John 5: 28, 29—"Marvel not at this, for the hour
 is coming in the which all that are in the graves shall
 hear His voice, and shall come forth; they that have
 done good unto the resurrection of life, and they that
 have done evil unto the resurrection of damnation,"—
 condemnation.

With much confidence, has my good Bro. Thomas
 introduced this passage, in proof of his "important
 truth—the redemption of all men," then makes the fol-
 lowing comment: "If this can be called *figurative* lan-
 guage, then the commission to the apostles can be called
 figurative, and the entire words of Christ can be figured
 away." But stop, Bro. T. Don't get excited. For
 you are in the habit of taking things rather cool, espe-
 cially when you have a good case. Yea, more, you
 know that I love to investigate His Word. But, we
 will keep cool.

In the investigation of this interesting portion of the
 Living Oracles, three things are essential for us to learn,
 before we can knowingly arrive at the truth taught in
 the text. 1. The people addressed by Jesus, were the
 Jews. And it should be remembered that He always

addressed them as a nation, taking them down through the vista of time into the age to come, or kingdom state. 2. The reason why He made His defense or delivered this discourse was to vindicate his own character. 3. His object was to convince them that He was the Messiah, and destined to do the work that the Father had assigned to Him. And Bro. T. has taught for some time, that a part of His work is to restore the tribes of Israel to the land of promise. Will he demur from this position at this late hour?

If Bro. T. will turn to the chapter and read from the 10th verse to the 16th verse inclusive, he will find that the Jews are the people addressed, and the reason why—was, because they had accused him of breaking the Sabbath. "Therefore, did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath." Therefore he makes his defense, and in it, he labors to convince them that he is the Messiah, by showing them that he was destined to fill the office and do the work the Father had assigned to him, as the Messiah, to do. Hence he presents the work which he is to do, in its order.

Verse 17. He informs them [the Jews] that God was his Father, by saying, "my Father worketh hitherto, and I work." Verse 18—"Therefore the Jews sought the more to kill him, because he had said that God was his Father." Verse 19—He informed them that "the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise."

The Father had destroyed the antediluvians—the Sodomites—brought up Israel out of the land of Egypt—destroyed Pharaoh and his army, and raised the dead.

Verses 20, 21—"For the father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the son quickeneth whom he will."

Verse 22—"For the Father judgeth no man, but hath committed all judgment unto the Son."

Time was when the Father sat in judgment on Adam, the old world, the people of Sodom, etc. And why, because he had no Son only as he existed in the Word—the plan and purpose of God. But now he has a Son; hence he has committed the work of judging men to Him. Therefore, the investigating judgment is going on. We are in an open court—witnesses are testifying—character is being formed for *life*, or *death*. Proof: Matt. 12: 31-37. 2 Cor. 2: 15, 16. Acts 13: 44-48. And when Jesus comes, the decisive or executive judgment takes place. Those who have formed a character for *life*, He will give it to them; and those who have formed a character for *death*, will have it, by being left "in the congregation of the dead." —Prov. 21: 16.

Verse 23—He informs them, (the Jews,) "that all men should honor the Son, even as they honor the Father," and only as they receive Him as the son of David—the son of God—could they honor the Father.

Verse 24—He presents to them the great doctrine of faith and repentance, or what is generally called conversion. "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life." Glory be to God for such a promise! Shall not *come into condemnation!* Because he is passed from a state of death, into a state of justification and life, by hearing, understanding, and believing that Jesus of Nazareth is God's Life Giver and the rightful heir to the throne—the kingdom of David—the kingdom of God—and being immersed into Christ for the remission of sins. And this life which he now has in the Christ, he does not *lose in death!*—Col. 3: 3, 4. Hence, he has a life-giving principle which survives him in death. And this life-giving principle is in the Christ, and though he may fall down under the power and dominion of death and lose this animal life he now possesses, (which the

law has a claim upon because he has sinned, and will *never relinquish its claims,*) he has spirit or future life in Christ; (therefore, in safe-keeping;) and by it, he will be quickened into being when He comes.

Verse 25—Verily, verily, I say unto you, the *hora*,—hour—is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The Greek word rendered hour in this passage is rendered time in 1 John 2: 18—"Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Hence, this hour or time, spans the whole period of time that antichrist is to continue. And it is a truth settled by inspiration, that antichrist cannot be destroyed until after Christ shall come and raise the dead, who are to hear his voice and live; consequently, this work of raising the dead is to be done in this hour—done previous to the destruction of antichrist. Some have heard, as Bro. T. will admit; the rest will hear when Jesus comes. Do all men hear? Bro. T. says "yea," but Jesus says "nay," **THEY THAT HEAR SHALL LIVE.**"

Verse 26—He gives the reason why they will live. "For, as the Father hath life in himself, so hath He given to the Son to have life in himself," and power to give it to as many as the Father shall give to Him.—John 17: 2. Therefore, the power of the Son to raise His children is nothing less than the power of His Father; and that the Son has this life in Him is demonstrated by the glorious fact, that His gracious Father raised Him from the dead. And when Bro. T. will prove that the Father has given all men to Jesus, and delegated Him with power and authority to give life to them, he will have a sound argument to sustain his "important truth"—**ERROR!**

Verse 27—He introduces his reign upon the throne of David, and showeth them (the Jews) that it is the next event in order, after raising the dead who hear his voice, by saying that the Father has given him authority to execute judgment also. The Greek word *ezousia*,

rendered authority, is thus defined by Dr. Robinson: "The power, ability, faculty, commission, authority, right, domion, rule." Hence power to "rule the world to come in righteousness," "because he is the Son of Man," (son of David.) See Acts 17: 30, 31. Zech. 14: 9. Psa. 72. Isa. 9: 6, 7. Ezek. 21: 25-27. Psa. 132: 11-14. Acts 2: 29-31. Luke 1: 30-33. Acts 15: 13-17. Isa. 32: 1. Jer. 23: 5.

The vindication of this high character evidently was the object of Christ on this occasion, and perceiving that the unbelieving Jews discredited his claims, he turns his discourse more directly to them; and as on all other occasions, speaks in full, or in part, to them in figures or parables; in which John's writings largely abound.

Verses 28 and 29—He informs them (the Jews as a nation) that there is another important work for him to do, after he shall raise the dead and take his seat upon his throne, which will be established upon *Mour Zion*. "Marvel not at this; * that is, wonder not when ye as a nation shall see men embracing me as the *Life giver*, and the dead risen from land and from ocean, and the Son of Man seated upon his throne, ruling in righteousness. "For the hour [time] is coming, in the which" there is to be a political or national resurrection (restoring) of the whole house of Israel, who are in their tombs secluded among the nations. "They shall hear my voice and come forth out of their tombs. They that have done good to the restoring of life; and they that have done evil unto the restoring of condemnation."

This seems to be the truth taught in the text. It must be obvious that the word "ALL," in the text, is used by Jesus in a limited sense, from the fact that the resurrection of God's "dead men," is taught in the 25th verse, and that they are raised before Jesus takes the throne of his father David. And Bro. T., in his third article, admits that it does not embrace all mankind.

**See thaumázete* has reference to what is said in verses 21-27.—*Dr. Bloomfield.*

Therefore, the text furnishes him no proof to sustain his all "important truth."

Mnemeos, from which *graves* is translated, denotes "sepulchres, tombs, memorial monuments, secure places, where precious things are stored up and preserved."—*Dr. Robinson and Greenfield*. "Any memorial, remembrance, or record of things."—*Liddell and Scott*. Therefore it does not signify the unseen, the invisible abode or mansion of the dead, etc., (that is those who are literally dead,) which comes from the Greek word *hades*. There is but one *hades*, but many *mnemeos*. Hence they are different places. The first is the *mansion singular, of all the literal dead*. The latter are the *many plural, national, or figurative tombs*, in which the scattered tribes of Judah and Israel have long been nationally entombed.

Hence the resurrection cannot be that of literal dead men in *hades*. Therefore, the text does not furnish Bro. T. with anything to support his "important truth."

Again, the Greek word rendered resurrection is *anastasis*, and is defined by Liddell and Scott to mean, (1.) "A making to stand, or rise up, awakening, a restoration of the dead." (2.) "A making to rise and leave their place, removal." "As for instance the removal of the Greeks from Iona for safety." (3.) "A setting up, rebuilding." (4.) "In the New Testament, a resurrection."

Hence it is the right word for Jesus to use, when speaking to the Jews, of the rising or restoring of the tribes of Israel, out from among the nations, where they are to be found living at the time that he comes to take his throne; and those who are found worthy to enter the land and receive life, will be brought into it, and those who are unworthy of this blessing will be condemned to death. See Zech. 13: 8, 9. Isa. 66: 17.

In Luke 2: 34, *anastasin* is rendered rising, and is applied to the final gathering of Israel to their own land. "Behold this child [Jesus] is set for the fall and *anastasin*—rising again of many in Israel."

Their fall we have had. Upon the filling up of their

cup of iniquity, by their rejecting the Christ, they have been broken off.—Rom. 11: 15. What shall the receiving of them be but life from the dead? In the thirty-seventh chapter of Ezekiel, we have a literal resurrection introduced, to illustrate a symbolic resurrection of the house of Israel, out of their political graves—tombs—and their being brought into their own land; made "one nation upon the mountains of Israel, and one king shall be king over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all, and my BELOVED shall be their prince forever."

As proof, see Ezekiel 36: 17-38; 39: 21-29. Isa. 66: 15-24; 65: 18-25. Jer. 23: 5-8; 30: 1-11, 16-24; 31: 1-14; 27: 37. Joel 3: 16-21. Rom. 11: 25-29.

But it is said a portion of them come forth to condemnation. True; for Isaiah has said in his eleventh chapter that their gathering is like [after the manner of] their coming up out of the land of Egypt. [Please read this chapter.] All the living ones were brought up out of the land of Egypt, but the rebels fell in the wilderness. See Matt. 13: 47-49.

Again, Ezek. 20: 33-38—"As I live, saith the Lord, I will bring you out from the people, and will gather you out from the countries wherein you are scattered, with a mighty hand and a stretched out arm. * * * * And I will cause you to pass under the rod, and I will bring you into the bond of the covenant," ["or a place of delivering."—*Marg.*] "*and I will purge out from among you the rebels, and them that transgress against me, [those that have done evil to the restoring of condemnation.] And I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel.*"

Again, Amos 9: 9, 10—"For, lo, I will command and sift the house of Israel among all nations, like as corn is sifted in a sieve, and yet shall there not the least grain fall upon the earth. *All the sinners of my people [Israel restored to condemnation] shall die by the sword.*"

Thus we have been enabled to take Bro. T.'s strong fort, in which he had so confidently taken refuge amid the storm of heaven's artillery, without figuring away God's word or the firing of a single gun, or the loss of life! And upon our entering it, we do not find so much as the shade or smell of testimony in favor of his "important truth"—**ERROR.**

CHAPTER VIII.

Bro. T. introduces 2 Thes. 1: 6-10 as proof of his theory, but omitted verses eight and nine without noting the omission, leaving the reader to suppose that the entire passage was given, then asks: "Will the persecutors and troublers of the Thessalonian Church be recompensed with *tribulation*, when the Lord Jesus shall be revealed from heaven with his mighty angels, at the *same* time when the said church, together with Paul, are to be recompensed with rest?"

And then adds "so reads the Word." But whose word? All will see that it is not God's word by reading the entire passage in the Bible. A theory which requires this "wresting the scriptures" must be false.

Is it possible that Bro. T. has yet to learn, that Paul and the Thessalonian brethren, and all who have died in the faith, are **RESTING** in the grave? See Dan. 12: 13. Rev. 14: 13. Job 3: 11-19; 17: 13-16. Gen. 15: 15. "They shall go down to the bars of the pit, when our **REST TOGETHER** is in the **DUST.**"

Jude 14: 15, Bro. T. introduces, and then asserts that "the Apostle is here speaking of persons then living," when there is not a word said about wicked men being raised to life in the whole chapter.

Bro. T. takes the position in the *Harbinger*, Vol. 34, p. 374, that a certain class of the wicked will not be raised to life; and the non-living of this class he calls "the *second death.*" Now, in John 3: 36, we learn

that "he that believeth not the Son shall not *see life*, [*zoe*,] but the wrath of God abideth upon him." This *wrath* is not *pain*, but the loss of life. "Dust thou art, and unto dust shalt thou return." Hence, the word **ALL**, [Jude 15,] on which Bro. T. lays so much stress, is to be limited to the wicked who are alive at the coming of Jesus. For the wicked who have died, according to Bro. T.'s admission, have died "**THE SECOND DEATH.**" Hence, Bro. T. is compelled to eat *all* his own words, which he has uttered, relative to the wicked being raised to life for the purpose of dying the second death!

Bro. T. presents Rev. 20: 6, 12-15, and 21: 8, and on verse 13, says: "And death and hell, that is, the wicked—the real subjects of death and *hades*, the dead which were in them, and had been delivered up, were cast into the lake of fire. This is the second death."

Here Bro. T. contradicts his leading statement, viz.: that a certain class, whom he calls "excessively, or over-much wicked," will never be raised. This he calls the second death. And it must be obvious to every unbiased mind, that those who reject Jesus, Messiah, by refusing to believe "the things concerning the kingdom of God, and the name of his Anointed," are guilty of a sin of the first magnitude. Therefore, they are "excessively wicked." Consequently, no chance for them to be raised to life, according to Bro. T.'s own testimony.

Again, Bro. T. says that, "those whom death and hell are to deliver up are the wicked—the real subjects of death and the grave."

In these contradictory statements, Bro. T. reminds me of a gentleman who had a case in court, (and he was the only witness,) and he testified positively in three different ways. The lawyer for the defendant, reminded the witness of the different statements he had made, then asked him to take his choice! So we kindly ask Bro. T. to make his choice of these statements. If that choice be the latter, then the legitimate conclusion is, the non-living of all the righteous, and the re-living

of all the wicked!! What a position for a teacher to occupy!! But let us hear Bro. T. again.

"Thus it appears, that the first or natural death, is the result of the first Adam's disobedience." It does not so appear to Paul and the Omnipotent Deity, for in Rom. 5: 12, and Gen. 3: 16, they have said: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee * * not to eat of * * in the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art and unto dust shalt thou return." Here we have testimony as immutable as the throne of the Eternal, that men die *because they have sinned!!* "Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Instead of the human family having lost natural or "mortal life, in the first Adam," as Bro. T. boldly asserts, an increase of that life was the consequence of our first parent's sin! "I will greatly multiply * * thy conception; in sorrow thou shalt bring forth children." It is said of Enoch, that "he was not, for God took him;" because "he walked with God."—Gen. 5: 21-24. Heb. 11: 5. And with this testimony Bro. T. most fully concurs in his second article, when wishing to prove another point, on page 376. He says: "Enoch, in consequence of the perfection of his God-like character, has been rewarded with divine nature before death."

We will now hear what Bro. T. has to offer further, in support of his "important truth."

"Hence, God, having given His son to die for the world, and vouchsafed to the world a free justification or clearance from the consequence of it [death] to life." If this be true, then the entire race of the first Adam will be saved unconditionally! But let us try these bold statements by God's detector—the Bible.

John 10: 15—“As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.” Not for the goats,—the world,—as Bro. T. asserts!

Rom. 3: 24-26—“Being justified freely by his grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.”

Titus 3: 7—“That being justified by his grace, we should be made heirs according to the hope of eternal life.” Here we learn that it is the man who believes in Jesus, which is to be justified by grace, (grace is the antidote of sin,) and made heirs according to the hope of eternal life, which is the only life promised to man through Christ: Reader which will you believe?

Again, Bro. T. quotes Eccl. 12: 14, and Ezra 7: 26 as proof of his theory. But the reader will learn, by reading the passages, that they have no more to do in proving that the wicked will have a resurrection to life, than the braying of Balaam's ass proves that man has an immortal soul! However, Eccl. 12: 14, has been fully explained in our investigation of Matt. 12: 36, 37.

In his third article, Bro. T. takes the position that it was necessary to redeem the wicked “unconditionally from the consequences of Adam's sin, to life,” that they may have “a chance of eternal life,”—“a trial!” But in his second article he asserts that “the wicked have their trial in this life,” or age. He says: “The trial is now going on. This is the day of probation or trial. It is a ‘trial of faith.’ ‘He that believeth and is baptised shall be saved, and he that *believeth* not, shall be condemned.’ Hence according to the law—‘the Word,’—‘he that believeth not is condemned already,’ by his own evil deeds.” (John 3: 18, 19.)

It is obvious, that a theory which leads one to contradict himself so often as Bro. T. has, must be FALSE!!

Again, Bro. T. says: "For the wages of sin (the penalty) is death; not merely to *remain* dead; not merely saying to the *dead* man, thou shalt remain dead, as some would fain have it, but it is "*death*," "*dying*," thou shalt surely DIE."

It does appear to me that Bro. T. must be hard pushed, to adduce testimony that proves his "important truth" to be a snag of the heathen dogma of endless torment!! The text is not to be found in the Bible, which says that a resurrection to life is any part of the threatened penalty for sin!! Bro. T. could not find the text to prove his theory, therefore, like the plaintiff who has a suit in court, and for the want of valid testimony, he introduces a witness whose testimony convicts himself, before an impartial jury. This Bro. T. has done. Mark the language.—"The wages of sin is death."—*Thanatos*. This word is used 118 times in the N. T. and is invariably rendered *death*. It is defined by Dr. Robinson in his Greek Lexicon: "The extinction of life, naturally or by violence." This agrees with God's threatened *penalty*, which Bro. T. quotes to prove a resurrection of the wicked to *life*—"Dying thou shalt die,"—which God defines thus, "*Dust thou art, and unto dust shalt thou return.*" For the benefit of the reader I will place them in juxtaposition.

The wages of sin is life from the dead, to die the second time, or second death. It is appointed unto man to die twice.

Dying thou shalt live again, to die the second time or second death.

L. C. THOMAS.

"The wages of sin is death."—*Thanatos*. "It is appointed unto man once to die."—PAUL.

"Dying thou shalt die." God's explanation of this passage is: "*Dust thou art, and unto dust shalt thou return.*"—JEHOVAH.

What a position for a mortal man to occupy!!

But we will hear Bro. T. again: "The penalty is, shall-not see life—that is, everlasting life.—John 3 : 36."

Bro. T., who gave you the authority to say to the reader, that *zoe* means everlasting life? Have you yet

to learn that *zoe* is never expressive of eternal life, and is never thus rendered in the Bible? The late learned Editor of the Advent Herald—S. Bliss, Feb. 24, 1863, says:

"The word *zoe* is never expressive of eternal life, and is in no place in the Bible thus rendered."

Therefore Bro. T's. "important truth," is a GROSS ERROR!

But we will hear Bro. T. again: "Therefore, while it is true that the Word declares that the wicked shall not have everlasting or eternal life, it nowhere declares that they shall not have future life, or mortal life. But on the contrary, it declares that the free gift came upon all men, unto justification of life." This is *good* universalism, Bro. T., and a bold assertion for an uninspired man to make. But we will give one equally as bold, which was uttered by an inspired Apostle! (John 3: 36)—"He that believeth not the Son shall not see (*zōēn*) LIFE, but the wrath of God abideth on him." And by turning to Gen. 3: 19, we learn that this wrath is not pain, or revival into life, but the loss of LIFE. Dust thou art, and unto dust shalt thou return." Hence, there is no future existence of any kind for the wicked! For the text reads, they shall not see *zōēn*—LIFE."

CHAPTER IX.

Rev. 20: 13—"And the sea gave up the dead which were in it; and death and hell—the grave—delivered up the dead which were in them." This text is adduced by Bro. T., to prove the redemption of all men from a state of death to life. But upon an examination of the text we shall find that the proof is wanting, from the fact that "the dead"—"the resurrection of the dead," are terms, or phrases, which none of the sacred writers have ever applied to the wicked, when speaking of the

"resurrection of the dead." Proof, Isa. 26: 19-21—
 "Thy dead men shall live, together with my dead
 body shall they arise. Awake and sing, ye that dwell
 in dust; for thy dew is as the dew of herbs, and the
 earth shall cast out her dead. The earth shall also dis-
 close her blood, and shall no more cover her slain."
 Here we learn that "the dead," whom the earth is to
 cast forth and no more cover, are God's dead men. And
 David and Christ declare that "the meek shall inherit
 the earth." Hence, earth's slain are the meek; for the
 earth is to be their final home.

Luke 14: 13, 14—"But 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." Here Jesus confines the resurrection to the just.

John 11: 25—"JESUS said to her, I am the RESUR-
 RECTION, and the LIFE, HE believing into me, even
 though he die, shall live."

In this passage, Jesus has joined the resurrection and
 the life together. And according to the laws of lan-
 guage, the man that gets the resurrection, gets the life,
 and he has positively declared that it is the man that
 believeth in him, that shall be raised to life. Hence the
 dead which the sea, and death, and the grave, are to
 give up, are the righteous and not the wicked. Luke
 20: 35-38 agrees with John. "But they which shall be
 accounted worthy to obtain that world, and the resur-
 rection from the dead [Greek—out from among the
 dead ones], 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 chil-
 dren of the resurrection. Now that the dead are raised,
 even Moses showed at the bush, when he called the
 Lord the God of Abraham, and the God of Isaac, and
 the God of Jacob. For he is not a God of the dead,
 but of the living; for all live unto him."

Here Jesus testifies to the following truths: 1. That
 some of the race of the first Adam will not be accounted
 worthy to have a part in *the resurrection*. 2. That

those who are accounted worthy, will be brought into the world to come. 3. That they will never DIE. 4. That they will be equal to the angels—*immortal*. 5. God will be their Father, because they are the children of the resurrection. 6. Moses, in teaching the doctrine of *the resurrection of the dead*, leaves the wicked in the grave. 7. God is not a Father of *the dead*, that is, of the wicked who are left in *sheol*. 8. That Abraham, Isaac and Jacob, lived unto God; therefore they will have a resurrection. And all who have THEIR FAITH, and a holy life, will be raised with them. And Paul testifies, (Rom. 14: 9) that "Christ both died and rose, and revived, that HE MIGHT BE LORD BOTH OF THE DEAD" SAINTS "AND LIVING" SAINTS.

Acts. 23: 6—"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethern, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the DEAD I am called in question." Here the Apostle took advantage of his audience by blending the "wisdom" of the "serpent" with the "harmless" spirit of the "dove!"—"I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the DEAD I am called in question." And it is a historical fact, that the Pharisees did not believe that all mankind were to be raised from the dead. "A resurrection was the privilege of the Children of Abraham alone, who were all to rise on Mount Zion."—*Buck's Theological Dictionary*.

And the Apostle has taught us in Rom. 4: 11, 12, and Gal. 3: 22, 26-29, that none are included, or recognized as the children of Abraham, but those who have his faith, and live it out by a life of obedience to the commands of God. And this faith he calls the hope of Israel. Acts 28: 20—"For this cause, therefore, have I called for you, to see you, and speak with you; because that for the hope of Israel I am bound with this chain."

And for the propagation of this faith, Paul was brought before Agrippa, who permitted him to answer for himself—an answer that awed Agrippa into rever-

ence, and constrained him to acknowledge, "Almost thou persuadest me to be a CHRISTIAN."—Acts 26: 1-28. Please listen to a part of his address: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"

By turning to Gen. 12: 1-3; 13: 14-17; 15: 1-7; 17: 1-8; 26: 1-3; 28: 1-4; Psalms 89: 3-4, 20-37, we learn that Abraham, Isaac, Jacob and David, are the Fathers to whom the promise was made, and this promise is life, land and kingdom. By turning to Gal. 3: 16, we learn that the promise centres in the Christ, of whom Isaac was a type. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." And in verses 22, 26, 27, we learn that the life will be given to them that believe and are immersed into the Christ, etc. Verse 29—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And as this promise is limited to the seed, therefore the wicked have no claim either to the LIFE, or the LAND, or KINGDOM.

Heb. 11: 17-19, is in point: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Here we have immutable testimony that Abraham's faith in the resurrection embraced only the seed—the children of promise. Hence "*The DEAD*" that the sea, death and *hades*—the grave, are to give up, are not the wicked, as Bro. T. has so often asserted, without adducing a single text, that says they shall be redeemed from the grave, or have a resurrection to *Zoeë*—LIFE.

Again, as Bro. T. has frequently quoted the phrase "second death" in proof of his theory, it demands a passing notice in the investigation of his "important truth."

In one of his articles he takes the position, that the wicked are "cut down, through Adam's fault, in the *midst* of their trial, before they had been fully and fairly tried; before they had fully and absolutely rejected the Gospel." "Therefore they must be redeemed from the first death, that they may have an opportunity of filling up the cup of their iniquity"—"then be condemned, or judged to die the *second death*." This certainly is something *new under the sun*!

But we will hear Bro. T. again:—"The trial of the wicked is now going on. This is a day of probation, or trial. It is a trial of faith And he that believeth not is condemned already by his own evil deeds." And this "condemnation is not complete—his measure of iniquity is not full until he shall have had a fair and full *trial*; then he dies," and this death Bro. T. has called the "second death." Here we have Bro. T. arrayed against himself!

We will now briefly notice the term "Second Death." Paul informs us, "it is appointed unto men once to die,"—not twice; and that he had "not shunned to declare the whole counsel, *determination, decision, decree, purpose, plan of God*." [*Dr. Robinson.*] That he had "kept back nothing, that was profitable" to the Church. As he has nowhere intimated that men are to die twice, we conclude that it is no part of the counsel or determination of God! Therefore it belongs to the APOSTACY. The doctrine that men must die twice, is not taught in the Old Testament, nor in the New Testament; no, not even by implication!!

The phrase, "second death," is only to be found in the book of Revelation; and there it is used only four times. 1. It is so used as to quality; and "is a Rabbinical expression. They meant by it, death inflicted by judicial sentence, from which there is no resurrection. They applied it to those whose carcasses fell in

the wilderness, whom, they affirm, will never be raised to life again." [Thomas Read, in H. of L., Vol. viii, No. 18.] And this is in harmony with the position taken by Bro. Thomas, in *Harbinger*, vol. 34, p. 374, that a certain class of the human family, will not be raised to life; and the non-living of this class he calls "the second death." Therefore, the phrase, Second Death, does not teach us that the wicked will have a resurrection. 2. Because it is the second time God has cleansed the world by removing sinners out of it. The first cleansing was in the days of Noah.

And this second death will come upon the mortal nations, or people who have lived under the millennial reign of Christ and his saints; when upon the loosing of the sin-power—the Apocalyptic Satan—many revolt or throw off their allegiance to him. Rev. 20: 7-15— "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth."

These nations, called "Gog and Magog," who are deceived by the "Satan," are not resurrected wicked men and women; but nations who have been living in a mortal state, and increasing—over whom Christ and his cabinet have been reigning. But multitudes of them revolt in this "hour of temptation," and, following this Apocalyptic Satan, "encompass the camp of the saints about"—the Eden where the Deity planted the garden—the land promised to the Fathers—"and the beloved city, [Jerusalem, built up according to the testimony of Israel's holy seers. Proof: Isa. 33: 20; 54: 11; 65: 18; Zech. 14: 1; Jer. 30: 18; Psa. 112: 11-16; Psa. 48; Isa. 24: 23,] and fire comes down from God out of heaven, and devours them." Then follows the doom of the Apocalyptic Satan, which is an eternal *destruction* in "the lake of fire." Then comes the destruction of the "last enemy,"—"Death and hades," in "the lake of fire.—THIS IS THE SECOND DEATH." Here Jesus tells us what the second death is. Not the destruction of the wicked dead who have been revived into life, for the purpose of being destroyed or

killed a second time. But the destruction of "Death and hades," the Satan, and this vast company who apostatise upon the loosing of Satan—the sin-power, at the end of the thousand years. And when this work shall have been accomplished—the subjects of the Kingdom made immortal—then the effects of the fall will be removed from the universe of God, and what John in vision saw, will be literally fulfilled.

Rev. 5: 13: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them [God's universes], heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Then God, the Father of this vast company of redeemed ones, (and they include all that He purposed to redeem,) descends and takes up his abode with them. His throne will be in the Sanctuary, because the city will be there. His tabernacle or dwelling place will be with men. His glory fills the earth. Then Christ, in the presence of this innumerable company of redeemed ones—makes his returns to the Father, that He may be *all in all*. (See 1 Cor. 15: 24.) And as Pharaoh was greater in the throne than Joseph, so the Father will be greater than Christ—and under Him, he and his cabinet will continue to reign eternally, over the subjects which had been prepared in the Day of the Lord.

And as Joseph was made ruler over the empire of Egypt—so Christ will be made ruler over the empire of Jehovah. And as Pharaoh governed his empire through or by Joseph—so God will govern His vast empire through or by Christ and his cabinet. Hence Palestine—the land promised to Abraham and his seed—the Eden where the garden was planted—and among its beautiful groves and vine clad hills, Adam and Eve once dwelt, and had their ears saluted with those sweet notes which fell from Eden's feathered songsters, borne along on zephyr's stainless wing, is to become the seat of God's government, and the voice of the *Elohim* again be heard among its vine-clad hills!

CHAPTER X.

Since the appearance of my first number in the *Harbinger*, August 19th, 1863, a third article from Bro. THOMAS has made its appearance in the *Harbinger*, September 23, 1863, (four months and ten days subsequent to his second,) which contains a combination of misrepresentations, (of what I hold to be a vital truth—Life only through Christ,) recapitulation of a portion of his former articles—with a little of the spice of impatience, which I was sorry to see. But my sorrow was turned into joy by the introduction of some new matter, for the purpose of sustaining his "*important truth*," because it enables me to show the reader, by Bro. T.'s own testimony, that it is a *great error*.

Therefore we will hear him again: "That by the death and atonement of Jesus, all men—the race—were unconditionally *redeemed* from the consequences of Adam's sin—death, to life."

Now if this proposition be correct, then the legitimate conclusion is, the salvation of the entire race in the Kingdom of God. For sin put man into the grave, and to save him is to take him out of it. But upon an examination of the atonement as presented by Paul, we shall find no proof to sustain his theory. Bro. T. greatly errs, as to the nature or meaning of the word atonement—RECONCILIATION. Rom. 5: 10, 11—"For if being enemies we [the church] were reconciled to God through the *death* of his Son, by how much more, having become reconciled, shall we [the church] be saved by his life [blood]. And not only so, but we [the church] even boast in God through our Lord Jesus Christ, through whom we [the church] have now received the *reconciliation*." 2 Cor. 3: 19, 20—"That God was by Christ reconciling the world to himself, not counting to them their offenses; [not Adam's sin;] and has deposited with us the *Word of reconciliation*."

On behalf of Christ, therefore, we are ambassadors, as if God were inviting through us, we entreat, on behalf of Christ, be ye reconciled to God."—*Diaglott*.

Here the Apostle testifies to the following facts: 1. That the atonement, upon which Bro. T. has laid so much stress, means RECONCILIATION. 2. That man is unreconciled to God. 3. That believers—the Church, become reconciled to God through the death of his Son. 4. That those who become reconciled shall be saved by the LIFE GIVER. 5. That man can only become "reconciled to God," upon his receiving "the word of reconciliation," which word is the ancient "faith," the "Gospel," the "Good News," the "covenants," the "promise made of God unto our Fathers"—Jesus the Life Giver, and rightful heir to the throne of David. 6. That it is a conditional blessing. Hence, none but those who receive "the word of reconciliation" can be saved. Therefore Bro. T.'s proposition is false.

But in his zeal to sustain his theory, which is quailing before the immutable Word of Jehovah, he has introduced 1 Cor. 6: 20—"For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

It appears to me that a man must be ready to give up the GHOST, to quote this text as proof of the redemption of the entire race. Most forcibly does he remind me of the Gentile family, whose members always quote Luke 20: 37, as proof that Abraham, Isaac and Jacob, are now in heaven, wearing starry crowns, and playing upon golden harps! The people addressed in this text were the Church, and not the wicked. "For ye [the Church] are bought with a price." Not the world, or the Pharisees, whom the Christ calls a generation of vipers and children of the Devil.

Gal. 3: 13, 14—"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive

the promise of the Spirit through faith." This portion of Holy Writ is presented by Bro. T. to prove the resurrection of the wicked to life, or the redemption of all men. I must confess that in making this quotation, he reminds me of the preacher, who was laboring to prove the doctrine of universal salvation, and in his zeal quoted the following Scripture: "*Remember Lot's wife!*"

The Apostle has not named the wicked in this passage, neither has he any allusion to them. Mark the language: "Christ has redeemed us [the Church—the seed of Abraham—the children of God] from the curse of the law, [in prospect,] having become a curse on our behalf."—*Diaglott*. That the promise made to Abraham, which was life, and centres in the Christ, (verse 16,) might come on the Gentiles through faith. Hence, conditional, (for Jesus has said, "except ye eat the flesh of the Son of man, and drink his blood, ye have no *Zōēn*, life in you,) and will be given only to those that believe; for God told Abraham that Isaac should be his heir—not Eleizer!

1 Tim. 4: 10—"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe."

This text is presented by Bro. T. as proof that Jesus will raise the wicked to life, or save all men by bringing them to life, in order that a part of them may die again. This is a queer salvation!! And one that Bro. T., with all his reverence for the GOD OF ABRAHAM, would not be inclined to thank him for. The *Diaglott* renders the passage thus: "Because we hope in the living God, who is a preserver of all men, especially believers." There is not even an intimation in this text of a resurrection, or a redemption of anybody, if we are to be guided by the *Diaglott*, which Bro. T. calls "the best translation in the world." But that God preserves mankind, by giving them rain and sunshine, seed-time and harvest, etc., see Matt. 5: 43-48. But if we are guided by King James' translation, it will be impossible to find any other salvation than that

taught in John 3: 16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God has provided a salvation, and offers it to man on conditions. And if he complies with the conditions, he will get out of *sheol* and come into possession of life. But if not, he will "remain in the congregation of the dead."—Prov. 21: 16.

But we will hear Bro. T. again, in vindication of his theory, which is waning amid the raging storm of heaven's artillery! "Had it not been for Christ, and his death and atonement, the race would never have a resurrection to corruptible life; and those who believe and obey, thereby getting into Christ, would have a 'better resurrection,' 'out from among the subjects of the second death, unto incorruptibility and eternal life.'" This is adding to the Word of the Lord. There is not a text that teaches that any part of the human family, will ever be raised out of *sheol*, to come into possession of a corruptible, perishable life, that they may die a second time. Paul, in speaking of the resurrection of the dead, says: "It is sown in corruption; it is raised in *incorruption*." Here we have Bro. T. arrayed against the inspired Apostle. This certainly is a woeful position for an uninspired man to occupy.

Jesus, in speaking of this resurrection, testifies *positively*, that those who are accounted worthy of attaining to it, "can die no more." Hence Bro. T. is arrayed against Jesus, unless he can prove that he taught the final salvation of all men!

But what about the "better resurrection?" Does it furnish Bro. T. with testimony to sustain his theory? Nay, verily. Heb. 11: 35—"Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection." Here the Apostle reminds us of the widow of Zaraphath—1 Kings 17: 17-23; 2 Kings 4: 35; also of the widow's son—Matt. 9: 25; whom Elijah and Jesus raised. But they died. The only resurrection taught by Jesus and the Apostles and

Prophets—out of *sheol* to *zōēn*—life—is a resurrection to a deathless state. "And as star differeth from star in glory, so will those who are accounted worthy to attain unto the resurrection of the dead, differ in glory; some reign over ten cities; some will be Israel's vine-dressers," etc. And this was the resurrection that these *martyred* ONES wished to obtain. And in this, they sought the most exalted position. Hence, when a continuation of this corruptible life was offered them, if they would deny "the faith, which was once delivered to the saints," they refused.

Reader, remember that Bro. Thomas has not established a single proposition in this discussion, though he has attempted it. He has endeavored to establish two propositions: First, that Jesus has redeemed all men unconditionally from death to *zoēn*—LIFE. Second, that it is necessary for them to be redeemed from *sheol*—the grave, and come into possession of *zoēn*—LIFE, in order to have a trial—a chance of eternal life, then be judged and die the second time, to satisfy Divine Justice; and in this, he has made a perfect failure.

I will now prove by Bro. T.'s own statements, that his propositions are not truthful. Please listen to him: "And hence that the world, the human family, are now on *trial*, to see, now that they have the chance, whether they will believe and obey that they may have *their own* sins remitted, and be saved in the Kingdom of God." See *Harbinger*, for Sept. 23, 1863, p. 261.

Again he says, "Trial is now going on. This is a day of probation, or trial. It is a trial of faith. He that believeth and is baptized shall be saved, and he that believeth not shall be condemned. Hence, according to the law—the Word—he that believeth not is condemned already by his own evil deeds." See *Harbinger* for May 13, 1863, p. 374, 375. Reader, with these statements of Bro. T.'s before you, you can see that his second proposition is not truthful.

Again, Bro. T. takes the position that the "wicked Gentile lords, with their armies who will be *living* and

having dominion over the Jews when the Lord comes to visit and *destroy* them, and make their memory to perish forever. Of course *THEY shall not rise*," or have a resurrection. As proof of this proposition he refers us to Isa. 26: 13, 14. Also chapters 24 and 25. Also "The princes, sages, lords, and captains of old Babylon, with the people and their army, that held the chosen nation in bondage for seventy years, and against which God came out in vengeance and judgment, they shall lie down together, they shall not rise." As proof he refers us to Isa. 43: 17; Jer. 51: 39. See *Harbinger*, Sept. 23, 1863, p. 262.

Thus the reader can see that Bro. T.'s first proposition, which he calls an "important truth," and has zealously labored to sustain, is not A TRUTH, according to HIS OWN TESTIMONY!! But we leave him for the present, to decide whether he will give up his GENTILE NOTION of PUNISHMENT, by believing what God has said, Job 7: 9—"As the cloud is consumed and vanisheth away; so he [the wicked] that goeth down to the GRAVE SHALL COME UP NO MORE." Prov. 21: 16, John 3: 36; Gen. 3: 19—"The man that wandereth out of the way of understanding shall remain in the congregation of the dead." . . . "Shall not see *zoen*—LIFE, but the wrath of God abideth on him." . . . "Dust thou art and unto dust shalt thou return." And thereby stand upon "the promise made of God unto the fathers."

I will conclude by stating that I have adduced eleven unanswerable propositions. I call them impregnable, because they never have been met. I ask criticism from every quarter. Truth is what we want. And the man that has it don't fear investigation.

1. That men die because they are mortal and have sinned, not because Adam has sinned.

2. That redemption or salvation is conditional. The resurrection is a provision, or one of the constituent parts of salvation, therefore the resurrection is conditional.

3. The resurrection of the wicked is not promised or threatened in the Old or New Testament.

Bro. T. quotes many texts. I have examined every one of them, as my articles will show. And in none of them do we find a resurrection to *zoe*—LIFE, taught for the wicked; no, not even by *implication*.

4. There is no future life for man without justification; and justification comes only to those who believe "the Gospel,"—"the word of reconciliation"—"the promise made of God unto the fathers," Jesus the Life Giver, and rightful heir to the throne—the Kingdom of David; and obey from the heart that form of doctrine, which was delivered by Peter on the day of Pentecost.

5. God is the God of all who will have a resurrection. He is not the God of the wicked, therefore they will have no resurrection.

6. Instead of the race losing mortal life by the sin of Adam, there has been an increase of it.

7. Animal, or mortal life, is forfeited by sin, and cannot be restored to man.

8. That it is no part of the mission of Jesus of Nazareth to give men mortal life that they may die a second time; but eternal life to those whom the "Father has given him."

9. That "the wages of sin is THANATOS—DEATH"—"EXTINCTION OF LIFE."

10. That the punishment of the wicked—the rejectors of Abraham's God and His Son, will consist in their being held in the DEATH-STATE, ETERNALLY! And this is "THE SECOND DEATH," according to the testimony of Bro. T., and it will come upon the Satan, and those mortal nations, who revolt upon his being loosed at the end of the millennium, and death and hades. THIS IS THE SECOND DEATH; because it is the second time God has cleansed the world from sinners.

11. I have given positive testimony (about 100 texts) that they shall not rise—shall not see *zoen*—LIFE; shall never see light. "Like beasts they live—like beasts they die," "and shall remain in the congregation of the dead." That they are "as an hidden untimely birth, as infants which never saw light."

In the investigation of Bro. T's premises, my only object has been to expose error and present the truth, for the purpose of winning men to Christ.

Reader: if you are not united to Jesus—THE LIFE GIVER, we entreat you to do it *immediately*, by believing the Word of reconciliation and obeying it. Fail not to give heed to this advice! For if you die out of Christ, your *doom* will be NON-EXISTENCE!! But if you die in him, a resurrection to life you will have, when the Life Giver comes to redeem his purchased *jewels*, and enter the kingdom, take a part with Jesus in ruling the nations, or share in the glory of his reign, the victor's palm bear, the white robe wear, the conqueror's song sing, walk amid Eden's beautiful groves, recline yourself among its vine-clad hills, which will be dressed up by a hand that is all divine; have your ears saluted with the sweet notes which will fall from Eden's feathered songsters, borne along on zephyr's stainless wing; stand upon the sunny banks of life's cooling crystal stream, and gaze upon its waters as they move majestically along among the verdant hills of the Paradise of God; with the saints of all ages stand upon Eden's heights, where the days of your mourning will be ended, the last tear shed, the last sigh heaved, the last groan uttered? Songs and everlasting joy are now upon their heads; a dazzling halo of glory now dances upon their glowing faces, and unfading beauty lingers at their steps! Glory be to God! their sun shall no more go down; neither shall their moon withdraw its shining! Their Saving King is with them; the mighty God is among them; a crown of righteousness shall forever sparkle upon their brow, and harmonious music flow from their gladsome tongues! No jarring earthquake, nor sweeping tornado, nor rattling thunder, or forked lightning shall be there! Wave after wave of glory will roll over and inundate this entire earth! And beneath the sunshine of an endless day, the redeemed will dwell and bathe themselves in a sea of bliss, ETERNALLY!!

APPENDIX.

As there are certain passages introduced to prove a resurrection of the wicked to life, which Bro. T. has failed to bring forward in support of his theory, an examination of them on our part will be expected.

1 Thess. 4: 16, is introduced by H. V. R. as proof of the resurrection of the wicked. But if the reader will only turn and read the text and context, he will find that the Apostle has no allusion to the wicked. But simply, the dead in Christ would be raised previous to the righteous living being caught away.

Psa. 92: 7, is introduced by a writer in "Restitution," as proof of the resurrection of the wicked. All that it is necessary for us to do to convince the honest and intelligent reader, that the proof is wanting, is to quote the text and let him read it. "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." Thus it was with the people of the old world, thus it was with the people of Sodom and Gomorrhah, and thus it will be when Jesus comes! And as the wicked are now flourishing, and crime is springing up as the grass beneath the genial rays of an August's sun and its warm and refreshing showers; therefore we may expect our King and Life Giver soon to come.

Rev. 20: 5—"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

We are fully satisfied that this text is an interpolation. It is marked as doubtful in the *Emphatic Diaglott*. And B. Wilson, the author of this *valuable* work, in his last Editorial in the *Gospel Banner*, says we have "doubts as to its authenticity. We knew that it was omitted by the Syriac version of the Apocalypse, and now we see that the *Codex Sinaiticus*, the oldest Greek Copy known, also omits it." "Bp. Middleton and a number

of others omit it." And "It is not found in the best Moscow, nor in the best Vatican editions, or versions, of the book of Revelation; nor is it in the Syriac, as translated by Prof. Murdock; and the Syriac, says Prof. M., is the oldest manuscript of the New Testament to be found in any language."—*Storrs' Life from the Dead*, p. 70. If the text is genuine, it furnishes no proof that the wicked will have a resurrection to life; from the fact, that "the rest of the dead," are of like character of those spoken of in the previous verse. And as there will be mortal men, in their present animal natures, during the 1,000 years, and good men die in that age, then the first or chief resurrection takes place at Christ's appearing and kingdom, and the rest of the righteous dead, who have died during the 1,000 years, at the end. No allusion is made of a resurrection of the wicked, in the text or context.

Luke 13: 24-29, is often adduced in proof that the wicked living while our Lord was upon earth, will be alive, when the Kingdom of God is inhabited by the saints, because some will say, "We have eaten and drank in thy presence," &c. But it is clear to my mind that it is a form of speech used by the Messiah to show that a profession of attachment to him, without faith in the Gospel, and a character in keeping with that faith, will never give us an admittance into the Kingdom of God.

Rom. 14: 10—" * * * For we shall all stand before the judgment-seat of Christ." This text is introduced as proof that the wicked will have a resurrection to life. But the proof is wanting, from the fact that Paul is speaking of his brethern in Christ, and not of the world

Luke 12: 5 and Matt. 10: 28—" * * * Fear him which is able to destroy both soul and body in hell," *gehenna*. These texts were addressed by our Lord to his "friends," and not to the wicked. *Gehenna* is used by our Lord as a symbol of utter destruction. Therefore, don't fear him who can deprive you of this corruptible life, but fear him who can deprive you of future life, or cause you to be placed where you can

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never have a revival into life. Illustrating the complete destruction of life by the action of *gehenna's* fire.

Again, Matt. 11: 23, 24, is quoted as proof that the wicked will have a resurrection to life. But the reader will find, by turning to the passages and reading them, that Jesus is speaking of the destruction of certain cities and of "their day of judgment." Tyre, Sidon, Sodom and Capernaum are among the things that are not! Therefore, their day of judgment is in the past. The day of judgment on Sodom, was sudden and entire, at *once*. Capernaum's was protracted and covered a length of time; but says Kitto, in his *Biblical Literature*, "The denunciation *has been* so completely accomplished, that even the site of Capernaum is quite uncertain."

Matt. 12: 41, 42—"The Ninevites will stand up in judgment against this generation, and cause it to be condemned; for they reformed at the warning of Jonah; and behold something greater than Jonah is here. The Queen of the South will rise up in the judgment against this generation, and cause it to be condemned; for she came from a distant land to hear the wisdom of Solomon; and behold, something greater than Solomon is here."
—*Diaglott*.

This Translation, presents the truth taught by Jesus in its true light, and should forever silence those, who resort to these texts to prove a resurrection of the wicked. For we learn that the Ninevites, and the Queen of the South, will have a resurrection, because they believed and obeyed the truth presented to them. And in their embracing this lesser light, and thereby forming a character for life, which entitled them to a resurrection, will justify Jesus in condemning those Jews, who rejected him as the Life Giver and rightful heir to the throne, the kingdom of David, to "remain in the congregation of the dead!" Because they rejected the greater light. Such as have part in "the first [or chief] resurrection, on such, the second death will have no power," because they will be incorruptible, hence, the fires of the last day, will have no more effect upon them, than it had upon the three worthies "in the burning

fiery furnace." Therefore they will "not be hurt of the second death."

Luke 13: 25-29, is thought by some to teach the resurrection of the wicked. But upon an examination of the text, you will find that it can only refer to those wicked Jews, and Gentiles, who are alive when Jesus comes. And in this portion of *Holy Writ*, Jesus uses a form of speech, which the Jews understood, to convey to their mind the character they must possess in order to be saved or have a resurrection. 2. That those who were alive when he should come, if they did not possess this character, would be thrust out from among Israel, also out of the land of Canaan, and be destroyed. That is, an untter destruction of hypocritical Jews and ungodly Gentiles, who are alive when he should come.

Adam the first, is the federal head of a race of corruptible and sinful beings, and has received his wages, which is death! [Gen. 3; 19]—And all who imitate him, by disobeying God, will go back to dust, as he has gone, and that will be their end!

Jesus, the second Adam, is at the right hand of God, as the federal head of a race of incorruptible and sinless beings. And all who imitate him, by believing the Gospel and obeying its requirements, will be taken out of the "empire of death," when he comes, INCORRUPTIBLE. *Glorious tidings!* Amen! and Amen!!

Matt. 16: 27, is supposed to teach the re-living of all the wicked dead. But this is a mistake. For Jesus had asked them the solemn question, "What shall a man give in exchange for his LIFE?" Teaching that those who had saved their lives here, by refusing to follow Christ and suffer for him, should have no future life. But those who had lost their *life* in his service, should live at their Lord's return in glory. "Then He will reward every man according to their works." And in Rom. 6: 23, we are told what the reward or wages of sin is. "Death"—*thanatos*, "the loss of life." That is, to remain in a state of death, ETERNALLY. But to those who have followed Him, LIFE; future or eternal life is a gift of God, through Jesus, the Anointed, who is the resurrection and the life.

be no more. Bless thou the Lord, O my soul. Praise ye the Lord." See Isa. 1: 28; 66: 16, 17. Ps. 59: 13—"Consume them in wrath; consume them that they may not be." Ps. 21: 9—"Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them." Job 31: 3—"Is not destruction to the wicked? and a strange punishment to the workers of iniquity?" Ps. 5: 6—"Thou shalt destroy them that speak leasing." Ps. 145: 20—"The Lord preserveth all them that love him; but all the wicked will he destroy." Ps. 55: 22—"But thou, O God, shalt bring them down into the pit of destruction." Prov. 13: 13—"Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded" with life. Prov. 13: 20; 29: 1—"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed. He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Ps. 50: 22—"Now consider this, ye that forgot God, lest I tear you in pieces, and there be none to deliver." Prov. 1: 27—"When your fear cometh as desolation, and your destruction cometh as a whirlwind." The whirlwind passeth by, and there is no more of it. Thus it will be with the wicked. They die, and that is their end. Ps. 52: 5—"God shall likewise destroy thee forever; he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living."

The wicked who are alive when Jesus comes, will be burned up, root and branch.

Ps. 97: 2, 3—"Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about."

Isa. 33: 14—"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Here we have one of the most solemn questions that was ever put to mortal man. And in the subsequent verses, the prophet informs us, who will survive "the devouring fire—the everlasting burnings." Mal. 4: 1—"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Ps. 140: 10—"Let burning coals fall upon them; let them be cast into the fire; into deep pits that they rise not

up again." But the apostacy says they shall. Reader, which will you believe?

Ps. 69: 28; 9: 5—"Let them be blotted out of the book of the living, and not be written with the righteous. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever."

Prov. 10: 25; 24: 20—"As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation; the candle of the wicked shall be put out." That is, their life shall become extinct. Hence, there is no more of them. Ps. 7: 9; 37: 10—"Oh, let the wickedness of the wicked come to an end; for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be."

Prov. 12: 7—"The wicked are overthrown and are not." 1 Sam. 2: 9—"He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail." And Job informs us that SHEOL—the grave—is the place of darkness.

Job 4: 20—"They are destroyed from morning to evening; they perish forever without any regarding it." Job 8: 22—"The dwelling place of the wicked shall come to nought." (Marg., "shall not be.") Matt. 21: 44—"On whomsoever it [the stone in its kingdom form, Dan. 2: 34, 35] shall fall it will GRIND HIM TO POWDER." ["Crush him to pieces."—Geo. Campbell, D. D.] Ps. 119: 119—"Thou puttest away all the wicked of the earth like dross." In the refining process, the dross passes away and is no more, but the gold is preserved. Thus, it will be with the wicked. They return to dust and there is no more of them. But the righteous are taken out of the grave incorruptible.

Ezek. 28: 18—"Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." Isa. 51: 3—"For the moth shall eat them up like a garment, and the worm shall eat them like wool."

Ezek. 21: 31, 32—"I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skillful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered; for I the Lord have spoken it."

Isa. 10: 17, 18—"And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest, and of his fruitful field, both

soul and body." Each of these texts declare that the SOUL is burned. Therefore, not IMMORTAL.

Ps. 9: 5—"Thou hast rebuked the heathen, THOU HAST DESTROYED THE WICKED, THOU HAST PUT OUT THEIR NAME FOREVER AND EVER."

Isa. 41: 12—"Thou shalt seek them and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought."

Isa. 10: 25—"For yet a very little while, and the indignation shall cease, and mine anger in their destruction." Thus the controversy which began between God and the wicked, back in Edon, will end, the indignation of God will cease. The wicked will be utterly exterminated from the UNIVERSE OF GOD. Jer. 10: 24—"O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Sam. 3: 66—"Persecute and destroy them in anger from under the heavens of the Lord."

In conclusion, we will call the reader's attention to Matt. 25: 46, the *Fort Sumter* of the doctrine of ETERNAL WOEL "These shall go away into everlasting punishment." By the believers in this *slandorous doctrine*, (eternal woel) it is asserted, that the wicked must exist eternally, in order that the punishment be eternal, "for if they are utterly destroyed, it would be no punishment!" No punishment to be eternally cut off from life, and remain ETERNALLY DEAD! O! what a vindictive spirit has found a place in the heart of man!!

The Greek word, rendered punishment in this text, is *kolasin*, and is defined by lexicographers, "cut off, loss, prune, curtail, check, correct, chastise, punish;" but none of proper authority render it torment. To illustrate—you step into your orchard, and cut off a limb from a tree, and cast it upon the ground, it will go to dust. So will the wicked be cut off from life, (Jesus our Life Giver,) and be reduced to dust!! Dust thou art and unto dust shalt thou return!

JESUS OF NAZARETH:

HIS OFFICES AND CHARACTER,

AS REVEALED TO US IN THE BIBLE.

By R. V. LYON, SUSPENSION BRIDGE, N. Y.

LECTURE I.

“To whom God would make known what is the riches of the glory of this mystery among the gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.”—Col. 1 27, 28.

RESPECTED FRIENDS: Various and vague have been the opinions of men, relative to Jesus of Nazareth, who was born of Mary, and made both Lord and Christ. But I have become fully satisfied, from a thorough examination of organic and revealed law, that he is not the Eternal Father! From the fact that the Bible speaks of him as “the seed of the woman,” “the seed of Abraham,” “the seed of David,” “the offspring of David.” It also names the place of his birth, the time when he was born, and how he was cradled “in a manger!” That he was *made* like unto his brethren—made a little lower than the angels (Adam and Eve) for the suffering of death! (Adam and Eve were never made for the suffering of death.) It states positively, that he was “the second Adam,” “the son of man,” “the son of David,” “the son of God.” And subsequent to his being immersed by John in Jordan, and on the Mount of Transfiguration, God acknowledged him as his Son.

And this saving truth, He reveals to Peter, (Matt. 16: 16, 17.) "Thou art the Christ the Son of the living God." And he is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." And this resurrection, was the begetting spoken of in Psalms 2: 7—"Thou art my Son, this day have I begotten thee." And this begetting, Paul applies to his resurrection, Acts 13: 33. Therefore, he is not the very Eternal God!

Again, the Bible teaches us that Jesus in all his prayers addressed God as his Father. John 17:— "These words spake Jesus, and lifted up his eyes to heaven, and said, 'Father, the hour is come, glorify thy Son, that thy Son also may glorify thee. * * * I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me.'" * * * And "I have given unto them the words which thou gavest me, and they have received them. * * * And they have believed that thou didst send me." * * * And "as thou hast sent me into the world, even so [in like manner] have I also sent them into the world." * * * And "I pray that they all may be one, even as we are one!"— (One in purpose, doctrine and feeling.) "That the world may believe that thou hast sent me." And earnestly did he pray at the grave of Lazarus, in the garden, and upon the cross. "Father forgive them, for they know not what they do." "O my Father if it be possible, let this cup pass, nevertheless not my will, but thine be done." "Father, I thank thee that thou hast heard me."

And in all his private and public labors with the Jews, he sought to convince them, that he was the promised "Messiah," "The Son of Man," "The Son of God," God's Life-Giver, and rightful heir to the throne of David. That he "could do nothing of himself;" that "I am come not to do my own will, but the will of Him that sent me;" that the power he possessed, had been given unto him by the Father: "As thou [God] hast given him [Jesus] power over all flesh, that he

[Jesus] should give eternal life to as many as thou [God] hast given him," (Jesus.) "I have power to lay down my life, and I have power to take it again. This commandment [power] I received of my Father." Therefore he could not exist coeternal with the Father, from the fact that none of these statements can be harmonized with the doctrine. Hence, there must have been a time when he did not exist as a conscious being.

Neither is he the second person in the Trinity. For the Bible does not teach a *Trinity of Eternal Gods*, any more than it does a trinity of baptisms, a trinity of faiths. It is "one body," "one Spirit," "one hope," "one Lord," "one faith," "one baptism," "one God and Father of all, who is above all." And throughout the entire Bible, He is represented as a unit. And as a unit—a distinctive being, He has always existed, and will exist "for the AGES of the AGES;" according to His own instituted law, by which He governs and controls the universe.

Neither did he *pre-exist* previous to his conception and birth, as a conscious being; for this would trample under foot organic law, and contradict the *teachings of the whole Bible*. It is true, that in the beginning was the *Logos**—the word—the promise—"The seed of the woman"—"the seed of Abraham." (Gen. 1: 3; 3: 15; 22: 17, 18.) "And the *Logos*"—the word—the promise—"was with God, and the *Logos*"—the word—the promise—"was God;" because it is His language or thoughts expressed—the development of the plan of redemption—the person named who is to bruise effectually the head of the serpent, and thereby remove the effects of the fall from the universe of God! Hence it is spirit, life, light and knowledge; and all who receive it will have "authority to become the children of God." "And the LOGOS was made flesh and dwelt among us." And Luke informs us how it was done: "And the

* *The word or outward form by which the inward thought is expressed and made known: also the inward thought or reason itself; a saying; speaking; that which is said or spoken, i. e., language; talk."—*Liddle & Scott*.

angel said unto Mary, the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. [Not something that existed prior to his conception and birth, as a conscious entity, but that holy thing!] And the Lord God shall give unto him the throne of HIS FATHER DAVID," "And when Jesus began to be about THIRTY YEARS OF AGE"—and "when the fullness of time was come, God sent forth His son to Israel: [subsequent to his immersion by John, and his temptation in the wilderness,] made of a woman, [Mary,] made under the law"—and as it is impossible, according to organic law, for a son to be older than his mother, therefore Mary, his mother, must have had a conscious existence before her Son.

Nevertheless it is recorded in the Bible, that he is "the beginning of the creation of God."—Rev. 3: 14. Col. 1: 14-19—"By whom we have redemption, the forgiveness of sins. He is a likeness of the *invisible* God, first born of all creation; because *in* him were created *all* things, those in the *heavens*, and those on the *earth*—the *visible* and the *invisible*, whether thrones, or lordships, or governments, or authorities; all things have been created through him and for him;" literally for that place—the world to come. (*See Dr. Robinson's Greek Lexicon.*) "And he precedes all things, and in him all things have been permanently placed. He is also the HEAD of the BODY of the CONGREGATION; [church] who is the beginning, the first born from the DEAD, that he might become preëminent among all. Because that in him it was thought good that the whole *fullness* should dwell."—*Diaglott*. That is, the whole fullness of the world to come.

In this interesting portion of Holy Writ, the Apostle testifies to the following facts:

1. That Jesus the Christ, is the first-born from the dead, of every creature that will have life or existence in the world to come! "The first fruits of them that sleep in him."

2. That he will be the creator of the world to come.
3. That he is in advance, or the Head of the world to come; therefore, all things that exist or have life in the world to come, will have it through or by him, inasmuch as he will be the "Wonderful Counsellor, The Master of the everlasting age, [world to come,] The Almighty Hero. The Prince of Peace."*
4. That the Church is the body, and Jesus Christ is its head.
5. That he is the first-born from the dead.
6. That he will have the preëminence in everything that pertains to a future state, or the world to come.
7. That in him there is redemption, or the whole fullness of the world to come.

CONSEQUENTLY, HE EXISTED FIRST IN THE PURPOSE OF GOD, AT THE TIME HE DEvised THE PLAN OF REDEMPTION.

Proof. John 17: 5—"And now O Father, glorify thou me with thine own self, with the glory which I had with thee before the "*kosmon*"—world, "*einai*"—to be."—*Griesbach, Liddell & Scott*. Thus we learn, that the world spoken of in this portion of Holy Writ, is "the world to be."

And Jesus of Nazareth, in his *death*, has laid the foundation for this "world to be." And "he is that holy thing" which was born of Mary, who had glory with the Father "before the world to be." For he is the seed of the woman, and was elected by God, before the foundation was laid for this world, as the person, "to put away sin by the sacrifice of himself."

And on the mount of transfiguration, we have a vision of the kingdom of God, (or the world to be.) And Jesus was seen in the vision by his disciples, with his glorified body. (Here he had glory with the Father before the world to be.)

And ultimately he will come and set up his kingdom, BRUISE THE SERPENT'S HEAD, and remove the effects of the fall from the universe of God! And thereby usher

* Israelite Indoced. Vol. 12, No. 2, Page 27.

in the day when the glory of God, in fulfillment of His oath, shall in mighty waves roll over and inundate this entire earth. And when this work shall have been fully accomplished, his prayer will be fully answered.

Again in Eph. 1: 3-12, we have positive testimony that Jesus, and God's chosen and elect family, existed in His immutable purpose, when the plan of redemption was devised, prior to the foundation being laid, for "the world to be!"

Please listen to it? "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us [the believer] in him before the foundation of the '*kosmon*'—world; [that is, the world to be or come;] that we should be holy, and without blame before him in love; having predestinated us, unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of time, [the filling up or completion of time,] he might gather together in one all things 'under Christ,' both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ."

3: 4-11—"Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise," which is future life "in Christ by the gospel, whereof I

was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; even to enlighten all as to what is the ADMINISTRATION OF THAT SECRET, which has been CONCEALED from the AGES," that are past, "by THAT GOD who CREATED ALL things; [*Diaglott*]"—to the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord."

1 Peter 1: 18-20—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily, was foreordained before the foundation of the 'kosmon'—world to be; 'but was manifest in these last times for you.'"

Rev. 13: 8—"And all that dwell upon the earth shall worship him, the beast whose names are not written in the book of life of the lamb slain from the foundation of the world."—(The world to be.)

And in the DEATH and RESURRECTION of Jesus of Nazareth; the foundation for this world was laid, and the assurance given; that all who are chosen in Christ, will be brought into it. And it was this world that Jesus spoke of in his prayer, John 17: 5, as we have already proved to you.

II. *He existed in the word of promise.*

1. *As the seed of the woman—the seed of Abraham.*

Gen. 3: 15—"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."

Isa. 7: 14—"Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son; and shall call his name Immanuel." Gen. 12: 7—"And the

Does not refer to Jesus

Lord appeared unto Abram, and said, Unto thy seed I will give this land: and there builded he an altar unto the Lord, who appeared unto him." Gen. 22: 18—"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." And in Gal. 3: 16, we learn that Jesus of Nazareth is the seed. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Therefore Abraham, and Mary his mother, must have existed as conscious beings, prior to himself; inasmuch as he is the seed of Abraham, the seed of the woman, the Son of Mary.

It is *true*, that Jesus said to the Jews; "Before Abraham was, I am." That is, before he was born, or named, I was chosen—elected and named in the plan of redemption; as the seed of the woman, who is to bruise the *head* of the serpent. And "your father Abraham rejoiced to see my day" of power and glory; in vision "he saw it, and was glad." Because the children of promise were saved, the wicked destroyed, the effects of the fall removed from the universe of God! His glory fills the earth! The sky is clear, and the soil is free, the victor's song floats over the plains of Eden, and the anthems of seraphs blend with its strains; the sun rolls down its brilliant flood, and shines on a world that is fair and good!

Brethren! remember that this day of glory, was in the *purpose* of God, when he devised the plan of redemption! And as Jesus was elected and named as the person, who is to accomplish this work; therefore he had glory in the council-chamber of the eternal Father, *AGES* before he existed as a conscious being.

2. *He existed in the word of promise, as a Prophet and Teacher.* Deut. 18: 15—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." And Peter applies this prophecy to Jesus of Nazareth, (Acts 3: 22.) who was born of the virgin Mary, died upon the cross; but God raised him from the dead, and

exalted him at His right hand, and made him both Lord and Christ. And at the time appointed he will return. Isa. 61: 1-3—"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

3. *He existed in the word of promise, as THE SON OF GOD.* Ps. 2: 7—"I will declare the decree: the Lord hath said unto me, 'Thou art my Son; this day have I begotten thee.'" And Paul, by the Spirit of God, applies this begetting to the resurrection of Christ. Act. 13: 30-34. Isa. 9: 6—"For unto us a child is born unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." All who claim to predicate their faith upon the Bible, admit that the child spoken of in this portion of prophecy, was Jesus of Nazareth who was born of Mary. Hence the government and titles spoken of were to be given to him, and not to a being who had conscious existence prior to His birth. Therefore the text furnishes no proof of His existence prior to His conception and birth, only in the purpose and promise of God!

4. *He existed in the word of promise, as a Priest.* Ps. 110: 4—"The Lord hath sworn, and will not repent, 'Thou art a priest for ever after the order of Melchizedek.'" Zech. 6: 12, 13—"And speak unto him saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord;

and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Jesus is now officiating as a priest after the order of Aaron.—Heb. 8th and 9th chaps. But when he shall be seated upon his throne on Mount Zion! he will reign as king, and be a priest upon his throne, after the order of Melchizedek.

5. *He existed in the word of promise, as a King.* Ps. 2: 6—"Yet have I set my king upon my holy hill of Zion." Isa. 32: 1—"Behold, a king shall reign in righteousness, and princes shall rule in judgment." Zech. 9: 9—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." 14: 9—"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

III. *These promises must have a Literal fulfillment.*

1. *As the seed of the woman, the seed of Abraham,* He must be the *literal* offspring of Abraham—of Mary—a Jew in the full sense of the term; in order to fulfill the word of promise. "The seed of the woman." And this woman must be a Jewish lady. For "In Abraham's seed shall all the nations of the earth be blessed." "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the DEAD."

2. *All the facts in the case require that the "Logos,"* the word of promise, should be made flesh. And Luke informs us how the "Logos," the word of promise, was made flesh.

Luke 1: 26-38—"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and

said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And Mary said, behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."

As the seed of Abraham, he ate as we eat; *slept* as we sleep; *sorrowed* over the *death* of friends as we sorrow, when our friends die. And in view of the *doom* that was shortly to come upon the Jewish nation and their city, the briny tear was seen to start from his eye, and roll down his furrowed cheek! as it often starts from our eyes; in view of the storm of divine vengeance, which is soon to burst upon the apostacy! View him weeping at the grave of Lazarus! Behold him! as he came near to Jerusalem "and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

As the seed of Abraham he **SUFFERED** and **DIED**. Behold him in the garden sweating as it were great drops of blood! View him as he is standing before Pilate's judgment seat; yonder see him as he is nailed to the cross, bleeding, groaning, dying! then remember that the sins of his people were the cause of all this! Yes, Jesus **DIED** long time ago, on Calvary's rugged

mountain. And salvation's rolling fountain, now freely flows! Jesus DIED, yet lives forever; NO more to die. Dying Jesus, loving Saviour, now sits on high.

3. His genealogy proves his literal descent from Abraham, as presented in Matt. 1: 1-16; Luke 3: 23-38. Matthew traces it down from Abraham, through the lineage of David, to Mary, his mother. Luke commences with Mary, his mother, and traces his lineage back through the loins of David and Abraham to Adam, who was the Son of God.

The testimony of Paul confirms the testimony of the Evangelists. Rom. 1: 3; Gal. 3: 16; Heb. 11: 17-19. "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" of Jesus of Nazareth, who was born of Mary. And as the type must exist before the antitype: therefore, Isaac existed as a conscious being before the Christ of the Bible.

As the seed of Abraham, Jesus was *mortal*, but holy, for he was *sinless*. Yet he DIED, as the Prophets had predicted, on account of the sins of his people. He laid down his life for his sheep. He died that they might have life.

As Teacher and Prophet, these offices were filled by Jesus during his natural life, while he sustained the nature of Abraham's seed; that is, during his mortal pilgrimage. For these offices he was anointed with the Holy Spirit, subsequent to his being immersed by John the Immerser, in Jordan.

Isa. 61: 1; Luke 4: 16-19; Acts 3: 22—"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the

Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall you hear in all things, whatsoever he shall say unto you." Under this character he was the anointed Prophet and Teacher: but not Priest nor King *de facto*, though he was King *de jure*.

4. He is the Son of God by a resurrection from the dead. John 20: 31; Rom. 1: 4—"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." A son partakes of the nature of his Father. God is IMMORTAL, hence, to obtain the nature of God, he had to be born of the Spirit or raised from the DEAD, IMMORTAL. And as the SON OF GOD, he now possesses HIS NATURE. But as the SEED of ABRAHAM, he possessed his NATURE. But he possessed the nature of Abraham, prior to his resurrection. And the nature of God, subsequent to it.

The Jews understood if Jesus was the Son of God, he possessed His NATURE, and would be delivered of Him. John 10: 32-36; Matt. 27: 39-43; Ps. 22: 8—"Jesus answered them, Many good works have I shewed you from my Father; for which of these works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scrip-

JESUS OF NAZARETH.

not be broken; say ye of him, whom the Father sanctified, and sent into the world, thou blasphemous because I said, I am the Son of God?" "And they mocked by reviled him, wagging their heads." "He trusted in God; let him deliver him now, if he will have him." "Or he said, I am the Son of God." "He trusted in the Lord that he would deliver him: let him deliver him, seeing he delighted in him." And we have the story of some five hundred and fifteen witnesses, who did deliver him out of *hades*—"the empire of the dead" by raising him from the dead, incorruptible.

THE WORD, HE WAS MADE PERFECT through suffering, therefore was a *perfect example* for fallen or sinful men to imitate. O, what an example for young men and women! Whilst under the parental care of his mother, and Joseph his reputed father, we find him growing with him at the carpenter's trade, and yielding perfect obedience to all their commands, so far as they did not keep with his duty to God. View him as he stood upon the banks of the Jordan, requesting baptism at the hands of the Baptist. Follow him as he went into the wilderness to be tempted. Behold him as he wandered over Judah's mountains, crossing his way to preach the Gospel, heal the sick, feed the hungry; cast out devils, open the eyes of the blind, and to do the will of God in all things, and not his own;—leading a life of self-denial and love!—turning his back upon the titles of honor and robes of royalty, the powers of earth would have given to him, if he would have accepted of them!—and thereby "become poor that we through his poverty might be made rich."—2 Cor. 8:9. Teaching the lessons of self-denial and peace!—when reviled, he reviled not, but trusted himself to Him who judgeth righteously. Night and day he witnessed his fervent prayers, until his face was wet with the dew of heaven. Hark! to that prayer which he offered in the last moments of his mortal career, whilst the request of his Father was ringing in his ear—he, with uplifted eyes towards his Father's throne, earnestly prays, "Father

forgive them, for they know not what they do!" Brethren, what an example! O, remember he is our pattern to imitate!

From this view of the subject, it is clear to the children of God, who are well instructed, how a righteous character is formed, under the *Gentile* dispensation.

1. It is not by the observance of the law of Moses, for that made nothing "perfect." Neither "could it give life." Therefore, "righteousness could not come by it." But it has served its AGE, and is DEAD.

2. It is not by the *moral and benevolent institutions* of these times, such as Sunday-schools, Socialism, Tract and Educational societies, Odd Fellows, Sons of Temperance, Masonic and Anti-Masonic institutions, Bible and Missionary societies. These only *change the condition* of an individual, and not his *character*. The heart or mind remains as it was before he formed a union with any or all of them, from the fact that no union has been formed with **THE CHRIST OF THE BIBLE**. Therefore they have not taken his name or character upon them: hence they retain the character of the first Adam.

3. It is not by the doctrines and ordinances of men, for they only beget their own likeness. Roman Catholicism, Methodism, Presbyterianism, Thomasism, Adventism, Mormonism, Spiritualism, Campbellism, and all the *isms* whose creeds are opposed as a whole or in part, to God's revealed plan of redemption, beget their own likeness! But they do not subdue the *will and passions* of the *flesh*.

4. It is not by a correctness of knowledge and faith in either, or in part, or all of the Gospel. 1 Cor. 13: 1—"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not

JESUS OF NAZARETH.

y, it profiteth me nothing." "GOD IS LOVE." he who has formed a union with Jesus the Life-; dwells in God, inasmuch as his life is "hid with t in God:" hence, he dwells in love, walks in love, s acts are performed in love, and by this divine iple, he is led to be God-like.

It is not by a formal observance of the ordinances : Gospel, baptism and the Lord's supper, and deeds arity, and acts of suffering. 1 Cor. 1: 11-19—"Is t divided? was Paul crucified for you? or were ye zed in the name of Paul? I thank God that I zed none of you, but Crispus and Gaius; lest any d say that I had baptized in my own name. And tized also the household of Stephanas: besides, I r not whether I baptized any other. For it hath declared unto me of you, by them which are of house of Chloe, that there are contentions among

Now this I say, that every one of you saith, I am ul; and I of Apollos; and I of Cephas; and I of st. For Christ sent me not to baptize, but to h the gospel; not with wisdom of words, lest the of Christ should be made of none effect. For the hing of the cross is to them that perish foolishness; nto us which are saved it is the power of God."

IT IS BY A HEARTY FAITH IN, AND OBEDIENCE TO ST. Not, however, in any one of his abstract utes or offices, but as THE MAN CHRIST JESUS, has CONDEMNED SIN IN THE FLESH, by walking in ath of life, which is the *path of faith and obedience*. in what God has promised, and threatened; and ence to his requirements. And thereby has be-

His *pattern of righteousness*, for us to *imitate*. effect this, the sinner must be taught—

That he is sinful—unholy—guilty of the blood of , inasmuch as he has been walking in the steps of irst Adam; therefore justly condemned to *die*: Jesus is "the way" out of the grave into the world me—"the truth, and the life;" that in him there givenness for all his sins, and a resurrection to life, title to earth in its renovated state, where it can

be enjoyed. He must see that he is mortal, and liable to *perish*—to die that DEATH from which there is no revival into life!—that he is *unrighteous*, and a slave to fashion—the lusts of the flesh; [Gal. 5: 19-21;] that his conduct towards Jesus of Nazareth, the Life-Giver, has been *evil* and *only evil*. All must be *subdued*—*crucified* to the world, and the world to him.

2. *He must understand these things*, in order to believe them. Hence, he must give heed to what he hears—hear critically; compare the principles advanced, with the teachings of the prophets and apostles, and he will learn that the sin of the world consists in giving heed to the Serpent's LIE, THOU SHALT NOT SURELY DIE; for you have immortal souls that shall live as long as God lives; that *death* don't mean what God says it does; but, that the immortal soul only changes its residence, for one in heaven, or one in hell, where it is to dwell with devils damned, "and with them strong concord hold!" when God has said, YE SHALL SURELY DIE." "THE SOUL THAT SINNETH, IT SHALL DIE."

3. He must believe them with all his heart, which is tantamount to FAITH IN GOD, JESUS OF NAZARETH—THE LIFE-GIVER—THE GOSPEL—THE GOOD NEWS—THE WORD OF RECONCILIATION—LIFE FROM THE DEAD TO INHERIT THE KINGDOM—THE EARTH PURIFIED, THROUGH JESUS OF NAZARETH, WHO WAS BORN OF MARY.

4. He must repent, which is a change of one's course of conduct from wrong to right—a thorough reform—a *dying to sin*—ceasing to relish that which is displeasing to God, and taking Jesus for his pattern.

5. He must be immersed by a burial in water, into Christ—his death—name—character, for the remission of sins.—Acts 2: 38; Gal. 3: 27; Rom. 6; 3-5.

6. He must "continue steadfastly in the Apostles' teaching, fellowship, the breaking of the loaf"—the Lord's supper, "and prayers." He must *add* to his "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness;

JESUS OF NAZARETH.

to brotherly kindness charity," which is love to and man. And all such will be made immortal at coming of Jesus by a resurrection out from among lead ones; or, if alive, they will be changed from mortality to immortality, and thereby become inheritors of the kingdom, or earth in its renovated state—

Where the glory of God, like a boundless sea,
Will bathe the immortal company:
And pure love's banner, and friendship's wand,
Shall wave above that princely band.
Where the conqueror's song as it sounds afar,
Is wafted on the ambrosial air;
Through endless years we then shall prove,
The depth of our Saviour's matchless love.

Are there any here who believe these glorious truths, wish to be immersed into Christ for the remission of sins, that you may in the day of his coming, be presented perfect in him, before the throne of God! Please come forward and give us your hand? Amen, and adieu.

LECTURE II.

CONCLUDING REMARKS—OBJECTIONS MET, ETC.

The doctrine of the Trinity cannot be true, because it denies the Father and the Son! therefore, Anti-Christ.—1 John 2: 22, 23. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but he that acknowledgeth the Son hath the Father also.]"

It also contradicts *sixty* texts, containing the words of Jesus. John 6: 38; 3: 16, 17; 4: 34; 5: 23, 26, 30; 7: 16, 17, 28, 33; 8: 28, 38, 40, 42, 54; 10: 18, 36; 12: 49, 50; Luke 2: 49; 11: Matt. 10: 32, 33; 24: 36; 28: 18; Mark 13: 32; Matt. 14: 16; 17: 1-3; 21: 17; 5: 17, 20, 21, 22, 24,

25, 27, 36, 37; 6: 27, 39, 40, 44, 45; 8: 29; 9: 4, 35-37; 10: 24-29; 11: 41, 42; Matt. 20: 23; 26: 53—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." "But Jesus answered them, My Father worketh hitherto, and I work." "Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also, because he is the Son of man." "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne

JESUS OF NAZARETH.

of me. I can of mine own self do nothing: as I judge: and my judgment is just; because I do not of mine own will, but the will of the Father hath sent me." "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for the Father which hath God the Father sealed." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me I do these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." "I speak that which I have heard of my Father; and ye do that which ye have heard of your father." "But now ye seek to kill me, which I have heard that hath told ye the truth, which I have heard of the Father: this did not Abraham." "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." "Jesus answered, If I do not myself, my honor is nothing: it is my Father that beareth witness of me; of whom ye say, that he is your God." "I do not work the works of him that sent me, while it is day: the night cometh, when no man can work." "The Jews heard that they had cast him out: and when he said unto them, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh

with thee." "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." "Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me." "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly." "Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believed not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than a man, and no man is able to pluck them out of my Father's hand." "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" "And Jesus lifted up his eyes, and said, Father, I thank thee, that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." "For I have not spoken of myself; but the Father which sent me: he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." "And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in

heaven." "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." "And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

3. It contradicts the teachings of the Apostles. Acts 2: 22-24, 30-32, 36; 3: 13-15; 4: 10; 5: 29-31; 10: 38-40; 13: 22, 23, 26-34; 2 Corinthians 1: 1-3; Eph. 4: 4-6; Col. 1: 3; 1 Thess. 1: 1; 2 Tim. 1: 1, 2; Titus 1: 1; John 7: 41, 42; Acts 17: 23, 31; 1 Cor. 1: 1, 2; 15: 45; Heb. 4: 14; 1 John 4: 15—"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." "Therefore being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither

his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilce to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the

JESUS OF NAZARETH.

s, God hath fulfilled the same unto us their children that he hath raised up Jesus again: as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised up from the dead, now no more to return to corruption, he said on this wise, I will give you the sureties of David. Wherefore he saith also in another place, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was buried unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption." "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "Others say, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scriptures said, Christ cometh of the seed of David, and out of the city of Bethlehem, where David was?" "And Paul, in like manner was, went in unto them, and three sabbaths reasoned with them out of the scriptures, testifying and alleging, that Christ must needs have suffered and risen again from the dead; and that Jesus, whom I preach unto you, is Christ." "I am called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all manner of calling and ordinance, in every place call upon the name of Jesus Christ our Lord, both their's and our's." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church which is at Corinth, with all the saints which are in Achaia: grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." "Paul,

an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethrer in Christ which are at Colosse: grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." "Paul, and Silvanus, and Timotheus, unto the church of the Thesalonians which is in God the Father and in the Lord Jesus Christ: grace be unto you, and peace, from God our Father, and the Lord Jesus Christ." "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit."

1 Cor. 15: 18-25—"For he [God] must reign, till he hath put all enemies under his [Christ's] feet." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Here we have immutable testimony, that after the great work of redemption is finished—the effects of the fall removed from the universe of God—that Christ, the Son, is subject unto God, who has put all things under Christ's feet, that God may be all in all. Hence, they will exist as two distinctive beings—the Father holding a superiority over Jesus, the Christ, and the saved family, throughout the countless ages of eternity!

4. It contradicts Moses and the Prophets. Exo. 20: 1-5, 11; 3: 14; 6: 3; 2 Kings 19: 15; Ps. 86: 10; Isa. 37: 16; 45: 5, 6, 7, 11, 12, 18, 22; Gen. 1: 1-5; Isa. 44: 6, 7, 8, 23, 24; 43: 10; Ps. 83: 18; 86: 10; Dan. 5: 13; 1 Tim. 1: 17—"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." * * "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." "For in six days the Lord made heaven and earth, the sea, and all that in them is." "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not

known to them." "And God said unto Moses, I am that I am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you." "And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." "For thou art great, and doest wondrous things: thou art God alone." "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth." "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else." "In the beginning God created the heaven and the earth. * * And the spirit of God moved upon the face of the waters. And God said, Let there be light. * * And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night." "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "I the Lord? and there is no God else beside me." "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call,

and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any."

Israel to-day, are truthful witness among the nations, whither they have been scattered, that there is but one Eternal God!

"Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." "Ye are my witness, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me." "For thou art great, and doest wondrous things: thou art God alone." "That men may know that thou, whose name alone is Jehovah, art the most high over all the earth." "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor." "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

In view of all this testimony we are compelled to assert that the doctrine of the TRINITY is PAGANISM in its embryo state—PAPACY in its childhood—PROTESTANTISM in its manhood!—therefore ANTI-CHRISTIAN!! and as such, it should be treated by all who love the truth as it is in Jesus.

II. The doctrine of Preëxistence is no better than the doctrine of the Trinity, because it *ignores* the promises of God, which pertain to Jesus of Nazareth, who

was born of the Virgin, and whose *soul* was made a sin offering. It tramples under foot *Organic and Revealed Law!* It makes their Christ older than Mary, of whom Jesus of Nazareth was born. It contradicts the teachings of the Apostles, and thereby rejects the only name or being in whom there is salvation for sinful man! Proof. Acts 4: 10, 12—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him does this man stand here before you whole. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Gen. 3: 15; 12: 7; 22: 17, 18; Gal. 3: 16; Heb. 11: 18, 19; Ps. 2: 6-8; 89: 3, 4, 20-37; 132: 11; Acts 2: 30, 31; Isa. 7: 14; 53: 4-12; Luke 1: 30-35; 3: 21-38; Matt. 1: 1-25; 2: 2, 11-15; John 19: 19-30; Luke 2: 4-34; Rom. 1: 3, 4; 1 Cor. 15: 3, 20, 21, 45, 57; John 6: 53-57; Acts 5: 29-31; 13: 22, 23; 2 Tim. 1: 1; 1 John 5: 10-12; Rom. 3: 24; 5: 1; 6: 23—"I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations." "Also I will make him my first-born, higher than the kings of the earth." "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken,

smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." "And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." "And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger: because there was no room for them in the inn." "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the

temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." "And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS." "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." "He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he

believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead."

Gal. 4: 4—"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law." Here we have positive testimony that Jesus of Nazareth, whom God owns as His Son, was made of a woman—made under the law, for the suffering of death, in order that he might redeem those under the law. Therefore the doctrine of Preëxistence is Anti-Christian! because it is the offspring of the doctrine of the Trinity.

However, it is asserted that Gen. 1: 26, teaches t' preëxistence of Christ. But upon an examination the text, we shall find the proof wanting. 1. Christ not named in the text. 2. He is not referred to or included in the personal pronoun "us;" from the fact that he is the seed of the woman, the son of Mary. But we have a noun in the plural number, instead of the singular, which is quite a common mode of expression. Let us do this; instead of saying, I will do this. And this view of the text is sustained by the context, and the entire Bible. "So God created man in His own image." "And the Lord God formed man of the dust of the ground." "And the Lord God planted a garden . . . and there He put the man." Read the first and second chapters of Genesis.

Micha 5: 2, is supposed to teach the preëxistence of Jesus of Nazareth. But upon an examination of the text, we shall find the proof is wanting, inasmuch as the words were written, says a learned divine of London, "to indicate beforehand the place of the Messiah's birth." And this statement is in harmony with the record of his birth as given by Matthew, chap. 2: 4-6—"And when" Herod "had

gathered all the chief priests and scribes of the people together, he demanded of them where CHRIST SHOULD BE BORN. And they said unto him, in Bethlehem of Judea: for thus it is written by the Prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." Luke's record of HIS birth concurs with Matthew's, chap. 2: 10, 11—"And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." And the so-called religious world acknowledge in all their legal transactions, that Jesus of Nazareth, the only being in God's universe who has power to save man, was born of the Virgin Mary, about 1869 years ago. Therefore he could not exist, themselves being judges, prior to A. D. 1, only in the purpose, plan, and promise of God. See Professor Ripley's Notes; Smith's Bible Dictionary, and *Encyclopædia of Religious knowledge*.

Heb. 1: 2, is always resorted to as proof of this ANTI-CHRISTIAN doctrine. I give the text as it reads in the *Emphatic Diaglott*—"In the last of these days spoke to us by a Son, whom he appointed heir of all things, on account of whom also He constituted the AGES."

We will now notice John 6: 38, 51—"For I came down from heaven. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh for the life of the world." That is, I give my life—myself for the world—the sheep.

Now it must be obvious to all that he who gave himself—his life for the sheep, was born of the Virgin Mary. And if Jesus of Nazareth did in fact come down from heaven, it is reasonable to infer that he could not have done so *before* he was *born*; hence he must have been "caught up to God and his throne" *after* his birth, and then came down from there. This inference is as plausible as the one which those draw, who hold to the doctrine of preëxistence. But both are unlawful. The

truth, as we conceive, is: all that pertains to Christ Jesus, who was born of Mary, in whom all the promises center, which pertain to the salvation of his people, came down from heaven in the sense of which Matthew and Luke describe in their genealogies of Christ; and he is the beginning of the new or second creation, by being "the first born from the dead," as we have previously shown from the word of God.

It is thought by some that Phill: 2: 6-8, teaches the preëxistence of Christ. But the proof is wanting, inasmuch as a prominent object of the apostle in this chapter is to teach the lesson of humility. Verse 5—"Let this mind be in you, which was also in Christ Jesus." That is, be of the same humble disposition which he possessed. Verse 6—"Who being in the form of God," he was God's son, and as a matter of course, would be in His form, or "the express image of his" Father's "person," as Paul declares in his epistle to the Hebrews, notwithstanding he was thus in the likeness of his God, he "thought it not robbery to be equal with God."

This translation must be defective, as the following testimony clearly proves: "Who, though he was in the form of God, did not affect to appear in divine majesty."—*A. Campbell's Trans.* "Who being in the form of God, judged not this equality a thing to be eagerly claimed."—*Whiting's Trans.* "Who, though being in God's form, yet did not meditate a usurpation to be like God."—*Diaglott.* This evidence is sufficient to show, that the true sentiment of the text is, though "Christ Jesus" was in the form of God, he did not aspire to things equal to God. His whole life of prayer, and acknowledged dependance in his Father, clearly demonstrates this; and in thus living he has set an example of humility, worthy of imitation by the greatest minds and most exalted potentates of the earth. Though he was the son of the Eternal God, and legal heir to the throne of David, he was not inflated with pride, neither did he make the haughty potentates of the world his associates, "But divested himself."—*Diaglott.* Though

was born King, instead of entering at once upon the high and glorious work of his regal office, he did not assume this right, but denied himself during the time of his humiliation, of all the honors of his promised glorious reign upon the throne of David, in Mt. Zion,—or *emptied, separated, or totally excluded himself*, (which sense we believe the Greek justifies,) from this exaltation and glory. Mark! it was not the preëxistent spirit son, who emptied himself of a *part* of himself, but it was “CHRIST JESUS” who was born of Mary, that emptied or totally excluded the *WHOLE* of “HIMSELF,” from the honor and glory of his promised kingly reign, during his mortal career. When his followers would have made him king of the Jews, and the Tempter would have given him the diadem of the Cæsars, he refused to comply with their wishes. Hence, “he became poor, that his people might be made rich.—2 Cor. 8 : 9.

“The form of a servant,” *Morpheon*, “form, shape, that is, appearing in a humble and despised condition.”—*Dr. Robinson*. This term, says *Dr. Clark*, as “here used, signifies a person’s shape or *appearance*, and not his *nature* or *essence*.” It “evidently denotes the *appearance* and *behavior* of a *servant* or *bondsman*, and not of the *essence* of such a person.”—*Whitby and McNight*. Then it does not teach, as some suppose, a change from the “*nature* or *essence*,” of a duplicate personage, compounded of two natures, the one *spirit*, and the other *flesh*. It denotes the appearance or behavior of “Christ Jesus,” which he assumed during the days of his humiliation. It was not the behavior of a king, though he was born king of the Jews, but of a *servant*; hence, we see him washing the feet of his disciples, and saying to them, “I am among you as he that *serveth*.”—John 13; Luke 22: 27. “And was made in the likeness [or habit—margin] of men.” [In the likeness, habit, appearance or behavior, not of a king, but of a man in the common walks of life, whose will was to serve. “He humbled himself. [Not a preëxistent spirit son, but the man Christ Jesus, who was born of Mary.] And became obedient unto death,

even the death of the cross." This was the most painful and degrading death that could be inflicted; yet "Christ Jesus" who was born of Mary, willingly and meekly submitted to suffer it. O! how worthy of imitation is this wonderful act of humiliation of the King of Glory! Verse 9—"Wherefore God hath highly exalted him," ["Christ Jesus," who was born of Mary,] at His own right hand, and will soon establish him ["Christ Jesus," who was born of Mary,] on the throne of David on Mount Zion, to sway his righteous scepter over the world.

John 3: 13, is supposed to favor the doctrine of pre-existence. "And no one has ascended into heaven, except the son of man who *"katabas,"* shall descend from heaven." I understand from *Dr. Robinson and others*, that this is the literal reading of the Greek. But admit the King's translation to be correct, Jesus of *Nazareth* could not have come down from heaven *before* he was *born*; hence, he must have been "caught up to God and His throne" *after* his *birth*, and then come down from there. Consequently the doctrine has no support from this text.

Prov. 8: 1, is the Fort Sumter of the doctrine of pre-existence, into which its believers always enter, amid the raging storm of heaven's artillery! But if you will take the time to enter this Fort in your sober moments, you will learn that Solomon is talking about the Wisdom of God, which is an attribute of His by which He knoweth all things, and has made known to His prophets, the end from the beginning.—Amos 3: 7; 1 Peter 1: 11; Luke 11: 49. Says *Matthew Henry*, "Divine revelation is the Word and Wisdom of God, so is that pure religion and undefiled, which is built upon it; and of that Solomon here speaks. God, by it, instructs, governs and blesses, the children of men." *Dr. A. Clark*, says "that an *attribute* of the Almighty is referred to in this chapter, and *that alone!*" The Greek word translated WISDOM, is *SOPHIA*, and is thus defined by *Liddell & Scott*:—"Skill in handicraft and art, as in carpentry, in music and singing, in poetry,

skill in driving, knowledge of, acquaintance with a thing. 2. *Skill* in matters of common *life*, sound judgment, intelligence, prudence, practical and political wisdom—such as was attributed to the seven sages. 3. Knowledge of a higher kind, as of the sciences, learning, wisdom, philosophy." And in the New Testament it is used as an attribute of God, or men. However, by men it is acquired, and sometimes they assume to possess this attribute, when they are totally destitute of it.—Col. 2: 23. I will cite a few passages where the word is used: Matt. 12: 42—"To hear the *wisdom* of Solomon." Luke 2: 52—"Jesus increased in *wisdom* and stature." 1 Cor. 1: 17—"The Greeks seek after *wisdom*." Verse 24—"The power of God and the *wisdom* of God." Verse 30—"Jesus of God is made unto the believer *wisdom*." Eph. 3: 10—"Might be known by the Church the manifold *wisdom* of God." Rom. 11: 33—"O the depth of the riches both of the *wisdom* and knowledge of God!" Is it not strange that men professing to be Christians, will quote this chapter to prove a doctrine that is directly opposed to the teachings of the Bible? No marvel, that the Jew rejects the teachings of the Gentiles!

Eph. 3: 9, is the Gibraltar of the doctrine, but the *Diaglott* places this text in its true light; "Even to enlighten all as to what is the administration of that secret, which has been concealed from the AGES, by that God who created all things."

Reader, search the Scriptures, as for hidden treasure, that you may be "*taught of God*," without which you cannot come to the Christ.—John 6: 43-45. And by doing this, you will learn that every thing which pertains to man's salvation or a future state of existence, centers in Jesus of Nazareth, who was born of the Virgin Mary. Consequently, those who believe in a pre-existent Christ as their Saviour, reject Jesus of Nazareth as the Saviour of men.

THE SABBATH.

R. V. LYON.

THERE has been much written and said upon the Sabbath among the different divisions of those who claim to believe in the soon coming of Jesus. whether there be a Sabbath, and if there is one, to which of the days of the week does it belong, and does the Bible enjoin its observance? As to the day, it has appeared to me for more than twenty-five years that if different writers and talkers and contenders for Sunday keeping only believed what the Bible says upon the question, they would come to the conclusion that the seventh day of the week is the Sabbath which Jehovah instituted, and commanded Israel, yea, all his people, to keep. And that Sunday, called so in honor of the sun, which was an object of worship among the Pagans, is the Sabbath of the apostasy.

It is not on record that God ever changed the day; or that he authorized Jesus or his apostles to do it.

We learn by the Living Oracles that the seventh day was hallowed by Jehovah at the close of creation; its sanctity was afterwards marked by the withholding of the manna on that day, and a provision of a double supply on the sixth, and that previous to the giving of the law from Sinai; it was then made a part of that great epitome of religious duty to God, which he wrote with his own finger on tables of stone; it was incorporated with the public political law of the only people to

hom he ever made himself a political Head and ruler; its observance is connected throughout the prophetic age with the highest promises, its violation with the severest maledictions; it was among the Jews in the days of the pilgrimage of Jesus our Life-giver, a day of solemn, religious assembling, and was thus observed by him and his apostles. And we have the authority of Jehovah to say, that both under the Old and New Testament dispensations, it is used as a glorious type of the heavenly and eternal rest which he has promised to his own family. Who, I ask, that has any sympathy or regard for virtue, can harbor the thought for a moment that the decalogue—the ten commandments—have been abrogated!

The law contained in ordinances, which was typical of the great sin offering—Jesus our Passover, who has been sacrificed for the family of God—was nailed to the cross. Eph. 2: 14-16. But the Sabbath, or the decalogue, was no part of that law, any more than the doctrine of the soul's immortality is a Bible doctrine!

The Sabbath was appointed at, or subsequent to, the creation of the world, or the finishing up of the heavens and the earth, and all the host of them; and sanctified, or set apart for holy purposes, "for man," for all men—the family of God, whether they be Jew or Gentile—consequently binding upon them at the present time. And he who teaches the abrogation of that law, or that it is not binding upon Gentile believers, to say the least of him, is ignorant of the wide door which he opens for men to enter and commit the most heinous sins!

I will introduce a few passages out of the many,

to prove that the keeping of God's Sabbath is binding upon his children. Gen. 2: 2, 3—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it;* because that in it he had rested from all his work which God created and made."

Exo. 16: 22-29. Here we have positive testimony that the Sabbath had been instituted previous to the law being engraven on tables of stone, and that God required his people to keep it, and for not keeping it he reprov'd them sharply. "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Therefore we believe that the Sabbath was known before the giving of the law at Mount Sinai. And this is in harmony with the invulnerable argument presented by St. Paul in the epistle to the Romans, 4: 15; 5: 12-15, in which he shows that inasmuch as sin existed "from Adam to Moses," hence the law must have existed, for "sin is not imputed where there is no law."

Jesus our Life-giver proclaims the eternal nature of the law engraven on tables of stone, and the glorious truth that "the Sabbath was made for man, and not man for the Sabbath." Mark 2: 27. Thus we learn that the Sabbath law antedated the family of God and was given by him for their spiritual benefit.

Isa. 58: 13, 14—"If thou restrain thy foot from the Sabbath, from doing thy pleasure on my holy day; and shall call the Sabbath a delight, and

* "Sanctified it"—Set it apart as a day of rest for all his family to keep.

is holy [day] of JEHOVAH, [a day] to be honored; and shalt honor it by refraining from thine own ways," from pursuing thy pleasure, and from speaking thine own words; then shalt thou delight thyself in JEHOVAH; and I will make thee ride on the high places of the earth, and I will use thee to eat of the inheritance of Jacob thy father: for the mouth of JEHOVAH hath spoken . . ." *Dr. Barnes' Translation.* And by turning to Genesis 28: 13, 14, we learn that the heritage of Jacob is the land promised to him and his seed. And to be fed with the heritage of Jacob, says Dr. Barnes, is to "possess the land promised to him as an inheritance." And only as Jesus shall return as the restorer of all things spoken of by the mouth of his holy prophets, can Jacob and his seed come into possession of the promised inheritance. The keeping of the Sabbath was one of the conditions or commandments that Jehovah required of them to fulfill in order that they might "ride upon the high places of the earth"—possess the land promised—and bask forever amid the sunbeams of an endless day! And as "there is no intimation," says Dr. Barnes, "that the Sabbath was to be abolished," therefore it is our duty to keep it.

Isa. 56: 1, 2—"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come and my righteousness to be revealed. Blessed [*shall be*] the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Thus we learn that Sabbath keeping is among the things that Jehovah required of Israel in order that they might enjoy his approving smiles, and ultimately come into possession of Canaan, or Eden restored, by virtue of the promise which he made to Abraham and his seed. Gen. 17: 1-8.

I will introduce the teachings of Jesus our Life-giver—Head and pattern. Matt. 5: 17-19—"Think not that I am come to subvert the law, or the prophets; I have come not to subvert, but to establish. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Therefore,

whoever shall violate one of the least of these commandments, and shall teach men so, will be called little in the kingdom of the heavens; but whoever shall do and teach them, will be called great in the kingdom of the heavens." *Diaglott.*

I think it must be obvious to all, who dare to think outside of human creeds, that the law spoken of by Jesus in this portion of Holy Writ, is that of the ten commandments, and not the ceremonial or law of commandments contained in ordinances; which was soon to be nailed to the cross. Verses 27, 28. And that he did not come to subvert or abrogate any part of the decalogue; but to fulfill it by keeping it, and teaching his followers to do the same. And as the seventh day Sabbath is a part of the decalogue, and Jesus is our pattern, hence we have a twofold argument in favor of its being kept. And in Mark 2: 27—Jesus says "the Sabbath was made for man, and not man for the Sabbath." A man was not made for the coat, but the coat for him. "Therefore the Son of man is Lord of the Sabbath," because he is the eldest Son of the woman's seed—the head of the body—the church—the family of God. Consequently he will have the pre-eminence, in every thing that pertains to a future state, or the world to come. Hence by the way of pre-eminence, he is Lord of the Sabbath. And inasmuch as we are his brethren, and members of his body, therefore it is our duty to keep it.

Matt. 22: 35-40—"Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Here we have positive testimony that Jesus, in the answer which he gave to this shrewd lawyer, had a direct reference to the law of the ten commandments, for the purpose of teaching him that it was his duty to keep them. And if he loved God with all his heart, and his neighbor as himself, he would do

It. And it must be obvious to all, that inasmuch as it was his duty to keep the Sabbath, it is ours.

Again, Luke 16: 17, Jesus affirms in the strongest language the perpetuity of the Sabbath. Please listen to him, "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Therefore it is our duty to keep it. For he never taught that that which "was made for man" was to be abrogated.

St. Paul, in his discussion concerning the relations between the law and the gospel, concludes his argument in these words: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. How? by keeping it, and teaching others to keep it.

1 Cor. 7: 19—"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." Here St. Paul contrasts the decalogue with the ceremonial code, or the law contained in ordinances, which had become worthless, because it had been nailed to the cross (Eph. 2: 12-17; Col. 2: 14, 15); but the keeping of the commandments of God, which he had written on tables of stone, were binding upon them.

Again, Jesus is our pattern, and Paul commanded the Church at Corinth, to be followers of him, even as he *was* of Christ. 1 Cor. 11: 1. During the pilgrimage of Jesus our Life-giver, while his disciples were with him and under his instruction, they always observed the Sabbath. And in all his acts there is no intimation that any part of this law of the ten commandments was to be rescinded. But he did speak prophetically of the Sabbath as an institution that was to exist and should be observed at the time Jerusalem was to be destroyed, and directs his disciples to pray that their flight might not take place upon that day, knowing that its destruction would not take place until many years subsequent to his death and resurrection!

And by turning to the Acts of the apostles, which is the main source of history concerning them, we learn where they journeyed, what they preached, how they practiced or lived, and what befell them, Acts 13: 14—"But when they departed from Perga they came to Antioch in Pisidia and went into the

synagogue on the Sabbath day, and sat down." And being invited to speak, Paul preached to them the death and resurrection of Jesus, the Christ, as confirmatory of the great promise. For one to say that the apostle did this as a Jew and not as a disciple or an apostle of Christ, is *disingenuous*. Neither did they enter the synagogue on the Sabbath simply to teach the Jews. Proof: Verses 42, 44—"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath day came almost the whole city together to hear the word of God." And in pursuing their history, we learn that St. Paul and his companions continued to travel from place to place, preaching the gospel, gathering churches, and being directed by the Spirit they came "to Philippi, which is the chief city of that part of Macedonia, a colony; and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16: 12, 13. Here we have positive testimony that the Sabbath was kept some twenty years subsequent to the resurrection of Christ, by those who worshiped the God of Israel, and that Paul justified them in its observance, by meeting with them, preaching the gospel, and engaging in the worship of Jehovah. Verse 16.

Subsequent to their being liberated from prison, "they passed through Amphipolis and Apollonia," and "came to Thessalonica, where there was a synagogue of the Jews." "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Acts 17: 2-4. From this historical fact we learn, 1st, That the Sabbath had not been abrogated nor changed! 2nd, That St. Paul and

the rest of the apostles kept it, and taught others to do it, by their example.

Again: Acts 18: 1-11, we have the historical fact that Paul tarried at Corinth a year and six months, and wrought at his trade a portion of the time. And during this time, he reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks, by "teaching the word of God among them."

Again, Paul in his letter to the Hebrews makes the Sabbath a type of the rest which remains for the people of God. The shadow is to be followed until we reach the substance. And as we have not reached the substance—the rest—neither can we, or any of the family of God, to whom he gave the Sabbath and commanded them to keep it for all coming time or until Jesus our Life-giver shall return as the restorer of all things predicted by his prophets, hence the necessity of keeping it during our pilgrimage.

1. Because it keeps before our minds the character of God.

2. That he is the Creator of this beautiful planet and all the host of heaven and of his own family.

3. A sign between the seed of the woman and the seed of the wicked one.

4. Its observance keeps before our minds the rest promised to the woman's seed—Eden restored.

5. Convince the people that the Sabbath has been annulled by Jehovah—that there is no day binding upon his family to be observed as holy time—that all days are alike, and the people will become reckless and lawless—their morals will begin to run below zero! and the influence of those who profess to believe the gospel which St. Paul preached, will be in a great measure against it.

6. Man needs rest, and time for reading the word of God, and meditation upon his character and works, and for this purpose was the Sabbath sanctified and set apart by him for his people to observe!

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CONTENTS.

1. The Glorious Future. The Kingdom of God.—Luke 12: 22.
2. The Reign of Christ and His Princes.—Isa. 32: 1.
3. Concluding Remarks, Objections Met, &c.
4. The all for whom Jesus gave himself; or, the Oath and Promise of God to Abraham.—1 Tim. 2: 6; Gen. 12: 3.
5. The Believer's only hope for a Future State.—Heb. 6: 17-20.
6. Objections Met, &c.
7. The great Salvation.—Heb. 2: 3.
8. The One Thing Needful.—Luke 10: 42.
9. The Birth of the Water and of the Spirit.—John 3: 5.
10. Christian Union.
11. St. Paul's Commentary on the Penalty of Sin.—Rom. 6: 23.
12. Objections Met.
13. "Did Jesus Redeem all Men?" A Review of Elder L. C. Thomas.
Chap. 1—His Promises and Conclusions examined, and shown by Reason and Revelation to be False.
Chap. 2—An examination of those portions of the Bible presented by the Elder to sustain his Theory.
Chap. 3—1 Cor. 15: 22, examined.
Chap. 4—The examination of Texts quoted by the Elder continued.
Chap. 5—Acts 24: 14, 15, examined.
Chap. 6—Dan. 12: 2, examined.
Chap. 7—John 5: 28, 29, examined.
Chap. 8—The examination of Texts continued.
Chap. 9—The examination of Texts continued.
Chap. 10—The examination continued, and by Elder T.'s own statements and testimony his Promises and Conclusions are proven to be False.
Chap. 11—Appendix.
14. Jesus of Nazareth: His Offices and Character, as Revealed to us in the Bible.—Col. 1: 27, 28.
15. Concluding Remarks, Objections Met, &c.
16. The Sabbath.