

The Saints' Inheritance

BY

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"Blessed are the meek; for they shall inherit the earth." Matt.5:5.

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FOREWORD

John Norton Loughborough (1832-1924) was converted to Seventh-day Adventism at the age of twenty. (1852) He immediately went forth to proclaim the third angel's message, supporting himself by carpentry since there was no organized work at that time.

He was ordained in 1854 and worked in New York, Pennsylvania and the Middle West. In 1868 he and D. T. Bourdeau went to California to pioneer the work there. By 1871 he had helped to establish five churches. In 1878 he baptized the first three members in Nevada. Then went on to England to pioneer the work there.

Through the years he held such positions as Conference President, General Conference Treasurer and evangelist.

He wrote several books which are all still in demand by scholars.

His final active work (except for occasional speaking engagements at some of the camp meetings) was to tour the world in 1908 visiting SDA establishments in Europe, Australia, Africa and New Zealand.

PREFACE

THE following pages are devoted to an examination of the important question, What is to be the future inheritance of those who yield themselves to the Lord to be his servants in this life? The position is here maintained that the final home of the saved will be this earth, redeemed from the curse, cleansed from the polluting touch of Satan, standing forth fair and glorious as when it first came from the hand of the Creator, when he himself pronounced it "very good," when "the morning stars sang together, and all the sons of God shouted for joy."

Those who have been taught that the saints are to receive their recompense "beyond the bounds of time and space," will, perhaps, be startled with the idea that they are to receive a literal kingdom, consisting of literal territory; but before rejecting this view, read carefully the evidences which have brought us to the conclusion that it is "the kingdom, and dominion, and greatness of the kingdom, *under* the whole heaven," which will finally be given to the saints of God as their eternal abode.

In these few pages we show that the word of God plainly teaches that this earth will finally become the saints' inheritance. Whatever may be your faith, grant us that consideration which you would claim for yourself; then read and prayerfully weigh the evidences presented.

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28 College Place, Chicago, Ill., Jan. 1, 1893.

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1: THE EARTH PROMISED TO THE MEEK

"Blessed are the meek; for they shall inherit the earth." Matt.5:5.

IT is the plainly stated doctrine of the Scriptures that the faithful in Christ Jesus are to receive a reward, and this reward is spoken of as an *inheritance*. The apostle Paul, in admonishing the Hebrew brethren to faithfulness, used these words: "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience *inherit* the promises." ¹ In his exhortation to the elders of the church at Miletus, he commended them "to God and to the word of his grace, which is able to build you up, and to give you an *inheritance* among all them which are sanctified." ² Of the message delivered to him by the Lord, at the time of his own conversion, he said that the Lord sent him to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and *inheritance* among them that are sanctified by faith." ³ ⁴ When writing to the Ephesians, A. D. 64, he told them that in Christ they had "obtained an inheritance."

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give "thanks unto the Father, which hath made us meet to be partakers of the *inheritance* of the saints in light." ⁴ ⁵ Again, addressing the Hebrews respecting the benefits to be obtained in Christ, he says, "By means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal *inheritance*." ⁵ ⁶ Agreeing with the same line of thought, the apostle Peter, speaking of the reward to be bestowed upon God's people, said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an *inheritance* incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." ⁶ ⁷

In the Scripture placed at the head of this chapter an inheritance is spoken of for the meek. The blessing here introduced is among those pronounced by our Saviour upon different Christian graces. The decision respecting these blessings, given in reply to a question by a Sunday-school superintendent in New York City, by a little girl, was not much out of the way. After the close of a lesson upon these graces, he asked the class which of these blessings they would rather have. One little girl replied, "I would rather have the one pronounced upon the meek." When asked why, she meekly replied, "O, sir, if I live in such a manner as to have that blessing, I shall have all the rest." How true! The one who is truly meek will have the other graces abounding also. A meek person is one who is "mild of temper; not easily provoked or irritated; given to forbearance under injuries." ⁷ ⁸ Such an one was Moses. "Now the man Moses was very meek, above all the men which were upon the face of the earth." ⁸ ⁹

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his lips." Christ was a perfect pattern of meekness. He "did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth

righteously." ⁹10 "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth."

The blessing here pronounced upon the meek is, "They *shall* inherit the earth." This word "shall" shows that the language relates to the future, and, therefore, we at once conclude that the promise refers to a future inheritance. We are not prepared to accept the reasoning of the minister who, when treating upon this text, spoke of a certain rich man of his acquaintance who became a Christian, and who gave much of his substance for the advancement of church work and the spread of the gospel at home and abroad: "Moreover," said he, "he was the meekest man I ever knew, because he possessed the most of this world's goods of any Christian I ever knew." To give force to his claim he quoted again the scripture, "Blessed are the meek; for they shall inherit the earth." ¹⁰11 If any of our readers are inclined to such an interpretation, let them bear in mind that the text does not say, Blessed are the meek, for they *do* inherit the earth, but "they *shall*" inherit it.

The mode of speech used here by our Saviour, when speaking of this inheritance of the earth, is not peculiar to the New Testament; the same is also fully declared in the Old. In Psalm 37, it is three times stated that the Lord's people "shall inherit the earth," and three times that "they shall inherit the land." He also says of this time, "Their inheritance shall be for ever." We understand that these texts present before us a

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future inheritance; not an inheritance of simply the blessings of this life, but of the joys of the earth when it shall be made new. Of those who may suppose that Matt.5:5 is fulfilled in this life, we would inquire, Where is the person who has received an inheritance here simply because he has lived Christ-like? Is not the decree still upon all men, "In the sweat of thy face shalt thou eat bread"? Are the righteous more favored with this world's goods than the wicked? Is it not still true that God makes the "sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"? and that he is "kind unto the unthankful and to the evil"?

It is true that David could say of the Lord's care for his people, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread;" yet when speaking of abundant prosperity in this world, he treats of it as the lot of the wicked instead of the saints. He says, "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish." ¹¹12 Again, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." "Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. . . . For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked

shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." ¹²¹³

From the above, we see that the psalmist considered the lot of the wicked to be such in this world that the righteous

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would be in danger of desiring it, and fretting about it. He also contrasts the inheritance which the righteous are to receive with the final overthrow of the wicked, which is also proof that the inheritance of which he speaks is still future, and not simply in this life.

Still further, making his contrast, David says of the wicked, "Behold, these are the ungodly, who prosper in the world; they increase in riches." "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! They are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou wakest, thou shalt despise their image." That their end to which he refers is their future punishment and not the end of this life, is evident from the fact that he states of their release from this world, "There are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." ¹³¹⁴

The principal reason for applying Matt.5:5 in this life, has been the supposition that when Christ shall come and redeem his people, the earth itself will be destroyed, and no longer be a possession for mankind. Assuming such to be the destiny of our earth has, of course, led to the application to this life of all texts that speak of rewards and punishments on earth. By reasoning in accordance with such premises, the Universalist has found consolation in such texts as Prov.11:31, which reads, "The righteous shall be recompensed in the earth: much more the wicked and the sinner." Claiming that this text could not have its application after this life, they have reasoned that whatever recompense is received by the righteous or the wicked on the earth must be in this life, and for their good or evil deeds performed here. And if the

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wicked have met the recompense of their evil deeds here, in another life they will have an equal chance with the righteous. But, by comparing this text with two other expressions used by Solomon, we shall see that there is no foundation for the claim from the above text that the recompense of the wicked is simply in this life. In Proverbs, chapter 2, comparing the future of the righteous and the wicked, he says, "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." ¹⁴ ¹⁵ Again, in speaking of the righteous after they shall be planted in their inheritance, he says, "The righteous shall never be removed; but the wicked shall not inhabit the earth." ¹⁵¹⁶

A text which is sometimes quoted to prove that the earth will cease to exist at the coming of Christ, is found in the words of Peter: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the

works that are therein shall be burned up." ¹⁶¹⁷ This text does not inform us that the earth is to be burned up; neither could such a conclusion be drawn from it, after properly analyzing the language. "The elements shall melt with fervent heat, the earth also." The earth is to be melted, the same as "the elements." It is the *works* that are in the earth, and not the earth itself, which are to be burned up in the day of the Lord. The works which are to be burned up we understand are the "works of the devil," which John says Christ has been "manifested, that he might destroy." (See 1John 3:8.) These works are sin and sinners, and this involves also the removal from the earth of the curse and all the results of man's sin.

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Our conclusion that the earth is to be melted instead of being entirely consumed is further confirmed by the statement made by the apostle in 2Peter 3:11: "Seeing then that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness." This is the only scripture which can be supposed to intimate that the earth itself is to be entirely burned up. This text, we see makes no such statement. If we look at the connection of this language respecting the earth, we shall see that Peter is speaking of three conditions of the earth; before the flood; since the flood; and what it is to be after the fires of the day of God have acted upon it. He presents two changes in it, one that was wrought by water, and another that is to be accomplished by fire. Of the scoffers who inquire, as the day approaches, "Where is the promise of his coming?" he says: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: 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." ¹⁷¹⁸ That Peter did not design to teach the utter destruction of the heavens and the earth, is evident from the words he uses in concluding this reasoning. He says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Edward Robinson, D. D., a learned Greek scholar, says that the word rendered *new*, in 2Peter 3:13; Isa.65:17, and 66:2, means *renewed*, or made new; hence, better, superior, more splendid; so, he says the corresponding word of the Old Testament means, as a verb, to make new, or renew, repair, restore, as in 1Sam.11:14; Job 10:17; Isa.61:4; Psalms 103:5; 2Chron.15:8; 24:4; whence are derived the words rendered "new," *i.e.*, "renewed," as in new moon, new heart, new creature, etc.

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Solomon says, "The earth abideth for ever." ¹⁸¹⁹ And David says: "Of old hast thou laid the foundations of the earth; and the heavens are the works of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."

It would hardly seem possible that the object of an all-wise Creator would be accomplished in the creation of this world, if there should not be a future for it in which it should exist free from sin and violence. From the time of its earliest

history, sin, rebellion, anarchy, and confusion have distressed its borders; the great majority of its inhabitants have lived in transgression of God's law. Has this fulfilled the purpose of God in creation? He says for his "pleasure all things are and were created." ¹⁹ ²⁰ He has no pleasure in sin. Then his pleasure and purpose have not been met in a world filled with sinners and blasphemers of his name. We can expect nothing better while this probationary state continues; for the Lord informs us through Paul that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." If there is no future state for this earth, when sin and sinners shall be rooted out of it, would not its very existence be a blot in the creation of God? This is not a matter of mere reasoning and speculation, for the prophets of God speak of a time when "violence shall no more be heard in thy land, wasting nor destruction within thy borders." ²⁰ ²¹ John, in his vision on Patmos, saw a time when "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."

As expressed by another:-

"If the earth were to be destroyed and man never have the sovereignty of it, Satan would have a victory to boast of forever; neither would that

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promise be fulfilled, that Jesus should destroy the works of the devil. 1John 3:8. Frightful, indeed, is the breach which Satan has made in this fair field of God's creation. . . . It is essential for Christ's glory that the earth should be delivered out of the hand of the enemy.

"To suppose, as some have done, that the whole fabric of creation will be shattered to pieces, that the stars will literally fall from their orbs, and the material universe be blotted out of existence, is a sentiment so absurd and extravagant, and so contrary to the general tenor of the Scriptures and the character of God that it is astonishing that it should ever have been entertained by any man calling himself a divine, or a Christian preacher.

"Only exhaust from the earth the poison - sin - let the footfall of Him who made it be echoed from its hills and valleys once more, at dewy dawn and eventide, and this earth of ours will be instantly transformed into an orb, the like of which is not among all the orbs of the universe besides."

2: GOD'S PURPOSE CONCERNING THE EARTH

"THE heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Ps.115:16.

FROM language like the above we would clearly conclude that God's purpose in creating the earth was to be accomplished through mankind. That purpose, however, is not left to supposition and inference, but is plainly stated in other portions of the Scriptures. As already intimated, we could hardly conclude that all of God's purpose respecting the habitation of the earth could be accomplished by permitting it to be in the hands of the wicked for about six thousand years, and then burning it up, and permitting it to exist no more. I remember in my youthful

days of hearing ministers speak of "the wreck of nature, and the crash of worlds;" but I do not gain from Holy Writ any intimation that it is such a fate as that, which is to overtake our world and the system of planets that is connected with it.

The Scriptures plainly tell us, not only what was the purpose of God in creating the world, but also why he created man, and placed him on the earth. Of the former purpose the prophet Isaiah says: "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."²¹ 1 Here we have the design of God in the formation of the earth plainly stated in his own words: "He

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formed it to be inhabited." The inhabiting in the past history of the race, for the most part, has been by those who have openly rebelled against God, or who, in blindness and hardness of heart, have served false gods. Would any contend that such had fulfilled the purpose of God in the inhabiting of the earth? - Most assuredly not.

That God's purpose concerning the inhabiting of the earth relates to man as the inhabitant, and not to some other race of beings, is evident from the fact that, having formed the earth, he then made man, and gave him the earth as his kingdom. In the very proposition to make man, we have a plain statement of God's purpose, in these words: "And God said, Let us make man in our image, and 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."²² 2 This purpose of the Lord in creating man is clearly stated by the psalmist in these words: "Thou madest him to have dominion over the works of thy hands." And that we may not be left in any doubt to what that dominion refers, he adds: "Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; and the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."²³ 3 The apostle Paul, when writing to the Hebrews, quotes this testimony, but comments on it in such a manner as to show that the state of things contemplated does not now exist, but that it will exist when Christ comes in the accomplishment of his work for man. He says: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."²⁴ 4

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When God thus gave the earth to man, it was before sin had entered into the world. Man was then included in that work of God's creation of which it was said, "And God saw every thing that he had made, and, behold, it was very good."²⁵ 5

Of man's primitive condition we read in the words of Solomon: "This only have I found, that God made man upright; but they have sought out many inventions."²⁶ 6 By their "inventions" we suppose he means those inventions of false gods, and of other ways of serving God than the way he had told them to serve the only living and true God, as they did at Baal-peor, when they worshiped dead men as

gods, and "provoked him to anger," and "went a whoring with their own inventions." Though he forgave them, he took "vengeance of their inventions." ²⁷⁷

God gave to man the earth when he was in an upright state. When he had sinned by partaking of the forbidden tree, "the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." ²⁸⁸ When he thus became sinful, and the decree had gone forth against him, "Dust thou art, and unto dust shalt thou return," he lost all right to that dominion wherein all had been subjected to him. He had become a subject of death, which was the penalty for the transgression of God's law. That penalty must be met. We have already quoted from Paul's Epistle to the Hebrews that though we do not now see man in his primitive possession of the earth, with all in subjection to him, we do see Jesus "made a little lower than the angels for the suffering of death." In other words, Jesus has taken upon himself the penalty of man's transgression, that he might redeem man, and bring in that peaceable state first contemplated in giving man the earth. As death is the culmination of all earth's woes, so, in destroying death, all

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the effects of the curse culminating therein will be removed, and those accepting by faith the proffered mercy will be again placed in that state where all things will be in subjection to man.

The purpose of God has not been frustrated by the fall of man. God's design will yet be carried out, and the earth be possessed by man in an upright state. As Peter says, we "look for new heavens and a new earth [renewed earth], wherein dwelleth righteousness." Some paraphrase this text, "wherein the righteous shall dwell," which probably gives the correct idea, and shows that God's purpose concerning the earth will be accomplished when he fills the earth with his immortal saints, those who have believed and obeyed him in this life. Of such a state the poet Milton said:-

"The world shall burn, and from her ashes spring
New heavens and earth, wherein the just shall dwell,
And after all their tribulations long,
See golden days."

And of the same, Isaac Watts sang:-

"Yet when the sound shall tear the skies,
And lightnings burn the globe below,
Saints, you may lift your joyful eyes,
There's a new heaven and earth for you."

In prospect of the same we may say in the words of another:-

"Oh! what a thought! That the deluge of sin shall be baled out, that the long covered hills and valleys of holiness shall again present themselves; that the slimy path of the old serpent shall be cleansed out of all nations, and the alloy of hell with fervent heat be burned out of the elements of the solid globe; that the kingdom, peopled with the redeemed, shall become meet to be presented in the presence of God, and remain forever."** ²⁹⁹

3: SPECIAL PROMISES RESPECTING THE EARTH

"ALL the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan.4:35.

THESE are the words of Nebuchadnezzar when his reason returned to him, after having been driven out to eat grass with the beasts of the earth for seven years. Previous to this, in the interpretation of his dream by the prophet Daniel, he had been shown that the end of earthly kingdoms, as then ruled by men, should be by the God of heaven setting up a kingdom, of which it was said it "shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."³⁰¹

We find in the Scriptures, promises respecting this earth which have not yet been fulfilled, and we call attention to them as proof of a future inheritance. The evidences on this point might be arranged in the form of a logical argument, as follows: God has made certain infallible promises respecting this earth. These promises have never been fulfilled, and according to the description which the Bible gives of the last days, these promises will not meet with their accomplishment before the second advent of Christ. From these premises we would draw the conclusion: There is a future state of this

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earth,, beyond the second advent of Christ, when the saints of God shall possess the earth, and when these promises shall meet their fulfillment.

As an example of these promises, we will first call attention to the words of the Lord to Moses: "But as truly as I live, all the earth shall be filled with the glory of the Lord."³¹² There can be no doubt as to the certainty that this promise will be fully accomplished, for the Lord has pledged his own life for its fulfillment. The history of the past presents no time when the earth has been filled with the glory of the Lord, as stated in this promise. In every age since this prediction, violence, anarchy, and sin have reigned predominant. In the days of the prophet Habakkuk, the Lord through his prophet was pointing forward to that glorious time as yet in the future. We read the words of the Lord by this prophet: "For the earth *shall be* filled with the knowledge of the glory of the Lord, as the waters cover the sea."³²³ To avoid the conclusion that this text refers to a perfect state, when the earth shall be peopled by a class who "shall be all righteous,"³³⁴

As these promises have not yet been fulfilled, we claim that they will not be fulfilled this side the second advent of Christ. Some have taught that all the world is to be converted and enjoy a thousand years of peace and quietness prior to Christ's second coming, and that during that thousand years these promises will be fulfilled. The testimony of Christ, and that of Paul, is against the view of any such world's conversion.

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Note the parable of our Lord concerning the tares of the field: "So the servants of the householder came and said unto him, Sir, didst not thou sow

good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn." ³⁴⁵

Mark the Saviour's explanation of this parable: "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." From this we learn that both righteous and wicked are to be together on earth until the end of the world. It is clearly evident from this fact that the entire world is not to be converted before the coming of Christ and the end of the world.

We will next notice Paul's description of the last days: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more

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than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." ³⁵⁶

This is not a description of the world at large, but of a class who profess the name of Christ, "having a *form* of godliness." These are to exist in that very time when it has been claimed that the world will be converted and enjoy a millennium. There can be no days later than the last days. So the state here described must include the very last day before Christ's coming. It is evident that the above language presents the state of things to be found in our world just before our Lord's return. In this same chapter the apostle has further stated what this class will do: "As Jannes and Jambres withstood Moses, so do these also resist the truth." ³⁶⁷ It could not be claimed, surely, that "all the earth" is filled with the glory of the Lord while such a class are still upon it.

In his first epistle to Timothy the apostle speaks of this same time in these words: "Now the spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." ³⁷⁸ It seems from this that the doctrines of devils are to be taught in the last days by seducing spirits, and that many will give heed to them. This is already being accomplished in the teachings of modern Spiritualism. The state of things above described, and which we see coming on the earth, does not look like the conversion of the whole world, or the binding of Satan before the second advent of Christ.

Dr. Priest, in his time, stated his view of the ushering in of the temporal millennium: "Christ is coming spiritually, Satan is to be bound, and a thousand years of millennium be enjoyed by God's people on earth prior to Christ's coming to judgment." Present advocates of the theory seem to have the idea that the way is to be prepared for this spiritual reign of Christ, by their enforcing their ideas of the law of God by civil law; and that, when they have done this, Christ will

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acknowledge the kingdoms of this world as his kingdom. The word of God tells of no spiritual second coming of Christ. His testimony to the disciples, when he gave them the gospel commission, reads: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, . . . and lo, I am with you always, even unto the end of the world." ³⁸⁹ He promises, in this testimony, that his Spirit will abide with them. The same idea is conveyed when he speaks of the Comforter which he would send: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." ³⁹¹⁰

The Bible testimony concerning the coming of Christ presents it as a literal coming. When the Saviour had given the disciples their commission to preach the gospel, he ascended up before them literally and bodily into heaven. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." ⁴⁰¹¹ His coming will be as literal and visible as his ascending into heaven. There is, then, no ground for the claim that the promise that "the earth shall be filled with the glory of the Lord," can be fulfilled this side the literal coming of our Lord from heaven. With reference to the promise of earthly glory thus far noticed, we have sustained our two premises, and now respecting them, we draw the conclusion: Therefore, there must be, beyond the second advent, a future state for this earth, when the glory of God shall fill the earth as the waters cover the sea.

If we compare the statement of Daniel concerning events to take place just preceding the end, with Paul's account of

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what takes place *at* Christ's coming, we find no millennium, but rather the overthrow of an apostate power, which, up to that time, has been warring against the law and truth of God. Of this "little horn" power Daniel said: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." As to when that is to be, he says, "They shall take away his dominion, to consume and to destroy it unto *the end*." ⁴¹¹²

Paul, speaking of the same power, calls it "that man of sin; . . . the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped;" of which he says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." ⁴²¹³ "The general

run of Protestant writers understand the whole of this as referring to the popes and Church of Rome; or the whole system of the papacy."

This doctrine of a world's conversion, and of millennial glory being brought in before the actual coming of Christ to overthrow sin and Satan, is of modern date, it being first proclaimed to any extent by Daniel Whitby, who died A. D. 1726. Previous to his time it seems, from history, that the almost universal sentiment of the Church was that the final possession of a new earth by the people of God, would constitute the fulfillment of the promises of God respecting the earth.

4: THE PROMISE MADE TO ABRAHAM

"FOR the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith." "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (as it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Rom.4:13,16,17.

THE above language is a clear proof that the promise made to Abraham relates to more than has yet been realized. Abraham was "heir of the world." Neither he, nor his seed after the flesh, ever yet possessed the world. All those of faith, in all nations, are his children, and are to share his inheritance with him. The last statement of the above text shows that the accomplishment of what is promised is beyond the resurrection of the dead. And such was the reasoning of Paul respecting it, when he stood before Agrippa. Having stated that he stood to be "judged for the hope of the promise made of God unto our fathers," he inquired, "Why should it be thought a thing incredible with you that God should raise the dead?" ⁴³1 Thus he clearly located the fulfillment of the promise beyond the resurrection of the dead. In fact, when writing to the Hebrews, he speaks of this promise as the full assurance of future hope: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed

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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." ⁴⁴2 This promise being made so sure to Abraham, - resting upon the two immutable things, the word of God, and the oath of God, - affords strong consolation to all who are of faith. They are fellow-heirs with Abraham.

Let us look at the word of promise made to Abraham: "The Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk

through the land in the length of it and in the breadth of it; for I will give it unto thee." ⁴⁵³ There was no limit to the distance he should walk, or how far he should look. All that he could see the Lord promised to give to him and to his seed. The promise was that Abraham "should be the heir of the world."

The Lord made a covenant with Abraham concerning the land of promise, and when about to confirm the covenant he said to him: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And *thou* shalt go to thy fathers in peace; thou shalt be buried in a good old age." ⁴⁶⁴ How is this language to be understood? He was to be buried in a good old age, and yet have an everlasting possession of the land. He surely could not have such a possession in this life. That the promise did not relate simply to what Abraham was to receive in his life-time is made clear by the language used respecting it by Stephen, in the discourse which cost

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him his life. Speaking of the sojourn of Abraham in the land of Canaan, he says: "He gave him none inheritance in it, no not so much as to set his foot on; yet he promised that he would give it to *him* for a possession, and to his seed after him, when as yet he had no child." ⁴⁷⁵

It could not be simply a temporary possession of the land which was promised to Abraham, for the Lord told him he should have it "forever," and for "an everlasting possession." Admitting that the terms *forever* and *everlasting* are sometimes used in a limited sense, we cannot so regard them here, for there is no limiting clause. It does not say he should have it for an everlasting possession, throughout his life. The everlasting is not limited by Abraham's life-time; it is the possession that is everlasting. Had he received it in his life-time, we should find him still on the land, for the land still exists.

Of the covenant which the Lord made with Abraham we read: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee." ⁴⁸⁶ This charge made to Abraham, as we learn by the marginal reading of the text, was to "be upright, or sincere." True uprightness can only be developed in those in whose hearts the grace of God, by faith, works obedience to God's righteous law. Of Abraham, it is said that he "believed God, and it was counted unto him for righteousness." ⁴⁹⁷ Thus he also became heir of that "righteousness which is by faith." ⁵⁰⁸

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been by the law." ⁵¹⁹ The Lord stated the blessing of the covenant to Abraham in these words: "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." ⁵²¹⁰

In this promise made to Abraham we see, then, that there are three points embraced, - righteousness, eternal life, and the inheritance. From the reasoning of the apostle Paul in his epistles, when treating of this subject, we see that he recognizes all these in Christ, and that by him all will be brought in. But we will see more of this as we advance in our investigations.

The promise made to Abraham was renewed to Isaac in these words: "Sojourn in this land, and I will be with thee, and will bless thee, . . . 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." ⁵³ 11

This promise to Abraham and Isaac was confirmed to Jacob, while sleeping at Bethel with a stone for a pillow. He had a dream of a ladder extending from earth to heaven, with angels of God ascending and descending upon it: "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." ⁵⁴ 12

Was this Abrahamic promise, as some assert, all accomplished when the children of Israel went into the land of Canaan? Was this simply a promise that Abraham should have a temporal possession of the land of Canaan? If so, the promise failed; for he died "in a good old age," and the Lord "gave him none inheritance in it, no, not so much as to set his foot on." We shall not admit that he did not receive it in his life-time because God failed, on his part, to fulfill his promise; but the promise made to him of a possession

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will yet be accomplished, and fully realized in a future possession of the earth. Paul says of Abraham that he "sojourned in the land of promise, as in a strange country." It is all in vain for men to claim the final accomplishment of these promises in the past, either to Abraham or his seed. Simply a temporary possession of the land of Canaan does not meet the case; for as already quoted from the apostle, the promise to Abraham was that "he should be the *heir of the world*."

We may gain clearer light upon the promise made to Abraham by reading what Paul said to the Galatians, in his comments relative thereto. He says: "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." ⁵⁵ 13

If the *seed* to whom the promise is made is Christ, then the promise could not be fulfilled prior to the coming of that seed, consequently, not *prior* to the first advent of Christ. Thus we see there is no just ground for the claim that the promise to Abraham was all fulfilled when the children of Israel sojourned in the land of Canaan. What the Lord said of their sojourn in the land was fulfilled to that extent that it is said, "There failed not aught of any good thing which the Lord had spoken unto the *house* of Israel." ⁵⁶ 14 But were Abraham, Isaac, and Jacob with them when they went in to possess the land? - No. Even of Joseph, the son of Jacob, it is said, "They carried up Joseph's bones." Here, then, were four generations, at least, that did not receive the land in their life-time, and yet the Lord said to Abraham; "I will it [the land] to *thee*." To Isaac, he said, "For unto *thee* I will give all these countries;" to Jacob, he said, "The land whereon thou liest, to *thee* will I give it." If we give due weight to these words, we must conclude that when these promises are fulfilled, Abraham, Isaac, and Jacob will be

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there personally, with the rest of God's people to possess the land.

Although Christ is the seed to whom the promise was made, to the Church of God has been granted the privilege of joint heirship with Christ. As stated by the apostle Paul: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." ⁵⁷ 15 Christ's children could not be said to be *heirs* of a promise, if that promise were already fulfilled. Jews, after the flesh, are not heirs of the final inheritance in Christ simply because they are descendants of Abraham; but as expressed by Paul, "So then they which be of faith are blessed with faithful Abraham." ⁵⁸ 16

As the promise clearly relates to what is to be accomplished for the faithful in Christ, it gives a sure foundation for our hope. So the apostle Peter, in speaking of Christ and his work, and our relation to it, says: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an *inheritance* incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." ⁵⁹ 17

The manner of the apostle Paul was to adapt his teachings to whatever class he addressed, and so, if possible, to lead them to Christ and his work, as well as a consideration of the great blessings to be received in him. This was especially true when writing to the Hebrews, his own after the flesh, of whom he said he could be "accursed from Christ" for his

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kinsmen might be saved. In writing to them of the promises made to Abraham he says: "By faith Abraham, when he was called to go out into a place which he should *after* receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a *strange country*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." ⁶⁰ 18 This testimony shows conclusively that Abraham did not receive his inheritance when he dwelt in the land of Canaan. He was then only an *heir*; he was a *stranger* in a land he should *after* receive. Again, according to this testimony, when he does receive the final accomplishment of the promise, he will receive a city with foundations, "whose builder and maker is God." This seems so fully to accord with what John describes in Rev.21, as the final abode of the Lord's people, that one would surely conclude it was the new earth, with the New Jerusalem upon it, that Abraham expected in the accomplishment of the promise.

The apostle further speaks to his brethren of these ancient worthies in these words: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having

seen them afar off, and were persuaded of them, and embraced them, and confessed that they were *strangers* and *pilgrims* on the earth." ⁶¹ 19 This language must be understood in one of two ways; either these worthies died, and God never made any promise to them, or else, being heirs to certain promises, they died without receiving the fulfillment of them. The latter is the obvious meaning of the text. The objector may say, "This means, they died without seeing the Saviour, the promise is respecting him." True, the promise is respecting the Saviour; he is the true seed, but in him we are to

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receive an inheritance, with him we are *joint heirs* to the land of promise. He is the true heir, we are the *joint heirs*. The possession will not be given until he comes. Then he is represented as saying to his children, "Come ye blessed of my Father, *inherit* the kingdom prepared for you from the foundation of the world." ⁶²20

In the eleventh chapter of Hebrews the apostle makes mention of a number of these ancient worthies, and after saying that time would fail to tell of them, and of the works they did, he says: "And these all, having obtained a good report through faith, received not the promise; God having provided some *better thing* for us, that they without us should not be made perfect." ⁶³21 Did the Lord fail to fulfill this because he had concluded to do better for his people than he promised Abraham? - We do not so understand the text. The "better thing" is not a better inheritance, but something better than that these worthies should receive the promise in their day, and others be receiving it all the way along. The Lord has provided a better plan, which is that this promise be realized when all those whom Paul styles *us*, shall have been gathered into that perfect state, as a grand result of the gospel work in this world. Had this promise been realized by the ancient worthies, they would have been made perfect without us. These promises are to be accomplished when our perfection shall come, which will be when we shall know as we are known, when faith is lost in sight.

The apostle tells us that God made this promise sure to Abraham, confirming it with an oath, that "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." ⁶⁴22 Would Paul claim that the Christian's hope was made sure because God had confirmed a promise to Abraham by an oath, if that promise had no

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reference to the future, but had met its accomplishment in the past? - Most certainly not.

Again, as he stood before Agrippa, pleading for a hope inspired by this same promise made unto the fathers ⁶⁵23 he saw at once that the people would inquire in their minds how Abraham, Isaac, and Jacob could receive this promise, as they were dead; so he inquires why they should think it incredible that God should raise the dead - that these men should live again, and the promise be verified to them. It would be strange indeed for Paul to submit himself to be judged in a Roman court, liable to be condemned to death, because of a hope inspired by a promise that was all fulfilled. It is evident that the apostle designed

to teach that the fulfillment of the promise made to Abraham is beyond the resurrection, and that it reaches to the new-earth state.

5: THE PURCHASED POSSESSION

"IN whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph.1:13,14.

IN the above scripture there is a possession spoken of that is to be redeemed. To *redeem* is to "purchase back; to regain possession of by payment of a stipulated price; to repurchase."⁶⁶ 1 What is the possession here spoken of that is to be redeemed? - It cannot be heaven, for then it would imply that heaven has passed from the hands of the original possessor, and must be brought back, for it is the *purchased* possession that is to be redeemed.

Of his people anciently, who had gone in ways of sin, the Lord said, "Ye have sold yourselves for nought; and ye shall be redeemed without money."⁶⁷ 2 When mankind first left the ways of the Lord and wandered into paths of wickedness, they yielded themselves as Satan's servants; or in other words, as his bond slaves, for we read, "Of whom a man is overcome, of the same is he brought in bondage."⁶⁸ 3

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When man was created, the Lord put in subjection under him "the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."⁶⁹ 4

As Satan brought man in bondage to himself, he claimed the possession which had been placed in the hands of man, until the period of man's probationary state should expire. Thus we may understand how it is that the devil is represented in the New Testament as "the god of this world." Not that he is the rightful possessor, or that he has any just claim, but by intrigue he has usurped the dominion which was first placed in the hands of man.

With this view we can readily see the force of the devil's temptation presented to Christ: "And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them; *for that is delivered unto me*; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine."⁷⁰ 5 It may be said that this was only the words of Satan to Christ, and was not true, because Christ created all things, and so the earth, and all that is in it, is his. It is positively stated that the devil "*tempted*" Christ. If he had no sort of claim on the world with its kingdoms, how would it be any temptation for him to offer these to Christ? It surely would be no temptation to offer to Christ that which was already absolutely his own; or for Satan to offer that on which he had no sort of claim. Would you, reader, be *tempted* to perform an evil deed by a person offering to give you a farm, or a home, of which you held a clear and undisputed title? Admitting that the devil had usurped man's dominion, and that he held, as

he claimed "the kingdoms of this world and the glory of them," the presentation of them by him to Christ can be looked upon as a temptation.

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This dominion which Satan had usurped was promised to Christ: "Thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the *first dominion*." ⁷¹6 The first dominion mentioned in the Bible was the dominion over the earth. Man lost this when he was overcome and yielded himself a servant of the devil. This dominion is to be restored by Christ. The manner in which he obtains it is by the shedding of his blood, and by suffering death, thus obtaining power to overthrow the usurper. In the light of these facts we see how it could be said that the devil tempted Christ in offering him the kingdoms of the world. He offered him one of the very things to be obtained by his death. By an ignominious death upon the cross, Christ was to obtain the final dominion of the earth. But the devil said, "Fall down and worship me, and all shall be thine;" there was a temptation.

Paul bore a testimony to the Hebrews respecting the past, present, and future of our earth in harmony with the above: "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see *not yet* all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." ⁷²7

In the previous chapter he has spoken of the renewing of the earth, which is undoubtedly that to which he refers when

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speaking of "the world to come." He says: "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." ⁷³8 This language is quoted from the Psalms, where, after stating the above, the psalmist says, "The children of thy servants shall continue, and their seed shall be established before thee,"

God put all things on earth and in air under man's dominion. But we do not see them there now, because through the deception of Satan, man lost that dominion, and so Satan is now called the "god of this world," "the prince of the power of the air," etc. This is because the "kingdoms of this world and the glory of them" (as he said to Christ) have "been delivered" to him. Christ is interposed as a help to bring man out of this difficulty into which he has fallen. To accomplish this the Saviour was to suffer death, thereby obtaining the keys of hell and of death. Triumphant over the highest power of the devil, he demonstrated that he had power to destroy Satan and all his works, and redeem man. But as the death of Christ liberates the captive, so it wrenches from Satan's hands the dominion

he usurped when he took man as a captive. Thus the testimony of the Lord to the prophet Micah will be fulfilled in Christ: "Unto thee shall it come, even the first dominion. The kingdom shall be given to the daughter of Jerusalem."

The world to come, of which the apostle speaks, must then be a possession of this earth in another state of it, or there would be no sort of propriety in the language used. If the world to come is some abode "beyond the bounds of time

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and space," what would the Lord's giving the earth to Adam have to do with it? It is therefore clear that the "purchased possession" which is to be redeemed, is the earth, which is to be brought into a condition more glorious than its Eden state: for in that day the whole earth is to be as the garden of Eden.

6: THE REST THAT REMAINS FOR THE PEOPLE OF GOD

"THERE remaineth therefore a rest to the people of God." Heb.4:9.

PAUL, when reasoning with the Hebrews concerning the promised rest, did not talk as though the promises concerning the land had already been verified, but gave them clearly to understand that these promises refer to a state of things which is yet to come. He says: "While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? and to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." ⁷⁴1

Again he says: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, ⁷⁵2 as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this

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wise,, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus [Joshua, margin] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God." ⁷⁶3

In the above language the apostle clearly shows that the rest contemplated by the promise made to Abraham, was not received when Joshua led the children of Israel into the land of Canaan; neither had it been received down to the days of David; and even when Paul wrote his epistle to the Hebrews, it was still the rest which remained for the people of God.

When Israel sojourned in the land of Canaan, it was only a temporal possession, typical of the final possession of the earth. When they corrupted themselves with their idols, and sinned against the Lord, their enemies prevailed against them, overran the land, and dispossessed them of their cities. Temporal judgments were thus brought upon them. This proved to them that they must be obedient to God if they would "inherit" the earth. If they would be Abraham's children, according to Christ's rule, they must walk in the steps of the faith of Abraham, thus manifesting in their lives "the works of Abraham."

While Israel remained in the land and carried out strictly the yearly services of the Jewish sanctuary, they would have a yearly purging out of the rebels. Every one who, in the day of atonement, would afflict his soul, would find mercy; but those who would not do it, must be cut off from Israel. With such a fact before us how could we claim that the promises to that people are simply national, or even individual

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blessings,, except they repent, receive Christ, and obey the truth of God? Paul states concerning the literal descendants of Abraham, that to now be partakers of even the "fatness" of their own olive tree, they must be "grafted" into Christ, and stand by faith. ⁷⁷⁴

The possession of the land of Canaan by the natural descendants of Abraham, as before claimed, was a *type* of the future possession promised to God's people. For this reason there was strict propriety in separating the profane from among the true Israel, that they might be kept a holy seed, and their possession of the land typify truly that inheritance which none but righteous ones can receive.

This the Lord notified them he would do to them if they did cease to follow him, and this he did to them. We read one prediction concerning it as follows: "If ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations." ⁷⁸⁵

We read how this was mostly strictly accomplished in the record of their being led away into captivity: "They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon.

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And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." ⁷⁹⁶

Tracing the history of the Israelites to the time of Zedekiah, under whose reign the above prediction was fulfilled, we find that they had so far corrupted themselves by disobeying the commandments of the Lord that the scepter was entirely taken away from them, and passed into the hands of the wicked kings of the earth. The testimony of the Lord to Hezekiah, by his prophet Ezekiel, just before the carrying away, is very striking: "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 till he come whose right it is; and I will give it him." ⁸⁰⁷

The one "whose right it is" is Christ. He is the seed "to whom the promise is made." In the above text we learn that after the scepter had passed from God's people, it was to be three times overturned before it passed into the hands of him "whose right it is." When Zedekiah, the high prince, was "abased," the low prince of Babylon was exalted to the high position of ruling over God's people. When the king of Babylon was conquered by the Medes and Persians, and Israel became tributary to them, the scepter was overturned once. Again, when the Medes and Persians were conquered by Alexander, and the Grecian kingdom was established, the Lord's word was again fulfilled, and "it" (the scepter) was overturned the second time. And when, B.C. 31, the celebrated battle of Actium brought Rome to her position of "mistress of the world," the scepter had been three times overturned, and so far as the prediction made against Zedekiah was concerned, he whose right it was might come and

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take possession of the kingdom. The people at the time of Christ's first advent, "instantly serving God day and night," did "hope to come" ⁸¹⁸ to the fulfillment of those promises which God made concerning righteousness, eternal life, and the inheritance. They certainly must have looked upon the saints' rest as yet future.

7: THE DISCIPLES OF CHRIST EXPECTED A LITERAL KINGDOM

"WHEN they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6.

AT the time our Saviour began his teaching, the Jews were in expectation of the Messiah, not, however, in the form in which he came, but as a king, to take to himself the scepter of the kingdom, reign over Israel, and destroy his enemies. We see from the movements and expressions of his disciples, that their minds were strongly impressed with the same idea, - that Christ was then to take possession of his kingdom. With this view of the subject, we can understand the meaning of their words, when they said, If thou art king of the Jews, tell the people plainly. And at another time, when Jesus had performed a notable miracle, he "perceived that they would come and take him by force, to make him a king, and he departed into the mountain himself alone." ⁸²¹

Again, just before his betrayal and crucifixion, as he rode up to Jerusalem, seated upon the colt, what a shout of "Hosanna to the Son of David!" was raised by the people! What caused them thus to shout? Did they understand that in a

few days he was to be nailed to the cross, and die, while all nature would be convulsed at the scene? - No; they remembered the words of the prophet, "Shout," for "thy

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King cometh . . . riding upon an ass, and upon a colt the foal of an ass," and they supposed he was riding into Jerusalem to take possession of the kingdom and throne of his father David. Jesus died. Sadness filled their hearts. And when, on the morning of his resurrection, he appeared to the women of their company, it was "as they mourned and wept."

Why this mourning, if they had a clear understanding of the plan of God for the salvation of lost man? Why such sadness, if they really had faith in Christ's resurrection? Why were they not looking forward with joyous hope to the third day, when they should again see him whom their souls loved? Instead of their manifesting such feelings as we should expect, had they understood clearly what was to be accomplished by the death of Christ, we behold them going that very morning to the sepulcher to embalm his body, and two of them, in the close of the day, conversing of their disappointment respecting him, as they walk in the way to Emmaus. We read that Jesus drew near and walked with them, "and he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" They answered, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass?" He said, "What things?" They said, "Concerning Jesus of Nazareth; . . . the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have *redeemed Israel*; and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulcher; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive."⁸³ 2 "Astonished" to hear of the resurrection of Christ! Who would claim, with such testimony before them, that those disciples

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understood clearly the plan of redemption that was to be accomplished through his death and resurrection? If they understood it, what necessity for Jesus to begin "at Moses and all the prophets," and expound "unto them in all the Scriptures the things concerning himself?" Their testimony, then, in this conversation, that they trusted that Christ would *redeem* Israel, must embody the idea that they supposed Christ would redeem them from under the hands of the Romans, by whose tetrarchs their civil affairs were then ruled. If Christ redeemed them from this, they supposed it would be by establishing his own kingdom.

This company returned to Jerusalem, however, believers in Christ's resurrection, and with their minds enlightened somewhat on the subject of Christ's death. But did this banish from their minds the idea that Christ was *then* to begin his reign? We will see presently. Luke, in the Acts of the Apostles, makes this next mention of them: "When they therefore were come together, they asked of him, saying, Lord, Wilt thou at this time *restore* again the kingdom to Israel?"⁸⁴ 3 They were now more than ever satisfied that Christ was the one whose right

the kingdom was. He had been raised from the dead, and had shown them that it was necessary that this should take place, that the Old Testament prophecies concerning him might be fulfilled. And now, seeing nothing in the way of its establishment, they ask this question respecting the kingdom: "Wilt thou at this time *restore* again the kingdom to Israel?"⁸⁵ 4 Israel once had it, but lost it in the days of Zedekiah. The question is, Will Christ *now* restore it? They had not yet seemed to grasp the meaning of the parable which Jesus spoke when he was nigh to Jerusalem, for the benefit of those who thought the kingdom of God was immediately to appear, in which he showed that the Son of man (like the nobleman) must go into a far country, and return

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The light also which Christ gave them when their hearts were saddened on account of his telling them, "I go to him that sent me," "whither I go, ye cannot come," seemed obscured from their minds. Said he: "I go to prepare a place for you, and if I go and prepare a place for you, I will *come again*, and receive you unto myself."⁸⁶ 5 But what was his reply to their question concerning the restoration of the kingdom? He does not tell them he never shall restore it, but, "It is not for you to know the times or the seasons, which the Father hath put in his own power." This is virtually admitting that the kingdom was to be restored to Israel; not after the flesh, but, as Paul says, "the children of the promise are counted for the seed."⁸⁷ 6 Our Saviour continues, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."⁸⁸ 8 This language clearly indicates that they would understand this matter, after they should receive the Holy Ghost, and be endowed with power from on high. Christ had said, "When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."

Some persons have asserted that the expression used by Christ, "the kingdom of God is *within* you," is evidence that he did not teach us to look for a literal inheritance, but that the only kingdom is the work of grace in the hearts of men. Let us examine this text. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with

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observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."⁸⁹ 9

Notice: It was the Pharisees, whom the Saviour had previously called hypocrites, to whom he said, "The kingdom of God is within you." Now while we freely admit that in the New Testament Scriptures the gospel work is called the kingdom of God, - being the gracious tidings of peace proclaimed from the throne of grace, - it is not a fact that this kingdom of grace was established in the hearts of hypocrites. We would need to say so if our Saviour meant by this testimony that the kingdom of God was in the hearts of the wicked Pharisees. The demand in the text is, When shall the kingdom of God - the saints' inheritance - come? He does not reply that it has already come, but his very answer shows that the

coming of the kingdom here intended, was a future event. He says, "Neither *shall* they say [when it comes], Lo here!" etc.

If our Saviour meant us to understand that the kingdom was already established, how shall we understand the prayer which he taught us through his disciples to pray, "Thy kingdom come"?⁹⁰ 10 Everyone who understandingly offers that prayer virtually says that the kingdom has not yet come. Let "thy kingdom *come*." Some, seeing the inconsistency of praying for the kingdom to *come*, while believing that it has already come, have changed the language, when uttering the prayer, saying, "Let thy kingdom be extended in the earth." Every saint to the end of the gospel age may pray, "Thy kingdom come," because that kingdom will not come until "the nobleman" returns, "having received the kingdom." The idea of the text under consideration, then, is this: When the kingdom of glory does come, it will not be in a secret manner, but all will know it. There will be no opportunity nor necessity for any to say, "Lo here! or lo there!" for

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the kingdom of God will be within you, or as the margin reads, "among you."

That this is the idea Christ meant to convey is plain from what he immediately told his disciples: "And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there; go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."⁹¹ 11 This language is very similar to that used by the Saviour concerning his second coming;⁹² 12

Should we claim that the kingdom of Christ only relates to the proclamation of the gospel, and that this kingdom was established in the days of Christ's first advent, we should be confronted with this difficulty: According to the vision of earthly rule, given in Daniel 2 under the symbols of the great image of gold, silver, brass, iron, and iron mixed with miry clay, which are there explained as representing the kingdoms of this world from Babylon down to the fourth kingdom, which was to be "strong as iron," and which, in fact, was the kingdom of Rome which was to be divided, the kingdom of the God of heaven is not said to be set up until after the fourth kingdom (the Roman empire) is divided into ten parts. In the days of Christ, and for three hundred years after, no such ten parts existed. The Roman empire was divided into ten parts between the years 356 and 483 A. D. The image could not be smitten on the feet before the feet existed, or in other words, before the division of the Roman empire. So the kingdom of God, which is to fill the whole earth, brought

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to view in the prophecy of Daniel, was not established in the days of Christ's first advent.

Were we to claim that the image was smitten in the days of Christ's first advent, and that since that time the kingdom has been gradually set up, we should find that the facts in the case were against us; for, if we call the gospel the kingdom (stone), where has it had power to break one toe of the image in

pieces? Facts show that, instead of the people of God smiting the image, the image has, all the way through this dispensation, been smiting the true church of God. For proof of this, we refer the reader to the persecutions that have befallen the gospel church by the hands of the pagan and papal powers of Rome. Of this, abundant proof may be found in "Fox's Book of Martyrs," or "Buck's Theological Dictionary."

8: THE TIME FOR THE ESTABLISHMENT OF THE KINGDOM

"WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt.25:31-34. ⁹³¹

PETER, speaking of the beginning of the new-earth state, says: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." ⁹⁴ 2 This text shows that the time when the earth becomes an abode for the righteous, or as some render the text, "Wherein the righteous shall dwell," is after the fires of the day of the Lord have purged the works of the devil out of it. This must locate the inheritance after the destruction of the wicked; for the prophet says: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." ⁹⁵³

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of the kingdom on earth must be after the second coming of Christ, and after the destruction of those "that know not God, and obey not the gospel of our Lord Jesus Christ."

The kingdom of God follows those kingdoms represented by the four beasts of Daniel 7. Of these we read: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." ⁹⁶⁴ The powers represented by the symbols of the four beasts are not complete until the little horn of the fourth beast has accomplished its work. The kingdom is not given into the hands of the saints until the work of the little horn is completed. By reading Daniel 2, in the vision of the great image, where are introduced symbols of the same kingdoms, we see that the time when the God of heaven sets up a kingdom is when the image has been dashed in pieces, and become as the chaff of the summer's threshing-floor. By comparing the work of the little horn of Daniel 7, with Paul's description of the man of sin, the man of sin is to be "destroyed" by the "brightness of Christ's coming." ⁹⁷⁵ This event seems to be the same as the dashing of the image in pieces, and the committing of the beast to the burning

flame. It is apparent from these scriptures that the kingdom will not be established prior to Christ's second advent.

This is also confirmed by the testimony of Daniel respecting the little horn: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."⁹⁸ 6 This scripture shows that the time when the saints possess the kingdom is after the judgment is given to the saints.

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The testimony of the prophet Daniel, in the above connection, is clear proof that the earth is finally to become the kingdom of God. "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."⁹⁹ 7 A kingdom under the *whole* heaven could be nothing less than the whole earth. So his former statement, "But the saints of the Most High shall take the kingdom,"¹⁰⁰ 8

Our Saviour's testimony, recorded in Matthew, seems to show the *time* of giving the kingdom to the saints as well as to point out its locality. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."¹⁰¹ 9 What kingdom was prepared from the foundation of the world? - According to this text it is the one the saints are to inherit. The kingdom prepared from the foundation of the world was the earth itself, before sin had entered it, or the curse had been pronounced upon it. When God created the earth and beautified the face of it, and pronounced it "very good," he gave man dominion over it.¹⁰² 10 This first dominion is to come to Christ.¹⁰³ 11

The time, then, when the "dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," is when the Son of

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man is seated upon the throne of his glory, and all nations are gathered before him, and he makes a final separation, consigning one party to the flames, and receiving the other to possess the kingdom. The wicked cannot be thus consigned to the flames until they are raised from the dead, and by the testimony of Revelation 20, their resurrection is located one thousand years after Christ's second coming. In harmony with this we would conclude that the time when the saints possess the earth as a kingdom must be at least a thousand years after the second coming of Christ, otherwise it could not be after the resurrection and destruction of the wicked.

Peter's testimony shows clearly that it is after the destruction of the ungodly and the making of the earth new that the saints receive it for an inheritance: "We . . . look for new heavens and a new earth, wherein dwelleth righteousness."

¹⁰⁴12 The earth is to become an abode for the righteous after it is purified by fire; and yet, after that purification, it will be the earth that is now, in the same sense that this earth is the one that existed before the flood. This earth is made of the same material that existed before the flood, and yet it is said that "the world that then was, being overflowed with water, perished." And so of this earth: when it has been melted and undergone a change by the action of fire, it will become a new earth, in which the righteous will dwell.

If this earth is not to become the final abode of the saints until it is made new, it may be well to inquire at this point, when the earth is to be made new, so that we may know when that possession is to be realized. Peter says: "The day of the Lord will come . . . *in* the which" this earth is to be melted ¹⁰⁵13 and a new earth is to be brought in. This text does not fix the definite point when this change will take place, further than that it is said to be *in* the day of the Lord.

The day of the Lord commences with events just preceding Christ's second coming, and concludes after the wicked

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have been destroyed forever out of the earth. This latter event we have already seen, by Revelation 20, is the "little season" after the one thousand years. Then this text in Peter, while it does not fix the definite time of this change, does locate it *in* the day of the Lord.

But the question is still before us: At what time in the day of the Lord is the new-earth state to be brought in? Some have said it will be at the very beginning of that day; that at Christ's second coming the saints will be caught up to meet the Lord in the air, and that they will enter the new Jerusalem while the wicked are being destroyed and the earth melted, and that it is there that the testimony of the prophet applies: "Come, my people, enter into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpassed." ¹⁰⁶ 14 While this language sets forth the care of God for his people at all times, and shows that even when plagues are falling all around them, they may rest under the shadow of his wings (Ps.21:1-12), it seems also to be a call for God's people to hide themselves under his protection while this earth is undergoing its purging by fire. From the testimony that immediately follows, we conclude that it cannot thus apply till after the thousand years. It says: "Behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." ¹⁰⁷ 15

A very serious objection to the position that the new-earth state is brought in at the beginning of the thousand years is this: It appears from Peter's testimony that, when this purification

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of the earth does take place, that "the works that are therein shall be burned up." Is it consistent to suppose that after this earth has been cleansed one thousand years, and during that time been the place "wherein dwelleth righteousness," all the wicked that ever lived upon it, are to be resurrected in one vast body out of the purified earth, and go up upon its beautiful plains, with Satan at their head,

and fire and brimstone come down from heaven upon those beautiful fields of the new earth to consume the wicked?

We are not disputing the statement of Scripture that the wicked will be raised at the end of the thousand years; that they will come around the New Jerusalem and be destroyed. But we understand, from Peter's testimony, that their destruction is connected with the purification of the earth. Then is the time when they shall see Abraham, Isaac, and Jacob in the kingdom of God, ¹⁰⁸ 16 and they themselves thrust out. The kingdom is first established in the city of the New Jerusalem, and finally, when the earth is purified, the "dominion, and the greatness of the kingdom" will be "under the whole heaven." If the earth is made new, and the wicked are upon it, when they see the kingdom, they would virtually be *in* the kingdom, and how then would they see themselves "thrust out"? Again, if the whole earth is made new, and becomes the kingdom from which they behold themselves thrust out, where is the standing point from which they behold, as they see themselves thrust out of the kingdom? It is all plain when we claim that the kingdom is first established in the City, that the City comes down upon this earth, and the wicked come up on the breadth of this earth, and that, after they are cut off, and the earth cleansed, the dominion is extended under the whole heavens.

Some persons have claimed that Christ's kingdom is not established at all, until he has taken possession of the whole earth, destroyed the wicked, and established a peaceful reign

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over the entire earth. This is not necessarily so. When he takes the kingdom, the heathen are given into his hands that he may "break them with a rod of iron," and "dash them in pieces like a potter's vessel." This he will do at that time when the Lord has said of Christ, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." ¹⁰⁹ 17 When John had a view of the kingdoms of this world "becoming the kingdoms of our Lord and his Christ," ¹¹⁰ 18 he said, "The nations were angry, and thy wrath is come." This asking for and receiving the kingdom is undoubtedly the event described by the prophet Daniel: "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," etc. ¹¹¹ 20 Some suppose this to refer to Christ's second coming. This cannot be, for when he comes the second time he comes *away* from the Father; but this testimony speaks of a time when he is "brought *near before him*," to receive a kingdom. We read in the parable of the nobleman going into a far country to receive the kingdom, "when he was returned, *having received* the kingdom,"

We think we shall be able to show that he reigns *with* the saints in heaven, in the New Jerusalem, the capital of his kingdom, for one thousand years. At the end of that period, as recorded by the prophet Zechariah, Christ's feet will stand on the mount of Olives, and the mount of Olives will cleave half toward one sea, and half toward the other, and there will be formed a mighty plain. Upon that plain we understand, the city, the New Jerusalem, comes down. The wicked are then

resurrected (Revelation 20), Satan goes out to deceive them, they gather around the camp of the saints and the beloved city, and fire comes down from God out of heaven and devours them.

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That fire which burns up the wicked, burns up the works of the devil in the earth. By that fire the mountains are melted, and run down like wax, and the deep caverns of the earth are filled. The curse is forever swept away from the earth, and when the fires of that day have subsided, the earth will arise and come forth in its restored state, beautiful and glorious, and will become the everlasting abode of the saints of God - the new earth, wherein dwelleth righteousness, which Peter says we look for, according to God's promise.

9: THE THOUSAND YEARS OF REVELATION 20

"AND they lived and reigned with Christ a thousand years." Rev.20:4.

VARIOUS theories have been advanced respecting the one thousand years of Revelation 20. Our space will not permit a detailed examination of all these various theories, but we wish to present some facts which meet and refute some of the positions advocated.

If the saints are not to inherit the earth until it is made new, and the earth is not made new until the wicked are destroyed, then the saints will not inherit it until after the thousand years, because it is at the end of that period that the wicked meet their doom. This at once suggests the inquiry, What is the condition of the saints, and their place of abode during the thousand years? and what is the condition of the earth during that period?

It is generally agreed that this thousand years is the period when Satan is to be bound, at the end of six thousand years from creation (this time is now very nearly expired).¹¹² 1 There are very few who do not hold to this theory. The great difference of opinion is more in regard to the work in that period

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than to the period itself. One class claim that this thousand years is prior to Christ's second coming, and that during that time all of the world is to enjoy a peaceful reign, having been *all* converted at the commencement of that period. That cannot be, for the tares and the wheat (righteous and wicked) are to "grow together until the harvest,"¹¹³ 2 so there can be no world's conversion prior to that burning day.

Another class claim that the thousand years' reign is on the earth, after the second advent of Christ, but before the earth is renewed. These also claim that during that reign, probation is still to continue, that the saints will reign over, and teach mortal nations, and that these mortal nations will increase vastly in numbers during that period. It is claimed that Satan is bound that he may not deceive these nations. If this is so, then he is bound that he may not deceive those who never knew his wiles. The scripture says he is bound "that he should deceive the nations *no more* till the thousand years should be fulfilled."¹¹⁴ 3 This clearly implies that he is bound that he may not deceive those whom he has been deceiving. At the end of the thousand years, it seems, he will deceive them

all with the idea that they can capture the saints and take the City of God. According to the record, the very ones who escape the devil's deceptions for one thousand years, at the expiration of that period are again deceived by him, and devoured by fire from heaven. ¹¹⁵⁴

We will briefly notice some of the reasons urged in support of the above theory. Two texts, "They lived and reigned with Christ a thousand years," ^{116 5} and, "We shall reign on the earth," ¹¹⁷⁶

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will be in a kingdom of which, "there shall be no end." ¹¹⁸⁷ So it is not a state that is measured simply by one thousand years. The text does not say that Christ will reign on the earth a thousand years, but "they lived and reigned *with Christ* a thousand years." ¹¹⁹⁸

This thousand-years' reign of the saints *with* Christ seems to be spoken of as something different from the remainder of this reign. May it not be that this is the period of investigative judgment, when the righteous act a part in the judgment of the wicked? Christ said to the twelve, "Ye also shall sit upon twelve thrones, *judging* the twelve tribes of Israel." ¹²⁰⁹ This is said to be when he sits "upon the throne of his glory." Paul inquires, "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels? How much more things that pertain to this life?" ¹²¹¹⁰

Albert Barnes, in his notes on this text, says: "It refers to the future judgment, and that the Christians will in that day be employed in some manner in judging the world. That this is the true interpretation is apparent for the following reasons: 1. It is the obvious interpretation - that which will strike the great mass of men, and is likely to be the true one. 2. It accords with the account in Matt.19:28: "In the regeneration . . . ye also shall sit upon twelve thrones, judging the twelve tribes of Israel;" and Luke 22:29: "I appoint unto you a kingdom, as my Father hath appointed unto me;

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that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." 3. It is the only one which gives a fair interpretation to the declaration that the saints shall judge angels (verse 3).

In 1Cor.4:5 the apostle strongly intimates the same thing when addressing the Lord's people: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." We read also in the testimony of the Lord by the psalmist: "Let the saints be joyful in glory; . . . let the high praises of God be in their mouth, and a two-edged sword in their hand; . . . to execute upon them the judgments written; this honor have all his saints." ^{122 11} From the above testimony we see that the saints, during the thousand years, in some way participate with Christ in the examination of, and passing sentence upon, the wicked who have previously lived upon the earth.

When the saints sing, "We shall reign on the earth," ^{123 12} they are already kings and priests, and are prostrating themselves before the throne in heaven. They sing of Christ, Thou "hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." This language of the four beasts

and the four and twenty elders is what the saints will sing after their final deliverance. This being so, the saints will, after their resurrection, go to heaven, and thus prostrate themselves in adoration before the throne.

Those advocating that the thousand-years' reign will be on the earth, usually claim that the saints will never go to heaven; and therefore if they reign a thousand years, it must be on the earth. Our reply to this is, First, the word says plainly, "They shall reign *with* Christ a thousand years." And we will now present proof texts to show that, at the commencement of the thousand years, the saints are with Christ, in

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heaven.. Secondly, there is no direct evidence to show that the thousand-years' reign is upon the earth, or that the saints will be on the earth again after their ascension, till the end of the thousand years, so we conclude that this thousand-years' reign *with* Christ will be in the New Jerusalem, in heaven.

As a proof that the saints will go to heaven when Christ appears, we will quote the words of Paul. He says: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." ¹²⁴13 But, says the objector, they immediately come down again, and possess the earth. There is no direct evidence to show that they will be on the earth again until the end of the thousand years, when the wicked compass "the camp of the saints about and the beloved city." ¹²⁵14

Another proof that the saints will go to heaven is found in the song of their redemption: "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." ¹²⁶15 Here is a company who are to stand, after they are resurrected, "on the sea of glass." Where is the sea of glass? John tells us: "After this I looked, and behold a door was opened in heaven. . . . And, behold, a throne was set in heaven, and one sat on the throne. . . . And before the throne there was a sea of glass like unto crystal." ¹²⁷16

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The testimony of our Saviour to his disciples, as recorded by John, is proof that the saints will go to heaven at the second coming of Christ. We read: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come, so now say I unto you. . . . Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards." ¹²⁸17 When our Saviour told the Jews, "Whither I go ye cannot come," he said, "I go unto him that sent me." ¹²⁹18 Our Lord's testimony to Peter was, Thou canst not follow me to him that sent me - to heaven - now; but thou shalt follow me there after I have been there. This message filled their hearts with sadness. They were troubled; but the Master immediately said: "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. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." ¹³⁰19

The saints are to reign with Christ a thousand years, and we have now ascertained that they commence that thousand-years' reign *before the throne in heaven*. It is folly to assert that the thousand-years' reign is upon the earth, with no proof that the saints are on the earth again until after the end of the thousand years, when "the Lord my God shall come and all the saints with him." ¹³¹20

The claim is set forth by some persons that there are promises that have been made to certain nations which could not be fulfilled in an immortal (new-earth) state, and that, therefore, there must be a reign of Christ on earth in a mortal state, when sinners can be converted, and when these promises will be fulfilled. Our limited space will not permit here a full explanation of all these texts, but we will call attention

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to some principles and facts of Scripture, which, if carefully observed, will furnish a basis of explanation for all such texts. ¹³²21

To claim that man can find pardon of sins after the second advent of Christ is not in agreement with the plainest statements of Holy Writ. Says Christ, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly." ¹³³22 From this text we learn, most assuredly, that just previous to Christ's coming this solemn decree goes forth, showing that each class must still occupy the position in which they are then found. It is then too late for the unholy, and the unrighteous to find pardon. If you say the class who are to have probation after Christ comes are neither the just nor the unjust, we reply, There is no such class recognized in the word of God. Said Christ, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." ¹³⁴23

Concerning the promises referred to above; some of them were made on conditions, and as there was a failure on the part of the people to comply with the conditions, the promises were not fulfilled. Promises of national blessings could not be otherwise than conditional. To claim that God will bless a nation irrespective of its character is contrary to all his past dealings with his people. Although there might be instances presented where promises of national blessings are given, and no direct mention made of conditions, yet such conditions should always be understood. This was well expressed in the word of the Lord by the prophet Jeremiah: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that

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nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build up and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." ¹³⁵24

There is no principle laid down in the word of God by which pardon can be obtained after the second advent of Christ. It cannot be effected by the mediation of Christ; for that mediation ceases when he lays aside his priestly garments and takes his position as a king. When our Saviour ceases his mediation, he that is unrighteous must remain so still, for mercy then no longer pleads in behalf of the impenitent. His offering will no longer avail for those who have not sought him, as they will be cut off from an interest in his blood by the solemn decree, "He that is filthy, let him be filthy still." If they offer beasts, the blood of beasts cannot take away sin. As there is no principle recognized for salvation except the blood and intercession of Christ, so we can see no chance for salvation after that intercession ceases; and if so, there can be no probation after his second coming.

Still it is urged by some that, as the earth is the territory of the kingdom, and the kingdom is established at Christ's second coming, it must be that it is established here on the earth at that time, and that the thousand-years' reign must be on the earth. We do not disagree with the position that the kingdom is finally to fill the whole earth; for "the kingdom and dominion, and greatness of the kingdom under the whole heaven," is to be given to the saints of the Most High. It is the *new earth*, however, as we have shown, that is to be the inheritance of the saints. We understand that the kingdom is established at Christ's second coming, and that it commences in the heavenly City above, when Christ shall have laid aside his priestly robes, and taken his vesture, on which is

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written, "King of kings, and Lord of lords;" when he shall "have delivered up the kingdom to God, even the Father,"¹³⁶ 25 in other words, when he shall have resigned his position as priest on the throne of his Father's kingdom. His government is then fully organized in the City above, and the saints take part "*with him*" in the judgment of the ungodly. At the end of that thousand years, the saints, with the City, come down upon the earth, the wicked are destroyed around the camp of the saints and the beloved City, and the earth is made new by those fires which prove to be the perdition of ungodly men. Then, in that new earth, the "dominion and greatness of the kingdom under the whole heaven will be given to the saints of the Most High."

If the thousand-years' reign is in heaven, and if the kingdom is not established on earth until after that period, the question arises, In what condition will the earth be during that thousand years? Whatever condition it is placed in at the commencement of that period, that must be its condition to the close, unless evidence can be produced to the contrary. The prophet Isaiah gives a plain description of the condition to which the earth will be brought at the coming of Christ, in these words: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be *utterly* emptied, and utterly spoiled: for the Lord hath spoken this word. . . . The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and

few men left." ¹³⁷26 The above scripture does not say there are a few men left on the earth, but the testimony is that the "Lord maketh the earth EMPTY," "the land shall be UTTERLY EMPTIED." Then the few men left are not left on the earth;

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those who are the "left," in that time, are the saints, who, as we have already shown, will go to heaven with Christ at his second coming.

The prophet Jeremiah also bears a plain testimony respecting the condition of the earth when it shall thus be desolated at Christ's coming: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was *no man*, and *all the birds of the heavens were fled*. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the *presence of the Lord*, and by his fierce anger. For thus hath the Lord said, *The WHOLE LAND shall be DESOLATE*; yet will I not make a full end." ¹³⁸27 The Lord will not make a full end, for the good reason that *afterwards* - at the end of the thousand years - the earth will be restored, and will then be given to man as his inheritance. The above quotation shows as desolate a condition of the earth as when God spake it into existence, for the same language is employed - "without form and void." This desolation is *in* the day of the Lord; and as there is no proof that there is a man on the earth again till the end of the thousand years, our position is that during that period the earth is desolate of its inhabitants.

By the mouth of the prophet Zepheniah the Lord says: "I will *utterly consume all things* from off the land, saith the Lord. I will consume man and beast: I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." "Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand; for the Lord hath prepared a sacrifice, he hath bid his guests." ¹³⁹28 This sacrifice of the wicked undoubtedly has reference to the same as the "supper of the great God" mentioned in Revelation

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in connection with Christ's second coming, where the beasts are called to feed on the carcasses of men. ¹⁴⁰29

We read again, in another portion of Isaiah: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to *lay the land desolate*: and he shall destroy the sinners thereof out of it." ¹⁴¹30 As the ushering in of the day of the Lord is to desolate the land, there will be no mortal nations remaining alive for the saints to reign over. The wicked dead "live not again" until the thousand years are finished; and as the reign of the saints is *with* Christ, the earth must remain in a desolate condition during the thousand years.

10: DESCRIPTION OF THE KINGDOM

"EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." 1Cor.2:9,10.

WHILE here in this mortal state, our view of future glories is "through a glass, darkly; but then face to face."¹⁴² 1 As a person looking through a darkened glass at the broad sun may get a correct outline of its disc, and yet not be able to take in its transcendent glory, so we, by giving heed to what God has revealed by his Spirit, may get a view of that glorious kingdom, and yet have but little actual comprehension of that glory that will be better felt than told. Human language is hardly adequate to the task of describing the glory of the kingdom of heaven. As we meditate on what the Lord has said of it, we may well say, in the language of Samuel Stennett:-

"O, the transporting, rapturous scene That rises to my sight! - Sweet fields arrayed in living green, And rivers of delight."

Peter, when reasoning of earth, past, present, and future, said, "We, according to his promise, look for new heavens and a new earth."¹⁴³ 2 From this promise, recorded by the prophet Isaiah,¹⁴⁴ 3

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and earth are to be melted, and the works which are therein (the dross - sin) to be burned up. The psalmist probably referred to the same when he said, "Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."¹⁴⁵ 4

In his discourse on the day of Pentecost, Peter spoke of Christ's second coming as, "the times of restitution of all things."¹⁴⁶ 5 John, while in vision, on the isle of Patmos, heard a voice from Him that sat upon the throne, which said, "Behold I make all things new."¹⁴⁷ 6 David undoubtedly refers to the same when he speaks of the *renewing* of "the face of the earth."¹⁴⁸ 7

In this testimony from Isaiah which Peter quoted, we read: "For, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind."¹⁴⁹ 8 So much more glorious will that state be that none will ever look back with longing for anything that has preceded it. The Lord says of it: "I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying."¹⁵⁰ 9 This agrees precisely with John's view of the same new-earth state, "God shall wipe away all tears from their eyes."¹⁵¹ 10 When this is accomplished, there will be no shade of sadness left on the hearts of God's people. "What God doeth, he doeth it forever." When he wipes away tears, he does it by removing every cause of grief. Our Saviour tells us how this will be done: "And there shall be no more death, . . . neither shall there be any more pain."

"His own soft hand shall wipe the tears From every weeping eye, And pains, and groans, and griefs, and fears, And *death* itself shall die."¹⁵² 11

"And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall

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not build, and another inhabit; they shall not plant, and another eat."¹⁵³ 12 "But," says one, "can it be possible that the saints will build houses, and plant vines in the new earth?" The Lord says so. The first work assigned to man after his creation was to dress and keep the garden;¹⁵⁴ 13 why should it not be a portion of his pleasure, in Eden restored? If any attempt is made to seek a fulfillment of

the above text in the present state, it is a failure. Men spend their whole lives fitting up buildings, gardens, vineyards, and fields, to their liking; just as they pronounce it all as they would like, the infirmities of age overtake them, they die, and leave to others the pleasure of their labors; or perchance, through the misdealing of others, they are wronged out of their inheritance. Not so in the new-earth state, "for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." ¹⁵⁵14

The days of the people of the earth are to be "as the days of a tree." As the days of what tree? Some of the trees of this earth are short lived, not half the common age of man. It would be no assurance to compare the life of God's people in the redeemed state to the age of such a tree. The tree indicated in the above text, is the tree of life. ¹⁵⁶ 15 That being the tree to which their lives are compared, it is but another form of the promise of endless life. God drove Adam from the garden lest he should put forth his hand and eat of the tree of life, and live forever. ¹⁵⁷ 16 Here they come again to Eden restored and the tree of life, and there will be a fulfillment of the promise, "With long life will I satisfy him, and show him my salvation." ¹⁵⁸17

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would satisfy. This is just what the Lord has promised to all the faithful.

In the testimony of Isaiah 65:23,24, the prophet shows God's willingness to answer and do for his people, and that in time the labor of their hands shall prosper and not be brought forth for trouble. In the next verse, he speaks of the animal creation in that state: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat." ¹⁵⁹ 18 This can only apply in a state where the ferocious dispositions of the wolf and lion have been changed. "But," you ask, "can the above apply in the kingdom of God? Are the saints to eat there?" - Yes. Christ ate after his resurrection. If Christ ate, why may not the saints when they are redeemed? They are to be like Christ. ¹⁶⁰19

Angels appeared to Lot, and ate of the food he prepared. ¹⁶¹ 20 The psalmist says of the Israelites, "Man did eat angel's food." ¹⁶²21 The resurrected saints are to be as the angels. ¹⁶³23 But our Lord has plainly declared that the saints will eat in the kingdom. That, with believers in the word, should settle the question: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may *eat* and *drink* at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Again, "Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." You may say, "I did not think there were to be beasts in the kingdom of God." If the kingdom of God is to be a restitution to the primeval state, there will be beasts there. In Eden, the Lord gave man, "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."

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The Lord by the mouth of the prophet Micah, testifies concerning Christ, "And Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall

it come; even the first dominion." ¹⁶⁴26 If the first dominion is given to the saints, *then* they will have dominion over beasts as well as over the earth. That the dominion to be given to Christ is the dominion of the earth, is confirmed by the testimony of the Lord: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." ¹⁶⁵27 The testimony in this place shows that there will be beasts in the renewed state. After speaking of beasts, etc., he says: "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created; and thou *renewest* the face of the earth." ¹⁶⁶28

Here, again, we have a description of a state when the evil dispositions of the beasts are taken away, when the mode of their living is changed; "They shall not hurt nor destroy in all my holy mountain." This, as we have seen, is after

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Christ shall come and subdue all his foes, and evil in all its forms shall exist no more.

"Then bears and wolves, no longer wild,
Obey the leading of a child;
The lions with the oxen eat,
And dust shall be the serpent's meat."

Some persons, to evade the force of these scriptures, have said that these beasts, - the wolf, the lion, the kid, and the lamb, - are used to represent men with different dispositions, whose hearts are softened and subdued by the ameliorating influence of the gospel. The text, they say, is fulfilled when a man with a wolfish or lion-like disposition is converted, and brought into the fold of Christ, and with the lambs (Christians) feeds on the heavenly manna. We object to this application: First, when a man with a wolfish, or lion-like disposition is converted, he is no longer a wolf or a lion, but a lamb; and also, as a sequence, those who make the above application of the text will simply have two lambs feeding together, instead of a lion and a lamb. To carry out their applications, it would be necessary to claim that men with unchanged hearts and lives are brought into the Church, and feed with the saints on heavenly food. Secondly, it is positively stated in this prophecy (Isaiah 65:7-25,) that such a state of things will exist in the new earth. Allowing these testimonies a literal application, a glorious scene is portrayed to our minds, when the curse is removed, and the fear of man (Gen.9:2) is so far taken away that the beasts are again in perfect subjection to him, as in the beginning (Gen.1:26), even to that extent that the little child shall lead the fierce lion, "the king of the forest." Then, indeed, will come the time when, "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 the light by day; neither for brightness shall the moon

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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

for ever, the branch of my planting, the work of my hands, that I may be glorified."¹⁶⁷29

We read further respecting the final inheritance in Isaiah 35:1-7: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." On the great deserts, where now is naught but a barren waste, or dreary, fruitless plain of burning sand, with neither foliage nor plant to relieve the view, how changed will be the scene. The desert shall "rejoice even with joy and singing." As it shall be clothed with its mantle of ever-living green, and carpeted with abundant blossoms, the merry songsters will chirp from bough to bough, and from the leafy bowers pour forth their matins of praise to the Most High.

The prophet continues the description (verse 2): "It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon [the ancient forest of Lebanon is described as the most beautiful in appearance of any in the Eastern world] shall be given unto it, the excellency of Carmel and Sharon." The valley of Sharon was anciently adorned with the most beautiful flowers of every description. In view of such a state to come, the prophet says (verses 3,4): "Strengthen the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you." It was with a view of such a state of things before him - the prospect of a restored earth, free from sin, that the psalmist exclaimed, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the

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Lord."¹⁶⁸30 Paul, amid all his afflictions and sorrows could look forward to the prize and exclaim: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."¹⁶⁹31 Looking to the same blessed state, the prophet Isaiah says: "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."¹⁷⁰32

The prophet's description continues (Isa.35:5,6): "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." We may form some faint conception of the rejoicing of those who in that glorious state shall find themselves made free from all their bodily infirmities, if we look for a moment at the case of one who in apostolic times was freed from his lameness. In Acts 3, is recorded the case of a man who had been lame from his birth, and was laid daily at the gate of the temple, to ask alms. Seeing Peter and John about to go into the temple, he asked alms of them. He did not ask, or expect of them relief from his bodily infirmity, but a little pittance to enable him to protract his existence under the weight of his infirmity. When Peter said, "Look on us," his expectations were

aroused; "he gave heed unto them, expecting to receive something of them." His hope in that direction must have fallen when Peter repeated the words, "Silver and gold have I none; but such as I have give I thee." But how astounding must have been the next words and acts of Peter: "In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and

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lifted him up; and immediately his feet and ankle-bones received strength." What a thrill of joy must have filled his heart at this unexpected healing of his infirmities! He was not content with simply slowly trying his limbs. The record says he "entered with them into the temple, walking, and leaping, and praising God." What must be the joy of those in the resurrection morning, who all their lifetime have been subject to the infirmities of the flesh, when they shall not only find feet and ankle-bones made straight, but their whole being glowing with the vigor of eternal youth! "Then shall the lame man leap as an hart." Agile as the deer, bounding through the forest, they will shout forth their praises to the Most High.

Again we read of this glorious state: "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." ¹⁷¹ 33 In the garden of the Lord, planted eastward in Eden, there was every tree that was pleasant to the sight, and good for food. In the restitution, this will be the condition of the whole earth. Then, "instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." ¹⁷² 34 Thorns are a part of the curse that was put on the earth (see Gen.3:18), but these are to be removed. In that glorious state, God's people will "dwell safely in the wilderness, and sleep in the woods." ¹⁷³ 35

One of the most interesting testimonies concerning the new-earth state is found in the book of the Revelation: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with

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them,, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." ¹⁷⁴ 36 Not only will sorrow, pain, and death cease to exist, but the opposite will exist, - life, joy, rejoicing, and eternal pleasures. What a contrast with the present state of affliction, weeping, and death!

"In heaven above, where all is love,
There'll be no sorrow there."

No raging epidemic, sweeping its thousands into an untimely grave, and in a moment filling joyous hearts with keenest anguish; no miasma filling the air with its destructive elements; no funeral knell; no bier; no pall; no death dirge will there be sung. No graveyards greet our sight or sadden our hearts; the gravedigger's spade will find no service there; no aching limb or weary head; but

immortality and the tree of life will forever accomplish the work of freeing the saints from all liability to pain and suffering. Yes, the inhabitants of that land will never have occasion to say, "I am sick." ¹⁷⁵37

"Death will be banished, his scepter be gone."

John Wesley, in his sermon on the text, "Behold, I make all things new," ¹⁷⁶38 said:-

"We may more easily conceive the changes which will be wrought in the lower heavens, in the region of the air. It will be no more torn by hurricanes, or agitated by fierce storms or destructive tempests. Pernicious or terrifying meteors will have no place therein. We shall no more have occasion to say:-

"There like a trumpet, loud and strong,
Thy thunder shakes our coast;
While the red lightnings wave along
The banners of the host.'

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"No all will then be light, fair, and serene - a lovely picture of eternal day. And what will the general product of the earth be? - No thorns, briars, and thistles; nor any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant; but every one that can be conducive, in any wise, either to our use or pleasure."

11: THE NEW JERUSALEM

"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. . . . 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.33:20,22,24.

OF this city here spoken of as one of such endurance, which is to be possessed by those whose iniquities shall have been forgiven, we may well say, in the language of the psalmist, "Glorious things are spoken of thee, O city of God." ¹⁷⁷ 1 It is very graphically described in the book of the Revelation: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates, and the wall of the city had twelve foundations, and in them the names of the twelve

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apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four square,

and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal." ¹⁷⁸²

Some have said that this city is only a figure, and represents the church of God. Here is a literal measurement, and the result of that measurement is given in furlongs. The fact that the result of the measurement is thus given, is proof that it is a literal city. In Rev.11:1, where a measurement of God's people is spoken of, which relates to character, you will perceive that there is no result given in figures. The measurement above relates to the entire circumference of the city, for the announcement is made as soon as the measurement is taken, that all sides are alike; length, breadth, and height. The ancient custom of measuring cities was to begin at one corner and go entirely around, and not simply to measure one side. The measurement of the city was twelve thousand furlongs. At eight furlongs to the mile, it would be fifteen hundred miles. This being the entire circumference of the city, one fourth of it would give us the length of either side; three hundred and seventy-five miles. Truly this is a great city. It is the city that Abraham looked for, "which hath foundations, whose builder and maker is God." ¹⁷⁹ 3 It is the Jerusalem which Paul said "is free, which is the mother of us all." ¹⁸⁰ 4 It is the Father's house, in which, Christ said, "there are many mansions." ¹⁸¹⁵

Rev.21:17: "And he measured the wall thereof, a hundred and forty and four cubits." This we would suppose to refer to either the height or thickness of the wall. He has

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already given us the length and breadth of the city, and he speaks of this as "the measure of the wall." At eighteen inches to the cubit it would be 216 feet.

Verse 18: "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass."

JASPER. - "A precious stone of various colors, as purple, cerulean [sky-blue], green, etc." - *Greenfield*. "Mostly green." - *Robinson*. "Of a beautiful, bright green color, sometimes clouded with white, and spotted with red or yellow." - *Clarke*.

No city on earth ever had a wall to compare with that. What a sight, to behold even a wall like that! But it is not the wall alone. He continues his description, verses 19,20: "And the foundations of the wall of the city were garnished [probably a base of a variety of mouldings of various shapes, here called the foundation] with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

To form some faint idea of this transcendently glorious appearing foundation to the wall, let us look at a description of these precious stones as found in small particles in this world. *Jasper*, one of the foundations of the wall, and of which the wall itself is composed, is described above.

SAPPHIRE. - "A precious stone of blue color, in various shades." - *Greenfield*, *Robinson*. "A bright gem, properly of pure blue." - *Cobbin*. "Perfectly transparent."

- *Clarke*. "Of a beautiful azure, or sky-blue color, almost as transparent and glittering as a diamond." - *Stuart*.

CHALCEDONY. - "The name of a gem generally of a whitish, bluish, or smoky-green color, susceptible of a high and beautiful polish." - *Greenfield*. Some Greek MSS. read "carbuncle" instead of chalcedony. CARBUNCLE. - "A very elegant gem of a deep red color, with an admixture of scarlet.

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From its bright, lively color, it had the name *Carbunculus*, which signifies a little coal; because when held before the sun it appears like a bright burning charcoal." - *Clarke*.

EMERALD. - "One of the most beautiful of all the gems, and is a bright green color, without any other mixture." - *Clarke*.

SARDONYX. - "A precious stone, exhibiting a milk-white variety of the chalcedony, intermingled with shades or stripes of sardian or carnelian (flesh color)." - *Robinson*.

SARDIUS. - "A precious stone of blood-red, and sometimes flesh color." - *Greenfield*.

CHRYSOLITE. - "Of a beautiful yellow color, and is so called by the ancients from its looking like a golden stone." - *Cobbin*.

BERYL. - "Of a bluish green, and very brilliant." - *Cobbin*.

TOPAZ. - "Topaz of the present day seems to be reckoned as yellow, but that of the ancients appears to have been green." - *Stuart*.

CHRYSOPRASUS. - "Its color is commonly apple-green, and often extremely beautiful." - *Cleveland*.

JACINTH. - "A precious stone of deep red, with a mixture of yellow. It is the same as the hyacinth, or cinnamon stone." - *Clarke*.

AMETHYST. - "A pure rock-crystal, of a purplish-violet color, and of great brilliancy." - *Chambers*.

Stuart says of these precious stones:-

"There is classification, therefore, in the arrangement; a mixture not dissimilar to the rainbow, with the exception that it is more complex."

These precious stones, even placed in the light of our sun, would exhibit a scene of matchless splendor, but when we think that the glory of God which is to light that city so far excels the light of the sun that there is "no need" there of its light, we may indeed say, in the words of the poet:-

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"Such dazzling views, by human sight
Have never yet been seen."

Verse 21: "And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass."

Here is gold that in value far surpasses all the treasures of earth. He who has an entrance into that city, entitled to a standing place on those streets, has that which is of more value than all the gold of Ophir. The loss of all things earthly he will then count but a trifle to have exchanged for such an inheritance.

Verse 23: "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." The glory of God, as manifest in that city, will so far outshine the brightness of the sun, even when the prophet says that "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold,"¹⁸² 6 that "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."¹⁸³7

Verse 24: "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." This city, it seems, is to be the great metropolis of that new-earth kingdom. Into this capital all the nations of the saved shall come to offer their tribute of praise.

In Revelation 22, we have a description of the river of life that shall water this garden of God, "clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was

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there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Every month the tree will yield a fruit, and as God's saints, "from one new moon to another, and from one Sabbath to another,"¹⁸⁴ 8 come to worship before the Lord, they may obtain of the new store of fruit of the tree of life. Those who have been clothed with Christ's righteousness, who are found walking in obedience to God's commandments, as we learn in Rev.22:14, are to "have a right to the tree of life," and will "enter in through the gates into the city," and participate in the joys of that eternal rest.

Thus we have briefly noted some of the numerous Bible testimonies which speak of the glorious "inheritance of the saints in light." The meek shall, indeed, inherit the earth, as Christ has promised; but not till sin and the curse have been removed from the earth, and it shall stand forth again as beautiful and glorious as when it came fresh from the hand of its Creator, and he pronounced all, "*Very good.*" But you say, "Did not Christ say, 'Great is your reward in heaven'?" Yes, there is a rich reward, "reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."¹⁸⁵9 The saints of God are to reign with Christ in heaven for a thousand years; and then that heavenly city, with all its dazzling glory, as we have just seen from Revelation 21, is to come down, and be the capital of the earth restored. "But," says another, "did not Paul say, 'We have a building of God, an house not made with hands, eternal, in the heavens'?" - Yes, the building is eternal, and it is now in the heavens. He did not say it would eternally remain in the heavens. We have just seen from the word of the Lord that this city - building of God - is to come down, and be the tabernacle of God, on the new earth, when he shall dwell with men.

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But you say, "Is this future inheritance of God's people as literal as you have set forth? Does not the Bible say that 'flesh and blood cannot inherit the kingdom of God'?" - Yes, it says so, and in the very next words it shows how literal beings, now composed of flesh and blood, will be fitted to inherit the kingdom: "Behold I

show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." ¹⁸⁶ 10 Our bodies are to be changed, and "fashioned like unto his glorious body." ¹⁸⁷ 11 His resurrected body was not flesh and blood, but it was "flesh and bones;" ¹⁸⁸ 12 and so, according to Ezekiel's vision of the resurrection of God's people, their bodies will be composed of flesh and bones, quickened by the Spirit of the living God.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

Who, after contemplating the joys of the world to come, does not feel to say,-
"O glorious hope; O blest abode;
May I be there, and like my God." ¹⁸⁹ 13

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All are invited to share in this glorious prize. "The Spirit and the bride say, Come." The city of God, with all its charms, welcomes us. "Whosoever will, let him come, and partake of the water of life freely." It is for us to yield our *will* to the will of God; willing to be controlled by his truth. Accepting of Christ as our righteousness, and his Spirit as our source of strength - our continual helper - we may overcome, and inherit all these things. In Christ we find the three things which do, and forever will, satisfy the longings of the soul. These three are righteousness, eternal life, and the immortal inheritance. If we accept his righteousness - claiming it by faith - we will be made "partakers of the divine nature, having escaped the corruption that is in the world through lust," and in the end we shall participate in the joys of the redeemed hosts in the kingdom of our God - in the earth made new.

On the other hand, the Lord has said, "There shall in no wise enter into it anything that defileth, . . . but they which are written in the Lamb's book of life." ¹⁹⁰ 14

Whatever may be our lot in this world, while trusting in God we may look forward to the blessed inheritance, knowing that there all earthly sorrows will cease, when that which is perfect shall come. It was on this wise that the ancient worthies, and the apostle of our Lord, could glory in tribulation. Moses counted "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." ¹⁹¹ 15 Paul, although his bodily sufferings, enumerated on one occasion, ¹⁹² 16 seemed to be about all a mortal could endure, spoke of them as, "our light affliction, which is but for a moment," which "worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." ¹⁹³ 17

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Earthly trials, temptations, and afflictions, cheerfully endured in Christ's strength, work for us "patience; and patience, experience; and experience, hope:

and hope maketh not ashamed; because the love of God is shed abroad in our hearts." Those who thus stand may well join with the strain of the poet:-

"Why should I murmur or repine at hardship, grief, or loss?

They only will the gold refine, and purge away the dross."

The time of our trial and probation here, compared with eternity is only a "moment." The burden permitted by an all-wise Heavenly Father as our lot is "easy," and "light," when borne in Christ's name; especially is this so when the bearer contrasts it with the "far more exceeding and eternal weight of glory" that awaits the faithful in God's kingdom, so, clothed with "the garment of praise," rejoicing in the "peace" which Christ so freely "*gave*" us, and "*left*" with us, we may ever say, as we strive on for the eternal prize, in the words of Henry F. Lyte:-

"The road may be rough, but it cannot be long;
I'll smooth it with hope, and I'll cheer it with song."

¹ Heb.6:11,12.

² Acts 20:32.

³ Eph.1:11.

⁴ Col.1:12.

⁵ Heb.9:15.

⁶ 1Pet.1:3-5.

⁷ Webster.

⁸ Num.12:3.

⁹ 1Pet.2:22,23.

¹⁰ Acts 8:32; Isa.53:7.

¹¹ Ps.73:3-7.

¹² Ps.37:1,2,7,9-12.

¹³ Ps.73:4,5,12,16-20.

¹⁴ Prov.2:21,22.

¹⁵ Prov.10:30.

¹⁶ 2Pet.3:10.

¹⁷ 2Peter 3:4-7.

¹⁸ Eccl.1:4.

¹⁹ Ps.102:25,26.

²⁰ Isa.60:18.

²¹ Isa.45:18.

²² Gen.1:26.

²³ Ps.8:6,8.

²⁴ Heb.2:8,9.

²⁵ Gen.1:31.

²⁶ Eccl.7:29.

- ²⁷ Ps.106:29,39; 99:8.
- ²⁸ Gen.3:23,24.
- ²⁹ Irving's "Sermons on the New Earth."
- ³⁰ Dan.2:44.
- ³¹ Num.14:21.
- ³² Hab.2:14.
- ³³ Isa.60:21.
- ³⁴ Matt. 13:27-30, 37-42.
- ³⁵ 2Tim.3:1-5.
- ³⁶ 2Tim.3:8.
- ³⁷ 1Tim.4:1.
- ³⁸ Matt.28:19,20.
- ³⁹ John 14:16.
- ⁴⁰ Acts 1:10,11.
- ⁴¹ Dan.7:21,22,26.
- ⁴² 2Thess.2:3,8.
- ⁴³ Acts 26:6-8.
- ⁴⁴ Heb.6:17,18.
- ⁴⁵ Gen.13:14-17.
- ⁴⁶ Gen.15:13-15.
- ⁴⁷ Acts 7:5.
- ⁴⁸ Gen.17:1.
- ⁴⁹ Rom.4:3.
- ⁵⁰ Heb.11:7; Rom.3:22; Phil.3:9.
- ⁵¹ Gal.3:18,21.
- ⁵² Gen.17:8.
- ⁵³ Gen.26:3-5.

⁵⁴ Gen.28:13.

⁵⁵ Gal.3:16. In the text before us Paul based his whole argument on the absence of a single letter. If the letter "s" had been attached to the word "seed," how different would have been his conclusion. How important to read the Bible carefully.

⁵⁶ Josh.21:45.

⁵⁷ Gal.8:29.

⁵⁸ Gal.3:9.

⁵⁹ 1Pet.1:3-7.

⁶⁰ Heb.11:10.

⁶¹ Heb.11:12,13.

⁶² Matt.25:34.

⁶³ Heb.11:39,40.

⁶⁴ Heb.6:18,19.

⁶⁵ Acts 26:6-8.

⁶⁶ Webster.

⁶⁷ Isa.52:3.

⁶⁸ 2Peter 2:19.

⁶⁹ Psalms 8:7,8.

⁷⁰ Luke 4:5-7.

⁷¹ Micah 4:8. That this "tower," etc., refers to Christ is evident from such texts as 2Sam.22:3; Ps.18:2; 144:2; Nahum 1:7; Zech.9:12.

⁷² Heb.2:5-9.

⁷³ Heb.1:10-12.

⁷⁴ Heb.3:15-19.

⁷⁵ Wakefield's translation reads, "we believers are to go into that rest."

⁷⁶ Heb.4:1-9.

⁷⁷ Rom.11:17,24.

⁷⁸ 2Chron.7:19,20.

⁷⁹ 2Chron.36:16-19.

⁸⁰ Eze.21:25-27.

⁸¹ Acts 26:6,7.

⁸² John 6:15.

⁸³ Luke 24:17-23.

⁸⁴ Acts 1:6.

⁸⁵ Luke 19:1-12.

⁸⁶ John 7:33; 13:83; 14:2,3.

⁸⁷ Rom.9:8.

⁸⁸ John 16:13.

⁸⁹ Luke 17:20,21.

⁹⁰ Matt.6:10.

⁹¹ Luke 17:22-24.

⁹² Matt.24:26,27; Mark 13:21-28.

⁹³ Our limited space will only allow our calling attention to a few scriptures on this topic. For a fuller exposition we refer our readers to such works as "Thoughts on Daniel," "Exposition of Matt.24," and "Refutation of the Age to Come," which may be obtained from the office of the *Review and Herald*, Battle Creek, Mich., or Pacific Press, Oakland, Cal.

⁹⁴ 2Pet.3:10,13.

⁹⁵ Isa.13:9.

⁹⁶ Dan.7:17,18.

⁹⁷ 2Thess.2:8.

⁹⁸ Dan.7:21,22.

⁹⁹ Dan.7:27.

¹⁰⁰ Dan.7:18.

¹⁰¹ Matt.25:31-34.

¹⁰² Gen.1:26.

¹⁰³ Micah 4:8.

104 2Pet.3:13.

105 2Pet.3:10.

106 Isa.26:20.

107 Isa.26:21.

108 Luke 13:28.

109 Ps.2:8,9.

110 Rev.11:15.

111 Luke 19:15.

112 According to the chronology of Bishop Usher (that used in our Bibles), the creation was about 4004 years before the birth of Christ, which would make the world about 5896 years old. Usher has given the reign of the judges as only three hundred years, but Paul says, "And after that he gave unto them judges *about* the space of four hundred and fifty years, until Samuel the prophet." Acts 13:20. This difference added to Usher's chronology would make the present age of the world about six thousand years.

113 Matt.13:30.

114 Rev.20:3.

115 Rev.20:4-9.

116 Rev.20:4.

117 Rev.5:10.

118 Luke 1:33.

119 Rev.20:4.

120 Matt.19:28; Luke 22:29,30.

121 1Cor.6:2,3.

122 Ps.149:5,6.

123 Rev.5:10.

124 1Thess.4:16,17.

125 Rev.20:9.

126 Rev.15:2,3.

127 Rev.4:1-6.

128 John 1:3,33-36.

129 John 7:33.

130 John 14:1-3.

131 Zech.14:5.

132 Those who may wish to trace the subject to greater length are referred to a work entitled "Refutation of the Age to Come," by Elder J.H. Waggoner. Address *Review and Herald*, Battle Creek, Mich.

133 Rev.22:11.

134 Matt.12:30.

135 Jer.18:7-10.

136 1Cor.15:24.

137 Isa.24:1-6.

138 Jer.4:23-27.

139 Zeph.1:2,3,7.

140 Rev.19:17.

141 Isa.13:9.

142 Cor.13:12.

143 2Pet.3:13.

144 Isa.65.

145 Ps.102:26.

146 Acts 3:21.

147 Rev.21:5.

148 Ps.104:30.

149 Isa.65:17.

150 Verse 19.

151 Rev.21:4.

152 *Ibid.*

153 Isa.65:21,22.

154 Gen.2:15.

155 Isa.65:22.

156 The Septuagint of this text is, "As the days of the tree of life."

157 Gen.3:22-24.

158 Ps.91:16.

159 Isa.65:25.

160 1John 3:2.

161 Gen.19:3.

162 Ps.78:25.

163 Luke 22:29,30.

164 Micah 4:8.

165 Ps.72:8.

166 Ps.104:29,30.

167 Isa.60:18-21.

168 Ps.104:35.

169 2Cor.4:17,18.

170 Isa.32:16,17.

171 Isa.51:3.

172 Isa.55:13.

173 Ezek.34:25.

174 Rev.21:1-4.

175 Isa.33:24.

176 Wesley's Sermon, No.69.

177 Ps.87:3.

178 Rev.21:9-16.

179 Heb.11:10.

180 Gal.4:26.

181 John 14:2.

182 Isa.30:26.

183 Isa.24:23.

184 Isa.66:23.

185 1Pet.1:4,5.

186 1Cor.15:50-52.

187 Phil.8:21.

188 Luke 24:39.

189 Eze.37:1-14.

190 Rev.21:27.

191 Heb.11:26.

192 2Cor.11:23-28.

193 2Cor.4:16,17.