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ESCHATOLOGY;

OR,

THE SCRIPTURE DOCTRINE

OF

THE COMING OF THE LORD, THE JUDGMENT, AND THE
RESURRECTION.

BY

SAMUEL LEE.

"Let God be true, but every man a liar."—*Psalm*.

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P R E F A C E.

EARLY in his ministry, the writer attempted to gain some definite views on the subject presented in this volume. He consulted authors, and especially commentators. The effect was "confusion worse confounded." He then, as the only hope, went directly and alone to the volume of Inspiration, and attempted to study the Scriptures scripturally,—to make the Bible its own interpreter. The result is the opinions expressed in the following pages.

He had thought several years since of submitting his views to the public. But just then, that volume of brilliant truths and startling errors, "Bush on the Resurrection," made its appearance. This was soon followed by a volume in reply, full of gross personal abuse, and of the *odium theologicum*, and withal utterly without discrimination or logic. It was supposed that the public, by that time, must have become wearied, if not disgusted; and that nothing more on the general subject should, for the time being, solicit its attention.

It has been an object with the writer to make his book as small as possible. Instead of attempting to make the

argument on each separate point complete and full, he has aimed in most cases to be suggestive only, by giving merely the outline of thought. The strongest argument in support of the theory advocated, is found in the contemplation of the subject as a whole, and in the fact that it goes through the Bible, and by a natural and easy exegesis, disposes of an entire class of texts that have given great embarrassment to commentators. We have not designedly passed over a single point of difficulty. The evidence that you have the true skeleton-key to the building, is not in the fact that some of the doors are opened by it, but in the fact that at *every* door the bolt yields readily to its touch. This is claimed for our theory.

The reader not familiar with Greek, must pardon the constant reference to the original Scriptures. The subject can be thoroughly discussed in no other way. Every translation of the Bible, must be, to some extent, a paraphrase. The authors of the Common Version had a theory on the subject of this volume. Of necessity their translation was modified by that theory. This the reader will see as he proceeds. The reference by us, therefore, must be direct to the words which the Holy Spirit has taught. We have taken special pains to render the book readable to the mere English scholar. And we hope, that while such will not be able to appreciate fully some of the criticisms, they will so perceive the general course of argument to be in keeping with the general drift of the Scriptures, as to recognize their harmony.

It would savor of presumption to say that the hypothesis we propose, will, when once propounded, commend itself

to those familiar with the New Testament, as too obviously true to need labored proof. It is certainly true that *most* that is said in the New Testament on the subject, seems to necessitate our theory by an import obvious and positive. The few apparent exceptions are found in instances of Hebrew idiom transferred to the Greek language, and which, as a consequence, have been understood literally.

To such of his brethren in the sacred office as may dissent from the theory here advocated, the author would propose that, with the common theory, they go through the New Testament with as rigid an exegesis as is here attempted,—if they can.

The author commends his little work to the blessing of the great Head of the church. He could not have consented to its publication, with the inevitable sequences, but for the hope that the cause of the Bible might be promoted by it. It is believed that one of the conditions of a more spiritual religion, and of a fuller development of Christian character, is, bringing the realities of the unseen world very much nearer. The primitive church were constantly waiting for and “hasting” the Coming of the Lord. To the modern church, that Coming is far away in an indefinite future. To the primitive church the Coming of the Lord was a doctrine soul-stirring and of mighty power. To the modern church it is merely a matter of theory and of creed, but in no sort a *practical* theme. Are the utterances of the modern pulpit on this subject, the same as were those of apostolic preaching?

CONTENTS.

CHAPTER I.

	PAGE
THE COMING OF THE SON OF MAN	1
THE KINGDOM	5
SON OF MAN	11
THE COMING	12
SCRIPTURE ARGUMENT	13
Dan. 7: 9-14	14
Matt. 10: 23	16
" 16: 27, 28	17
" 19: 27-29	19
" 13: 24-30, 36-43	21
" 13: 47-50	30
Luke 18: 1-8	31
SUBORDINATE TEXTS	32
Matt. 21: 28-32	32
" 21: 33-45	33
" 22: 1-14	34
" xxiv.	36
" xxv.	45
" 26: 63, 64	51

CHAPTER II.

THE COMING OF THE LORD	53
THE APOSTLES "IN ERROR"	55
Opinion of Dr. Watts	55
" Olshausen	58
" Conybèare	59
" Thomas Arnold	61
" Barnes	61
" Edwards	62
" Locke	64
" Hudson	67
" Tholuck and German Commentators	68
DESTRUCTION OF JERUSALEM—James 5: 7, 8	72
COMING OF THE LORD—WHAT?	74
SCRIPTURE ARGUMENT	76
Texts that refer to the close of the present life.	
1. Considered as a state of suffering, trial, or probation	79
2. With the Judgment as an associate event	82
3. And heaven as then having its commencement	85
4. And hell as then having its commencement	90
OBJECTIONS	91
2 Thess. 1: 6-10	91
" 2: 1-9	93
2 Peter 3: 3-9, 10-17	103
LOCALITY OF HEAVEN	114

CHAPTER III.

THE JUDGMENT	121
Matt. 16: 27, 28	124
John 5: 22, 23, 27	125

CONTENTS.

xi

Matt. xxv.	126
Acts 10: 42, 43	126
" 17: 31	127
John 12: 31	128
Rev. 22: 12	129
1 Pet. 4: 5	130
2 Pet. 2: 3	130
Matt. 12: 36	131
2 Pet. 2: 4, 9	132
Jude v. 6	134
2 Tim. 4: 1, 2	134
Matt. 11: 20-24	135
" 12: 41, 42	140

CHAPTER IV.

THE RESURRECTION	148
OLD TESTAMENT	148
LATER JEWS	154
NEW TESTAMENT	157
Matt. 22: 23-32	158
Acts 23: 6. 24: 15	160
Phil. 3: 20, 21	162
John 5: 21-29	164
" 11: 23-26	169
2 Cor. 5: 1-4	171
John 6: 39, 40	173
1 Cor. 6: 14	175
1 John 3: 2	176
Matt. 27: 50-53	177
RESURRECTION OF CHRIST	180
Acts 26: 23	182

Colos. 1:18	183
1 Cor. xv.	191
1 Thess. 4:13-18	218

CHAPTER V.

PROPHECY RESTORED	228
Rev. xx-xxii.	228

CHAPTER VI.

CONCLUSION	250
SUMMARY	250
ORTHODOXY	255
ETHICAL IMPORT	264

ESCHATOLOGY.

CHAPTER I.

THE COMING OF THE SON OF MAN.

THE language of the Saviour can be understood only as we know the circumstances in which it was uttered, and especially the character and opinions of the persons addressed. This is preëminently true of what he says of himself as "The Son of Man," of his "kingdom," and of his "coming in his kingdom."

Most modern commentators seem to suppose that the Jews, and especially the disciples of Christ, occupied the same stand-point as themselves, and that the language addressed to them on this subject, must mean what it would mean if addressed to the men of this day. As well might it be assumed that what should have been said in the days of the Messiah, of the earth, the starry heavens, the rising of the sun,

meant what it would mean now. The Saviour meant to say and did say what he knew his honest hearers would understand him to say. He knew of course that the unbelieving Jews would not understand him. In them would be fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand, and seeing ye shall see and shall not perceive. But his disciples understood him, or if they did not at first, they asked for explanations. Jesus took special pains to have them understand him. In one instance, after uttering several parables, and giving, of some of them, private explanations to his disciples, he says to them, "Have ye understood all these things?" "It is given *unto you* to know the mysteries of the kingdom of heaven" (Matt. 13: 11, 51). On another occasion, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and *hast revealed them unto babes*" (Matt. 11: 25). There may seem to be exceptions, but these will be found on examination rather to establish the rule. When Christ told his disciples that he was going up to Jerusalem, and should there be betrayed and delivered to the Gentiles to be crucified (Mark 9: 31, 32), they did not understand him. Not but the words were of obvious meaning; but it was no part of their programme of the Messiah's work. They knew not how to reconcile this with

other supposed facts. And as the subject was so tender and so awful, they refrained from again introducing it and asking for explanations. But this only confirms the general rule that the disciples understood what Jesus said to them either at first, or after seeking explanations.

Of course it is not denied that there was a length and breadth and depth and height of meaning in the words of the Saviour, the whole of which neither the disciples nor any other man in any age, could, while in this world, fully comprehend. What we claim is, that while their conceptions must be inadequate, the Saviour did not designedly leave them with erroneous impressions of the import of his language. What he said might imply more than they understood, and than he knew they would understand, but it was designed to imply *that*.

The disciples were sometimes in error. But whenever they expressed that error, the Saviour corrected it. When, for instance, they were discussing the question who should be the greatest in the kingdom he was soon to establish, and with, as he very well knew, erroneous and secular views, he told them their error. In one case he took a child and set him in their midst, and told them, if they would be great in his kingdom they must be like little children (Matt. 18: 1-6). At another time he taught them that to acquire distinction and honor in his kingdom they

must be servant of all, as he himself was, — rebuking thus their ambition and correcting their error.

There were some truths which the Saviour did not at that time reveal. While, for instance, he knew that they were looking to his kingdom in its temporal aspects, almost exclusively, if not quite so, he did not in that particular correct them. The time had not yet come for life and immortality to be brought to light. That belonged to the illumination of the Christian Dispensation. While in this particular their opinions embraced but a part of the truth, it was yet truth and not error. There was in fact to be an exalted felicity and unfading honor connected with their relations, in this world, to the kingdom of the Messiah.

If this be not so, — if, when the Saviour spoke of coming in his glory and rewarding them for their fidelity, he had reference only to the future world, while yet they understood him to refer to what was temporal, did he not of purpose deceive them? Did he not, again and again, amid the discouragements connected with discipleship to him in his state of humility, hold out to them encouragements which, as understood by them, and known of course to him as so understood, had no foundation in fact? What I know a man understands by what I say to him, that I do say to him.

"THE KINGDOM."

What — let it be distinctly propounded — did the disciples understand by "the kingdom" which the Messiah was to administer? (We say *administer*; for *reign* or *administration*, rather than "kingdom," is in most cases the proper rendering of βασιλεία.) Were their ideas of it chiefly as of this world, or of the future? Unquestionably the former. That after the illumination subsequent to the glorification of Christ, they saw that kingdom in its higher glory in a future world, we know. But we are considering them as attending upon the man Christ Jesus in the days of his humiliation, and are seeking for the import of language as addressed to them at that time.

These disciples were Jews. Their education, so far as they had received any, was Jewish. Their religious opinions and impressions were from the Old Testament — as interpreted at that time.

It was no part of the design of the Old Testament to teach a future state. It taught it only by indirection, and then very obscurely. The Hebrews were on this subject behind the more intelligent nations of heathendom, their cotemporaries. And so far as they had any notions of a hereafter, they seem to have derived them from these nations. In the earliest and almost the only allusion to a future state

as one of rewards and punishments, found in the Old Testament, it is spoken of as taught by travellers, and as the belief of foreign lands. "Have ye not asked them that go by the way [travellers]? and do ye not know their tokens [testimony], that the wicked is reserved to the day of destruction?" (Job 21: 29, 30.) The writings of the Greeks and Romans and also of the Eastern nations furnish very much more on this subject than do the Old Testament Scriptures. A marked effect of the captivity was the development of this idea. Not that the inspired writings of a subsequent date present it; but it is found in other Jewish literature. (See 2 Macc. vii.)

If we refer to the Mosaic Institute we shall find that its motives are drawn not from the future, but the present world. The rewards of fidelity and the penalties for disobedience were of time and earth.

And when we come to the time of the Saviour we find the fact of the future state *an open question*. The Pharisees asserted it: the Sadducees — the more educated and refined part of the community, denied it. And by this denial they did not lose caste as "orthodox." They, in common with the Pharisees, were members of the Sanhedrim. The philosophical habits of the Alexandrian Jews seem not to have taken the direction of this question. They were the advocates and the exemplifiers, some of them, of a

spiritual religion, in the Platonic sense,— a religion that had direct connection with God, in the absence of form and ceremony. But it was a present religion. So far as we are able to learn, it looked not beyond the grave. It contemplated man as he now is.

The prophetic representations of the reign of the Messiah would lead the unspiritual to understand it as of this world.

The fact of the Messianic reign is more distinctly brought to view in Daniel than in any other of the prophets. But what is this presentation? Turn we to chap. ii. Here are symbolized the Babylonian, the Medo-Persian, and the Grecian kingdoms, with that, so complex, of the successors of Alexander. In succession to these "the God of heaven sets up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here we notice that the reign of the Messiah is indicated by the same terms as are these secular governments, and the same qualities and functions are attributed to it. It is not to be left to other people. It breaks and consumes all other kingdoms. Not a word to indicate its spiritual character.

Chap. vii. is an advance upon chap. ii. Still the whole description is temporal and secular. One like

“a son of man” appears, and under the especial divine patronage stands at the head of power. “There is given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.”

There is indeed in chap. 12: 1-3 an allusion to what is more spiritual. In that “time of trouble such as never was since there was a nation”—the same as that to which the Saviour refers Matt. 24: 21, and which implied the end of the Jewish civil and ecclesiastical polity—there would be saved all the truly spiritual, and they, with that Gentile “dust” that should be roused to life, would constitute a new organization,—save the drawback of those to whom the gospel should prove a savor of death unto death. The good would shine as the brightness of the firmament, and turning many to righteousness, as the stars forever and ever. But this language, exceedingly obscure till after the events had transpired, would be unintelligible to a Jew. Yet with this exception all the descriptions of Daniel are such as a Jew—such Jews as were most of the nation in the days of the Saviour—would understand as applying to a temporal kingdom.

And if we refer to other cotemporary and earlier Prophets, we shall find the same temporal and especially Jewish imagery employed. Ezekiel sees a new city — a new Jerusalem and Temple, and the most ample accommodations for the ceremonies of the Mosaic Institute; and the Holy Land apportioned off anew for the several tribes, all of which were to be restored to their integrity and distinct locality. Here was Judaism glorified.

Isaiah is presented with scenes of prosperity and of surpassing glory to the friends of God. Eye had not seen, nor ear heard, neither had entered into the heart of man, the things that God had prepared for them that love him. There should be a new heaven and a new earth. The sun should no more go down nor the moon withdraw her shining. But this was all to be Jewish prosperity. All nations were to come up to Jerusalem with their gold and their silver as offerings to the God of Israel. The flocks of Kedar and the rams of Nebaioth should minister to the Temple service.

As a matter of fact this language of the prophets was, in the time of Christ, understood to imply that there was to be raised up a mighty prince who should rule over the Jews in power and splendor, and who should lead them on, not only to the attainment of their liberty from the yoke of oppression, but to the conquest of the nations. And it was to posts of

honor in such a kingdom and under such a prince, that the disciples aspired. It was with reference to such positions of distinction that they repeatedly disputed among themselves who should be greatest — and that, almost up to the very hour of the crucifixion (Luke 22: 24–30). Maternal aspirations operated in this direction: “Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.” It was this secular and unsanctified anticipation that led Peter, — when Christ told the disciples that he must go up to Jerusalem and there be rejected by the chief priests and scribes, and be crucified, — in startling forgetfulness of himself and of propriety, to rebuke (!) his Master, — though we may hope that love for that Master had some place with ambition in his heart. It was this hope of national deliverance that led the multitudes when Jesus was entering Jerusalem, to spread their garments and branches of trees in the way, and cry Hosanna to the Son of David — the very multitude that in a few brief hours, and when their selfish hopes were disappointed, cried, Crucify him! Crucify him!

That the oft repeated instructions of the Saviour in relation to the nature of his kingdom, could not have failed to produce a deep impression on the minds of the disciples, we believe. They doubtless felt that there was that in the subject which they but

imperfectly understood, and which it was the pleasure of their Master not then to explain more perfectly. He told them there were many things which they could not then bear, and which would be explained at a future time.

If the view we have taken of what were the theories of the disciples be correct, it must modify very materially our interpretation of no inconsiderable portion of the Gospel. It has seemed to the writer that most modern commentators have perpetrated a very flagrant anachronism, in assuming that the disciples, when attending upon Christ in the days of his flesh, had substantially the same views, as had those same disciples after the day of Pentecost and the gift of the Spirit.

These remarks premised, we proceed to the more direct and scriptural consideration of the subject of this chapter, — “The Coming of the Son of Man,” *παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου*.

“The Coming of the Son of Man” is to be distinguished from “The Coming of the Lord.” This latter will be considered in the following Chapter.

SON OF MAN.

With one exception, the phrase “The Son of Man” is used in the New Testament only by the evangelists, and by them always as from the lips of

the Saviour himself. It denotes ordinarily the *Man Christ Jesus*, and when not, *the Messiah as engaged in introducing his kingdom to the world, rather than as presiding in it*. The Saviour was glorified and definitively constituted the Son of God in power and authority at his resurrection. Rom. 1:4. Acts 2:33, 36. 5:31. Phil. 2:9. Heb. 10:12. Still, his kingdom as embracing the only religion from heaven, was not completely constituted. The Jewish Religion, as embodied in the Mosaic Institute, was in the world, and by divine authority;—an authority not yet revoked in form. And it was not till the providence of God, by the annihilation of the Jewish polity, civil and ecclesiastical, had put an end to that Institute, that Christianity stood the sole religion by divine appointment. Then the kingdom of Christ had fully come. The Saviour indeed remarked, on one occasion, that the Law and the Prophets were until John; but by that did not design to say that the ceremonies of the Old Testament were abrogated, for himself observed them (Matt. 26:18), but only that with John began the dawning of the day of the Messiah's kingdom.

“THE COMING.”

“The Coming of the Son of Man” is to be interpreted with the same latitude, and *applies to the work*

of the Messiah from the time of his resurrection to the overthrow of the Jewish power. Not till then — when the seventh angel had sounded — were there great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ. Then the *transition period* closed. As instances of the use of this phrase as referring to the time of his resurrection, see Matt. 10: 23. Luke 22: 69. “Hereafter (*ἀπὸ τοῦ νῦν, from now*) shall the Son of Man sit on the right hand of the power of God.” The parallel text in Mark (14: 62) is, “Ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.” So in Matt. 26: 64. See also Eph. 1: 20–22; Rom. 1: 4. Heb. 1: 3. As instances of the use of the language in application to Christ down to the time of the destruction of Jerusalem and the complete introduction of the Christian Dispensation, see Matt. 24: 30, 37–39. Mark 13: 24–26. Luke 21: 25–27.

SCRIPTURE ARGUMENT.

The language of the New Testament concerning the Coming of the Son of Man will be understood only as the following extract from the captive Prophet is rightly interpreted. We have briefly alluded to it on a previous page.

DANIEL 7: 9-14.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. (10) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. (11) I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed and given to the burning flame. (12) As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. (13) 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. (14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

It is unnecessary here to go into an extended examination of the prophetic significance of this language. The views of the writer are substantially those of Prof. Stuart in his commentary. The Prophet is chiefly occupied in this chapter — as indeed in most of his prophetic record — with what should befall his people in the latter days. They were to exist as a weak and feeble nation for a long period, in the neighborhood of a great and cruel nation under successive dynasties, and at length a fierce and terrible persecutor should arise in the person of Antiochus Epiphanes — the "little horn" — by

whom the daily sacrifice should be taken away. But God would preside over these mighty agencies, and bring them to an end in his own good time. This is represented by vs. 9-12. The Prophet sees a court organized: thrones are put in place: the Ancient of days is seated as Judge, surrounded by myriads of angels in waiting to hear and execute his decrees. The books are opened, and the facts adduced. The verdict is given and executed. These kingdoms are among the things that were; and especially is the beast of the little horn slain, and his body destroyed and given to the burning flame. Antiochus the persecutor is brought to a sudden and terrible death.

The next great fact of importance to the holy people, is the advent of their Messiah, and the introduction of the Messianic Dispensation. This is represented in vs. 13, 14. One "like to a son of man" is seen enthroned on moving clouds. He approaches the Ancient of days and receives from him a glorious and everlasting kingdom.

It is with reference to this scene, and the language employed to describe it, that *Christ is called "The Son of Man," and his inauguration as "Head over all things to the church" described as "The Son of Man coming in his kingdom" — "in his glory" — "in the glory of his Father."* Matt. 16: 27, 28. 25: 31.

There is of course an especial appropriateness in applying to the Messiah as God manifest in the flesh, and while acting as the man Christ Jesus, the designation "Son of Man." The Scriptures are emphatic in declaring and in making prominent as a great fact, that Christ was a real and proper man, made of a woman. And it is doubtless for this purpose that Christ so often calls himself the Son of Man. Still this phrase with its adjuncts as quoted above has evident reference to Dan. 7: 13. See Ezek. 1: 26-28. Rev. 1: 13.

Let us now turn to the New Testament, and see if its language does not admit of easy explanation on this hypothesis.

MATTHEW 10: 23.

"But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

This is an extract from the instructions which the Saviour gave to his disciples as he sent them forth to preach and to say, "The kingdom of heaven is at hand." He did not conceal from them, he distinctly forewarned them, that they would suffer persecution. But let them be encouraged: the glorious event which was to be the burden of their message, and to prepare men for which, their work, was very near. Before they should have gone over the cities

of Israel in their missionary tour, it would become reality. The Messianic Dispensation would be commenced.

This language of the Saviour decides positively that by the coming of the Son of Man was meant, not his appearance in the flesh, nor the commencement of his public ministry, but an event then future, yet near. Understood as referring to Dan. 7: 13, 14, it would imply the introduction of the Christian Dispensation.

MATTHEW 16: 27, 28.

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. (28) Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.”

Here are two facts that have greatly embarrassed commentators. 1. The Son of Man would *soon*, — during the life of some who heard him, — come in his kingdom — in the glory of his Father with his angels. “Shall come,” μέλλει ἔρχεσθαι, *is now about to come*. 2. His “coming” would imply his elevation to the office of Judge of all men. “Then,” that is, when he comes and receives his kingdom, he would reward *every man* according to his works. Henceforth the Father would judge no man, having committed all judgment unto the Son. John 5: 22, 27.

That the phraseology of these verses — “Son of Man” — “Come in the glory of his Father with his angels” — “See the Son of Man coming” — not now to receive, but having received and thus “in his kingdom” — is derived from Dan. 7: 13, 14, will not, we think, be questioned by any. The parallel text in Mark (9: 1) is “till they have seen the kingdom of God come with power” (*ὅτι δυνάμει*). In Luke (9: 27), “till they see the kingdom of God.” The equivalent import of these several forms of expression is worthy of notice.

The attempt to make the assurance that some of those present should *see* Christ in his kingdom, refer to his transfiguration (Bib. Repository, 1842, p. 335), is simply puerile. The transfiguration occurred but six days after the utterance of this language. Gravely to assure an audience (it did not consist of the disciples merely, Mark 8: 34) that some of them would be living at the end of six days, were ludicrous. Besides, the transfiguration was not the Son of Man coming in his kingdom. His kingdom had in no sense commenced. He afterwards speaks of his coming in his kingdom, as yet future. (Matt. 19: 28. 25: 31.)

To make these verses refer to the “Final Judgment,” considered as a great fact coming in immediate sequence to the “end of the world,” and the closing up of the history of the race on the earth, is

to violate the plainest laws of language. More than eighteen hundred years have elapsed since this language was uttered, and the world is now standing and the Judgment therefore yet future. How then say that some who heard it should *see* the coming of this august day?

Yet again: The occasion which led to the remark forbids such a construction. The Saviour had just before informed his disciples that he was to "suffer many things;" and that they, as his disciples, must be sufferers also. And they were in danger of discouragement while suffering for one whose condition was so humble, and who seemed so far from having it in his power to remunerate them for their fidelity. But he assured them that he should soon assume a new condition and appear in glory. His cause, therefore, was not a hopeless cause, nor were his disciples following a phantom.

MATTHEW 19: 27-29.

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? (28) And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (29) And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life."

Παλιγγενεσία, *regeneration*, denotes that regenerated state of the cause of religion implied in the introduction of the reign of the Messiah. At that time he would sit on his throne, and administer the divine government and grace. And his disciples would then, as Apostles, occupy places of great honor in the church. The regenerated state referred to, was the kingdom of Christ in the world. Israel would then be regenerate and spiritual. The pointing of the common translation, in many editions, is not correct. It should be thus: "Ye which have followed me, in the regeneration when the Son of man," &c.

That this language may have a sort of application to Christians while suffering in this world and with reference to their reward in a future, is doubtless true. But that this was the primary import in the mind of the Saviour, or was so understood by the disciples, we cannot believe. The disciples at this time knew but little of, and were but slightly influenced by, a reference to a future state. While, of the kingdom of the Messiah as to be developed in this world, they had read and thought much. Their conceptions of what was implied in their sitting on thrones, must, of course, have been inadequate. Little did they think of what was to be their influence as Apostles and preachers of the truths of the

kingdom ; and still less, that as inspired writers, they should one day govern, with absolute sway, the human race.

That this is the import of the promise appears further from verse 29 : " Every one that hath forsaken houses or brethren, &c., for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life." Here the hundred-fold is what had been promised in the preceding verse, and the everlasting life is an advance upon that. As if he had said ; Not only is all that I have said true of your position and privileges in that future kingdom, of which you have thought and read so much in the Prophets ; but beyond all that, and of which you have as yet but the faintest conception, there is another and higher world in which you shall receive an exceeding and eternal weight of glory.

MATTHEW 13 : 24-30, 36-43.

" Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field : (25) But while men slept, his enemy came and sowed tares among the wheat, and went his way. (26) But when the blade was sprung up, and brought forth fruit, then appeared the tares also. (27) 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 ? (28) He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ? (29) But he said, Nay ; lest while ye gather up the tares, ye root up also the wheat with them. (30) 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."

"(36) . . . His disciples came unto him, saying, Declare unto us the parable of the tares of the field. (37) He answered and said unto them, He that soweth the good seed is the Son of man; (38) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; (39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. (40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. (41) 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; (42) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. (43) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

The question is, — What did the disciples understand by this parable and the explanation of it? And what did the Saviour know they would, and therefore design they should understand by it? Let it be remembered that in this same chapter (v. 11) the Saviour had told the disciples that it was given to them to know the mysteries of the kingdom, while to others it was not given: and that, therefore, he was ready to give to them any explanations they might ask. And he did explain to them the parable of the sower, and also, that of the tares.

And if these parables and several others that were uttered at the same time are examined, it will be seen that their primary and special application was

to the hearers and the men of that day—the duties and the facts of that period. Thus in the parable of the sower (v. 21): “When *tribulation or persecution* ariseth because of the word, by and by he is offended,”—referring to the trials to which the first disciples were subjected by the malice of the Jews. So when (vs. 31–33) the kingdom of heaven is compared to a grain of mustard-seed, and to leaven, the reference is to the *beginnings* of that kingdom in that day. And in vs. 44–46 where this kingdom is represented as treasure hid in a field and *found*,—as a pearl of great price *found* by a merchant-man, reference is to the kingdom of the Messiah as now introduced to the world, and the *discovery* of the fact as made by men. These all point to the hearers and to their particular circumstances and times. Was the same true of the parable of the tares, and of the net?—for it will be admitted that they both refer to the same thing.

The Saviour asked them (v. 51) if they understood all these things. They answered in the affirmative. Christ knew what they understood. He did not, as on other occasions when they were in error, correct them. *What, therefore, they understood him to say, that he did say.* And that is the meaning of his words to us.

Putting ourselves, then, in the condition of the disciples, let us interpret, as they would, the parable.

He that soweth the good seed is the Son of Man. This defines the time as that in which the designation "Son of Man" was applied to the Saviour. The disciples would think only of the then present time in which their Master was inculcating the truths of the new dispensation he was introducing to the world.

The field is the world (*κόσμος*), society, the community, all to whom the gospel of the kingdom was preached.

The harvest is the end of the dispensation (*αἰῶνος*, and v. 40 *αἰῶνος τούτου*, *this* dispensation). In vs. 39-41 the reference is to the same facts as in chap. 24: 31. In the latter case they are represented as gathering the wheat; while here they are spoken of as gathering the tares. A separation of the good from the bad is in both cases indicated. The connection in one case requires a reference to the good, in the other to the evil. In the one case, Christ was reproofing and admonishing the wicked Jews, and warning them of their doom as the tares in the Saviour's field. In the other case, the disciples were to be comforted and their hopes encouraged by the assurance that the Saviour was to gather a pure and holy church to be organized on the principle of personal holiness in the individual members, and to be composed in part of the Jews.

This gathering of the wheat by a process that

should eliminate the tares,—the organization of a church of personally religious members, was not to take place till after the resurrection, when Christ should have retired from sight to the sphere of faith. He would then “send forth his angels” (*ἀγγέλους*, *messengers*), that is, employ an appropriate agency in organizing his church.

The tares are to be burned — cast into a furnace of fire. This refers to the fearful evils that were to come upon the unbelieving portion of the Jewish nation. See chap. 23 : 34–39. 24 : 2, 21, 29.

In this parable the Saviour taught the disciples that the Jewish church was hopeless of reformation. The attempt to gather the tares would root up the wheat also. It was no part of the errand of the Messiah to reform the Jewish church. It was to be destroyed, and a new one, organized on a new principle, to succeed.

“Then shall the righteous shine forth as the sun in the kingdom of their Father.” This new church to be organized on the day of Pentecost was to be a “glorious church,” and in its progressive sanctification and its earnest work of faith and labor of love, exhibit such a scene as earth had witnessed never.

Precisely this it is which is foretold in Dan. 12 : 2, 3. After the destruction of Antiochus Epiphanes (Dan. 11 : 45), and after the relief and partial prosperity which Michael the prince of the Jews

should secure to them; there would be a time of trouble such as there never was since there was a nation — but from which all who are written in the books should be delivered. In other words, the wheat would be saved when the tares were cast into the furnace of fire.

But this shining forth of the righteous as the sun in the kingdom of their Father has a broader import than that a few comparatively of the Jews should be saved. Daniel sees them that sleep in the dust of the earth — “the very clods of Gentilism” — awake under the new power of a new dispensation. And though some of them awake to despise and wonder, and to find the gospel a savor of death unto death, yet others obey and live, and Jew and Gentile, now one in Christ, compose a church active and successful in turning many to righteousness, and as such, shining as the brightness of the firmament and as the stars forever and ever.

The Prophet Joel (2: 28-32) refers also to the same facts. “And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: (29) And also upon the servants and upon the handmaids in those days will I pour out my Spirit. (30) And I will show wonders in the heavens and in the earth, blood, and fire, and pillars

of smoke. (31) The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. (32) And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."

Verses 28, 29 were fulfilled on the day of Pentecost. See Acts 2:16-21. Verses 30, 31 had their accomplishment in the destruction of the Jews — the burning of the tares. Verse 32, "Whosoever shall call on the name of the Lord shall be saved" — is the gathering of the wheat — the gathering of Christ's elect (Matt. 24:31).

Such, it is believed, is the import of the parable of the tares, as addressed to the disciples. These disciples had no such practical convictions of a future state, or such knowledge of the glory of Christ's kingdom as reaching away into the infinite and eternal of that state, as to lead them to refer this parable to the heaven and hell that are there. Besides, the truth which we find in the parable was truth of the utmost practical importance to them at that time, in order to act well their part in the scenes but just before them. The kingdom of the Messiah was to be introduced with them as leading actors. A new and spiritual church was to be organized:

the old Jewish church was to be abandoned as hopeless of reformation — as doomed in the providence of God to destruction. But the New Church, in the establishment of which they were to be leaders, though it must encounter difficulties and dangers to its friends, was yet sure of success ; was soon to be invested with glory — a glory in which they would be participators. How natural, therefore, that these chosen actors in this work should be told just these things.

But we shall be told, the language “ shine forth as the sun in the kingdom of their Father,” cannot have application to earth. Why not? Is not the kingdom of God “ within ” us? Did not the Saviour come into this world to prepare and espouse to himself “ a glorious church? ” Will the objector read Isaiah lx, which certainly refers to the Church of the Messiah on earth. The fact is, the Christians of this day need the moral power of this language as understood to apply to the church on earth. It will elevate their aims ; it will magnify to them the grace, of which Christ is “ full,” and of which they may receive in the largest measure — “ even grace for grace ” (John 1 : 14, 16). It is believed that modern commentators need only a more adequate conception of what is the essential glory, and of what is to be, one day, the manifested glory of the kingdom of Christ, to interpret more correctly the

language of the Saviour to his disciples — and the language of the inspired writers generally. The absolute violence perpetrated upon the closing chapters of Revelation, had never been but for this reason. In these chapters earth is not taken to heaven, but heaven brought down to earth. And here — in this world — the theatre of the Saviour's great work, is that work brought to its perfection and glory — to the praise of the great Actor.

If it be objected to this interpretation, that "all things that offend and that do iniquity" are to be gathered "*out of his kingdom*" — ἐκ τῆς βασιλείας; — whereas his kingdom is, on our hypothesis, not yet organized; we reply, first, that a close and very rigid exegesis will find difficulties on the common hypothesis. The Messianic church is not strictly the organizations of professed disciples that bear that name, but real Christians: and "out of" that church none are to be gathered for destruction. Besides, on the common hypothesis, are the angels to be sent forth on the day of judgment, only to gather the hypocrites "out of" the church?

The true explanation, whether on the present, or the common theory of application, doubtless is, that "kingdom" is to be understood in the larger sense as including those who, in various degrees, avow a sort of friendship and respect for Christ. A reference to the parable of the sower in vs. 3-9, 18-23 of

this same chapter will make this obvious. The Saviour, by proclaiming, in his own person and by his disciples, the "word of the kingdom," was sowing the seed. The reception and the effect of the word was various in the case of different individuals — of those who on the whole were inclined to look upon the Saviour with favor. There were hearers represented by the seed by the way-side, in stony places, among thorns, and in good ground. These all would seem to be represented by "the kingdom" as it was at that time, and before the more formal organization of the Christian church, or introduction of the Christian dispensation. See Luke 14: 25-33.

Thus understood, a prominent object of the parable was to inculcate the great doctrine of a church to be composed of those only who were personally holy.

Does not this parable as ordinarily understood, forbid all discipline in the church? Wheat and tares should grow together till the Judgment.

MATTHEW 13: 47-50.

"The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: (48) Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. (49) So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, (50) And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

If we are correct in our interpretation of the parable of the tares, the interpretation of this is very obvious. The same great truth of so much immediate practical importance to the disciples is taught. A church is to be gathered on the principle of personal religious character. The agency of the kingdom of heaven would reach out and affect a great multitude. The day was near when the net would be drawn in, and while the good would be saved the bad would be thrown away. So it would be at the end of the dispensation (*αἰῶνος*).

LUKE 18: 1-8.

“ And he spake a parable unto them to this end, that men ought always to pray, and not to faint; (2) Saying, There was in a city a judge, which feared not God, neither regarded man: (3) And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. (4) And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man, (5) Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. (6) And the Lord said, Hear what the unjust judge saith. (7) And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? (8) I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? ”

These verses should have been connected with the preceding chapter, as they are a part of what the Saviour said of his coming and of the destruction of Jerusalem. Let his disciples pray and not faint, nor tire of waiting. God would avenge his own elect,

though he might seem to delay in respect to them. He would avenge them speedily. The day was now very near when the Son of Man would be "revealed" or appear in his kingdom. And although that would not lift his disciples into a condition that would exclude a liability to, and the experience of, persecution; yet they would be the subjects of such an elevation of character, and of such large and heavenly experience, that they would be able to tread all these external circumstances of discouragement under their feet. They would be conquerors and more than conquerors over all the power of the adversary.

Nevertheless — though these promises were given, and though they should soon be fulfilled, and that soul ennobling and soul sustaining kingdom be introduced to the world, — would men, and especially the Jews, believe in it, and in its divine Head? This interrogation is equivalent to a negative assertion.

SUBORDINATE TEXTS.

As illustrating the principle that the parables addressed to the Pharisees and the Jews generally "meant them," we ask the reader's attention to the following, — though they have not a specific bearing on "The coming of the Son of Man."

MATT. 21: 28-32. "What think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. (29) He answered and said, I will not; but afterward he repented, and went. (30) And he came to the second, and said likewise. And he

answered and said, I go, sir; and went not. (31) Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. (32) For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

No one will doubt that this language was aimed at the chief priests and the elders (v. 23) then present. As of John, so of the Messiah: the Pharisees and those laying claim to especial sanctity — who said, "I go sir," rejected him. While those who made no pretensions to religious character, and whose open and flagrant sins prepared them for easy conviction, and — under the influence of his kindness and proffered mercy — for repentance, accepted him, and were saved. And while the Jews as a nation rejected him, the Gentiles would hear and believe and become his disciples.

Verses 33-45. "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country: (34) And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. (35) And the husbandmen took his servants, and beat one, and killed another, and stoned another. (36) Again, he sent other servants more than the first: and they did unto them likewise. (37) But last of all he sent unto them his son, saying, They will reverence my son. (38) But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. (39) And they caught him, and cast him out of the vineyard, and slew him. (40) When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? (41) They say unto him, He will miserably destroy those wicked men, and will let

out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. (42) Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? (43) Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. (44) And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. (45) And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them."

It will be admitted by all that this parable had reference to the Jews as a nation. The cause of God was the "vineyard;" the Jews the "husbandmen;" the "servants" were "prophets and wise men and scribes" (chap. 23: 34); "his son" was Jesus Christ; the destruction of the husbandmen was the overthrow of the Jews and their rejection as the people of God; the "other husbandmen" were the Gentiles. "The chief priests and Pharisees perceived that he spake of them."

MATT. 22: 1-14. "And Jesus answered and spake unto them again by parables, and said, (2) The kingdom of heaven is like unto a certain king, which made a marriage for his son, (3) And sent forth his servants to call them that were bidden to the wedding: and they would not come. (4) Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come unto the marriage. (5) But they made light of it, and went their ways, one to his farm, another to his merchandise: (6) And the remnant took his servants, and entreated them spitefully, and slew them. (7) But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. (8) Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. (9) Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. (10) So those servants went out

into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests. (11) And when the king came in to see the guests, he saw there a man which had not on a wedding garment : (12) And he saith unto him, Friend, how camest thou in hither not having a wedding garment ? And he was speechless. (13) Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth. (14) For many are called, but few are chosen."

This parable, like the preceding, had direct and pointed reference to the time then passing. This great feast was now ready. The Messiah had come, and they as Jews were first invited. They rejected the blessings of his kingdom and were to be destroyed. The Gentiles were to be invited and would accept, and the wedding would be furnished with guests.

Verses 11-14 were designed to give intensity to the idea that the new church of the Messiah was to be composed of persons "chosen" on the ground of personal holiness. If any one of the "called" had come and incorporated himself with the elect, while destitute of the personal qualifications, he was, when so convicted, to be ejected. The Jew must not rely on his nationality. He could not on that ground be admitted to the church of the Messiah. And if he entered on that principle, he must be cast out and numbered with unbelievers, whose end was destruction.

If any doubt to whom this parable was addressed,

let them read the remainder of the chapter, and especially verses 15, 16, 23, 34, 41, and they will learn who furnished the occasion for uttering it, and were deeply interested and excited hearers. And let them then read chap. xxiii. — that fearful, awful chapter.

And — to recur to the parables of the sower and of the tares (chap. xiii.) — let a similar process be adopted. Let chap. xii. be read, with special reference to the persons present and addressed; let Jesus be followed from the house to the sea-side, where he went, the better to accommodate the “great multitude” desirous to hear him, and who were looking not to future generations as to be benefited by the instructions of the great Teacher, but to *themselves and the present*, and let it be asked if these parables had not a specific application to these hearers, as Jews, and Jews to whom the Son of Man had come as the Messiah, who were now by him addressed, and who were soon as a nation to meet the consequences of the rejection of his messages.

MATTHEW XXIV.

Few portions of the Scriptures have embarrassed commentators more than this. And it is evident that few, if any, who have attempted its exegesis, have satisfied either themselves or others. Such principles of interpretation have been applied to it, as, applied to any other book than the Bible, would have been

ridiculed and scouted by the literary world. Mr. Barnes on verse 3, has the following: "There are three questions here: 1st. When those things should take place. 2d. What should be the signs of his coming. 3d. What should be the signs that the end of the world was near. To these questions he [the Saviour] replies in this and the following chapters. This he does, not by noticing them distinctly, but by intermingling the descriptions of the destruction of Jerusalem, and of the end of the world; so that it is sometimes difficult to tell to what particular subject his remarks apply. The *principle* on which this combined description of two events was spoken, appears to be that *they could be described in the same words*, and, therefore, the accounts are intermingled."*

* As another instance of the vagueness of such principles of interpretation, is the following from Barnes on John 5: 25. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

"*The hour.* The time.

Is coming. Under the preaching of the Gospel, as well as in the resurrection of the dead.

Now is. It is now taking place. Sinners were converted under his ministry, and brought to spiritual life.

The dead. Either the dead in sins, or those that are in their graves. The language of the Saviour will apply to either. Language, in the Scriptures, is often so used as to describe two *similar* events. Thus the destruction of Jerusalem and the end of the world are described by Jesus in the same language. Matt. xxiv, xxv. The return of the Jews from Babylon, and the coming of the Messiah, and the spread of his Gospel, are described in the same language by Isaiah. Isa. xl-lxi. The renewal of the heart, and the raising of the dead at the judgment,

Is this true? Must it be admitted by scholars that a principle so indeterminate and unsatisfactory is to be applied to the interpretation of the Bible? If so, then we shall be attached to our Bible, not from any intellectual conviction of its truths in detail; but — if at all — because there is an atmosphere about it in general, that the heart loves, and will love in despite of potent elements of repulsion. No man stands firm on convictions reached by the application of such principles of exegesis. From the nature of the human mind it must be so. And that commentators are driven to the necessity of admitting them is evi-

are here also described in similar language — because they so far resemble each other, that the same language will apply to both.

The voice of the Son of God. The voice is that by which we give command. Jesus raised up the dead by his command, or by his authority. When he did it he spoke, or commanded it to be done. Mark 5 : 41 ; ‘He took the damsel by the hand, and *said*, Talitha-cumi.’ Luke 7 : 14 ; ‘And he came and touched the bier—and *said*, Young man, I say unto thee, arise.’ John 11 : 43 ; ‘He cried with a loud voice, Lazarus, come forth.’ So it is by his command that those who are dead in sins are quickened, or made alive. (Verse 21.) And so at the day of judgment the dead will be raised by his command or voice, though there is no reason to think that there his voice will be audibly heard. (Verse 28.)

Shall live. Shall be restored to life.”

What, we are ready to ask, is the meaning of John 5 : 25 ? Does it imply a moral change, or a physical ? The Saviour is not speaking of both at the same time. There is no such necessary connection between the renewal of the heart and the raising of the body at the resurrection, as that the one cannot be spoken of without at the same time speaking of the other. To which is this language of the Saviour to be understood as referring ? This comment gives no answer.

dence conclusive that they are in error, and are putting forced and untruthful constructions upon the sacred word. In the attempt to show a more excellent way, may the Spirit of the Lord pour light upon the words of the Saviour, and so show to us the thread of truth that we shall find a facile pathway along its line.

The Saviour had just been delivering (chap. 23: 32-39) some terrible rebukes to the Scribes and Pharisees, and concluded by telling them that the Jews were ripe for destruction. The nation had a long account to settle. And it must be met by this generation. He declared the special divine protection withdrawn from them as a nation. Their house was left unto them desolate. If blessings were henceforth to come upon any of them, it would be upon such as should own him as Messiah (v. 39).

As he left the temple with his disciples — though probably not until they were ascending Olivet, where the temple and the city would be full in view, he remarked, with obvious reference to what he had just said to the Jews, "There shall not be left one stone upon another that shall not be thrown down." This was of course understood by the disciples to imply not only the demolition of the city, but the overthrow of the nation; and, as implied in such a national catastrophe, the subversion of the Jewish religion and the termination of the Mosaic

Institute. And they would have been prepared to put this construction upon his language and these facts, from his own previous instruction. The parables of the tares and of the net, also, were designed to teach them this, and they doubtless so understood them. And they expected in immediate sequence to all this the glories—of which they had but inadequate conceptions—of the kingdom of which their Master was to be king.

They therefore inquire with interest, “When shall these things be, and what shall be the sign of thy coming and of the end of the *dispensation*” (αἰῶνος)?

Should αἰῶν here be rendered dispensation? We answer unhesitatingly, Yes; and for the following reasons.

1. The word has obviously this meaning in various connections in the New Testament. Αἰῶν signifies primarily a period of time indefinite, only as limits are inferred from its adjuncts. As such it is used in the Old Testament to render עַדְוֹלָם. As applied to man, it signifies *lifetime*. As applied to the different forms of religious administration over men, as Patriarchal, Mosaic, or Christian, its import is *dispensation*. As applied to the endless future of man εἰς τοὺς αἰῶνας, it may suggest that changes without end are before us, each witnessing to developments in advance of the past.

2. The structure of the sentence requires this ren-

dering. Nothing could be made more certain by the structure of language, than that the coming of Christ and the end of the *aión* were considered by the speaker as synchronical.

3. The parallel texts demand this construction here. In Mark (13: 4) it is, "When shall these things be? and what shall be the sign when all these things shall be fulfilled?" The verb rendered fulfilled (*συντελεῖσθαι*) is from the same radical elements as the noun (*συντελείας*) rendered *end* in Matthew. It signifies from the force of the preposition (*σύν*) *to be brought to one end TOGETHER — at the same time; —*forbidding the supposition that the end of one of the things about which inquiry is made is to be in one age of the world and the other in a different age. What then, we ask, are "all these things" that are to be brought to their consummation at the same time? Obviously, the things of which the Saviour had just spoken, namely, the terrible calamities that were to befall the Jews, involving the destruction of the city and the nation, and — by necessary consequence, since church and state were inseparably united — the termination of the Mosaic Institute. Matthew goes more into specification. Mark embraces all in "these things." So also of Luke (21: 7). Not one word had the Saviour said about the end of the world. There was nothing in the circumstances that would lead to the mention of that subject.

4. The easy and obvious relations of the reply, on this hypothesis. This will be seen in the sequel.

5. We avoid those monstrous principles of interpretation which strip the Bible of any certain meaning, and allow men of imaginative minds or depraved hearts to put any construction upon its language they may choose.

6. Finally, the Bible nowhere else tells us any thing about an end of the world, that is, as a physical catastrophe. Why then make *συντέλεια αἰῶνος* signify that which we have no authority from either heaven or earth — the Bible or geology — for believing?

We proceed, then, to the answer of the Saviour to the inquiry, When shall these things of which he had spoken be, and what shall be the sign of them, to wit, of his coming and of the end of the dispensation.

The precise day and hour was not revealed: he could only say to them that it would be during the present generation (vs. 34, 36).

But the “*signs*” of the great event would be many, and such as to enable the faithful and the watchful to escape the evils that would come upon their countrymen. These facts that would precede the destruction of the city and nation the Saviour enumerates. There should be false Christs (v. 5); wars, famines, pestilences, earthquakes (vs. 6, 7);

the disciples would be persecuted (v. 9); professed friends would apostatize, and hate and betray their brethren (v. 10); false teachers would arise and mislead many (vs. 11, 12); the Gospel would be preached to all nations (v. 14); and finally a hostile army would approach the city (v. 15). This would be the signal for the disciples to flee from the city, and without the least delay (vs. 16-22). Nor should they be dissuaded from their flight by any pretending to be Christ—for such there would be (vs. 23-28).^{*} These predictions were fulfilled. And the disciples, forewarned by this language of the Saviour, did, in fact, flee from Jerusalem, and took refuge in the city of Pella, and were there in safety.

Immediately after the tribulation of those days, the Jewish state, civil and ecclesiastical, was subverted (v. 29). Christianity thus became *the sole divinely authorized Religion in the world*. The enthronement of the Son of Man (v. 30) — now the Son of God in power (Rom. 1 : 4) became more and more apparent. In the employment of an appropriate agency he gathered in his elect from all parts of the world, and the Christian church became established.

It is objected that such language as vs. 29, 30, is

^{*} It is claimed by some, that but *one* false Christ appeared. We cannot *know* this.

too awfully significant to have an application to such an event as the destruction of a single nation. Let the reader turn to Joel 2: 30, 31, and he will find the language of imagery equally bold and almost the very same; and which Peter on the day of Pentecost declares applied to the fearful events that were to come in sequence of the pouring out of the Spirit on that day (Acts 2: 16-21) — the very events here predicted. Other instances of the use of similar language to denote similar events may be found in the prediction of the destruction of Babylon (Isa. 13: 10, 13) — of Idumea (Isa. 34: 4, 5). It is just such language as a reader of the Old Testament would be expected to use in the circumstances.*

* Just as these pages are going to press, we are reading the article of Prof. Robinson in his "Tracts and Essays" on Matt. xxiv. We are happy to find so very high authority for most of our interpretation of this chapter. But, although we dissent from the great learning and candor of the Professor with diffidence, we cannot subscribe to some of his positions.

In the first place, we are not satisfied that the language of the Saviour should be understood to reach down to the war of Adrian, A. D. 135. There is, indeed, a transition period between the Mosaic and the Christian Dispensations. It is not very important to fix precisely its limits. In some sort the law and the prophets were only until John. Then began the process of change. John was preparing the way for the Messiah. An important step was taken in that process when Christ entered upon his public ministry. And still more, when, after his death for the sins of the world, he rose from the dead and began the exercise of his functions as a spiritual and unseen Saviour. He is then said to be constituted "Son of God in power." Yet his

MATTHEW XXV.

The preceding chapter has brought us to the complete introduction of the Christian Dispensation.

coming as Son of Man was not consummated till after the events predicted in Matt. 24: 29. Shall we find the terminus of the transition period in the year 70 or 135? We think the former. There is certainly, on a different hypothesis, no inconsiderable strain upon such language as "This generation shall not pass, till all these things be fulfilled" (24: 34); and "There be some of you standing here, which shall not taste of death till they see the Son of man coming in his kingdom" (16: 28). At the time when the Saviour used this language—whatever may have been true in the days of the Patriarchs, and so near to an antediluvian ancestry,—“generation” could not have implied a period of one hundred years and more. Moses placed old age at “threescore years and ten” (Ps. 90: 10). We find it difficult to believe that those to whom this language was addressed would think of the limit within which the events were to happen as so remote.

Then again, what the Saviour says 24: 4–18 of the signs of his coming, by the knowledge of which his disciples were to flee to a place of safety, and did in fact flee and were saved,—thanks from the hearts of thousands to the Professor for identifying the place,—all points to A. D. 70. The holy city was then burned and the Temple destroyed. From that time the Mosaic service was observed in no such manner as to entitle it to the name.

Still our theory in regard to the coming of the Son of Man will not be tenacious on this point. It is equally consistent with either hypothesis of the termination of the transition period.

Secondly, Professor Robinson makes a transition from the destruction of Jerusalem to the General Judgment at 24: 43. We cannot see it thus. Verses 43 seq. have as close a grammatical and logical connection with what precedes, as have vs. 36–42 with what precedes them. The Professor admits that watchfulness with reference to the destruction of Jerusalem is inculcated in vs. 36–42. But nothing seems to us plainer than that v. 43 stands in closest connection with v. 42. “But,” &c, certainly not adversative, but continuative, and “serving to introduce something else, . . . continuative or explanatory.” The

The Saviour therefore proceeds in this chapter to speak of that Dispensation — *the principles on which it is administered, and the condition and conduct of men under it*. This he does from three different points of observation — presenting the duties which men owe to themselves (vs. 1–13) — to Christ (vs. 14–30) — to each other (vs. 31–46).

Verses 1–13. Just before the Saviour left the world, he told his disciples (John 14 : 2, 3) that he should leave them ; he was going to heaven ; but

fearful crisis of which he had been speaking, would come as a thief in the night.

And we cannot see, as does Prof. R. the connections of the parallel case in Luke (12 : 37–40). The address of which this is a part continues to 13 : 9. Peter asks respecting the admonition, if it had or had not exclusive application to the disciples (v. 41). That part of the answer recorded in vs. 49–53, makes it certain that the day of evil with reference to which he was warning them, was of earth and time. It was a “fire on earth.” The evils were such as man inflicts upon his fellow. And v. 56 is specific : “Ye hypocrites, ye can discern the face of the sky and of the earth ; but how is it that ye do not discern *this time* ?” — the time of your national destruction. In chap. 13 : 1 seq. allusion was made to the evils that came upon the Galileans whose blood Pilate had mingled with their sacrifices. The Saviour tells them that unless they repent they will perish in like manner, *ὡσαύτως* v. 3, *ὁμοίως* v. 5. We would not press these adverbs too hard upon the manner rather than the fact ; yet we cannot resist the impression that they have so much of the former import as to forbid the supposition that the evil threatened was of the future world. The parable of the fig-tree in vs. 6–9 points to the destruction of the Jewish nation.

We think, then, that a transition to a new topic is not made at Matt. 24 : 43, — nor elsewhere in these chapters. The train of thought is continuous from 24 : 3 to the end of chap. xxv.

he would soon come again and take them to himself, that they might behold his glory. For a while he would be present with them only to their faith. Soon, however, they would experience such a change in the mode of being, that he would be subject to their immediate recognition; they would know as they were known. The allusion is to this fact in the parable of the ten virgins. The parable in its primary application was to those who had known him as the Man Christ Jesus. He was about to leave them; but would soon return, and in circumstances of peculiar interest. They must be ready *in personal character* to meet him and to participate with him in his glory; or in default of such personal preparation, be cast out. This was in keeping with what he had so often said of the Christian church as to be organized on the basis of *personal holiness* in the members.

The conduct of men as subjected to the influence of Christianity is also represented. Some, recognizing it as a glorious means of salvation, would be truly wise, and prepare to meet Christ in heaven. Others, knowing indeed that it was such a means of salvation, would treat it with a degree of respect, and devote some attention to it—but lack the essential element of a true preparation. And this not from positive hostility, but from sheer neglect. So is it in fact with multitudes to whom the Gospel is

addressed. They perish from sheer neglect. There are, in the essential nature of things, conditions of salvation; they do not comply with them: subjective elements of character indispensable; they do not possess them.

In v. 13 the words "wherein the Son of man cometh" are to be considered as not genuine. Dr. Clarke has the following: "These words are omitted by many excellent MSS., most of the versions, and several of the Fathers. *Griesbach* has left them out of the text; *Grotius*, *Hammond*, *Mill*, and *Bengel*, approve of the omission." Knapp marks these words as "sine dubio spuria." Rosenmueller omits them. Kuinoel says that most of the manuscripts and versions of highest authority, as also the Fathers, omit; but adds, "Sensus tamen idem manet" (the sense remains the same)—which is very far from true. The coming of the Son of Man is not represented in this parable. It is the *παρουσία τοῦ κυρίου*, the Coming of the Lord.

Verses 14–30. The parable of the talents represents men as the *agents* of Christ, to whom are committed his interests; and as rewarded of him for their fidelity. This parable covers the ground occupied by the church as the official agency addressed by the commission, "Disciple all nations," "Preach the gospel to every creature." Here again, as in the

parable of the virgins, the Lord is for a time away. But he comes at death and settles with his servants. So, too, in this, neglect is ruin. Not to do is death.

This too, like the preceding parable, had a special or primary application to those whom he addressed. The lord was with the servants, but was to "go away." So Christ was, when he uttered this, "with" the disciples and friends, but was to go away and "come again." In this particular it was applicable only to the generation then living.

Verses 31-46. These verses are of a mixed character, partly descriptive and partly parabolic — like the parable of the rich man and Lazarus. The opening sentence is figuratively descriptive. "When the Son of man shall come in his glory, and all the holy angels with him," that is, when he shall have been invested with the functions of Messiahship, "then shall he sit upon the throne of his glory," or his glorious throne; that is, he will be invested with supreme and absolute authority as "Head over all things." "All nations" shall be amenable to him, and receive their destiny at his hands, and on a principle that may be illustrated by the scene which follows as of a King on his throne giving a verdict as to his subjects. Yet even in this parabolic scene the reader is reminded most impressively that the King is Christ himself, by the language, "Come ye

blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The generic principle at the basis of this parable, is, that we shall be called to an account for our treatment of our fellow men; and especially our treatment of Christians, love to whom as such, or its opposite, is essentially love or its opposite to Christ. So that now — as it will be in the future judgment — the spirit we manifest towards Christians is the true index of our feelings towards him.

These verses are no otherwise descriptive of the day of Judgment, than is the parable of the talents, or that of the virgins. Each represents a principle on which that judgment will proceed; and that is all. The opening sentence, "When the Son of man shall come in his glory," does not refer to a future judgment, but to his investiture with the office of Messiahship. The fact of a judgment after death, and that it will be before Jesus Christ is most solemnly and impressively taught.

The following from Neander is entitled to and will receive careful attention from all who know his great intellectual and moral worth: "On the whole, then, we are not to look upon this representation as a picture of the final judgment. Its aim is to set forth most vividly and impressively the great and fundamental truth, that no faith but that which proves itself by works, can secure the kingdom of

heaven. We cannot fail to see in the 'throne,' the 'right hand,' the 'left hand,' &c., a figurative drapery attending and setting off the one fundamental thought. . . . The form of description, then, we suppose to be parabolical, and its character in this respect was probably still more obvious when Christ delivered it." — *Life of Christ*, p. 375.

MATT. 26 : 63, 64.

"The high-priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. (64) Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

"Nevertheless;" *ἄλλῃν*, *moreover, besides*. "Hereafter;" *ἀπᾶντι*, *henceforth*.

This text is significant as showing the difference between the designations "Son of Man" and "Son of God." The Son of God was the Son of Man glorified and invested with the functions of Messiahship. When interrogated whether he were the Son of God he admitted that he was, but with the qualification that he was about to be exalted to the right hand of power. He was the personage that was just to be the Son of God. The high-priest did not, in putting the question, make this distinction, but designed merely to ask if he was the promised Messiah. And it was to this question that Jesus answered yes,

— and the subsequent remark was demanded by the incorrect language of the interrogator. When Nathanael, early in the ministry of Christ, avowed his belief in him as the Son of God, the King of Israel, he commended his faith, but referred him to the methods of glorification which God would employ to constitute and manifest him such. He would “see heaven open, and the angels of God ascending and descending upon the Son of man.” John 1: 49–51.

The parallel text in Luke is still more emphatic as to the immediate sequence to the present transactions, of his full investiture with the character of the Son of God. The expression is ἀπὸ τοῦ νῦν (literally *from now*, i. e. *immediately* and *henceforth*), shall the Son of Man sit on the right hand of the power of God (Luke 22: 69). This points to the fact that the Son of Man became the Son of God when he rose from the dead (ἐξ ἀναστάσεως, Rom. 1: 4). When he had purged our sin, he sat down on the right hand of God.

CHAPTER II.

THE COMING OF THE LORD.

"THE Coming of the Lord," as has been said in the preceding chapter, is by no means to be confounded with "The Coming of the Son of Man." The latter we have attempted to define and explain. The former now claims attention.

No writer, so far as we have been able to discover, has made this distinction. The two forms of expression have been regarded as equivalent, and both alike as referring to "the end of the world" — by which has been understood the termination of the human race on the earth, and a general catastrophe of the globe. A dissent from the unanimous exegetical and theological past and present, is certainly to be made with diffidence and humility. And the writer has been ready often to say of himself that he must be wrong because alone. But he can find nowhere else a foundation on which to stand with the great principles of language and of logic his support.

“Let God be true.” Magna est veritas, et praevalabit.

To us this distinction seems not only to lie on the face of the Gospels and the Epistles, but, when once admitted, to possess a magic power that removes the innumerable and insurmountable obstacles, that have been in the way of the satisfactory explanation of the language of the Scriptures on this subject. Every reader of commentary or theology knows what forced constructions have been resorted to, and with what unsatisfactory results. The general subject has been regarded as emphatically the region of mist and clouds. Positiveness has had no place here. All has been conjectural and doubtful. And the mist and obscurity that has been so abundant here, has spread itself over every thing that lies contiguous. As one of the most recent and thoroughly elaborated works illustrating these remarks, we refer the reader to Stier's “Words of the Lord Jesus.” See especially his commentary on Matthew xxiv. and xxv, Vol. III. pp. 244 seq. And commentators in general, so far as we have had opportunity to observe, employ such language as — “*Probably* the writer meant,” — “*Perhaps* he may refer,” — “*If* this be his meaning,” &c. They never speak with the confidence which clear and well-defined views inspire.

THE APOSTLES "IN ERROR."

More than this. It is a conviction very common that THE APOSTLES WERE IN ERROR. The more frank and out-spoken admit this in so many words: while others less open-hearted say the same thing, though indirectly and with more or less of ambiguity. As belonging to these classes are such illustrious names as Locke, Watts, Jonathan Edwards, Barnes, Conybeare, Olshausen, Arnold, Bush, Hudson.

We think this a matter of such importance as to justify a somewhat extended reference.

The following is from "An Essay towards a Proof of a Separate State of Souls between Death and the Resurrection," by Rev. Isaac Watts, D. D.

"I might yet take occasion from this objection to give a further reason, why the Apostles more frequently draw their motives of hope and fear from the Resurrection and the Great Judgment; that is, that even *that day of recompense was generally then supposed to be near at hand*, and so there was less need to insist upon the joys and sorrows of the separate state.

" *The Christians of the first age did generally expect the second coming of Christ to judgment, and the resurrection of the dead, in that very age wherein it was foretold.* St. Paul gives us a

hint of it in 2 Thess. 2: 1, 2. They supposed that the day of the Lord was just appearing. And many expressions of Christ concerning his return, or coming again after his departure, seem to represent his absence as a thing of no long continuance. It is true these words of his may partly refer to his coming to destroy Jerusalem, and the coming in of his kingdom among the Gentiles; or his coming by his messenger of death; yet they generally, in their supreme and final sense, point to his coming to raise the dead, and judge the world. And from the words of Christ, also, concerning John, chap. 21: 22, 'If I will that he tarry till I come,' it is probable that the Apostles themselves at first, as well as other Christians, might derive this apprehension of his speedy coming.

"It is certain, that when Christ speaks of his coming in general and promiscuous and parabolical terms, whether with regard to the destruction of Jerusalem or the judgment of the world, he saith, Matt. 24: 34, 'Verily I say unto you, this generation shall not pass till all these things be fulfilled.' And the Apostles frequently told the world, the coming of the Lord was near; Phil. 4: 5.

" These expressions had plainly such an influence on the primitive Christians, as that they imagined the day of resurrection and judgment was very near: and since the prophetic words of Christ

and his Apostles *seemed to carry this appearance in them and to keep the church under some uncertainty, it is no wonder that the Apostles chiefly referred the disciples of that age to the day of their resurrection for comfort under their sufferings and sorrows.* And though they never asserted that Christ would come to raise the dead and judge the world in that age, yet *when they knew themselves that he would not come so soon, they might not think it necessary to give every Christian or every church an immediate account of the more distant time of this great event, that the uncertainty of it might keep them ever watchful.* And even when St. Paul informs the Thessalonians that the day of the Lord was not so very near as they imagined it, 2 Thess. 2 : 2, yet he does not put it off beyond that century by any express language.

“ Thus we see there is very good reason why the New Testament should derive its motives of terror and comfort chiefly from the Resurrection and the Day of Judgment.” pp. 79–83.

From this it appears that Dr. Watts did not suppose the Apostles themselves, at the time of writing, to have been in error as to the time of the coming of the Lord; but that their disciples and the early Christians misunderstood their language, and supposed that event very near; and that *the Apostles permitted them to remain in this error from design, that they might find encouragement and support in*

their trials, from the belief—*what was not true*—that the glories of the kingdom of Christ were very near. This is worse than to suppose the Apostles in error. It is to convert them into Jesuits, and to make them the perpetrators of “pious fraud!”

What else but to impute this motive—with reverence be it spoken—to Jesus Christ himself, is the import of the following language of the celebrated commentator now being brought to the notice of our country?

“The mode of expression here (vs. 34 and 36) adopted is the only one that can be conceived of, as suited to the circumstances of the case. For had the Redeemer intended to say that his coming was yet very distant, *such a statement would have entirely destroyed the ethical import of the prophecy, namely, the incitement to watchfulness which it was designed to produce*; and if, on the other hand, he had so expressed himself as to say nothing at all about the time when these things would come to pass, this total silence would have been no less paralyzing in its influence. But the representation given by the Lord was so framed as to act in a twofold way: first, to keep before the mind *the constant possibility of his coming*, and, secondly, to show the impossibility of fixing upon a precise period; the former object was accomplished by verse 34, the latter by verse 36.” —*Olshausen, Commentary on Matthew, 24: 36.*

“Such a statement” — a statement of the simple truth — “would have entirely destroyed the *ethical import* of the prophecy, namely, the incitement to watchfulness which it *was designed to produce!!*” The Redeemer then “designed” to produce a state of mind which could not be produced by the truth — which truth “would have entirely destroyed.” Even “silence would have been no less paralyzing in its influence.” His disciples must live under a belief, erroneous, of “the constant possibility of his coming.”

But what is to become of us of this day, whose is the misfortune to know that a long period, even a “millennium” is yet before the world and the church? “The ethical import” aforesaid is to us “entirely destroyed.” We are so unfortunate as to be dispossessed of the salutary error that “the end of the world” is or may be near. There is to us no “constant possibility” of it.

Is there not “a more excellent way” of interpreting the language of the Saviour in Matt. xxiv, and can we not attribute to him motives that shall in higher degree redound to his glory and elevate him in the hearts of the children of men?

The following from Conybeare is characteristic of the man. He frankly says in plain words what he thinks.

“It will be remembered that a subject on which

he had especially dwelt while he was at Thessalonica, and to which he [Paul] had also alluded in his first Epistle, was the second advent of our Lord. We know that our Saviour himself had warned his disciples that 'of that day and that hour knoweth no man, no, not the angels of heaven, but the Father only;' and we find these words remarkably fulfilled by the fact that the early church, and *even the Apostles themselves, expected their Lord to come again in that very generation.* *St. Paul himself shared in that expectation,* but being under the guidance of the Spirit of Truth, he did not deduce any erroneous conclusions from this mistaken premise. Some of his disciples, on the other hand, inferred that if indeed the present world were so soon to come to an end, it was useless to pursue their common earthly employments any longer. They forsook their work, and gave themselves up to dreamy expectations of the future; so that the whole framework of society in the Thessalonian church was in danger of dissolution." — *Life and Epistles of St. Paul*, Vol. I. p. 401.

If Paul did not "deduce any erroneous conclusions," he made an erroneous statement on a most important question of fact; and others might draw, as a legitimate "conclusion," erroneous practical inferences, as "some of his disciples" did. We know nothing of the errors of Paul, except as we

learn them from his writings. If these are erroneous, what becomes of the doctrine of the inspiration of the Epistles?

Dr. Thomas Arnold of Rugby, whose theological writings are now attracting attention, says directly that Paul "*expected that the world would come to an end in the generation then existing.*" — *Sermons on the Christian Life, Course, &c.*, p. 400.

Rev. Albert Barnes in his "Commentary" on 1 Cor. 15: 51, says, "I do not know that the proper doctrine of inspiration suffers, if we admit that the Apostles were ignorant of the exact time when the world would close; or even that in regard to the precise period when that would take place, *they might be in error.*"

Now the statement in the abstract that inspired writers were not omniscient, or that on some points, where their inspiration did not extend, they might be in error, is very harmless. No doubt the sacred writers were as ignorant as other men, what would be the weather on the morrow; no doubt they often had opinions on this subject that the morrow proved to have been erroneous. But the above remarks are made in reply to the objection, "that Paul expected to live until the Lord Jesus should return; that he therefore expected that the world would soon end, and that in this he was mistaken and could not be inspired." The "error" referred to, therefore, is on

this point; and it is "error" found in his writings on this subject, and is the reason why he says "We" and not "They,"—"error" in the Bible. And it is the error of Paul and others of the Apostles expressed in the Bible on the subject of *the end of the world and the judgment as near*, to which the language "they might be in error" refers. This is an admission of fearful import in its bearings upon our confidence in the Book of—shall I say *inspiration*? What part of it is inspired, and what not? If the Apostles might be in error on this point, they might be on any and every other. And "THE BOOK" becomes *a* book.

President Edwards has the following: "Considering the scope of the Apostle in these verses (1 Thess. 4: 15–17), all that can be inferred from such a manner of speaking, is, that it might, for aught was then revealed, be while they lived. For the scope of the Apostle was to comfort the Thessalonians concerning their friends that were already dead, with the consideration, that they should surely meet them again, at the day of the Lord's coming. And therefore, it was most proper and natural for the Apostle to speak of them in the third person. And it is but just to suppose, that it was only the uncertainty of the time, that was the ground of the Apostle's using such a manner of expression; because he, in this very context, speaks of the time as

altogether uncertain." — *Works*, Vol. VII pp. 221, 222.

President Edwards does not here attribute positive error to the Apostle; but considers him *ignorant*. Paul supposed the day of the Lord *might* come during the then present generation. And he adjusts his language to this hypothesis. His object was to comfort the Thessalonians who were then living, in respect to their friends who had died. They would meet them in the day of judgment, and it *might come* "while they lived." Had the Apostle known the truth, he would not, of course, have administered the comfort to be found in the supposition that it *might* come soon. Here, then, was comfort from an erroneous hypothesis, which the truth would have destroyed. Here, then, is "error" — the error that the day of judgment *might come* during the lifetime of that generation. Our venerable author expresses himself with hesitation and reserve; yet does in fact admit it.

But the language of the Apostle implies more than the possibility that the day would then come. Why does he not say, "Then *they* who are alive, will not prevent *us* who are asleep?" That the order of the pronouns is inverted implies that the Apostle *expected* that the day would come when "WE" — the people then alive — were in the world. He, in fact, *does say this* — not as an expectation or possibility, but as a fact, uttered by inspiration.

Mr. Locke's opinion may be learned from the following extract from Barnes's Notes, 2 Cor. 5: 2. "Mr. Locke has given an interpretation of this in which he is probably alone, but which has so much appearance of plausibility that it is not improper to refer to it. He supposes that this whole passage has reference to the fact that at the coming of the Redeemer the body will be changed without experiencing death (comp. 1 Cor. 15: 51, 52); that *Paul expected that this might soon occur*; and that he earnestly desired to undergo this transformation without experiencing the pains of dying. He therefore paraphrases it, 'For in this tabernacle I groan, earnestly desiring, without putting off this mortal, earthly body by death, to have that celestial body superinduced, if so be the coming of Christ shall overtake me in this life, before I put off this body.'

The following is from Barnes on 1 Cor. 1: 7. "*Waiting for. Expecting, or looking for* this coming with glad and anxious desire. This was, certainly, *one of the endowments to which he referred, to wit, that they had grace given them earnestly to desire, and to wait for the second appearing of the Lord Jesus. . . .*

"*The coming, &c.* Gr. The revelation — (*τὴν ἀποκάλυψιν*) — the manifestation of the Son of God. That is, waiting for his return to judge the world, and for his approbation of his people in that day.

The earnest expectation of the Lord Jesus became one of the marks of early Christian piety. This return was promised by the Saviour to his anxious disciples, when he was about to leave them. John 14: 3. The promise was renewed when he ascended to heaven. Acts 1: 11. It became the *settled hope and expectation* of Christians that he would return. Tit. 2: 13. 2 Pet. 3: 12. Heb. 9: 28. And with the earnest prayer that he would quickly come, John closes the volume of inspiration. Rev. 22: 20, 21."

To us nothing can seem more absurd than for a Christian to be expecting and looking for with glad and anxious desire — to have the settled hope and expectation, and to pray for the speedy occurrence of an event which it is known cannot happen till thousands of years afterward. He may believe in such an occurrence, but he is not *waiting for it*. And when Mr. Barnes represents it as the settled hope and expectation of Christians that Christ was soon to "return to judge the world," and quotes Tit. 2: 13. 2 Pet. 3: 12, and Heb. 9: 28, showing that he includes the Apostles — indeed he refers by name to John — is it not a necessary implication that the Apostles were in error, — that they acted out, and recorded as a part of the Bible, that error?

On Titus 2: 13, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," Barnes has the following:

“*Looking for.* Expecting; waiting for. That is, in the faithful performance of our duties to ourselves, to our fellow-creatures, and to God, we are patiently to wait for the coming of our Lord. (1.) We are to believe that he will return; (2.) we are to be in a posture of expectation, not knowing *when* he will come; and (3.) we are to be ready for him whenever he shall come. See Notes on Matt. 24: 42-44. 1 Thess. 5: 4. Phil. 3: 20.

“*That blessed hope.* The fulfilment of that hope so full of blessedness to us.

“*The glorious appearing.* Notes, 2 Thess. 2: 8. Comp. 1 Tim. 6: 14. 2 Tim. 1: 10. 4: 1, 8.

“*Of the great God.* There can be little doubt, if any, that by ‘the great God’ here, the Apostle referred to the Lord Jesus, for it is not a doctrine of the New Testament that God himself *as such*, or in contradistinction from his incarnate Son, will appear at the last day.”

Here again we are to be waiting and in the posture of expectation, not knowing *when* he will come. Did not Paul know that the career of Christianity was not to be complete in that generation? If he did not, *we* know that a long course of years is yet to be run. There is to be a “millennium.” And this entire class of texts can have no application *to us*. We are not and cannot be said to be waiting for the “end of the world.” And if the early

Christians were, it was because they were "in error."

Hudson, a very rigid exegete, is embarrassed in his attempts to harmonize the common theory of the Resurrection and the language of the Bible. His straightforwardness compels him to speak as follows:

" 'Ye shall be rewarded at the resurrection of the just,' is the promise of our Saviour. And on this event Paul, with the Gospel of 'Jesus and the Resurrection,' seems to have fixed his hopes (Rom. 8: 23. 1 Cor. 6: 14. 15: 12-55. 2 Cor. 4: 14. 5: 2-4. Eph. 2: 6. Phil. 3: 10-13, 20, 21. Col. 2: 12, 13. 1 Thess. 4: 14-18. 5: 23. 2 Thess. 1: 7. 2 Tim. 4: 8). When the event would occur no one knew; but *it was expected soon* (1 Tim. 6: 14. 2 Tim. 4: 8. Tit. 2: 13. Jas. 5: 7, 8. 2 Pet. 1: 16)." — *Doctrine of a Future Life*, p. 255.

By whom was it "expected soon?" By the Apostles, of course, as will be seen by the references, which are to the language of the Apostles as expressing their own views.

We select the following from Olshausen: 1 Thess. 4: 15. " *Ἡμεῖς οἱ ζῶντες*, we who *hope* to continue to live until the advent of Christ. It is unmistakably clear from this that Paul deemed it possible that he and his contemporaries might live to see the coming again of Christ. . . . That it has continued unful-

filled, this hope of Paul's, is no doubt true. . . . All the writers of the New Testament considered Christ's advent as near (1 Cor. 15: 51, 52. 1 Pet. 4: 7. 1 John 2: 18. James 5: 8), in fact the whole doctrine would not have the slightest significance, unless the longing after the second coming of Christ were each moment alive, and therefore continually deemed possible.

“It was only towards the end of his life (Phil. 1: 23) that Christ's advent retreated, in Paul's mind, to a remoter distance.” “The Apostle towards the end of his life, no longer considers the coming of Christ as so near at hand, that he hoped to live yet to see it.”

It seems then that all the writers of the New Testament considered Christ's advent as near, and supposed they and their contemporaries might live to see it. Indeed the whole doctrine would not have had the slightest significance or “ethical import,” had the truth in relation to it been known. The “longing after” it must proceed on the hypothesis that it may come at any time, or it would have no salutary moral bearing. But that “longing” could live only on error! “Sanctify them through”—error! “Thy word is”—error!

We introduce the following statement from Professor Stuart: “Tholuck, and most of the late commentators in Germany, suppose that the apostle expected the speedy advent of Christ upon earth a.

second time, when the day of glory to the church would commence. Accordingly, they represent him, here and elsewhere, as exhorting Christians to be on the alert, constantly expecting the approach of such a day. In support of this view, Tholuck appeals to Phil. 4: 5. 1 Thess. 5: 2, 6. Rev. 22: 12. Such views, and such a mode of representation, seem at present to be widely diffused in Germany." — *Commentary on Romans* 13: 11.

These extracts are from men of eminent talent. And for the very reason that they are such, they thus speak. It is the only inference that a rigid logic can draw from their premises. And they who are the most unequivocal and explicit, evince the most candor, and the control in highest degree, of the true principles of interpretation. There is no escape from this conclusion, if the premises are conceded. These premises are that "the Coming of the Son of Man," and "the Coming of the Lord" are the same; and that with these "the end of the world," "the Judgment," and "the Resurrection," are associate events; and that by the end of the world (*αἰών*) is meant the physical catastrophe. This conceded, and *it must be* that the Apostles expected the great event in their day. If this be not so, then we know nothing of the opinions of the Apostles and of the Saviour by what he or they have said. We admire the courage of such men as have given a frank utterance to

a meaning, which the application of their own principles must of necessity find in the language of the Bible. The caution and reserve with which some writers utter this same belief, show that they were not satisfied with their own findings, nor with the principles by which they were led, or rather driven to them. We wonder that they did not throw away at once, both their conclusions and their premises, and enter upon an *original* investigation of the Sacred Volume.

We have made these quotations at such length and in such numbers, that our readers may see distinctly what is the necessary implication of the common theory of the Coming of the Lord. The greatest and the best of men are driven upon the painful conclusion that the Apostles were in error—a conclusion that takes along with it, of necessity, the doctrine of the inspiration of the Bible—save in a sense qualified, vague, and, to the good man who for his eternal interests would find a basis of stability, most unsatisfactory.

We have hoped by these extracts to produce in our readers a degree of doubt in relation to the common methods of interpreting the Scriptures on this subject, that shall prepare them for an impartial examination of a different theory. Opinions sustained by the voice of antiquity and the names of the great and good, stand by authority. They are

assumed to be correct almost of course. While of opinions that conflict with them, the presumption is that they must be wrong. It ought to be so. It is so by a law of our nature. That it is so, is a ground of hope for the truth and its triumphs. Yet this, like many things else that are good, may be in excess. "To err is human." Nought but the Bible is to be assumed as *certainly right*. And when we see opinions connected to such logical sequences, as we find in these quotations, and which we ourselves can see are legitimate and necessary, we should pause and listen, with candor and a heart ready for conviction, to any attempt to find a more excellent way. Let us remember the words of the pastor of the Pilgrims when he bade them farewell, "I am verily persuaded, I am very confident *the Lord has more truth yet to break forth out of his holy word;*" — the words of Vinet, "Even now, after eighteen centuries of Christianity, we may be involved in some enormous error, of which the Christianity of the future will make us ashamed;" — those of Dr. Woods, "All our endeavors to arrive at a more perfect knowledge of the Scriptures imply, that hitherto *they have been understood but imperfectly;*" — of Prof. Stuart, "The time is coming when *all the dark places* of the Bible will be elucidated."

Our theory of what is implied in "The coming of the Son of Man," has carried us through the gospels,

without, as we think our readers will say, the slightest difficulty. All has seemed plain and obvious and relevant. We will hope to find the same facile exegesis of what in the subsequent portions of the New Testament is said of the "Coming of the Lord." And we think we shall find, that in making these two forms of expression refer to different and quite dissimilar events, we are not making a distinction without a difference. We would ourselves as soon attempt a commentary on the New Testament on the hypothesis that "the law of Moses" and "the gospel of Christ" were equivalent and interchangeable phrases. And we think we could accomplish our task with as little occasion for ingenuity in inventing theories, and with as little strain upon the laws of language or of logic. And we think also that we should be driven by a no more inexorable necessity upon the conclusion that the Apostles were in error.

DESTRUCTION OF JERUSALEM AND OVERTHROW OF THE JEWS.

It may in this connection be proper, as introductory to the general subject of the chapter, to refer to the fact that by the Coming of the Lord—in some instances, certainly of the use of this language in the Epistles—is understood by some, the destruc-

tion of Jerusalem in the providence of God. This interpretation is especially given of James 5: 7, 8, where the Coming is to be waited for with patience and is said to be near. It is supposed that by the overthrow and the dispersion of the Jews they would have less power to act as persecutors; and also that the fact would be followed by the more rapid extension of the Christian religion. But it should be remembered that the Apostle is addressing the Jews that were "scattered abroad" in different countries; and that the persecutions which they are exhorted to bear patiently, were persecutions which the more wealthy of their own people, who were with them in foreign countries, inflicted upon their poorer brethren.* How would these Jews, "Parthians, Medes, Elamites, dwellers in Mesopotamia, . . . in parts of Libya about Cyrene and strangers of Rome," be so much affected by what should happen at Jerusalem? Jews, they would be Jews still, and true to their instincts as such, they would many of them be rich, and being rich, oppress their poor brethren. That the destruction of Jerusalem, then, should be spoken of in language so general

* Read the Epistle with this thought in mind, especially 1: 1, 9-11. 2: 1-16. 3: 1, 13-18. 4: 13. 5: 6, 9. Observe such places as "one another," 4: 11. 5: 9, 16;—"among you," 1: 26. 3: 13. 4: 1. 5: 13;—"any of you," 1: 5. 2: 16

and applicable to all, as *the* great fact that should put an end to their trials, and bring them into the realization of all their largest hopes, is utterly incredible.

Besides, the use of this phraseology is not confined to James when addressing Jews. Paul uses it when writing to Gentile churches. And even here, too, the same explanation is attempted. But what was the destruction of Jerusalem to the Thesalonians or the Corinthians? The Christian Dispensation, so far as they were concerned, was completely introduced. Christ was glorified—exalted Head over all things to the church, and dispensing his Spirit and all the gifts of his gracious system. Whatever, therefore, might befall the distant, and, politically considered, very unimportant province of the Roman Empire, was of little moment to them. This, then, is an utterly forced construction, and resorted to only from necessity.

“COMING OF THE LORD.”

It will, we suppose, be conceded by all, that whatever is meant by “The Coming of the Lord”—*παρουσία τοῦ κυρίου*, literally *the being present* of the Lord—the same is implied in such phrases as “The appearing of Jesus Christ” (1 Tim. 6 : 14); “The revelation of Jesus Christ” (1 Pet. 1 : 13); “The

day of the Lord Jesus" (Phil. 1: 6); "The great day" (Jude 6); "The last day" (John 12: 48); "That day" (2 Tim. 1: 12); "The day" (1 Cor. 3: 13); also that with it the Resurrection and the Judgment are synchronical or associate.

What is the great fact or group of facts referred to by the phrase, The Coming of the Lord? It has its definite, primary import, also is used to suggest some incident or incidents of the primary fact.

These facts in general are those of importance that are connected with the death of the body. And this phrase presents these facts as viewed from the stand-point of faith, and not as they appear from the stand-point of earth and sense. It represents the *important* elements that enter into the case; while those which are almost exclusively regarded by those without faith, and made too prominent by those of feeble faith, are not included.

When the present mode of existence ends, another succeeds, in which, in a method not known to us now, we shall have a power of perceiving spiritual beings, and especially of recognizing Christ, that will be as impressive, as influential upon our practical convictions, as is now the sense of sight. The Saviour will *appear*. So of the angels and the spirits of just men made perfect. So of all the realities of the spiritual world. Then, too, will terminate the educational and probationary processes of this life,

and an order of consequences commence from that time. To the saints it will be heaven. Hence it is said to be the "revelation" of salvation (1 Pet. 1: 5), the "day of redemption" (Eph. 4: 30), &c. To the wicked it will be hell. Hence it is called the "day of wrath and revelation of the righteous judgment of God" (Rom. 2: 5). So, too, as death is a transition from the animal to the spiritual body, the "change" (1 Cor. 15: 51, 52. Phil. 3: 20, 21) or investiture (2 Cor. 5: 2-4) is associated with the Coming of the Lord.

The "Coming of the Lord," then, is not merely a periphrasis for death. It is rather significant of a great fact or group of facts in the history of man, in connection with which, but of relative insignificance, is death. The termination of animal life, and consequently of the relations of our physical being, is among the conditions of the exercise of those higher functions by which Christ is seen as he is.*

SCRIPTURE ARGUMENT.

Will the Scriptures sustain us in the position we have now assumed? "To the law and to the testimony."

* It will be convenient, as a means of dispensing with oft-repeated circumlocutions, to anglicize *παρουσία*. The reader will then understand by Parousia the "Coming of the Lord," as above defined.

Just before the Saviour left the world, he told his disciples that he was about to be glorified; that this implied his departure from them; and that they could not then follow him (John 13: 31-33). To mitigate the sorrow which this announcement gave them, he added, Let not your heart be troubled. You believe in God. Though unseen you believe in his presence and power to bless. You have *faith* in God. Henceforth have *faith in me* as you have faith in God. Though unseen, I shall be with you to bless you. And further, I am going to prepare a place for you, and will soon come and take you to myself, that where I am, there you may be also. This, Thomas understood literally. The Saviour corrects the mistake, and tells him he must not understand what he had said of going away topographically. The "way" to God and heaven was *the knowledge of Christ*. They, his disciples, knew something of him at present, and it was "life" and the earnest of heaven; but they should hereafter "know" him as they did not now. Now they knew him in his humiliation. And they knew him as of the same mode of existence as themselves. They knew him as they knew and were known of each other. But in being glorified he must change his mode of being, and pass into a state in which their senses could not perceive him. They would henceforth believe in him and know him as apprehended

by faith, and their knowledge of him as thus obtained would be the knowledge of the Father — *ἀπᾶντι γνωσθήκετε αὐτόν*. Besides, they would ere long experience the same change, and then they would know him, not by the exercise of faith merely, but directly, and in a manner analogous to sense. They would be like him, and therefore able to see him as he is (1 John 3 : 2). You will see me in my glory, and know me in my true character ; and knowing me in my glory, you will know the Father in his glory.

This we consider the substance of what Christ said to Thomas. Professor Stuart (*Bib. Sacra*, 1852, p. 342), also such commentators as Doddridge, Kuinoel, Rosenmueller, understood the promise “ I will come again ” (verse 3), to refer to the death of the believer. That the Apostles understood it in this sense, is evident from the manner in which, in so many instances, they refer to it. “ The Coming,” “ The Revelation,” “ The Appearing ” of Christ were phrases most familiar, and full of sacred import. They became so familiar, as to be understood by only an allusion. “ That day,” “ The day,” were such allusions, and perfectly understood not only by Apostles, but by all to whom their epistles were addressed.

The following are specimens of the manner in which the Apostles refer to this promise. The refer-

ence is made sometimes with one, and sometimes with another of the associate events in mind.

1. The following refer to the close of the present life, considered as a state of suffering, trial, or probation.

1 THESS. 5 : 23. "And the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

Nothing could be made plainer by any language than that the coming of the Lord Jesus Christ was to be either during or immediately in succession to the present life. It will not be claimed that it is to occur during the present life, since this would imply a point beyond which there is no need of praying to be preserved blameless. Then it must be in immediate succession to the present. For the *body* is to be preserved till, and found blameless when Christ appears. Christ is then to appear at the time of the close of the animal functions.

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

Here Christians who were suffering oppression and persecution from the rich and powerful are exhorted to bear patiently their sufferings until (*ἕως, until such time as*) the coming of the Lord. And moreover

that coming was to be to them what the harvest is to the husbandman—the day of reward, and can mean no other than the introduction to heaven. “Great is your reward in heaven.” And yet further: “The coming of the Lord *draweth nigh*” (*ἤγγικε*, *has come near*,— a word that admits of no possible construction except *to draw nigh, to be near at hand*). As confirmatory of this, if confirmation be possible, it is added in the following verse, “The Judge standeth (*ἑστῆκεν*, *has stationed himself*, i. e. *is now standing*) before the door.”

HEB. 9: 28. “Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

Here the appearing of Christ is to effect or result in (*εἰς*) the salvation of those who are waiting (*ἀπεκδεχόμενοις*) for him. In other words it introduces them to heaven.

1 TIM. 6: 13–15. “I give thee charge. . . . (14) That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: (15) Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.”

Timothy is solemnly charged carefully to maintain and obey the gospel “until (*μέχρι*) the appearing of our Lord Jesus Christ.” *Μέχρι*, “a particle serving to mark a *terminus ad quem*, both of place and time. It differs therefore from *ἄχρι*, in that *ἄχρι* fixes the at-

tention upon the whole duration up to the limit, leaving the further continuance undetermined; while *μέχρι* refers solely to the limit, implying that the action *there terminates*." — *Robinson*. The word then fixes the "appearing" at the termination of the fight of faith — at death. And the following verse informs us that God will give to his people this manifestation of Christ "in his own *times*" (*καιροῖς ἰδίου*): not at any one time, but in "times" which his wisdom shall select for each individual Christian. It will be made to "each one in his own order" (*ἕκαστος ἐν τῷ ἰδίῳ τάγματι*) 1 Cor. 15: 23. Here is a distinct recognition of the fact that each man is to "wait God's time" for the appearing of Christ. Timothy like Titus was to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2: 13). And mean time, to be strenuously engaged in the work of this educational world.

PHIL. 1: 6. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

"Until" (*ἄχρις*). This preposition implies continuance *through* the period indicated. The Apostle then is confident that their Christian growth will be continued *up to* the day of the Lord. What this growth is he afterwards explains (verses 9-11). And

this I pray that your love may abound yet more and more that ye may be without offence with reference to (*eis*), or so as to be pronounced such in the day of Christ. The Apostle then is confident that the Philippians will grow in grace *up to the time* of the day of the Lord. The difference between this and 1 Tim. 6: 14 is this: Timothy was to toil on and keep the *end* in view. Hence the use of *μέχρι*. Here the mind is upon the work of grace to be continued *all the way to* that end. Hence the use of *ἄχρι*.

PHIL. 3: 20, 21. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: (21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

"Conversation;" *πολίτευμα*, *citizenship, life as a citizen.*

"We look;" *ἀπεκδεχόμεθα*, *look for in a state of waiting and strong desire.*

This earnest looking and waiting is of course for the "Coming" and "Appearing" of the Saviour. This coming is from heaven, "from whence we look," &c. When Christ shall appear, he will change our vile body, and thus deliver us from the ills that flesh is heir to.

2. The following texts refer to the close of life with the Judgment as an associate event.

REV. 22 : 12. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

The leading object of the Apocalypse seems to have been to give to the early Christians information in relation to the period of persecution through which the church was then passing. The Neronic persecution was soon to end. Indeed the entire period of persecution was to be comparatively of short duration. Still, while it continued, it would be severe, and faithful disciples would greatly need encouragement and patience. This encouragement would be found and this patience promoted by the consideration suggested in the text. These suffering saints would soon find themselves in the midst of the glories of "Christ in his kingdom" revealed. The coming of the Lord was near, and his rewards to the faithful would be great.

1 JOHN 2 : 28. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

The Appearing and Coming are equivalent. The appearing is that which they are soon to witness, and they should be such as not to be confounded when brought into the presence of their Lord for judgment and final award. In the second verse of the following chapter the Apostle speaks of this appearing and the "change" by which we, as having

borne the image of the earthly, "shall be like" the heavenly—the Saviour (1 Cor. 15: 49). See Phil. 3: 20, 21.

1 COR. 4: 4, 5. "He that judgeth me is the Lord. (5) 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."

The Coming of the Lord and the Judgment and bringing to light the things of darkness are associate.

1 COR. 5: 5. "Deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The great question of salvation or perdition is to be decided in "the day of the Lord Jesus." But the "day of the Lord" is the day of death. 1 Thess. 5: 2.

1 THESS. 3: 12, 13. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: (13) To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

By the increase to abundance of love through the grace of Christ, it would follow as a result that their hearts or characters would be found blameless ἐν τῇ παρουσίᾳ, when Christ should come. The verdict would then be pronounced. The Coming and the Judgment are associate events.

1 COR. 1: 7, 8. "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: (8) Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

"Waiting for," *ἀπεκδεχομένους*, the same that is rendered "looking for" in Phil. 3: 20. Tit. 2: 13. 2 Pet. 3: 12.

"Coming," *ἀποκάλυψιν*, *revelation* or *manifestation*, literally *an uncovering*.

Here, being enriched (vs. 4-6) with the gifts and graces of the Christian character prepares the possessor to stand in the attitude of waiting for the unveiling of the glory of Christ. And the Apostle expresses the confidence that the Saviour would confirm them in these graces "until" (*ἕως*, *so long as until*) the end, so that they should be found blameless in the day of the Lord Jesus Christ, *ἕως τῆς ἀνεγκλίτου ἐν τῇ ἡμέρᾳ, &c.*, *until the end blameless in the day, &c.* To be in the end blameless is to be blameless in the day of the Lord Jesus. The end of life and the day of the Lord are synchronical. The day in which men are pronounced blameless or otherwise is the day of Judgment.

3. The following texts refer to the close of life, and heaven as then having its commencement.

HEB. 10: 36, 37. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. (37) For yet a little while, and he that shall come will come, and will not tarry."

“A little while,” *μικρὸν ὅσον ὅσον, a very, very little while*, and He that is to come (*ὁ ἐρχόμενος*) will come. The reference is most certainly to John 14 : 3, “I will come again and receive you unto myself.” This is to be waited for with “patience.” And the assurance designed to strengthen and encourage hope, is, that the Saviour will come in a very short time. The language may be borrowed from Hab. 2 : 3, but the *fact* to which the language refers is that of John 14 : 3.

TIT. 2 : 12, 13. “We should live soberly, righteously, and godly, in this present world ; (13) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

Looking with strong desire (*προσδεχόμενοι*) for that object of our hope, the glorious appearing of the great God even our Saviour. The Coming of the Lord was the object then of hope and strong desire. But the object of the Christian’s hope is heaven as a world in which Christ will “appear” and be seen in glory.

2 THESS. 1 : 6, 7. “It is a righteous thing with God to recompense tribulation to them that trouble you ; (7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.”

When do believers come into the possession of the *rest* that remaineth for the people of God? When they rest from their labors. It is also contem-

poraneous with the recompensing of tribulation to the wicked. When did the "rich man" receive his recompense?

2 THESS. 3: 5. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

1 THESS. 1: 9, 10. "Ye turned to God from idols to serve the living and true God. (10) And to wait for his Son from heaven, whom he raised from the dead."

To love God and to stand in the attitude of waiting for Christ are the characteristics of the Christian. And Christ is to be waited for as "raised from the dead." But to see him as he is we must be like him; that is, the "change" must pass upon us. See in the chapter on the Resurrection, 1 Cor. 15: 51, 52, also 1 John 3: 2. These Thessalonian Christians, then, were to wait for *that* to which death would introduce them—the ability to see Christ as he is, to behold his glory.

1 PET. 1: 5-7. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (6) Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: (7) 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."

"The last time" is not to be confounded with "last times" as in v. 20, or 1 John 2: 18 (*ἄρα*), or Jude 18, where the Christian dispensation is indicated, as also in the phrase "last days" Heb. 1:

12. The "last time" is equivalent to "the last day" of John 6: 39, 40, 44, 54. 12: 48.

Salvation was "ready," in waiting to be revealed. If it be supposed "the last time" implied a time many thousands of years in the future, it were absurd to speak of it as *ready* (ἑτοιμῆ) to be revealed.

"Wherein," that is, in the fact that salvation is ready to be revealed.

"A season," ὀλίγον ἄρτι, literally *a little now* — a most emphatic method of saying a very little time; as in Heb. 10: 37. 2 Cor. 4: 17. The appearing of Jesus Christ v. 7, and the revelation of salvation v. 5, are associate facts. See v. 13, "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 PETER 4: 13. "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Here the joy of heaven is contrasted with the sufferings of earth. But heaven begins at death: "To-day shalt thou be with me in paradise." Then the revelation of Christ will be at death. See vs. 5, 7.

2 TIM. 4: 6-8. "I am now ready to be offered, and the time of my departure is at hand. (7) I have fought a good fight, I have finished my course, I have kept the faith: (8) Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Compare this with what Paul says, Phil. 1: 23, "I am in a strait betwixt two, having a desire to depart, and to be with Christ." Was not that desire to come into possession of what he here calls "a crown of righteousness?" Then is this crown to be conferred at death — "at that day." And not to Paul only, but to all others who, like him, "love his appearing." It is here also as in 1 Thess. 1: 9, 10 above, to be noticed that love for "the appearing of Christ" is one of the primary traits and distinguishing elements of Christian character.

1 PETER 5: 4. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Was the encouragement administered in this language to be found in a fact thousands of years hence?

ROM. 13: 11, 12. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. (12) The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

What is meant by salvation as near, and the day as at hand? It must, it does refer to the fact that life is short, and death, with its associate events, is near. Heaven — "the revelation," "the appearing," "the being present" (*παρουσία*) of the Lord Jesus Christ is near. The day of the Lord is at hand. The crown is in waiting. Salvation is ready to be re-

vealed. The intervening time of trial and suffering is "but for a moment" — "a very, very little time."

4. The following text refers to the close of life, and hell as then having its commencement.

1 THESS. 5: 2-4. "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. (3) For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. (4) But ye, brethren, are not in darkness, that that day should overtake you as a thief."

"The day of the Lord" is a phrase we have considered. In this text the good are represented as having an interest in it. It will come suddenly, but they are not in darkness, that, like a thief, it should find them unprepared. The wicked have an interest in it, but in the infatuation of sin they cry, Peace and safety. But *while thus crying* — it cannot be when, like the "rich man," they are in torment, but must be in this life when alone unbelief and insensibility is possible — sudden destruction comes upon them. They die, and awake — in hell. Verse 23, already quoted, shows that it is the end of life when the bodily functions cease, that is referred to. "I pray God your whole spirit and soul *and body* be preserved blameless unto the coming of our Lord Jesus Christ." The period between this and the day of the Lord is covered by the experience of the animal impulses.

OBJECTIONS.

But we shall be met by the objection, that while the texts above quoted might bear and seem to require the construction put upon them, there are other texts where the same phraseology occurs, which forbid this construction. And we are referred to 1 Thess. 4: 13-17. 2 Thess. 1: 6-10. 2: 1-5. 2 Pet. 2: 4. 3: 3-18. Jude 6. These texts therefore we will carefully examine.

1 Thess. 4: 13-17 as it bears more especially on the doctrine of the Resurrection, will be examined in the chapter on that subject.

2 THESS. 1: 6-10.

“It is a righteous thing with God to recompense tribulation to them that trouble you; (7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, (8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: (9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; (10) When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed), in that day.”

We have already referred to such parts of the above as relate to the “rest” which, after the afflictions that are “but for a moment” have passed by, awaits the good. But “*when*” this “rest” begins,

begins also the punishment with everlasting destruction of the wicked. If the former, so also the latter begins with the close of life—when the Lord Jesus shall be revealed from heaven with his mighty angels.

The difficulty with the objector is to reconcile the bold imagery of this language with the event of death. But it should be remembered that the theory of these pages makes death, with its associate facts—the Anastasis, the Parousia, the Judgment—the great and all-important event of our being. And if ever, and on any subject, the writer, whose style had been formed under the influence of the Hebrew Scriptures, would employ the terms of a sublime imagery, it would be on this very subject—of all others in the Bible, of the most oppressive and overwhelming importance.

The reader familiar with the *usus loquendi* of the Old Testament, will be prepared to expect, on this hypothesis, just such language as we find. He will call to mind such texts as the following: Deut. 33: 2. Psalms 50, 83 and 97. Isa. 30: 33. 66: 15. Dan. 7: 9, 10; also Deut. 4: 24. 9: 3. And of the above texts, if the objector will read and *understand* only Psalm 50, and then admit that much of this same style of composition is found in the Old Testament, he will be prepared to accept such imagery as that in 2 Thess. 1: 6–10 in describing the facts assumed in

our exegesis. Fire is the symbol of God's vindicatory justice (Heb. 12: 29).

The objection found in the figurative language being then removed, we are prepared to look at some of the phraseology which may fix the time referred to. It is "when" the believer enters into "rest;" which we have seen is at death. It is at the time of the "revelation" (*ἐν τῇ ἀποκαλύψει*) of the Lord Jesus; which is also at death. It is in "that day," which we have seen was one of the forms of expression used to denote the Parousia. It will be admitted by all that the same facts and the same time of their occurrence are referred to, as in the beginning of the following chapter, as also in chapters iv. and v. of the first Epistle; so that whatever exegesis disposes of them, will take this also.

2 THESSALONIANS, 2 : 1-9.

Ἐρωτῶμεν δὲ ὑμῶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, (2) εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμῶς ἀπὸ τοῦ νοῦς, μήτε θροεῖσθαι, — μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, — ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου. (3) μὴ τις ὑμῶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, (4) ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτόν εἰς τὸν

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, (2) That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. (3) Let no man deceive you by any means, for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition, (4) Who opposeth and exalteth himself above all that is called

ναὸν τοῦ Θεοῦ ὡς θεὸν καθίσει, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός. . . (5) Οὐ μνημονεύετε ὅτι ἐτι ὦν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; (6) καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. (7) τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσον γένηται. (8) καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. (9) οὐ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους.

God, or that is worshipped: so that he as God, sitteth in the temple of God, shewing himself that he is God. (5) Remember ye not, that when I was yet with you, I told you these things? (6) And now ye know what withholdeth, that he might be revealed in his time. (7) For the mystery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way. (8) And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: (9) *Even him* whose coming is after the working of Satan, with all power and signs, and lying wonders.

The following is submitted as the correct translation.

And, brethren, concerning the Coming of our Lord Jesus Christ, and our being gathered unto him, we pray you (2) not to be hastily unsettled in mind, nor troubled either by [pretended revelations of the] Spirit, or by word or letter as from us, seeing that the day of the Lord is near. (3) Let no one deceive you by any means. For, if the apostasy do not first come, and the wicked man be not revealed,—the son of perdition, (4) who puts himself in opposition to and is exalted above all that is called God or an object of worship, so that he takes his seat in the temple of God, pretending that he is God,—*what*

then? (5) Do you not remember that when yet with you I told you these things? (6) You know what now restrains so as that he shall be brought into notice and influence in his time. (7) For this species of sin, hitherto unknown to the church, is in secret operation. He who is restraining, is doing it only for the present, until he may be removed. (8) And then the lawless man will come into open activity, — whom the Lord Jesus shall destroy with the breath of his mouth, and render powerless by the splendor of his presence, — (9) *even he* whose career is after the working of Satan with all power and signs and lying wonders.

“Concerning the Coming” v. 1, *ὕπὲρ τῆς παρουσίας*. As authority for this rendering, it is sufficient to name Rosenmueller, Winer, and Robinson. *ὑπὲρ* would never have been rendered “by,” but for the necessities of a theological system.

“Unsettled in mind,” *σαλευθῆναι ἀπὸ τοῦ νοός*, literally, *shaken from the mind*. We might understand mind in the sense of opinion. *Νοῦς* has sometimes that meaning as in 1 Cor. 1: 10. The opinion referred to would be that of the Coming of the Lord as near. The Apostle took great pains in all his writings, that the disciples should have an opinion on this great subject. “I solemnly declare to you, before God and the Lord Jesus Christ, who is now

about to judge the living and the dead, both his Coming and his Kingdom." 2 Tim. 4: 1. — *Knapp, Nov. Test. Alti.* So in his first epistle to the Thessalonians, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." (4: 13). The Apostle had evidently been misunderstood in what on a former occasion he had said on the subject of the Parousia. And it is to these misapprehensions that he refers in this chapter.* What specifically the errors needing correction were, we cannot know, except as they may be inferred from the allusions here made to them. Paul, it would seem, had informed them, that heretical opinions of a serious kind, would find their way into the church, and for a time prevail; but that the Lord would destroy them "with the brightness of his coming" (*παρουσία*) — coming in the sense of a *moral manifestation*. It may be that the church confounded this term (*παρου-*

* Macknight translates and paraphrases v. 2 thus: "*That ye be not soon shaken from your purpose of following the business of the present life, nor put into confusion, neither by any revelation of the Spirit, which these deceivers may feign, nor by any verbal message, nor by letter, which they bring to you, as from us, importing,*" &c. He adds the following note: "*Soon shaken from your purpose. Σαλευθῆναι, is to be shaken, as ships are by the waves while lying at anchor. Joined with ἀπὸ νοός, it signifies to be shaken or moved from one's purposes or resolution. Chandler interprets it, shaken from the true meaning of my former letter.*" We are inclined to adopt the hypothesis of Chandler.

αἴα) as thus used, with the same word used with a different signification, as in v. 1, and had supposed that THE PAROUSIA was not to come till after the long period of the gradual in coming and as gradual removal of this heresy. Hence the language of the Apostle in v. 3 seq. The church, if admitting the fact of the Parousia, might have supposed it in the distance, and beyond the time of their own death, and consequently had erroneous views of it. Or they might have doubted the fact. It was a doctrine denied by the unbelieving world. When those died who had believed in it, and been waiting for it, scoffers asked, "Where is the promise of his Coming?" — understanding it, as modern commentators do, to refer to a physical catastrophe of the world.

If, however, we understand *σαλευθῆναι ἀπὸ τοῦ νοός* in the sense of being agitated, deprived of self-possession, the doctrine of the context will not be affected. The Thessalonians would be disturbed, not by the prospect of the speedy Coming of the Lord, but rather by the fear of delay. This was true of the primitive Christians generally. The Apostles had little occasion to admonish them to be ready for "that day," but rather that they be patient and wait for it. And the assurance so often given, that the day of the Lord was at hand, was designed for their consolation rather than admonition.

Nothing, then, could be more in keeping with the

circumstances of the case, or the spirit and demands of the times, than that the Apostle should attempt to allay the agitations of the Thessalonian Christians, by assuring them that the day of the Lord was just at hand.

“Seeing that” v. 2, *ὡς ὄτι*. To every one familiar with the language of Apostles, the presumption is that this is the true rendering. We expect the inspired writers will not contradict themselves and each other. But the common rendering is in direct conflict with other inspired assertions, and with the entire drift of apostolic writing. Thus, James 4: 7, 8, “Be patient, brethren, until (*ἕως*) the Coming of the Lord . . . for the Coming of the Lord draweth nigh” (*ἤγγικε*, *has already come near*). Phil. 4: 5, “The Lord is at hand” (*ἐγγύς*, *near*). 1 Pet. 4: 7, “The end (*τέλος*, *consummation*, i. e. of all that relates to the individual) of all things is at hand (*ἤγγικε*).” Heb. 10: 37, “Yet a little while (*μικρὸν ὅσον ὅσον*, *very very little*) and he that shall come will come, and will not tarry.” Rev. 22: 20, “Surely I come quickly” (*Ναὶ ἔρχομαι ταχύ*).*

* Professor Crosby, assuming the correctness of the rendering, in the common version, of *ὡς ὄτι*, makes a distinction between *ἐνέστηκεν* (“is at hand”) of v. 2, and *ἤγγικε* and its kindred words in the above quotations, claiming that *ἐνέστηκεν* implies the more instant occurrence of that of which it is predicated. Indeed he renders it by “*already present*,” — as if the Apostle designed not to deny that the Parousia was near, but only that it was not already present. The train of thought

The phrase *ὡς ὅτι* occurs but in two other instances in the New Testament, 2 Cor. 5:19 and 11:21. The first, Winer considers as causal.* That it is so is obvious. "Hath committed to us the ministry (*διακονίαν*, literally, *the office of ministering*) of the reconciliation; *seeing that* (*ὡς ὅτι*) God was in Christ reconciling the world unto himself, not imputing to men their trespasses." Obviously *διακονίαν* (ministry) cannot be in apposition to the clause "God is in Christ reconciling the world unto himself," &c. This latter is evidently designed as a *reason why* this ministry is committed to the Apostles and Christians. There could be no such ministry but for this great fundamental fact of the Christian scheme.

That 2 Cor. 11:21 is to be construed in the same manner, is probable. Of exegeses multitudinous, we know of none more satisfactory than that which translates *ὡς ὅτι* as causal: "We speak concerning reproach, *seeing that* we have been weak." As confirmatory of this, see vs. 29-33, and especially as translated by Conybeare.† See also chap. 12:7-10.

in connection forbids us to suppose that the Thessalonians considered the day of the Lord a present reality. What he said of the Parousia in his first Epistle, would of necessity lead them to understand by it that which implied a very great change upon the present. 'Ενέστηκεν can hardly be considered more emphatic with reference to the immediateness of the Parousia, than the above texts. — *Second Advent*, p. 78.

* *Idioms*, Appendix, § 67. Pleonasm, 1, p. 445.

† "Who is weak, but I share his weakness? Who is caused to fall, but I burn with indignation? If I must needs boast, it shall not be in

And it may be remarked that *ἀσθένεια* (weakness) and its kindred adjective and verb, are in the Septuagint used to denote weakness in the sense, not of an amount less than the average of corporeal or mental strength, but as indicating an inability to endure or sustain the calamities and afflictions which are brought in the providence of God. This use of the word passes into the New Testament. Paul in this sense was "weak." But he had the promise, "My grace is sufficient for thee." Most gladly, therefore, did he glory in his weaknesses (*ἀσθενείαις*).

The following is submitted as probably the import of vs. 18–22. Since many boast of their earthly relations and condition (*κατὰ τὴν σάρκα*), I will boast also. (19) Good-naturedly ye bear with the foolish, ye being wise. (20) Ye bear it even if any one make slaves of you; if any one take from you by extortion; if any one take from you by violence; if any one sets himself above you [i. e. treats you with contempt]; if any one smites you in the face [referring, probably, in these cases, to some things done by the false teachers]. (21) I speak [i. e. I am about

my strength, but in my weakness. God, who is the Father of our Lord Jesus Christ, He who is blessed forever, knows that I lie not.

"In Damascus, the governor under Aretas the king kept watch over the city with a garrison, purposing to apprehend me; and I was let down by the wall, through a window, in a basket, and thus [not by my strength, but by my weakness] I escaped his hands. It is not for me, then, to boast." — *Life and Epistles of St. Paul*, II. p. 116.

to say some things of my ancestry, relations, and history] on account of dishonor [cast upon me and my fellow laborers]; *seeing that* we are weak [and may seem to you, sometimes, as if abandoned of God]. But (*δέ* antithetic) in this respect [though weak in some sense], if any man is resolute, I more: [I am ready to say the truth] (and you may call me a fool). (22) Are they [the false teachers] Hebrews? So am I. Are they Israelites? So am I, &c.

Classic usage sustains us. *Κατηγόρουν αὐτοῦ ὡς ὅτι καινὰ δαιμόνια εἰσέφερε*, *because or seeing that* he introduced new gods. *Isoc. orat. argum.* p. 362.

We have but to adopt the same translation of *ὡς ὅτι* in 2 Thess. 2 : 2. The Apostle exhorts the Thessalonians not to be shaken in mind, or abandon their opinion so important and so full of encouragement and consolation to the suffering disciples, concerning the Coming of the Lord Jesus Christ and their being gathered around him as the blessed subjects of his heavenly administration; *seeing that* the day of the Lord is at hand. They must not allow themselves to be deceived by the false reasoning of errorists. This is in keeping with texts like the following: 1 Cor. 1 : 7, 8. 1 Thess. 1 : 9, 10. 2 Thess. 3 : 5. Tit. 2 : 12, 13.*

* Prof. Robinson (*Lex.*) defines *ὡς ὅτι* "to wit that." Adopting the opinion of Chandler, expressed in a previous note, that *ὡς* signifies

“The wicked man,” v. 3. This, strange to say, has been applied to the Pope. The language in the connection is not a prediction of events in the distant future, but *an allusion to events then transpiring*. It was a man, a single wicked man, plotting evil. He was held in check by the influence of another single man (ὁ κατέχων) who would soon be removed, and thus give to this errorist the ground for his unopposed work. And he would act himself out (ἀποκαλυφθήσεται). But his career would be short. The Lord would destroy him by the breath of his mouth.

It is surprising that even in the days of the Reformation, when the Bible was made to say a great deal about the Pope, it should be thought that Popery could have had its beginning here in Macedonia, and in the day of persecution. And still more surprising that such an exegesis should have come down to our day. This is not a solitary instance of the influence of an errorist disturbing the early churches. Those in Corinth, Galatia, Philippi, and Colosse, evidently suffered in the same way. That this language has any reference to the Pope is a pure assumption. We have the same right, and as much reason, to apply it to Arminius, or Swedenborg, or Joe Smith. The early Christians applied it to Nero.

opinion, the text will read thus : “That ye be not soon shaken from the opinion . . . to wit, that the day of the Lord is at hand.” Liddell and Scott make ὡς pleonastic in this phrase in classic usage. It would then read, “the opinion that the day,” &c.

"*What then?*" v. 4. The preceding sentence is an instance of aposiopesis. So Knapp.

"This species of sin hitherto unknown to the church," v. 7. This rendering is paraphrastic, and may seem somewhat liberal; but all this is contained in τὸ μυστήριον.

The reference in v. 8 is evidently to a merely moral manifestation of the Saviour.

We see, then, that 2 Thess. 2:1-5, so far from militating against our position, does, when rightly understood, support it directly and most emphatically. The Thessalonians are solemnly admonished not to give up their belief in the great fact of the Appearing and Kingdom of Christ; and are assured that the day of the Lord is near.

2 PETER 3:3-9.

Ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαίικται, κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι, (4) καὶ λέγοντες· Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἕφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.

(5) Δανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἐκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεσιῶσα, τῷ τοῦ Θεοῦ λόγῳ, (6) δι' ὃν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο· (7) οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσι, πύρρῃ τηρούμενοι εἰς

There shall come in the last days scoffers, walking after their own lusts, (4) And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

(5) 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, (6) Whereby the world that then was, being overflowed with water, perished. (7) But the heavens and the earth

ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

(8) Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίου ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. (9) οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινες βραδυντῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενος τινὰς ἀπολέσθαι, ἀλλὰ πάντα εἰς μετάνοιαν χωρῆσαι.

which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

(8) But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. (9) The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

This is supposed to conflict with the theory now advocated. But, like 2 Thess. ii, it needs but a correct exegesis, and it becomes to us a pillar of support. Our rendering is as follows.

There shall come in the last days shameless scoffers, governed by their own depraved impulses, (4) and saying, Where is the promise of his coming? for, since the old men have died, all things continue as from the beginning of the creation.

(5) It does not occur to those who think thus, that the heavens were of long standing; and [that] the earth, by divinely established laws, [was] constructed from the water by the action of water; (6) so that the world that then was, being overflowed with water, perished. (7) But the present heavens and earth, by the same laws, are preserved as a treasure,

kept by fire with reference to a day of judgment and of perdition of ungodly men.

(8) Do not forget, brethren, this one thing, that, with the Lord, one day is as a thousand years, and a thousand years as one day. (9) The Lord is not slow in the sense in which some use the term, but is longsuffering towards us, not willing that any should perish, but that all should come to repentance.

VERSES 10-17.

“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. (11) Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, (12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. (14) Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. (15) And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; (16) As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. (17) Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.”

“Scoffers,” v. 3. These persons were evidently, like the Thessalonians who had misunderstood Paul, Greeks, or at any rate not familiar with the Hebrew

idiom. Hence they had understood the language the Apostle had on some occasion used, or it may be the language of some other Apostle, or of the church of that day (v. 4), in relation to the Coming of the Lord, as implying a physical catastrophe — very much like the modern notions of the end of the world. They had construed such language as vs. 10–12 literally.

“Where is the promise?” v. 4. What has become of it? It has not been fulfilled.

“Since the old men have died,” v. 4. It would seem that these fathers in the church had been in the habit of speaking of the Coming of the Lord, and of themselves as “waiting for” that event. The irreligious scoffers had, as we have said, understood this language literally. These men had died, and the event which they had been understood to be waiting for had not come to pass. They claimed, therefore, they had proof that this new religion was unreal, and its pretensions to be resisted.

“It does not occur,” &c. v. 5. The argument of the Apostle here is, that there are objections against understanding literally the figurative language of the heavens passing away with a crash. The heavens were no temporary structure of recent origin. They were of long standing (*ἐκπαλαι*) even at the time of the flood, and it were absurd to suppose they were now, as a part of human history to come

to an end. And this is certainly the inference of an intelligent astronomy. There are few things that we have read with greater astonishment than the following sentence from Dr. Knapp (Theology, II. p. 214). "When the present state of the world shall cease, the greatest revolutions will take place in the whole universe, 2 Peter 3: 7, 10-13." Geology utters a language scarcely less emphatic against the hypothesis of a catastrophe such as is advocated. President Hitchcock has indeed attempted to reconcile such catastrophe with the facts of Geology and the truths of the Bible; but the result of his effort is, that the heaven in which the saints shall finally be placed is to be a "lake of fire and brimstone!" — *Religion of Geology*, pp. 378, 398-402.

"The earth, . . . constructed from the water by the action of water," v. 5, γῆ ἐξ ὕδατος καὶ δι' ὕδατος συναστῶσα, literally *put together from water by water*. We understand the Apostle to affirm that the country occupied by the antediluvians was alluvial, and but a little above the level of the waters of the region: and that as a consequence (δι' αὐτῶν) the country could be submerged. This country was probably what is now the valley of the Euphrates and Tigris, modified by certain geological changes that occurred at the time of the deluge. We learn from the history of the flood (Gen. 7: 20) that the waters pre-

vailed but "fifteen cubits upward," yet the mountains were covered, and at such depth as to destroy all animal life. The country, therefore, must have been very level. And a slight upheaval of some portion, or a slight depression, or perhaps both in different places — such as is known often to have occurred in the history of the planet, is ample cause for all that is recorded as the effects of the deluge.

That geological changes of the kind indicated did occur at the time, is inferred from the geographical notices in Gen. 2: 10–14. The book of Genesis is evidently a compilation from preëxisting materials, and we may suppose this to have come down from the antediluvian period, and to have been transferred unaltered. When written it was of course descriptive of places and rivers as they then were. But it can have no application to the facts of the post-diluvian world. Nor are we to suppose the names to be of the same rivers that now bear them. Noah and his family would be likely to take the names of antediluvian rivers and apply them to those of their own day, much as we of New England apply to places and rivers the names so appropriated in the mother country.

We have, then, the two facts, a level country and geological changes; which are a sufficient explanation of the flood and its effects in destroying the race. These facts the Apostle says, the scoffers

either did not know or ignored (*λανθάνει*). The catastrophe and destruction of the race were at that time possible.

“*But*,” v. 7 (*δέ* adversative), such a catastrophe is now out of the question. The world as now it is through the agency of fire, is not liable to any such changes,* but is kept as a treasure, and though men are now, as before the flood, wicked, yet it is not God’s design to punish them in the methods he then employed. The world is “kept” with reference to (*εἰς*) a day of judgment and perdition in a future state. God will then vindicate his justice. And it is now, as it was not in the earlier periods of the race, distinctly revealed that there is such a state, and that it is to be retributive (Acts 17: 30, 31). So that though God bears long with the wicked, and permits them to know no bands in their death, yet

* If it be objected that this is to make Peter too geological for his day, we reply that the common version is open to the same objection, and in an equal degree. If the globe is “reserved unto fire,” it is to be burned by the breaking out of its internal fires, and not by the spread of fire upon its surface. But what did the men of Peter’s time know of the internal fire of our planet? If it was a matter of pure revelation, we may as well suppose it to be revealed to the Apostle that these internal fires had become so reduced, and the crust of the earth so thick and consolidated, that no other such geological change as that which produced the flood, would ever again happen. His argument is that when the flood occurred there was a geological possibility of it. If the protasis be geological, why not also the apodosis? What is said in v. 5 of the heavens as of great antiquity, is equally in advance of the astronomical knowledge of that day.

does not his government suffer, or his authority lose its force. That εἰς may be rendered "with reference to," see Heb. 4: 16. Acts 25: 20. Rom. 4: 20. Eph. 4: 15. Luke 12: 19. Gal. 6: 4. 2 Cor. 11: 10, and Winer, § 53 (a). For the rendering "The earth . . . constructed from the water by the action of water" (γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα), see Winer, § 54, p. 331. Of ὕδατι (water), and πυρί (fire), in the sentences "overflowed by water" and "kept by fire," if the one is to be rendered as cause and with the preposition *by*, so must the other. The construction is the same in each case.

"Heavens," v. 7. Not in the astronomical sense, but as then understood — a part of the world (κόσμος.)

"Kept by fire," v. 7. We prefer the reading which connects πυρί with τηρούμενοι. See Knapp, Nov. Test. *Alii*.

Verses 8, 9. With v. 7, the Apostle closes his reply to the scoffers, and again addresses his "beloved" brethren. The time in which wicked men are permitted to pursue their career may seem to them long. But they should remember it does not seem so to Him who sees the end from the beginning. With the Lord a thousand years are as one day, and one day as a thousand years. And that God allows bad men so long to escape unpunished is because he is not willing that any should perish:

he gives them time and reiterated offers of reconciliation and mercy. "Slow, in the sense in which some use the term," v. 9,— in the sense of *dilatory*.

Verse 10. But though punishment is delayed, it will come, and come suddenly, and be such as to authorize the language of bold imagery, which Christians have been taught to employ, but which the scoffers have misunderstood or criminally perverted; and which is yet appropriate and in keeping with the style of the Old Testament Scriptures. The day of the Lord will come as a thief, 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.

Let the reader turn to Deut. 32: 22. Jer. 15: 14. 17: 4. Lam. 4: 11, and many other similar texts, and he will see that the men whose style was formed by and whose allusions were to the Hebrew Scriptures, would use just such language as Peter has used in the circumstances.

Verses 11–17. This great doctrine has its application to Christians. Since all these things are so soon to pass away, and since they are to be succeeded by a glorious and spiritual Administration of the Lord, it follows as an inference that Christians should put practically a very low estimate upon the present, so transient as it is, and give out all their desires and affections upon the future, longing for the realization

of the promised good. New heavens and a new earth are promised. To the saints the power of perception and enjoyment will be so greatly enlarged, that the heavens and the earth will be new to them, though unchanged. And they must now be constantly using the greatest care to be such that when Christ shall appear, they may be found immaculate, blameless. And if this period of painful watching is prolonged, they must consider it a part of that administration which also spares the impenitent with reference to their salvation. What is painful watching and struggling and waiting to the good, is salvation to the wicked. It gives them space for repentance. "The longsuffering of our Lord is salvation," v. 15.

The allusion to Paul as in his epistles, speaking on this subject things hard to be understood, authorizes us to apply what Paul has said of "The Coming of the Lord," to this subject as presented by Peter; as also the explanations we have given of Paul. They both refer to the same thing by the *παρουσία τοῦ κυρίου*.

Nothing can be plainer than that what is here said must of necessity refer to what was just at hand, and for which the persons addressed were to stand in the attitude of waiting, and were to wait till it came. The delay was not because the Lord was slack in fulfilling his promise to Christians, but because he was forbearing to the wicked and would

save them (vs. 9, 15); the day of the Lord would come as a thief; the exhortation to be spiritual and to stand not only waiting for but hastening the coming of the day—to be found in peace and spotless when the day comes—these all *must* mean that the event was to come to them while in the flesh. The supposition that it refers to a catastrophe that was thousands of years in the future, is absurd. It is doing violence to the word of God. It is “taking away from the words of the book,” Rev. 22: 19.

“If the ‘end of the world’ is not taught in 2 Pet. iii, it is not taught in the Bible.” So said a distinguished living theologian to the writer. With great veneration for the many good men who have taught us a different doctrine, we respectfully submit that it is not taught here. The Bible is entirely silent in regard to the future geological history of the globe we inhabit, as also any astronomical changes. While we have great reverence for MAN as made in the image of God, and as capable of such an amazing future of expansion and glory, we are yet to be persuaded that any great changes in the stellar world are to attend upon any changes in his condition. It is a dream—that the sun and the moon and the stars shall make obeisance to man.

Are we asked what is to become of the earth? We answer, we do not know—any more than we

know what is to become of Jupiter, or any one or all of the fixed stars. The earth has been in existence probably many millions of years. We know no reason why it should not exist forever. It has been and now is the subject of perpetual change. To what these changes shall ultimately lead, God has not told us. They may be eternal, and furnish in endless variety and increasing splendor and power of impression the manifestations of the wisdom, power, and love of the Creator — a spectacle to angels and to men made perfect.

LOCALITY OF HEAVEN.

As we have had frequent occasion to allude to the locality of heaven, it may be well in this connection to ask more definitely for information at the page of inspiration. It is a very common opinion that heaven is locally at a great distance. The earliest song of the little one is :

“ There is a happy land
Far, far away,
Where saints in glory stand
Bright, bright as day.”

And older ones have sung :

“ High in yonder realms of light
Dwell the raptured saints above.”

What is the teaching of the Bible on this subject?

So far as there are any references to location, the Scriptures seem to place heaven upon or in connection with earth. The ancients knew nothing of any other place. Much of the phraseology of the Bible in relation to a future state is derived from the opinions of the surrounding nations. Previous to the coming of Christ it had been no object of inspiration to reveal a future world. Yet there had been a gradual growth of that idea among the Chosen People, and that growth seems attributable to their intercourse with the inhabitants of other countries. Of course, then, the phraseology in which their conceptions would be clothed was foreign. For instance, Hades (*ᾗδης*) Acts 2 : 27, Tartarus (*ταρταρώσας*, verb from *τάραρος*), 2 Pet. 2 : 4. So of Paradise (*παράδεισος*), Heaven (*οὐρανός*). The heaven of the ancients was the regions above us ; first, the expanse in which the birds fly and the clouds float ; next, the solid concave hemisphere in which the stars are fixed ; and thirdly, the region directly above, where the gods were supposed to dwell. To this last the good were finally taken. To these conceptions not only was the language of the Scriptures conformed, but also the providence of God. Elijah went *up* in a chariot of fire. Christ went *up*, and a cloud received him out of sight. Christ had said (John 20 : 17), " I as-

ced unto my Father and your Father, and to my God and your God."

There are, however, certain *facts* stated in the Scriptures, that bear more directly and decisively on the question. Christ, speaking of angels as guardian agents to his disciples, says: "Their angels in heaven (*οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς*) do always behold the face of my Father who is in heaven" (Matt. 18: 10), implying that while ministering to those who shall be heirs of salvation they do, at the same time, behold the face of God in heaven. Heaven, then, is a *state* rather than a *place*. But the place in this instance is where living men are found. Throughout the entire book of Revelation, the angels and the departed saints are represented as directly observing all that transpires on earth, and as moving and acting in the midst of the transactions of earth. Paul (Heb. 12: 22-24) represents the Christian as brought, by his faith, to Mount Zion, to the City of the living God, the heavenly Jerusalem; to an innumerable multitude, the general assembly of angels; to the church of the first begotten enrolled in heaven; to God the Judge of all; to spirits of just men perfected, &c. This would seem to imply the mingling together of the good of both worlds. By faith we see these objects and feel their power, and are in the midst of them. Paul elsewhere speaks of "the whole family in heaven and upon earth." The con-

versation between Christ and Thomas, John 14: 1 seq. is in point. Thomas understood the Saviour to be literally "going away." This Christ denies, and tells him for substance that heaven is not a distant place, but it is to be realized by a full knowledge of Christ himself. The disciples had known something of him in this his state of humiliation. But he was soon to be invested with glory. They, too, would soon, by a change in the mode of their existence, be possessed of new powers, and, as a consequence, would know him as they did not now: and seeing his glory, they would see the glory of the Father also. And this would be heaven. Christ was not going away, literally, and they to follow him. He was to unveil his glory, and they were to be made capable of seeing it. The realization of heaven would not imply a change of place, but of state. They must throw off this earthly house of their tabernacle. The mortal must put on immortality.

In keeping with this is the language under consideration in this Chapter. "The Coming" (being present) of Christ, the Appearing of Christ, the Manifestation of Christ, all represent Christ as the actor, and appearing to the disciple, not the disciple to Christ; and the scene is therefore on the earth—the place where the disciple now lives.

The simple import of 1 Thess. 4: 14–17 is that God is soon to come to us, and bring with him, un-

der the conduct of an Archangel, all the heavenly hosts, and among these our friends who have died before us. We do not *go up* to heaven; heaven *comes down* to us. The scene is here—in the atmosphere of this world. These bodies are laid aside, and with our spiritual bodies we move “in clouds” of the sky. See remarks on this text in the Chapter on the Resurrection.

We would not, however, wish to be understood to imply because heaven may be and sometimes is on earth, that therefore it must be there and forever. “The heavens declare the glory of God.” The remotest stars that the telescope brings to our knowledge, and much more the heavenly bodies nearer, are in relations of interest to us. They are bound to us by ties indissoluble; ties that strengthen with years, and which death will not destroy. We long to know more of those distant worlds. And could we, we should there, doubtless, as on our own, see evidences of the perfection of the Maker. And these evidences would probably be furnished in specific types all unknown to earth.

A benevolent God has implanted in our nature no desires that may not and will not, in the appropriate time, have their gratification. He who made us with longings after knowledge, and the knowledge of all things, will gratify those longings. When we look out upon the stars of heaven, and ask ourselves, How

has God wrought there, what the methods of his skill? we cannot doubt that we shall one day see and know.

Death will doubtless invest us with such new powers of perception and investigation, that this world will be to us "new heavens and a new earth;" and new and many will be the lessons we shall take, and long the study of things here. This will be true of the physical natures and relations, and still more of the moral interests that are here. Christ and the glory of his kingdom will then "appear," and be invested, to the intellect and the heart, with new interest—in a length and breadth, and depth and height, which have not now "entered into the heart of man."

But this world, with all its past and future history, material and mental, will be but a point in comparison with all the works of God. And when earth and its realities shall have been learned and enjoyed in themselves and as exhibitions of God, so far from having exhausted and destroyed, it will but have developed in greater vigor the susceptibilities that have been addressed and blessed. And to know and enjoy God and his works elsewhere and without a limit, will be a want of the expanded and growing spirit, not to gratify which, would be starvation and death. It will be gratified. And heaven, that begins on earth, will spread itself out over the Universe

of God. "Great and marvellous are thy works, Lord God Almighty." "Show us thy Glory." Thou wilt make *all* thy goodness to pass before us, and proclaim to us in every method of utterance the name and glory of Jehovah.

CHAPTER III.

THE JUDGMENT.

THE word "judgment" has no such definiteness of import in the Bible, as in the language of modern jurisprudence. The Hebrew words rendered *to judge* (דָּן and שָׁפַט) signify also to govern, to rule, to exercise authority. Under the former word Gesenius, in his lexicon, remarks, that "the ideas of ruling and judging are closely allied, not only in Oriental practice and polity, but also in their language." The departments of government in our day, so distinct, as legislative, judicial, and executive, were unknown in the days of the Bible. The king made law, judged of the violation of it, and inflicted the penalty. The early chief magistrates of the Hebrews were called "judges," which was equivalent to rulers. The prerogatives of the judge were essentially those of the king at a subsequent period.

The following texts are instances in which God is said to judge the world in the large sense of administering a righteous government.

Ps. 67 : 4. "O let the nations be glad and sing for joy : for thou shalt judge the people righteously, and govern the nations upon earth."

Ps. 96 : 10-13. "Say among the heathen that the Lord reigneth : the world also shall be established that it shall not be moved : he shall judge the people righteously. (11) Let the heavens rejoice, and let the earth be glad ; let the sea roar, and the fulness thereof. (12) Let the field be joyful and all that is therein : then shall all the trees of the wood rejoice (13) Before the Lord ; for he cometh, for he cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth."

Ps. 98 : 8, 9. "Let the hills be joyful together (9) Before the Lord ; for he cometh to judge the earth : with righteousness shall he judge the world, and the people with equity."

The following texts are prophetic, and refer to the Messiah and his kingdom.

Ps. 72 : 1-8. "Give the king thy judgments, O God, and thy righteousness unto the king's son. (2) He shall judge thy people with righteousness, and thy poor with judgment. (3) The mountains shall bring peace to the people, and the little hills by righteousness. (4) He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. (5) They shall fear thee as long as the sun and moon endure, throughout all generations. (6) He shall come down like rain upon the mown grass : as showers that water the earth. (7) In his days shall the righteous flourish : and abundance of peace so long as the moon endureth. (8) He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

ISA. 2 : 4. "And he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into ploughshares, and their spears into pruning-hooks."

ISA. 51 : 4, 5. "Hearken unto me, my people : and give ear unto me, O my nation : for a law shall proceed from me, and I will make my judgment to rest for a light of the people. (5) My righteousness is near ; my salvation is gone forth, and mine arms shall judge the people ; the isles shall wait upon me, and on mine arm shall they trust."

DAN. 7 : 22. "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." See Rev. 20 : 4.

MICAH 4 : 3. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares," &c.

In the New Testament the words rendered *judgment* and *to judge* (*κρίσις, κρίμα, κρίνω*), though somewhat more definite, are yet used with latitude. In keeping with the state of society at the time, there is less of the legislative idea; but the judicial and executive are blended. As in the following texts:

JOHN 5 : 30. "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

JOHN 18 : 31. "Then said Pilate unto them, Take ye him, and judge him according to your law."

ACTS 23 : 3, 6. "Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" (6) "Of the hope and resurrection of the dead I am called in question" (*κρίνομαι, judged*).

ACTS 24 : 6. "Whom we took, and would have judged according to our law."

ACTS 25 : 9. "Wilt thou go up to Jerusalem, and there be judged of these things before me?"

1 COR. 5 : 12. "What have I to do to judge them also that are without? Do not ye judge them that are within?" See chap. 6 : 1-7.

The idea of punishment is often primary in "judgment."

MATT. 23 : 33. "Ye serpents, ye generation of vipers, how can ye escape the damnation (*κρίσεως, judgment*) of hell?"

MARK 3 : 29. "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (*κρίσεως, judgment*).

JOHN 5 : 29. "And shall come forth; they that have done good,

unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (*κρίσεως, judgment*).

HEB. 10: 27. "A certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

When, then, JUDGMENT is attributed to Christ as among the functions of Messiahship, nothing more may be meant than that he is *invested with and exercises authority*. And HE BEGINS THE WORK OF JUDGMENT WHEN HE RECEIVES THE KINGDOM. The following texts are in point.

MATTHEW 16: 27, 28.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. (28) Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

These verses, as bearing on the Coming of the Son of Man, have been considered in the first Chapter. In them are two facts stated with perfect distinctness. First, The Son of Man was then just about (*μέλλει*) to come in the glory of his Father and with his angels. This language, as we have before said, is evidently derived from Dan. 7: 13, 14, and is explained in the following verse to mean "coming in his kingdom;" in other words, entering upon the administration of the Christian dispensation — being invested with "dominion and glory and a kingdom."

But secondly, such administration implies the exercise of the judicial and executive functions. He will reward every man according to his works. And he is to do this THEN, that is, when he shall have been inducted into office. And as if to make certainty doubly sure, and to give definiteness to the hopes of his disciples, he tells them this shall come to pass before some of those present die. Theirs should be the personal privilege to see all this.

JOHN 5: 22, 23, 27.

“For the Father judgeth no man, but hath committed all judgment unto the Son: (23) That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.” (27) “And hath given him authority to execute judgment also, because he is the Son of man.”

Here judgment (*κρίσις*) means the governmental prerogative (v. 23), and “to execute judgment” (*κρίσις ποιῆν*) signifies to exercise the governmental and especially the judicial function. This is evident from vs. 28, 29, which refer to the final decision. True he had not at this time definitively taken upon himself the “dominion.” But he was soon to do so. The hour was coming, when greater works and higher prerogatives would be his. See vs. 20, 25, 28. The allusion here is like that in the Saviour’s reply to the high-priest, Matt. 26: 63, 64; and to Nathanael, John 1: 49–51. He was not now “the Son of God in

power," but was soon to be so. These verses and the context are considered more at length in the Chapter on the Resurrection.

MATTHEW XXV.

Verses 31-45. "When the Son of man shall come in his glory, and all the holy angels with him," which we have shown to be his investiture with the universal dominion of the Messiah, *then* shall he *sit upon his throne* and *adjudicate*. He will separate the good from the bad, pass verdict upon them severally, and reward and punish from that time onward. "Judgment" will be his (John 5: 22).

Verses 1-13. Here the *judicial decision* is represented as taking place *when* the Bridegroom comes, which, as we have seen, is at death.

Verses 14-30. When the lord of the servants cometh, he then reckons and awards, that is *judges*. He comes at death.

ACTS 10: 42, 43.

Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν. (43) Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἅφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. (43) To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

To him give all the prophets witness, that every

man who believes in him, *has received* (2 Aorist) forgiveness through his name.

Here Jesus is definitively constituted (*ὠρισμένος*) Judge of the *living* as well as the dead, and penitent men *have received* forgiveness. From whom? The Judge to whom they are amenable, of course. Jesus, then, is continually in the exercise of the functions of Judge or King. Every true Christian *has been* forgiven. See John 1: 12. To as many as received him he gave the right to be the sons of God (*ἰδωκεν ἔξουσίαν*, Aorist, implying that the act was now complete and belonged to the past — he *has given*). John 3: 36. He that believeth on the Son *has* (*ἔχει*, Present) everlasting life. And the “judgment” is one from which there is no appeal, John 5: 24. He *hath* everlasting life, and *comes not* (*ἔρχεται*) into condemnation, but *has passed* (*μεταβέβηκεν*) from death unto life.

ACTS 17: 31.

Ἔστησεν ἡμέραν, ἐν ἣ μέλλει κρί-
νειν τὴν οἰκουμένην ἐν δικαιοσύνῃ,
ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρασχῶν
πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

He hath appointed a day, in the
which he will judge the world in
righteousness by that man whom
he hath ordained; whereof he hath
given assurance unto all men, in
that he hath raised him from the
dead.

God has instituted a tribunal (*ἡμέραν* as in 1 Cor. 4: 3 *ἀνθρωπίνης ἡμέρας* a *human tribunal*) at which he is now ready (*μέλλει*) to judge the world in right-

eousness by a Man whom he has definitively constituted (*ὤρισε*, the same verb as in Rom. 1: 4 *τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει*, *definitively constituted Son of God in power*, as also Acts 10: 42) and of whom, as thus ordained, he has given evidence demanding belief of all men in having raised him from the dead.

The verb *ἵστησεν* from *ἵστημι* does not signify *appoint with reference to the future*, but *establish at the present*. A reference to the use of this word in the Scriptures will make this apparent. See Matt. 26: 15. Acts 1: 23. 7: 60. Rom. 3: 31. 10: 3. Heb. 10: 9. Matt. 18: 16. John 15: 16. The text, then, does not assert that God has "appointed" a future day when he will judge the world, but that he has *constituted* or established a court at which he is *now* ready to judge the world by Jesus Christ—"all nations" (Matt. 25: 32). And this is given as a reason v. 30 why God now commandeth all men everywhere to repent. He has "anointed the Most Holy," Dan. 9: 24, and now whosoever believeth in him has received (*λαβεῖν*) remission of sins. Acts 10: 43.

JOHN 12: 31.

Νῦν κρίσις ἐστὶ τοῦ κόσμου.

Now is the judgment of this world.

Christ had just before said, v. 23, "The hour is come that the Son of man should be glorified."

He was now about to become the Son of God. A voice from heaven reaffirmed this fact. The Saviour then says, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." These remarks define and give intensity to the "now" of the text. The judgment of this world *began when* Jesus was glorified. He then entered upon the administration of the Messianic Dispensation — the work of casting out Satan from the dominion of this world and of drawing all men unto himself.

REV. 22 : 12.

Ἴδὸν ἔρχομαι ταχὺ, καὶ ὁ μισθός
μου μετ' ἐμοῦ, ὑποδοῦναι ἑκάστῳ ὡς
τὸ ἔργον αὐτοῦ ἔσται.

And, behold, I come quickly ;
and my reward is with me, to give
every man according as his work
shall be.

Behold, I come quickly, and my award is with me to award to each man as his work shall be.

These words have been considered in Chap. II. as showing that the Coming of the Lord referred to the change at death. But they show that "judgment" is also one of the great facts of that crisis. This text was designed at once to comfort Christians and also to admonish the wicked — at any rate to remind the faithful that God would vindicate his authority. The unjust (v. 11) would for the present have power, and act out his injustice; let him do so, and let those of low depravity act out their vulgar wickedness.

The Apostle was speaking of the false teachers that were troubling the church, as false prophets had done of old. And adds, that the punishments of former times would not be slow to come upon these errorists. He gives instances of the manner in which of old God had dealt with sinners, v. 4 seq. The Lord knows how to deal with these offenders also. He will keep them in suffering for a day of punishment. The punishment here referred to is that of the future world, v. 12. But that *hastened and was near*, v. 3. And it was to be inflicted by the Lord Jesus Christ (*κύριος*).

MATTHEW 12 : 36.

<p>λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἄργον, ὃ ἐν λαλήσωσιν οἱ ἄνθρωποι, ἄπο- δώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.</p>	<p>But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.</p>
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In *a* day of judgment. This contemplates men as going individually each to his "day of judgment." Every man will have "*a* day of judgment" — every man in his own order, 1 Cor. 15 : 23.

So also Rom. 2 : 16. They who have sinned with the knowledge of the law, shall be judged by the law (v. 12) in *a* day (*ἐν ἡμέρᾳ*) when God judges the secrets of men, according to my Gospel, by Jesus Christ. All instances of this kind point to the fact that each man has his personal day of account with Jesus Christ.

The reader is referred to that numerous class of texts adduced in the preceding Chapter, to show that the Judgment and Heaven and Hell as beginning, are synchronical with death.

The following texts are especially relied upon as proving the doctrine of a future day of general Judgment at the end of the world.

2 PETER 2 : 4, 9.

Ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους.

Οἶδε κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν.

God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

Verse 4. God spared not the angels that sinned, but, inflicting upon them while in chains of darkness, the torments of hell, gave them over confined, unto (*εἰς, so as that they should experience*) judicial punishment.

We have shown that *κρίσις* often signifies punishment. See Matt. 23 : 33. Mark 3 : 9. John 5 : 29. Heb. 10 : 27.

Verse 9. The Lord knoweth how to deliver the godly out of temptation, but to keep the unjust tormented for (*εἰς, so that they should experience*) a day (period) of punishment.

The participle (*κολαζομένους*) has its corresponding

noun (*κόλασιν*) in the phrase "everlasting punishment," Matt. 25 : 46, and is in the present tense. So in v. 4, the participle (*ταρταρώσας*) denotes, if any word in the Greek language can do so, the punishment of the future world. See Liddell and Scott on *τάρταρος*.

Nothing can be plainer than that these verbs indicate the present sufferings of punishment, rather than confinement with reference to a future period of judgment and infliction. There are no stronger terms in the Bible to denote the torments of hell, than those employed in these verses. And they indicate present experience.

Besides, the connection requires this. God punished the angels that sinned; he punished the antediluvians and preserved Noah; he punished the inhabitants of Sodom and Gomorrah and delivered Lot (the last two are certainly instances of actual punishment); he will punish these false teachers and deliver you. They shall "utterly perish in their own corruption," v. 12.

The word rendered "*to be reserved*" (*τηρουμένους*) v. 4, and that in v. 9 rendered "*to be punished*" (*κολαζομένους*) are both present participles, and should be rendered *confined* and *tormented*. The idea is that they were made the subjects of the infliction of Tartarus, which in Grecian mythology was the place of future punishment.

JUDE VI.

Ἄγγελους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ὑπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς ἰδίαις ὑπὸ ζῶφον τετήρηκεν.

The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

“Hath reserved,” &c. He hath confined with everlasting chains in darkness for (εἰς) the punishment of a great day. The angels had had their “great day” of judgment, and had been doomed to their painful experience—the blackness of darkness forever. For the use of εἰς in this sense, see Robinson’s Lexicon *Eis* 3. d.

2 TIMOTHY 4: 1, 2.

Διαμαρτύρομαι σὺν ἐγῶ ἐνώπιον τοῦ θεοῦ, καὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς καὶ ἃ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ. (2) κήρυξον τὸν λόγον.

I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; (2) Preach the word, &c.

For νεκροὺς κατὰ τὴν, &c., some manuscripts of good authority read νεκροὺς, καὶ τὴν. It will then read

“I solemnly declare to you, before God and the Lord Jesus Christ, who is about to judge the living and the dead, his appearing and his kingdom. Preach the word,” &c.

Of the appearing and the kingdom in its glory of Jesus Christ, we have spoken in a former Chapter. An appeal to it as a motive was common with the Apostles. Paul here solemnly affirms the great fact,

and in view of it would have Timothy preach the Gospel; be instant in season, out of season. Observe Christ is *about* to judge (*μελλοντος*).

In favor of the above reading, it should be observed that the common version implies a use of the verb (*διαμαρτύρομαι*) and a construction altogether peculiar; while our rendering in its transitive force is common. See Acts 28: 23. "Testified the kingdom of God." Also Acts 18: 5. 20: 20. 23: 11.

As preliminary to the consideration of Matt. 11: 20-24, and 12: 41, 42, it may be remarked, that the phrase "a day of judgment" in the times of the New Testament and those preceding, seems to have taken the place of, or to have been used with the same significance as the Old Testament phrase "a day of the Lord," that is, a day of temporal calamity upon cities or communities (Isa. 2: 12. 13: 6, 9. 34: 6. Joel 1: 15. 3: 14). As evidence of this change, see Judith 16: 17, where "*a* day of judgment" (the article is wanting) refers to the destruction of Holofernes and the rout of his army. Also Esther (Apoc.) 10: 12, where "day of judgment" has reference to the triumphs of Mordecai and the Jews and the slaughter of their enemies. There is in these cases no reference to a future world.

MATTHEW 11: 20-24.

20) Τότε ἤρξατο δνειδίξεν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται (20) Then began he to upbraid the cities wherein most of his

δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. (21) Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαιδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. (22) πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. (23) καὶ σὺ, Καπερναοὺμ, ἣ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ᾧδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς σήμερον. (24) πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

mighty works were done, because they repented not. (21) Woe unto thee Chorazin, woe unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. (22) But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. (23) And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. (24) But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

“Long ago,” v. 21. *Formerly*, that is, in their day.

In both instances of the phrase “day of judgment” it will be noticed that the article is wanting. It shall be more tolerable . . . in *a* day of judgment.

Tyre and Sidon had had in repeated instances a day of judgment, and were destined to experience others. But none of them had been or would be so terrible as that “day of judgment” which was to come upon these cities of the Jews, who rejected their own Messiah. So of Sodom: when the judgments of God should come upon the Jews, and they could be compared with what befell the inhabitants.

of the cities of the plain, it would be seen that the former were more awful than the latter.

This interpretation is confirmed by the manner in which Luke relates this language of the Saviour.

LUKE 10: 8-16. "And into whatsoever city ye enter, and they receive you, eat such things as are set before you: (9) And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. (10) But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, (11) Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. (12) But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. (13) Woe unto thee Chorazin! woe unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. (14) But it shall be more tolerable for Tyre and Sidon at the judgment than for you. (15) And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. (16) He that heareth you, heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."

From this we learn that Matt. 11: 20-24 above, was uttered immediately after the instructions that Christ gave to the Seventy. They were to go to the cities in their course, and say to them, "The Kingdom of God has come near to you." If the inhabitants received the message, well; but if not, they were to shake off the dust from their feet, and leave them — saying, however, as they went, "The Kingdom of God has come near."* When the messen-

* "To you," in v. 11, is not genuine, and was probably inserted by some transcriber because it was found in v. 9. — See Knapp.

gers went to a city with the message of the Saviour, the kingdom had come near to *them* indeed. And when they rejected the message, it was still true that the kingdom was at hand. And if it might not bring to *them* its blessings, it would still be near and bring blessings to others; but it would bring to them fearful judgments. If it might not bring good, it would bring evil. The disciples of Christ understood well this allusion to the fact that the overthrow of the Jews was to come in connection with the introduction of the Messianic dispensation. The Saviour adds, The doom of Sodom will, in that day — the day to which he had alluded in v. 11 — be more tolerable, than the doom of that city. The sufferings of that city will be seen to be greater than the sufferings of Sodom.

Verse 14. The doom of Tyre and Sidon will be more tolerable in *the* judgment (*ἐν τῇ κρίσει*) than theirs.

The language used to denote the *time* of these evils to the Jews, is to be noticed. In v. 11 it is significantly said that the Kingdom of God was near; with the advent of which the destruction of the Jews was an associate event. In v. 12 it is called "that day," assuming that it was understood by the Seventy. In v. 14 it is called "*the* judgment," that is, the well-known judgment before alluded to. A reference to the teachings of the

Saviour will make it apparent that with this subject the disciples must be entirely familiar. The Coming of the Kingdom of Christ and the contemporaneous destruction of the Jews, "that day," and "the judgment," are placed in such connection as to show that they refer to contemporaneous events.

It is objected to the preceding that it is represented as future: "It *shall be* more tolerable for Sodom," &c., implying that Sodom was, in the future, to meet its judgment. There is less of this import in the Greek than in the translation. The adjective translated "more tolerable" (*ἀνεκτότερον*) is neuter, and refers in general to the destruction of Sodom on the one hand, and that of these modern cities on the other. It may be understood to agree with some such word as sufferings or doom. Thus, The doom of Sodom, in that day, will be more tolerable than the doom of that city. The attention of course was fixed with intensity upon the future but hastening calamities of the Jews. The scene was in the future. A comparison of that scene with another of its kind was to be instituted. But the two facts must both exist before they can be compared. The Saviour therefore says, In the day when these painful calamities shall come upon this guilty city, the doom of Sodom will be a more tolerable doom, that is, this will be the feeling of the observer in the comparison of the two.

MATTHEW 12: 41, 42.

* Ἄνδρες Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ Ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε. (42) βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ Ἰδοὺ, πλεῖον Σολομῶνος ὧδε.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here. (42) The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

The "judgment" is "with this generation." It is a judgment that relates to them and is coming into their midst. This is the most natural construction. It is — of commentators before us — that of Erasmus, Doddridge, Rosenmueller, Kuinoel, Robinson.* Also of the translators of the Bible. For a similar use of the preposition (*μετά, with*), see 1 Cor. 6: 6, 7. Rom. 2: 16. 11: 7. 12: 17. 13: 7. 1 John 4: 17. Heb. 12: 14. John 3: 25. Luke 1: 72. 10: 37. There are indeed authorities for giving to this preposition the sense of "in the midst of," and making it connect "shall rise" and "this generation." But this is not the most natural rendering.

The judgment, then, is not the general judgment but a particular judgment, and that relates to that

* See Rob. Lex. Ἐγείρω, b. γ.

generation ;— to it, not as composed of individuals, each of whom should meet his own judgment, in his individual capacity, but to the generation *as such*, to the community or nation considered as a unit. See Matt. 23: 34–38. “ All the righteous blood shed upon the earth, from the blood of righteous Abel . . . shall come upon this generation.”

This generation was wicked beyond a precedent. Nineveh repented with only the preaching of Jonas. Sodom would have repented with the means then employed upon the Jews, and been standing at that day. The Queen of the South, from only a distant report of Solomon and his religion, came from the uttermost parts of the earth to see that of which she had heard. But these Jews with their own Messiah in their midst, uttering the truths of the Kingdom of God, from his own lips divine, and giving attestation of his Messiahship by miracles multitudinous and such in kind as the world had never seen, was “ despised and rejected,” and would soon be put to death. In the scenic style of the day, the Saviour says, that when shall come “ the judgment with this generation,” the men of Nineveh will rise from the dead (*ἀναστήσονται*, the same word as in 1 Thess. 4: 17), and the Queen of the South will also come up from her grave (*ἐγερθήσεται*, the same verb as in Matt. 27: 52 and 1 Cor. 15: 52), and they will appear as witnesses against this generation — the rejectors of the

Messiah. Of course this is not to be understood literally.

That the "day of judgment" in these cases has reference to the infliction of temporal evils is evident.

1. It is the judgment of a *generation*, and of a *city*. Generations and cities as such, do not go to the judgment of a future world. And the hypothesis that the judgment here spoken of is that of the future world, would imply that we are to consider the individuals of these places and this time, as going to judgment to give up their personal and individual accounts and receive their doom one by one. And we shall have a very great variety of character, and a corresponding variety of punishment, both in the ancient cities and in the then existing cities. And to institute a comparison between cities and communities *thus* judged and punished, the *average* of character and doom must be that on which such comparison can be instituted. But is this, can this be what the language under consideration means?

2. The evils threatened are temporal evils. In the case of the cities named this is evident from the fact that the comparison of their doom is with temporal evils. Sodom would have repented and "remained to this day;" but was destroyed by fire. Tyre and Sidon had before had days of judgment, and were to experience other and more terrible, especially the former city, which has been utterly destroyed. Ca-

pernaum had been elevated to heaven, but was to be thrust down to hell — temporal the prosperity, so also the ruin.

That the same is true of the “judgment with this generation” is obvious from the connection. It is immediately added (Matt. 12: 43–45), “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. (44) Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. (45) Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and *the last state* of that man is worse than the first. *Even so shall it be also unto this wicked generation.*” It — *the generation* — is ripe for destruction. From Luke (11: 37–51) we learn that the Saviour went on to say immediately after, and while dining with a Pharisee, those fearful things which close with the announcement that the blood of all the prophets is to be required of this generation; which means (Matt. 23: 35–38) that their house should be left unto them desolate. Their Temple would be destroyed and its worship cease; their city razed to the ground.

3. It is in keeping with much that the Saviour has elsewhere said. See Matt. 3: 9–12. 13: 24–30, 36–43, 47–51. 21: 33–45. 22: 1–10. Mark 12: 1–12.

Luke 19: 11-27. 20: 9-18. And it was taught "without a parable," Matt. 23: 34-39. 24: 1 seq. Luke 19: 41-44. 21: 5-36. Nothing was more prominent on the face of Christ's teaching than that Jerusalem was to be destroyed. The axe stood at the root of the tree; the fan was in the hand; expurgation and destruction were near. The tares and the wheat would grow together for a while, but the harvest would soon come, when the tares would be burned. And the harvest was the end of *this dispensation* (*αἰῶνος τούτου*).

4. And finally, what would the disciples understand by this language — "a day of judgment," "that day," "the judgment?" It should be remembered that the rewards and punishments of the Mosaic Institute were exclusively temporal. Not an allusion is found, in the case either of individuals or communities in which reference is made to the good or evil of a future world as motive to obedience. The men addressed by the Saviour had been educated under that Institute, and were of course familiar with its facts and phraseology. And if, moreover, we take into account the various methods, referred to in the texts above quoted, by which the disciples had been taught to look for temporal destruction as soon to come upon their country; and yet more, that such destruction was distinctly predicted (Dan. 9: 26. 12: 1, — this last almost the very words which Jesus em-

plays, Matt. 24: 21), can we doubt how the disciples would understand this language? It would seem that nothing can be more certain than that the one and sole idea conveyed to their minds was that of the temporal destruction so soon to come upon the Jews.

We come to the conclusion, then, that Matt. 10 : 15. 11 : 20-24. 12 : 41, 42. Luke 11 : 31, 32, do not teach that there is a particular time when, in the future world, all the race will be assembled and judgment passed upon them.

But if it be otherwise with any of our readers, and they must still claim "the judgment" to be that of the future world, and that at the time when these words were uttered, it was both to the inhabitants of the ancient cities and to those of the modern *yet future*; then for them we fall back upon such texts as the following :

Acts 10 : 42. He commanded us to preach unto the people, and to testify that it is he who was constituted by God judge of the living and the dead.

Here we are informed that the jurisdiction of Christ is over both this and the unseen world — including of course in the latter *the men of then past generations*.

Acts 17 : 30, 31. The times of this ignorance God winked at; but now commands all men everywhere to repent, because he has established a court in which

he is ready, through that Man whom he has definitively constituted to judge the world in righteousness.

This may teach that, previous to the coming of Christ, God had not treated men who sinned as sinners were to be treated subsequently. They had "sinned without law," and would "*perish* without law." They had not been informed of a judgment after death, and would not meet it as we must meet it. But now a court had been organized, and a Judge appointed, and God has given the ground for faith in this great fact in that he raised him from the dead. What was the state of the ante-Messianic dead, and in what sense, if any, they were unjudged, we will not assume to say. But that Christ inaugurated in the unseen as really as in this world a New Dispensation, would seem to be revealed. And if the inhabitants, as individuals, of Sodom and Gomorrah, as well as those of Chorazin and Bethsaida, had at that time a judgment before Christ then future to meet, it was in accordance with the processes of succeeding dispensations. At any rate, in the day of Acts 17: 31 God was ready and then about to judge all men; and from that time the court has been open and in process.

That the New Dispensation, the Kingdom of Christ, is in part and in chief part in the unseen world, is evident from the fact that the Apostles ever represent the death of believers as being or implying

“the appearing,” “the manifestation,” or unveiling of the glory of Christ and his kingdom. Here we see and know but in part.

In point in this connection is John 12 : 31, “Now is the judgment of this world : now shall the prince of this world be cast out.” There is “now” a judgment of this world, and of the prince of this world, that is peculiar to the Christian Dispensation. What this may imply of those who had lived before Christ, we seem not to have the means of definitely learning.

CHAPTER IV.

THE RESURRECTION.

THERE attend upon the thought of dying two questions, than which none can be more important: — Shall we exist beyond the grave? and if so, What will be the conditions of that existence? These questions present the subject of this Chapter. In regard to the second question we shall consider only the constitutional element of the future life.

OLD TESTAMENT.

We have had occasion repeatedly to remark, that the Old Testament saints had but very inadequate ideas of a Future State. In the book of Job — “the oldest book in the world” — there are frequent allusions to such a state; but it is a world of mere existence, of ghosts, of silence, darkness, and passivity. It is not heaven, nor a world to be desired. It is scarcely hell. There is perhaps a single allusion to punishment as inflicted after death, but it is spoken

of as the opinion of "travellers" or men from other nations (21 : 29, 30). But the man of Uz had no such views of the future world as to explain the mystery of his calamities as a good man. Still less his friends. See Job 7 : 9, 10. 10 : 20-22. 14 : 7-14, 18-22. 16 : 22. 17 : 1, 11-16.

In the Pentateuch we find no motives drawn from the future world. The Saviour teaches us that the doctrine of a future existence beyond the grave is implied in the words that came from the midst of the burning bush : " I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Yet, but for such interpretation we might not have felt authorized to find here such a meaning, or to understand any thing other than that He who addressed Moses was the same who had been to the Patriarchs a God, and would be such to him as he had been to them. He had guided and protected them, he would guide and protect him.

Even David could say, " In death there is no remembrance of thee : in the grave who shall give thee thanks ?" Ps. 6 : 5. Hezekiah in his sickness said, " The grave (Sheol) cannot praise thee, death cannot celebrate thee : they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day : the father to the children shall make known thy truth." Isa. 38 : 18, 19.

The Old Testament makes no allusion to the *mode of existence* that succeeds the present. Some have considered Job (19 : 25-27) as speaking very definitively on the subject of the resurrection of the body. But when we consider the allusions elsewhere made by this same author, and that this book probably antedates all the other portions of the Sacred Volume — its author and its hero both having lived, as is supposed, before Moses — the supposition of a clear and definite statement of the doctrine of the Resurrection, is preposterous. What Job in this passage, rightly interpreted, says, is, “ I know that my Deliverer * lives. And ere long he who now lies in the dust will arise (i. e. to health). Although my skin is consumed, I shall yet in this body see God,” that is, as the language of the Orient, He will be my friend, and admit me to his presence.

DAN. 12 : 2, 3. “ Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (3) And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.”

* **יִגְדַּל** signifies *to redeem*, also *to deliver*, or *rescue*. It is applied to Jehovah as delivering his people from bondage (Ex. 6 : 6), from Babylonian captivity (Isa. 43 : 1). It is applied to man as regaining possession of land under mortgage (Lev. 25 : 26). Robinson renders it thus : “ *I know that my Redeemer liveth*, i. e. God himself, who will deliver me from these calamities.” Heb. Lex. See Knapp, Theol. II. 614.

This is supposed by many to refer to the Resurrection. But it is surprising that in a connection where the boldest imagery is all along employed in predicting the future, this particular portion should be construed literally. Besides, the connection of thought forbids us to understand the language as referring to a distant future — the end of the world. The burden of the visions that Daniel saw, was the then future history of the Jews. The interpreter was sent to tell him what was to befall *his people* in the latter day. In chap. xi. he had brought down that history to the death of Antiochus Epiphanes. After this, Michael would stand up for them. A degree of comparative rest was given them from this time to near the time of their destruction. The Romans, indeed, made them a sort of colony, but they were left in the free exercise of their religion; and their external prosperity was not seriously impaired. But there was then to come a time of trouble, such as there never was since there was a nation. But then — singular language — “thy people shall be delivered, *every one that shall be found written in the book.*” This language is most obviously referred to in Matt. 24: 21, as having its fulfilment in the facts of that day. Says the Saviour, in almost the very language of the prophet, “Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” And then, as pre-

dicted, God's people — those who were really such, and whose names were written in the Lamb's book of life — were delivered. Christ gave to his disciples so definite a statement of what should be the signs of this day of evil, that they were enabled to flee to a place of safety.

Next in order in the vision of the prophet, vs. 2, 3, the dead were raised. A life-giving power was to go forth and stir up, as in their graves, the very dead. Some would awake, and as "wise" or "teachers," live a glorious life, and turn many to righteousness: while others, rejecting the proffered grace, would find it a savor of death unto death. This we understand to refer to the Gospel, and to its proclamation not to the Jews merely, but to the "many;" and especially to the Gentiles, who were, as not true of the Jews, asleep in the very dust of the earth. The language indicates the coming in of the Christian Dispensation, and the effect of the means of grace in Christ Jesus upon the world, Gentiles as well as Jews.

We are happy to be able to quote the following from Matthew Henry. In his commentary on v. 2, he says: "When upon the appearing of Michael our prince, his gospel is preached, many of them that sleep in the dust, both Jews and Gentiles, shall be awakened by it, to take upon them a profession of religion, and shall rise out of their Heathenism or Judaism; but since there will be always a mixture

of hypocrites, with true saints ; it is but some of them that are raised to life, to whom the gospel is a *savor of life unto life*, but others will be raised by it *to shame and contempt*, to whom the gospel of Christ will be a *savor of death unto death*, and Christ himself set for their fall. The net of the gospel incloseth both good and bad."

We cannot agree with Henry in supposing that by Michael is meant the Messiah ; and from some of his specific applications should therefore dissent. We quote him as sustaining the exegesis that by "many that sleep in the dust of the earth," is to be understood the "dead in trespasses and sins." These are awakened to spiritual life.

Rev. George Judkin, D. D., President of Lafayette College, in his Treatise on the Prophecies, makes the following comment on v. 2 : "The chronology of the writer leads us here to understand this of the same *spiritual awakening* ; and yet the force of the language in our English translation has led most commentators to the conclusion that a real bodily resurrection is intended. . . . The natural and proper force of the language does not at all involve the idea of dead bodies of men coming to life again ; but only of persons in a careless and secure condition being aroused, rather arousing themselves, to vigorous action, shaking off the dust of indolence, and calling their powers forth into exercise. . . .

The very clods of Gentilism, the sleeping ones of earthly clay, shall stir themselves up, and inquire after the Lord. . . . The cold earth that has slept for ages in all the darkness of paganism and delusion, shall be thrown into vast commotion. The blinded heathen, 'multitudes, multitudes in the valley of decision,' and all over the world, shall rouse up and act vigorously in reference to religion and eternal things. Of the vast masses of mankind who shall thus be brought into energetic action, some will inquire successfully and find the way to salvation, 'and so live forever;' 'some to everlasting life;' — others will spend their faculties in perverting and opposing the truth, as the Romans, Pagans, and the Mohammedan-pagans, and all forms of heretics now do, and shall utterly perish 'in shame and everlasting contempt.' . . .

"By the context and the natural force of the original terms we are shut up to this interpretation, and must conclude that we have in it the mind of the Spirit. *These words do not teach a resurrection of the body.*"

LATER JEWS.

At a later period we find a more practical conviction of a future existence. It was regarded as decidedly a state of rewards and punishments. The "seven brethren with their mother" (2 Macc. vii.),

who suffered martyrdom under Antiochus Epiphanes, were sustained by the expectation of a blessed hereafter. Said one of them in the agonies of a cruel death (v. 9), "Thou like a fury takest us out of this present life, but the King of the world shall raise us up who have died for his laws, unto everlasting life" (*εἰς αἰώνιον ἀναβίωσιν ζωῆς ἡμᾶς ἀναστήσει, will raise us to an everlasting revival of life* — a revivification that shall know no succeeding death). — Another, when dying, said (v. 14), "It is good, being put to death by men, to look for hope from God, to be raised up again (*πίλιν ἀναστήσεσθαι*). As for thee (Antiochus), thou shalt have no resurrection to life" (*ἀνάστασις εἰς ζωὴν*).

With the men of this period the philosophy of a future state was crude and undefined. They seemed to think of the future life as much like the present, — with the same or a similar material organization. Thus, one of the brothers, when his hands were about to be cut off, and his tongue plucked out, said, "These I had from Heaven; and for His laws I despise them; and *from him I hope to receive them again*" (v. 11). And the mother said to the sons (v. 23), "Doubtless the Creator of the world . . . will also of his own mercy give you breath and life again" (*τὸ πνεῦμα καὶ τὴν ζωὴν*). — Razis, when sinking under his wounds, "plucked out his bowels, and taking them in both his hands, he cast them upon

the throng; and calling upon the Lord of life and spirit to restore him those again, he thus died." — 2 Macc. 14: 46. See also 12: 43–45.

The Jews of this period *made no distinction between the future state and the resurrection of the body.* They conceived of the soul as living only in a state of corporeity. By *ἀνάστασις* (anastasis)* *they expressed the future condition of man.* Knapp, who is high authority on such subjects, says, "*Both among the later Jews and earlier Christian writers, there is no distinction made between immortality and the resurrection; both are considered as the same thing.*" And he adds, — strangely inconsistent with his own belief, — "IT IS THE SAME FREQUENTLY IN THE NEW TESTAMENT." — *Theology*, II. p. 616. This is precisely our doctrine. It is the doctrine of the Bible rightly interpreted.

Josephus says (Ant. B. 18, chap. I. sec. 3), "They (the Pharisees) also believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments according as they have lived virtuously or viciously in this life, and that the latter are to be detained in an everlasting prison, but that the former shall have power to re-

* 'Ανάστασις. It will be convenient on the following pages to Anglicize this word. We shall use Anastasis to signify *the future life — life beyond the grave.* The verb *anastasize* will also be used.

vive and live again" (ταῖς δὲ ῥαστώνῃ τοῦ ἀναβιοῦν). He afterwards says (B. II. ch. 8, sec. 14) of the Pharisees, "They say that all the souls are incorruptible, but that the souls of good men only are removed into other bodies (μεταβαίνειν εἰς ἕτερον σῶμα,) but that the souls of bad men are subject to eternal punishment." This explains the extract from the Antiquities. In this last quotation it is said that the Pharisees believe the souls *only of good men* pass into other bodies. But Paul tells us the Jews (and it must be the Pharisees and not the Sadducees who believe that the soul dies with the body) allow that there shall be a *resurrection* of the dead, *both of the just and unjust*. Hence we see that in the language of that day "resurrection" implies future existence, irrespective of the connection of the soul with a body. Both the righteous and the wicked are to experience a *resurrection*: the good only to have a *future body*.

NEW TESTAMENT.

But what are the teachings of the New Testament Scriptures? To these we reverently turn. We ask, simply, what do they, rightly interpreted, import? We have no sympathy with those who think the Apostles were in error; none with those who put a forced construction upon the inspired words, in accommodation to a philosophical theory.

The Bible itself is profoundly philosophical. We have no thought of setting the sun by our dial. We are not satisfied with any interpretation that does not make the Bible consistent with itself. And when such commentators as Locke, Jonathan Edwards, Barnes, Olshausen, Arnold, and others think the Apostles were in error on some of the points on which they have written in the Sacred Volume, we cease to follow with confidence their interpretation. We seek an exegesis of the inspired language that will make it harmonize with itself and with all truth.

MATTHEW 22 : 23-32.

“The same day came to him the Sadducees, which say that there is no resurrection, and asked him, (24) Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. (25) Now there were with us seven brethren : and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother : (26) Likewise the second also, and the third, unto the seventh. (27) And last of all the woman died also. (28) Therefore in the resurrection, whose wife shall she be of the seven ? for they all had her. (29) Jesus answered and said unto them, ye do err, not knowing the Scriptures, nor the power of God. (30) For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. (31) But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, (32) I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not the God of the dead, but of the living.”

The Sadducees say there is no Anastasis, and it is added, Acts 23: 8, “neither angel, nor spirit.” “The

doctrine of the Sadducees is this, that souls die with the bodies" (Ant. B. 18. ch. I. 4).

"They take away the belief of the immortal duration of the soul, and the punishments and rewards of Hades" (Wars, B. 2. ch. viii. 14).

It was with these opinions they proposed the case of the woman who had had seven husbands. The inquiry contains in itself the evidence that by Anastasis they meant future state. "In the Anastasis whose wife shall she be of the seven?" They could not of course mean to ask, whose wife she should be in the act or at the moment of raising the bodies at the end of the world. But whose should she be in the *future state* — in which future state they did not believe.

The answer of Christ is equally decisive. "In the Anastasis they neither marry, nor are given in marriage." The Saviour surely did not gravely assert that amid the wonderful and miraculous events of what is called the last day — as supposed to be described literally in 1 Thess. 4: 16, 17. 1 Cor. 15: 51, 52; and 2 Peter 3: 10, people would not be occupied in the affairs of wedlock. He meant to say and did say that in the *future state* they neither marry, nor are given in marriage, but are as the angels of God in heaven, — which last expression also refers not to an act, or a process, or a brief moment of time, but to a *state of being*. And what

was the force of the argument from the Old Testament? Not that Abraham and Isaac and Jacob had received or were some thousands of years thereafter to receive bodies into union with their spirits, but simply that they were in *existence* — which the Sadducees did not believe. *This* was an argument “touching the Anastasis.” On the other hypothesis of explanation of the language, it certainly would not *touch* the Sadducees or their case supposed. Dr. Dwight (*Theology*, Ser. 165) renders *ἀνάστασις*, by “future existence,” and adds, “So far as I have observed it usually denotes *our existence beyond the grave*.” Campbell’s translation is, “The same day came Sadducees to him who say that there is no future life.”

ACTS 23 : 6. 24 : 15.

“When Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.”

“And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.”

“Shall be a resurrection,” *ἀνάστασιν μέλλειν ἔσεσθαι*. It may be worthy of notice in passing that *μέλλειν* implies that the Anastasis is that which is “about to be,” and contradicts the common theory. Paul’s “hope” was that the Anastasis was soon to be.

It should be remembered that the question of the day, as of any importance was, not one of *the mode of existence in a future state*, but *the fact of such state*. Paul therefore would not be very likely to allude to a minor point. It would be the primary question of a future existence. The statement of Festus is in support of this position, Acts 25: 14-21. There were certain questions of their superstition and of one Jesus which was dead, whom Paul affirmed *to be alive*. If Jesus was alive it would imply that there was a future state. If there was no such future state, then Jesus was not alive. This is Paul's argument in 1 Cor. xv. This is confirmed by his allusion to the subject in his place before Agrippa, Acts 26: 6-8. He is accused because he hopes in the Messiah who was promised to the fathers. And Jesus was that Messiah. He had indeed died, but he had risen again, and had been seen alive after his passion, and in all the vigor of an immortal and spiritual Saviour. He had appeared to him personally, on his way to Damascus, Acts 26: 12-18. Why should it be thought a thing incredible that God should raise the dead? And if not, then why not admit the claims to the Messiahship of Jesus? How evident that the question of the reinvestiture of the soul with a body some thousands of years thereafter could not be the matter in hand — the thing signified by the word Paul so often uses —

ἀνάστασις. How certainly it must, in the use of it in this case, mean *existence after death*. Again, it was Paul's HOPE. "Of the *hope* and resurrection of the dead," 23: 6. "I have *hope* towards God, that there will be a resurrection of the dead, both of the just and unjust," 24: 15. What was *the* hope of Paul? A glorious and blessed future — the FACT, not that it would be found in this or that *method*. This whole case in which Paul appears so sublimely, is eviscerated when you make *ἀνάστασις* signify the union of the soul with another body at an indefinitely remote period. No; the hope of the gospel is "that blessed hope, even (*καί*) the glorious appearing (*ἐπεφάνειαν*) of the great God and our Saviour Jesus Christ" (Tit. 2: 13). That rich history found in Phil. 1: 21–24 did not find its source in some philosophical question relating to what should be the modification of the mode of existence that would occur many thousands of years in the future. It was the hope and expectation that "mortality would be swallowed up of life."

PHILIPPIANS 3: 20, 21.

Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν, (21) ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ θύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: (21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Looking for the Saviour has beyond question reference to the Parousia. See this text in Chap. II. And the plain and obvious meaning of v. 21 is, that *when* Christ shall appear, or come to receive us to the mansions he has prepared, he will effect the change — change the body of our vileness like to the body of his glory, make us like himself. And this likeness is not moral; it relates to the physical (σῶμα, *body*). He will, at death, give us a body like to the body of the glorified Man Christ Jesus. This is its plain and obvious meaning.

And further, Christ is not to give us another body, but to change this body. Paul says in another place (1 Cor. 15: 44), “There is a natural (ψυχικόν, *animal life*) body, and there *is* (not will be) a spiritual (πνευματικόν, *mind or soul*) body.” Although this verb as in the present tense, does not of necessity mean it, yet it favors the hypothesis that there is in the present composition of man a twofold body, the one animated by the animal life, the other by the mind or soul itself. Of course our theories or hypotheses are not taught as doctrine. We *teach* only what is expressly taught in the Bible. But assuming this hypothesis we may suppose the change at death to be dropping the animal organization, and retaining the more subtle part as adapted to the exigencies of the spirit. This “spiritual” element would, as a consequence of severance from the grosser element,

at once develop itself and become invested with new and wonderful powers, — as does the animal body at its birth. We think a careful attention to one's consciousness will give support to this hypothesis: also the facts of Mesmerism.

JOHN 5: 21-29.

*Ὡσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ. (22) οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. (23) ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

(24) Ἄμην ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. (25) Ἄμην ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. (26) Ὡσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. (27) καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. (28) μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, (29) καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. (22) For the Father judgeth no man, but hath committed all judgment unto the Son; (23) That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

(24) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life. (25) Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. (26) For as the Father hath life in himself, so hath he given to the Son to have life in himself; (27) And hath given him authority to execute judgment also, because he is the Son of man. (28) Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, (29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

There is in these verses much of the order of modern sermons. The theme is that *the Father and the Son are one and equal*, v. 18. This is illustrated by the following facts:—

I. As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will, v. 21.

II. The Father judgeth no man, but hath committed all judgment unto the Son, v. 22.

So that all men should honor the Son even as they honor the Father, v. 23.

The subject and plan of discussion thus stated, the two several heads are resumed and considered more at length.

I. As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.

By this is meant a moral resurrection. See vs. 24–26.

Verse 24 is illustrated by such texts as the following:

JOHN 3: 16. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

JOHN 6: 40, 50–58. “And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” (50) “This is the bread which cometh down from heaven, that a man may eat thereof and not die. (51) I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. (52) The Jews therefore strove among themselves, saying, How can

this man give us his flesh to eat? (53) Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (54) Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. (55) For my flesh is meat indeed, and my blood is drink indeed. (56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (57) As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. (58) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever."

JOHN 8: 51. "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

JOHN 11: 25, 26. "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: (26) And whosoever liveth and believeth in me shall never die."

JOHN 17: 2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

Verse 25 is illustrated by the following texts.

DANIEL 12: 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

EPH. 2: 1-6. "And you hath he quickened, who were dead in trespasses and sins; (2) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: (3) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (4) But God, who is rich in mercy, for his great love wherewith he loved us, (5) Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), (6) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

EPH. 5: 14. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

COL. 2: 13. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Verse 26 is but the iteration, in a little different phraseology, of the first "head" (v. 21), which he had now explained.

II. The Father judgeth no man, but hath committed all judgment unto the Son.

This great truth is explained in verses 27-29.

Verse 27. The Father hath given him authority (*ἐξουσίαν*), even to administer government, because he is a son of man. Daniel had predicted that there should be given to one who, "as a son of man," came upon the clouds, dominion and glory and a kingdom; and that his authority (*ἐξουσία* by the Seventy should be an everlasting authority. This authority was given to Christ *because* he was "a son of man." It *became* Him by whom are all things in bringing many sons unto glory, to make "a son of man" the Captain of their salvation. Heb. 2: 10, 17, 7: 26. Luke 24: 46. There was a fitness in it. Such a being — God manifest *in the flesh* — would have a moral power over the fallen race that no other source in the Universe could furnish. Such a being, as our great High-Priest, could, his own self bear our sins in his own body, and make reconciliation for the sins of the people.

Verses 28, 29. Were his hearers surprised at this statement? He would make a stronger. "The hour is coming in the which all that are in the graves shall hear his voice," &c. "His" is the emphatic

word. He that was now before them but a man as they supposed, assured them that not only the government of this world was in his hands, but that his ἐξουσία (authority) extended to the unseen world.

All power (ἐξουσία) in heaven and in earth was to be given into his hands. The dead like the living would be amenable to him, and from him receive their final sentence. He would soon be "on the right hand of God, angels and authorities and powers being made subject unto him" (1 Pet. 3: 22). Verses 28, 29 are evidently designed to explain and illustrate verses 22, 27 — that all judgment was committed unto the Son. Any question relating to the Resurrection was not and could not be under consideration here. By "all that are in the graves" is meant the dead or those in the unseen world.

Those who are disposed to construe this more literally and apply it to the resurrection of the body at the "end of the world," will find themselves embarrassed. If any part of v. 29 can refer to the ἀνάστασις σώματος, *the resurrection of the body* (Knapp, *Theol.* II. 616 — not a Bible phrase), it would be the coming forth from the graves. But no; they come forth from the graves εἰς ἀνάστασιν, *unto a resurrection*. Εἰς (unto) points to "a state or condition into which one comes after verbs of motion." For instance, "These shall go away into (εἰς) everlasting punishment." Matt. 25: 46. So here the dead come forth

unto (*εἰς*) a resurrection — implying that which is distinct from rising from the grave — a *state* beyond the grave, a future state of being that may be one of happiness or of woe : and which, to be decided by the Son of Man when exalted to the right hand of God. Verse 30, “ I can of mine own self do nothing : as I hear, I *judge* : and my *judgment is just*,” &c., shows that “ judgment ” by the Son is the subject under consideration, and not some minor question relating to the body.

The Saviour is saying this to show that he is entitled to be honored even as the Father. But in what shines brightest the glory of the Redeemer ? Not in the miracles that he wrought, be they great or small — if such a distinction should be made — but in that moral work, by which men that are dead in trespasses and sins are quickened to a life of holiness — in what is done to the moral character, rather than to the material body.

“ Here the whole Deity is known.”

From John 5: 21–29 we learn nothing about the Resurrection in the ordinary use of that word.

JOHN 11: 23–26.

“ Jesus saith unto her, Thy brother shall rise again. (24) Martha saith unto him, I know that he shall rise again in the resurrection at the last day. (25) Jesus saith unto her, I am the resurrection, and the life : he that believeth in me, though he were dead,

yet shall he live : (26) And whosoever liveth and believeth in me, shall never die."

Verse 23. By this language we think Jesus intended to say that he would miraculously restore Lazarus to life. *'Αναστῆσεται* (rise again) has often that meaning. This would be to the point in the circumstances. It would imply what was really the purpose of Christ.

Verse 24. What were the views which Martha designed to express in this language, we cannot know. Jesus had said, Chap. 6 : 40, " This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day." Whether Martha understood this correctly, does not appear ; but that there was error in her reply would seem probable from the answer which Jesus gave. The language of Martha is not, then, to be regarded as sustaining or militating against any theory on the subject of the Resurrection.

Verse 25. " I am the resurrection and the life : " I am he who so renews and sanctifies men, that a future state is " life " indeed — a blessed life. There is a resurrection of the unjust ; but he that believeth in me though he be dead, will be alive — though his body die, will yet be sustained in a happy existence.

Verse 26. This is an advance upon the preceding verse. He had said that he who was dead was yet alive. He now says, he who is alive, will *never* die.

The change that will pass upon his physical nature, will but advance his happiness. It will not be death, but life in a higher degree, *and that life eternal.*

That Martha should have not only inadequate but erroneous views on the subject of the future state (*ἀνάστασις*) is not surprising. When the favored disciples came down from the mount of transfiguration, Jesus charged them to tell the vision to no man till the Son of Man were risen from the dead. And they reasoned among themselves what the rising from the dead could mean. The erroneous remark of Martha furnished an appropriate occasion for an explanation of the doctrine of the Anastasis. It meant a future life, and to the disciples of Christ it was a happy life—the consequence of the saving work of Christ as a Redeemer. The language of the Saviour forbids the hypothesis that *ἀνάστασις* means the raising to life of the dead body at a distant future day. Its import is, that when a man dies as to his body, he is still alive.

2 COR. 5: 1-4.

Οἶδαμεν γὰρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνῶν καταλυθῇ, οἰκοδομηθῇ ἐκ Θεοῦ ἡχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς. (2) Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· (3) εἶγε καὶ ἐνδυσάμενοι, σὺ γυμνοὶ εὐρεθησόμεθα. (4) Καὶ γὰρ οἱ ὄντες

For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. (2) For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. (3) If so be that being clothed we shall not

ἐν τῷ σκηνῇ στενάζομεν βαρούμενοι· be found naked. (4) For, we that
 ἐφ' ᾧ οὐ θελούμεν ἐκδύσασθαι, ἀλλ' are in this tabernacle, do groan,
 ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνη- being burdened, not for that we
 τὸν ὑπὸ τῆς ζωῆς. would be unclothed, but clothed
 upon, that mortality might be
 swallowed up of life.

On our theory this language is of most obvious interpretation, while on the common hypothesis it is attended with difficulty. The Apostle in the preceding chapter had spoken of his very great sufferings for Christ's sake. But they were advancing his preparation for heaven, while his views were not of things seen and temporal, but of things not seen and eternal. He expands this last idea in the verses under consideration. Though his body, as the earthly house in which his spirit dwelt, was destroyed, he had a better in heaven, made of God, and eternal (v. 1). He was more than reconciled to the destruction of the present body — the termination of the present mode of being, — he desired to be clothed upon with his spiritual body (v. 2); and "since also" (*εἴγε καί*, — *Robinson*, — *Liddell and Scott*), such body awaited him immediately at death, he should not therefore be found naked (v. 3). He did not wish to disparage his present body, so fearfully and wonderfully made; he did not desire to be unclothed, as it was a privilege to live and act and enjoy in the present methods. But as the future was so immeasurably in advance of the present, he could

but desire to be clothed upon with his spiritual body, — to have mortality and its ills swallowed up of life (v. 4).

All this language proceeds upon the assumption that the spiritual body will succeed immediately to the present animal organization. Indeed v. 3 directly and positively denies any “separate state.” The soul is not to be left naked, but to be clothed upon with the spiritual body.

As confirmatory of the interpretation we have given of the language of the Apostle, we refer the reader to Locke’s view of it quoted in Chap. II. p. 64. He saw that Paul’s language demanded an interpretation which connected immediately the putting off of the present, and the putting on of the spiritual body. Therefore, Paul must be writing under the *erroneous* opinion that the Coming of the Lord was near, and himself was to be a participator in the great transaction. But Paul, after all, was not in so great error as some interpreters have supposed, nor will his language need to be subjected to any such strain, as has been thought the condition of reducing it to harmony with fact.

JOHN 6 : 39, 40.

Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με πατρὸς, ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. (40) τοῦτο γάρ ἐστι τὸ θέλημα τοῦ πατρὸς, ἵνα πᾶν ὃ ἔδωκε μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. (40) And this is the Father’s will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. (40) And

μα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν, ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Verse 39. That of all which he hath given me I shall lose nothing, but shall anastasize it in the last day. So in v. 40; I will anastasize him in the last day. Here the antithesis to being lost, is to be anastasized by Christ. And having everlasting life is equivalent to being anastasized as Christ's. A man is saved in this world when he becomes Christ's: he will find salvation everlasting only as he shall be with and united to Christ in the future world. It should be remembered that this was said at a time when the fact of a future state was a debated question: and this language of the Saviour was of the utmost importance as settling it. But can we, in such circumstances, and in such a connection, suppose the Saviour would speak of the philosophy of a future state?—of the mode of constitutional being that shall ultimately and many thousand years hence belong to that state? To us nothing seems less probable; we had almost said, more impossible.

And if the reader will look at the context, he will find that the great subject under consideration forbids us to understand the language of our text otherwise than as interpreted above. Christ was

telling the Jews what was his mission into the world. It was to save it; to give to men everlasting life. He was the bread of life: he that eateth of this bread "shall *live* forever" — shall be anastasized, and live on a blessed life beyond the grave.

By "the last day," as it occurs in these verses, also in vs. 44 and 54, is to be understood the day of death.

1 CORINTHIANS 6: 14.

Ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρε, καὶ ἡμῶς ἐξεγερῆι διὰ τῆς δυνάμεως αὐτοῦ. And God hath both raised up the Lord, and will also raise up us by his own power.

God hath both anastasized the Lord, and will also anastasize us by his power.

The verb in this case is ἤγειρε. It is equivalent to ἀνίστασε. These verbs are used interchangeably. Compare Acts 2: 32 and 3: 26 with 3: 15 and 4: 10. In 1 Cor. xv, the abstract is represented by ἀνάστασις, and the concrete by ἐγείρω.

God will raise up *us*, not our bodies. The term is applied to the whole man. Will *he* live and be blessed after death? — is the question answered in the text. The body is to be destroyed, v. 13. If the Anastasis had any special reference to the *body*, it would have been made prominent here. The body is the subject of remark. It had just been said that it was to be destroyed. Christians were cautioned against the abuse of its functions. If the Anastasis

was the reviving of the body, it would seem there must have been an allusion to this fact.

The connections of this verse force it upon our theory of interpretation. Christians are dissuaded from the abuse of their bodies: these bodies were for the Lord. Themselves who possessed them were the Lord's, *and were to be his forever*. There was a future and everlasting state, and of such importance, that every thing of time should be subordinated to it.

1 JOHN 3 : 2.

“ Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

“ We shall see him as he is.” See John 14: 3. “ 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:” and 17: 24. “ Father, I will that they also, whom thou hast given me, be with me where I am; *that they may behold my glory*, which thou hast given me.” The time referred to in both these texts is death, when the believer enters heaven. To “ behold his glory,” and to “ see him as he is,” are one and the same thing. But this is to be when he shall “ appear.”

There is an inference from the fact that we shall see him as he is, namely, that we shall be like him.

We cannot else see him as he is. This has reference to the state of being, constitutionally. The language, "It doth not yet appear what we shall be," must have this import. If the reference were to a moral likeness, this would not be true. We do know what we are to be morally. We are to be perfectly holy. What is implied in the new mode of being — in the development of the spiritual body, and the exercise of its functions, we do not know. Hence we cannot conceive of Christ as he now is, constitutionally. A person with but a part of the senses — Laura Bridgman for example — cannot conceive of persons as they are, who have all the senses. So of Christ: the mode of being that is his must be ours before we can see him as he is. He must "change our vile body, that it may be fashioned like unto his glorious body." Then we shall know as we are known. But this vision is to be at death. Therefore the possession of a spiritual body will be at death. To be in heaven will imply the functions of that body. The "change," then, will take place at death.

MATTHEW 27: 50-53.

Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφῆκε τὸ πνεῦμα. (51) Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσειέθη, καὶ αἱ πέτραι ἐσχίσθησαν· (52) καὶ τὰ μνημεῖα ἀνε- Jesus, when he had cried again with a loud voice, yielded up the ghost. (51) And behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks

ῥήθησαν, καὶ πολλὰ σώματα τῶν κηκοιμημένων ἁγίων ἠγέρθη, (53) καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσηλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

rent; (52) And the graves were opened, and many bodies of the saints which slept, arose, (53) And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

We refer to this language, not because we propose to explain all the facts here related, but just to show that so far as we can understand it, our theory is sustained by it. What are these facts? They do not, nor can they all be made to appear in an English translation. "Bodies" in v. 52 is not the subject of "came" in v. 53: *σώματα* (bodies) is in the neuter gender, while *ἐξελθόντες* (participle; *came* or *having come*) is masculine, and refers to the persons whose bodies had been raised. The facts, then, are these: On the afternoon of the sixth day of the week, when Jesus gave up the ghost, the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose. On the morning of the first day of the succeeding week, Christ rose from the dead and came out of his grave. "After his resurrection" the persons whose bodies had been raised three days before, came out of their graves, and went into the holy city and appeared unto many. What is meant by the raising of the bodies when the persons themselves did not come out of their graves till the third day? Was this a revivification of the former ani-

mal body, so that the persons were known by those acquainted with them when living? And if so, what became of these bodies? Did they again die? If it were only the spiritual body that was raised, they could not have *appeared* to the senses of the living. This is implied in the very word "spiritual" (*πνευματικόν*). Why were they raised? And why is nothing said of it by the other Evangelists? And why do not the Apostles refer to it in their epistles, and especially why did not Paul in 1 Cor. xv?

Our own opinion — we will not be pledged to prove its correctness — is this: The raising of these saints was the revivification of their animal bodies, and was miraculous; as was also the case of the Saviour. And the design of it was the same as the raising and manifestation to the senses of Christ — to aid the men of that day to the practical conviction that Christ and also his disciples were "alive after their passion" — that death did not destroy *the man*. It was, by a miracle, to prove to men the great fact of the Anastasis.

The verb rendered "appeared" is often used to imply representations made by the use of words. See Acts 23: 15, 22. 24: 1. 25: 2. Heb. 11: 14. It may be, that they not only appeared as alive after they had been for some time dead; but also by verbal representations taught the fact of their life after death. They may have said, "We speak that we do know, and testify that we have seen."

The phrase, "appeared unto many," although it does not directly assert it, must yet be understood as implying that they were in the holy city but a brief period. They were there long enough to be seen by many. Had they become permanent residents, and after years of life died as did others, this phraseology would not have been employed. They doubtless soon disappeared; in what way we are not informed.

These facts, then, support directly our theory of interpretation. They were designed to show that there is life beyond the grave — what Paul proved in 1 Cor. xv, and called the Anastasis. But where can these facts find a place on the common hypothesis, and to what do they stand in any relations of subserviency, logical or moral?

THE RESURRECTION OF CHRIST.

It is, as we understand it, the commonly received doctrine that Christ rose from the dead bodily, — that the very body which was laid in the grave was raised, so that the place which was occupied by it was left vacant: that he was "the first begotten from the dead" (Col. 1: 18), "the first to rise from the dead" (Acts 26: 23); and that therefore the very bodies of his followers — the harvest of which he was the first-fruit — will, in like manner, rise from the dead.

What are the facts in relation to Christ ?

He died ; was buried ; his body did not see corruption ; it was miraculously revived on the third day — the wounds upon his side and hands yet unhealed and open ; he appeared to his friends, and suddenly and miraculously vanished out of their sight ; he ate and drank, and spoke and walked ; and finally, in a miraculous manner, rose up bodily — the same body so far as the disciples could see, in which he had appeared after his resurrection.

Now it might be urged against the above statement of doctrine, that Christ was not the first instance of a dead body revived. The son of the Shunammite, the son of the widow of Nain, and Lazarus, are instances.

It was not the first instance of a “change,” and of a spiritual body. It is supposed by those who entertain the common opinion of the Resurrection, that Enoch and Elijah are possessed of their spiritual bodies — that they, by their translation, experienced a change like that which all will experience at the “end of the world.” On either hypothesis, then, Christ is not the first in the order of time that rose from the dead. And then, the case of Christ and that of other men is dissimilar. His body, as was predicted by David, did not experience corruption as ours does. And if we consider the Resurrection as referring to the body, a resurrection to him

and to us is not the same thing. We do not succeed to him as the same in kind. And he therefore cannot be the "first" with reference to us. He is as unlike us in the circumstances of his death, as in those of his birth. Both to him were altogether peculiar.

But let us examine the texts above referred to.

ACTS 26 : 23.

<p>Εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.</p>	<p>That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.</p>
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Paul had preached only such things as he had learned from the Prophets and from Moses (v. 22), — *That the Messiah was to be a sufferer, and that he, THE FIRST from the time of his anastasis, was to proclaim light* — the light of truth and of life — *to the people, and to the Gentiles.*

The phrase relating to the Anastasis is the same as in Rom. 1 : 4, where Christ is said to be constituted the Son of God in power *from the time of his resurrection from the dead.* Peter (Acts 2 : 32, 33) presents the same thought. This same Jesus hath God anastasized. . . . Being therefore *exalted to the right hand of God*, and having received the promise of the Spirit, hath shed forth this which ye now see and hear. Here Christ is represented as placed in

power (*τῆ δεξιᾷ*) from the time of his anastasis. From that time he was FIRST, "Head over all things."

Christ is "first" as qualified for the work of giving light to the world, the work of saving men. The reference, then, must be to his character as a great Saviour, and not to an incident in his history, which could in no way qualify him for that work.

COLOSSIANS 1 : 18.

Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας ὅς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων.

And he is the head of the body, the church : who is the beginning, the first-born from the dead ; that in all things he might have the pre-eminence.

This should be seen in its connections. See vs. 15-19.

The object of the writer is to glorify Christ, and to employ those terms which would express, in the most emphatic manner, his dignity. It were entirely out of place, then, in this connection, to introduce the fact that Christ was first in the order of time in rising from the dead. The term is one of dignity. Not only is Christ the Highest in the spiritual world or among the dead, but he is the "first-born of every creature" (v. 15). So in Rev. 1 : 5, Christ is the First-begotten of the dead, and first in the spiritual world, he is also Prince (*ἄρχων*) of the kings of the earth.

We come to the conclusion, then, that "First"

and "First-begotten" are designations of honor, and have not the slightest bearing on the question of the Resurrection.

By the "resurrection" of Christ is meant the great fact that he is "ALIVE AFTER HIS PASSION" (*ζῶντα μετὰ τὸ παθεῖν αὐτόν, living after he had died*); including also, as connected with his transition to a higher state of being, his official exaltation to the Throne of Grace—"Head over all things to the Church."

The reader is requested carefully to examine the following texts as sustaining this position. Very few of them make any allusion to the revivification of the body of Christ, or to any question relating to the body. That God raised or anastasised Christ, is as much as to say that he was made a glorious Saviour, able to save to the uttermost. And to make the anastasis of Christ or that of his disciples relate to a question of corporeity, is infinitely to belittle the subject—is to take its very soul from much of the gospel of Christ.

These texts are too numerous to be transcribed. And, too, they should be seen in their connections. To quote all that bears on this point would be to transfer to these pages much of the New Testament.

Acts 1: 3. Mark 16: 11. Luke 24: 23. Acts 25: 19. Rev. 1: 18. 2: 8.

Acts 1: 22. 2: 30-33, 36. 3: 15, 16, 26. 4: 2, 10,

38. 5: 30, 31. 10: 40-43. 13: 30-39. 17: 3, 18, 31. Rom. 4: 24, 25. 6: 4-11. 7: 4. 8: 34. 10: 9. 1 Cor. 6: 14 ("us," not our bodies). 2 Cor. 4: 14. Gal. 1: 1. Eph. 1: 20-23. Phil. 3: 10, 11. Col. 2: 12. 3: 1. 1 Thess. 1: 10. 1 Pet. 1: 3, 21. 3: 21, 22.

The following as specimens of a reference of the same general kind, but in different phraseology, may explain and confirm the interpretation given to the preceding. Phil. 2: 8-11. 1 Tim. 3: 16. Heb. 7: 25. 8: 1. 9: 12, 24. 10: 12. 12: 2.

We propose to the reader that he shall attempt to read the texts above referred to, attaching to "resurrection" or its equivalent phrase, the idea of a union of the soul to its body, and make them significant and their connection harmonious. We think the attempt rigidly made, will convert the operator.

Since writing the above, we have met with the following from "Spurgeon's Sermons, Second Series." We do not refer to this author as authority in either logic or exegesis, but as furnishing indirectly and without design, an invincible argument in support of our position. It is the opening paragraph in Sermon XVII. pp. 262-264. Text, Acts 24: 15, "There shall be a resurrection of the dead, both of the just and unjust."

"Reflecting the other day upon the sad state of

the churches at the present moment, I was led to look back to apostolic times, and to consider wherein the preaching of the present day differed from the preaching of the apostles. I remarked the vast difference in their style from the set and formal oratory of the present age. I remarked that the Apostles did not take a text when they preached, nor did they confine themselves to one subject, much less to any place of worship; but I find that they stood up in any place and declared from the fulness of their heart what they knew of Jesus Christ. But the main difference I observed was in the *subjects* of their preaching. Surprised I was when I discovered that the very staple of the preaching of the Apostles was the resurrection of the dead. I found myself to have been preaching the doctrine of the grace of God; to have been upholding free election; to have been leading the people of God, as well as I was enabled, into the deep things of his word; but I was surprised to find that I had not been copying the apostolic fashion half as nearly as I might have done. The Apostles, when they preached, always testified concerning the resurrection of Jesus, and the consequent resurrection of the dead. It appears that the alpha and omega of their gospel was the testimony that Jesus Christ died and rose again from the dead according to the Scriptures. When they chose another Apostle in the room of Judas, who

had become apostate (Acts 1: 22), they said, 'One must be ordained to be a witness with us of his resurrection;' so that the very office of an Apostle was to be a witness of the resurrection. And well did they fulfil their office. When Peter stood up before the multitude, he declared unto them that 'David spoke of the resurrection of Christ.' When Peter and John were taken before the council, the great cause of their arrest was that the rulers were grieved 'because they taught the people, and preached through Jesus Christ the resurrection from the dead.' (Acts 4: 2.) When they were set free, after having been examined, it is said, 'With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.' (Acts 4: 33.) It was this which stirred the curiosity of the Athenians when Paul preached among them. 'They said, he seemeth to be a setter-forth of strange gods, because he preached unto them Jesus and the resurrection of the dead.' And this moved the laughter of the Areopagites, for when he spoke of the resurrection of the dead, 'some mocked, and others said, We will hear thee again of this matter.' Truly did Paul say, when he stood before the council of the Pharisees and Sadducees, 'Concerning the resurrection of the dead I am called in question.' And equally truly did he constantly assert, 'If Christ be not risen from the dead, then is

our preaching vain, and your faith is vain, and ye are yet in your sins.' The resurrection of Jesus and the resurrection of the righteous is a doctrine which we believe, but which we too seldom preach or care to read about. Though I have inquired of several booksellers for a book specially upon the subject of the resurrection, I have not yet been able to purchase one of any sort whatever; and when I turned to Dr. Owen's works, which are a most invaluable storehouse of divine knowledge, containing much that is valuable on almost every subject, I could find, even there, scarcely more than the slightest mention of the resurrection. It has been set down as a well-known truth, and therefore has never been discussed. Heresies have not risen up respecting it; it would almost have been a mercy if there had been, for whenever a truth is contested by heretics, the orthodox fight strongly for it, and the pulpit resounds with it every day. I am persuaded, however, that there is much power in this doctrine; and if I preach it this morning you will see that God will own the apostolic preaching, and there will be conversions. I intend putting it to the test now to see whether there be not something which we cannot perceive at present in the resurrection of the dead, which is capable of moving the hearts of men and bringing them into subjection to the gospel of our Lord and Saviour Jesus Christ."

Two or three things are noticeable in this extract. Mr. Spurgeon from his own statement seems never to have thought much on the subject of the Resurrection. And he is of opinion that others have thought as little. Not a book to be found on the subject! Neither himself nor others have preached the Resurrection. Apostles preached it. It was their constant theme: and in it was found the power of God to salvation. Sinners were converted by it. And the inference is that there must be somehow a "power in this doctrine." "If I preach it this morning, you will see that God will own *the apostolic preaching*, and there will be conversions." The power of the doctrine was to him a mystery. But there must be a power in it which we "cannot perceive at present." No wonder he could not perceive the philosophy of apostolic success. No wonder he could not see *how* there could be any great moral power in a mere circumstance relating to the mode of our being in some remote period in eternity; or *why* this fact should be so prominent in the preaching of the Apostles.

Why did he not, for a moment, listen to that reason which God has given us, and *know* that what is now the doctrine of the Resurrection, according to his own definitions, could have no such power for the conversion of men to God; and then infer that the Anastasis of the Apostles must have been a very

different doctrine? And surely if the subject has been studied as little as he represents, neither he nor any other man should be very tenacious of his present opinion. Our author's representations do certainly create a very strong presumption in favor of "a more excellent way" as yet to be learned by the modern church.

And it does seem to us, that even from the most superficial perusal of the Scriptures on the subject, it must be evident from the use which the Apostles made of the Anastasis, that it is *not* the modern doctrine of the Resurrection. *There is, there can be* no such power in that doctrine. Mr. Spurgeon thinks there must be "something which we cannot perceive at present." Not so: we *can* perceive and know that there can be no such power. If the human reason does not *know* that, it knows nothing; and absurdity is a word that has no appropriate place in the human vocabulary.

And, with all respect to Mr. Spurgeon, we must say, that when we read the sermon, in which he "put this doctrine to the test," and laid himself out to possess it of the power of "apostolic preaching," the impression upon our mind was that of the serio-ludicrous. And, we may add, we doubt if the expectations of the preacher were realized with reference to the conversion of the hearers.

And, to pass from Mr. S. to a thought that may

be expressed in this connection, as akin to what we have been saying, What was the burden of the farewell address of the Saviour? This: Though I am about to die, *I shall still be alive*, and will bless you; and you are to believe in me as thus alive and thus able to bless. Indeed, I shall be able to bless you more than I can now; so that it is expedient for you that I go away. And, moreover, you will soon come and be with me and behold my glory.

Now was not *this* the subject of the preaching of these disciples after the day of Pentecost? He was alive after his passion; Him hath God exalted; He it is that sheds forth this Spirit which is in the midst of you; He it is that imparts to us the power to work miracles. He is alive forevermore; and not only so, but he is exalted to be a Prince and Saviour, to give repentance and remission of sins. He had said to them, "You believe in God, believe also in me." They did now believe in him, and in him, though now they saw him not, yet believing, they rejoiced with joy unspeakable and full of glory. "Jesus and the Resurrection" was *Jesus and Life beyond the grave — life everlasting*.

1 CORINTHIANS, XV.

President Dwight in his sermon on the Resurrection has the following truthful remarks. "The subject of this chapter, is the *'Anáστασις, or future Exist-*

ence of man. This word is commonly, but often erroneously, rendered *Resurrection*. So far as I have observed, it usually denotes *our existence beyond the grave*. Its original and literal meaning is *to stand up, or to stand again*. As *standing* is the appropriate posture of *life, consciousness, and activity*; and *lying down* the appropriate posture of *the dead, the unconscious, and the inactive*; this word is not unnaturally employed to denote the future state of spirits, who are living, conscious, active beings. Many passages of Scripture would have been rendered more intelligible, and the thoughts contained in them more just, and impressive, had this word been translated agreeably to its real meaning. This observation will be sufficiently illustrated by a recurrence to that remarkable passage, which contains the dispute between our Saviour and the Sadducees. Matt. 22: 23. *Then came to him, says the Evangelist, the Sadducees, who say there is no resurrection: μή εἶναι ἀνάστασιν, that there is no future state, or no future existence of mankind.* The objection which they bring to Christ against the doctrine of a future state, is founded upon the Jewish law of marriage, which required, that a surviving brother should marry the widow of a brother deceased. In conformity to this law, they declare seven brothers to have married, successively, one wife; who survived them all. They then ask, *Whose wife shall she be in*

the resurrection? ἐν τῇ ἀναστάσει; in the future state? They could not suppose; that she would be any man's wife in the resurrection: a momentary event; and of such a nature as to forbid even the supposition, that the relations of the present life could be of the least possible importance, or be regarded with the least possible attention, during its transitory existence. Our Saviour answered them, In the Resurrection, or as it should be rendered, In the future state, they neither marry nor are given in marriage; but are as the Angels of God in Heaven. But as touching the resurrection of the dead, have ye not read that, which was spoken unto you by God; or as it ought to be rendered, Have ye not read that, which was spoken unto you by God, concerning the future existence of those who are dead, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. This passage, were we at any loss concerning the meaning of the word ἀνάστασις, determines it beyond a dispute. The proof, that there is an ἀνάστασις of the dead, alleged by our Saviour, is the declaration of God to Moses, I am the God of Abraham, of Isaac, and of Jacob; and the irresistible truth, that God is not the God of the dead, but of the living. The consequence, as every one who reads the Bible knows, is, that Abraham, Isaac, and Jacob, were living at the time when this declaration was made. Those

who die, therefore, live after they are dead, and this future life is the *ἀνάστασις*, concerning which there was so much debate between the *Pharisees* and *Sadducees*; which is proved by our Saviour in this passage; and which is universally denoted by this term throughout the New Testament. Nothing is more evident, than that *Abraham, Isaac, and Jacob*, had not risen from the dead; and that the declaration concerning them is, therefore, no proof of the resurrection. But it is certain, that they were living beings; and, therefore, this passage is a complete proof, that mankind live after Death.

“The appropriate Greek word for Resurrection is *Ἐγερσις*,* as in Matt. 27 : 52, 53. *Many bodies of the saints which slept arose, and came out of the graves after his Resurrection; μετὰ τὴν ἔγερσιν αὐτοῦ.*

* The distinction between *ἐγερσις* (egersis) as denoting the resurrection of the body, and *ἀνάστασις* (anastasis) as indicating the future life, cannot, we think, be sustained. *Ἐγερσις* occurs but once in the New Testament; and then to signify the revivification and coming out of the grave of Jesus Christ, as preceding the coming forth from their graves of certain persons whose bodies had been raised three days previously. Matt. 27 : 53.

The verbs that correspond to these nouns, *ἐγείρω* and *ἀνίστημι*, are used interchangeably. Compare *ἐγείρω* in Matt. 27 : 53. Acts 3 : 15. 4 : 10. 5 : 30. 10 : 40, with *ἀνίστημι* in Acts 2 : 24. 13 : 33, 34. Compare especially Acts 13 : 30 with vs. 33, 34 of the same chapter. These last instances must refer primarily to the body, which was not to see corruption; showing that *ἀνίστημι* as well as *ἐγείρω* is used with reference to the raising of the body. In 1 Cor. xv. the verb is uniformly *ἐγείρω*, while the corresponding noun is *ἀνάστασις*.

“The *ἀνάστασις* is the thing mentioned, as having been denied by some of the *Corinthian* Christians. See verse 12th of the context. *How say some among you, that there is no resurrection, no future life, or existence, of the dead?* A person who reads the Epistles to the *Corinthians* with reference to the object, will easily perceive, that there was at least one heretical teacher at the head of the faction in the *Corinthian* Church, who refused submission to the authority of the Apostle. This man seems evidently to have been a *Jew*; and was most probably a *Sad-ducee*; as he brought over several members of this church to the great *Sad-ducean* error — the denial of a future state. To remove this error from that church, and to prevent its existence ever afterwards, was obviously the design of *St. Paul* in writing this chapter. Accordingly, he shows its absurdity in the most triumphant manner, in the first thirty-four verses; and, with equal success elucidates, and proves, the contrary doctrine. In the remainder of the discourse, he dwells extensively on the nature of the body with which those who are dead will be invested at the final day; declares the change which those who are living at that time will experience; and concludes with a song of triumph over Death and *Hades*, and a solemn exhortation to Christians steadfastly to abound in the service of God.”

We are happy to find ourselves sustained in the

opinions we are about to express, by so illustrious a name.

We approach this chapter with reverence, with gratitude, with joy. It presents, in all the clearness of day, the subject of the Anastasis and the Resurrection. And we shall find it sustaining — demonstrating the hypothesis on which we have thus far proceeded in our exegesis.

VERSES 3, 4.

<p>Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς· (4) καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς.</p>	<p>For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures : (4) And that he was buried, and that he rose again the third day according to the scriptures.</p>
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Christ actually died and was buried. It was not a case of asphyxia. If, then, he was afterward alive, it implied an anastasis. David had said of the Messiah, “Thou wilt not suffer thy Holy One to see corruption : thou wilt shew me the path of life ” (Ps. 16 : 10, 11). That is, Christ’s body should not decay, but be restored to life. This was literally fulfilled. He appeared and was recognized by his friends as in the same animal organization — “flesh and bones.” He was handled by Thomas : he ate and drank (Luke 24 : 39–43. John 10 : 27. Acts 10 : 41), which he could not have done in a spiritual and glorified body. “Meats” and “the belly” do not

belong to the spiritual body and the heavenly state.
 "God shall destroy both it and them."

VERSES 5-8.

Καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώ-
 δεκα. (6) ἔπειτα ὤφθη ἐπάνω πεντα-
 κοσίου ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ
 πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ
 καὶ ἐκοιμήθησαν. (7) ἔπειτα ὤφθη
 Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν.
 (8) Ἐσχάτον δὲ πάντων, ὡσπερ εἶ
 τῷ ἐκτρώματι, ὤφθη κύμοι.

And that he was seen of Cephas,
 then of the twelve : (6) After that,
 he was seen of above five hundred
 brethren at once ; of whom the
 greater part remain unto this pres-
 ent, but some are fallen asleep.
 (7) After that, he was seen of
 James ; then of all the apostles.
 (8) And last of all he was seen
 of me also, as of one born out of
 due time.

These verses show that he was seen by competent
 witnesses, and in sufficient numbers. This proves
 that he was alive after his passion, but touches not
 the question of a spiritual body.

VERSES 12-16.

Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ
 νεκρῶν ἐγήγερται, πῶς λέγουσί τινες
 ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ
 ἔστιν ; (13) εἰ δὲ ἀνάστασις νεκρῶν
 οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·
 (14) εἰ δὲ Χριστὸς οὐκ ἐγήγερται,
 κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, κενὴ
 δὲ καὶ ἡ πίστις ὑμῶν. (15) εὐρισ-
 κόμεθα δὲ καὶ ψευδομάρτυρες τοῦ
 Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ
 Θεοῦ ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ
 ἤγειρεν, εἰπερ ἄρα νεκροὶ οὐκ ἐγεί-
 ρονται· (16) εἰ γὰρ νεκροὶ οὐκ ἐγεί-
 ρονται, οὐδὲ Χριστὸς ἐγήγερται.

Now if Christ be preached that
 he rose from the dead, how say
 some among you that there is no
 resurrection of the dead ? (13) But
 if there be no resurrection of the
 dead, then is Christ not risen.
 (14) And if Christ be not risen,
 then is our preaching vain, and
 your faith is also vain. (15) Yea,
 and we are found false witnesses
 of God ; because we have testified
 of God that he raised up Christ :
 whom he raised not up, if so be
 that the dead rise not. (16) For
 if the dead rise not, then is not
 Christ raised.

On the common hypothesis the logic of the Apostle would be this: If it is preached and is true that the animal body of Christ was revived and re-inhabited by his soul; then it will follow that at some remote period in the future, spiritual bodies — perhaps not one particle of the material the same as that of their former bodies — will be given to the dead, and by them inhabited: — a perfect *non sequitur*. Suppose we reject the belief of spiritual bodies. The resurrection and *post mortem* history of Christ might have been the same as now. The great object of the appearing of Christ to his disciples after his death was unquestionably to secure upon their unmetaphysical minds a deep and practical conviction that he was still alive; and, too, not a mere ghost of scarcely actual being, but that he lived a vigorous, glorious life, and would be to them an actual and available and present Saviour — as he had promised them just before his death. He was alive forevermore; and had the keys of hell and of death; and the key of David, and he opened and no man shut, and shut and no man opened. He was alive forevermore; able to save to the uttermost. These convictions secured by the facts of his peculiar *post mortem* life — being present and vanishing, and re-appearing and vanishing again, showing that though unseen he was yet present — he then might have retired in spirit from this world in a method unrecog-

nized by sense. Or, he might even, to impress upon their minds that he was going to heaven to be seen no more, have gone up as he did in fact in palpable manifestation, a cloud receiving him out of their sight. The animal body had answered its purposes, and the spirit might now take its departure into the spiritual world to live forever a spirit without a body. And the palpable manifestations of Christ after his death prove nothing in relation to a spiritual body or the manner of our future existence.

But let us find some logic in this not only learned and acute but inspired man. If it be preached that Christ was alive after he had died, ζῶντα μετὰ τὸ παθεῖν αὐτόν (Acts 1: 3), was "he that liveth and was dead and is alive forevermore," so that death did not affect the existence or vigor of his mind, only to enhance it; then it is a fair inference that the death of other men leaves the spirit in life and vigor. And so the converse of this. If the soul of man does not survive the body, then the soul of Jesus did not survive his body: and — tremendous inference! — the great doctrine of an unseen Saviour is but a fable, and our preaching is vain, and your faith is also vain. More than that; we are found false witnesses of God, for we have asserted what could not be, and therefore is not true.

And we must not omit to notice that Paul in vs. 12-15 sweeps to the winds the commonly received

notion of a miraculous resurrection. The whole force of the Apostle's argument in these verses rests upon the assumption that the Anastasis *follows the present life by a law of nature* — by an established order of antecedent and consequent. It were no logical inference, that because *by a miracle* Christ was alive after the death of the body, therefore other men would be found so. And no more logical the inference, that if by a miracle, or rather miracles innumerable, the souls of men are to be reunited to a spiritual body at a remote future time, therefore Christ was alive after he had died; or that he was possessed of his animal body resuscitated; or that he had a spiritual body. It does not follow that because a miracle has been wrought in one case, it will therefore be wrought in other and similar cases. It were as logical to infer the resurrection of all the future dead from the miraculous restoration to life of Lazarus.

VERSES 17-19.

Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἐτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν· (18) ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπόλωντο. (19) Εἰ ἐν τῇ ζωῇ ταύτῃ ἠλπικότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

And if Christ be not raised, your faith is vain; ye are yet in your sins. (18) Then they also which are fallen asleep in Christ are perished. (19) If in this life only we have hope in Christ, we are of all men most miserable.

The Apostle proceeds to draw other inferences from the assumption that Christ is not raised. The

first is, "Ye are yet in your sins." Paul tells us elsewhere that Christ was raised for our justification (Rom. 4: 25). This must mean that after death he was acting in heaven as our Mediator and Intercessor, urging the merits of his sufferings and death in our behalf, and securing thus our justification. But what has this function to do with the fact that his spirit was or was not possessed of a spiritual body? Nothing. But if Christ is not *alive*, and in the exercise of his prerogatives as a Mediator, it is a vital fact.

Faith in Christ implies also a reliance on his grace—his providence and Spirit for sanctification and perseverance unto the end. But this grace may come from Christ alike if he have or have not a spiritual body. But if he have no existence as an unseen Saviour, the Christian may well despair of reaching heaven.

Verse 18 is a second apodosis from the protasis in v. 16, "If the dead rise not." (The first, "Then is not Christ raised," has been already considered.) The inference is that the dead, who have died in hope of a future life through Christ, are perished. But how so if the question of resurrection is one of the possession at a future time of a spiritual body? Are the saints not happy now as mere spirits? Are not, on the common theory, Abraham and Isaac and Jacob now in a happy heaven? And if they

are not hereafter to receive spiritual bodies, will it be perdition? And so of all the saints. Are not those who die in the Lord "blessed?" But if there is no *future state*, then are they perished indeed.

And next (v. 19), if there is no Anastasis, it follows that men become disciples to Christ only with reference to the present. But on this hypothesis Paul thinks Christians are of all men most to be pitied — that they would not receive an equivalent for all their self-denial and persecutions from attachment to this Master. They might prefer to be the disciples of Plato or some other teacher of virtue. But how, on the common theory, does this follow? On this theory if there is no resurrection, Christ would have gone to the spiritual world a spirit only. But he might still be a Saviour in all the vigor of a glorious Spirit. And his disciples would still have hope in him, and expect to enjoy the privileges of his administration in a future world.

VERSES 20-23.

Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. (21) ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. (22) ὡς περὶ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. (23) Ἐκαστος δὲ ἐν τῷ ἰδίῳ τάγματι ἀπαρχὴ Χριστοῦ, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

But now is Christ risen from the dead, and become the first-fruits of them that slept. (21) For since by man came death, by man came also the resurrection of the dead. (22) For as in Adam all die, even so in Christ shall all be made alive. (23) But every man in his own order, Christ the first-fruits; afterward they that are Christ's at his coming.

The Apostle regards the question as settled. Christ *is* alive from the dead. And not only so, but he is the "first-fruits" of the harvest of the righteous. He represents them *in kind*. What he is, they are to be. And as he was "alive after his passion," and in the full and unimpaired exercise of all the powers of his mind and heart, so will it be with his disciples.

But "first-fruits" as applied to Christ implies more than in the original use of the word. The Patriarchs and early ancestors of the Jewish nation were called first-fruits (Rom. 11:16). Christ was to be the spiritual Ancestor of a great multitude which no man could number. For as by Adam death was brought into the world, so by Christ life would come to men. And as a thought worthy of consideration: the first-fruits were followed *immediately* by the incoming harvest. So that harvest of which Christ was the first-fruits began at once to come in, and from that day onward the golden sheaves have accumulated.

The Apostle tells us *how* we are made alive. We *sin* through Adam *seriatim*, generation after generation: so we are raised to life by Christ *seriatim*, generation after generation; every man in his own particular order or rank (*τάγμα*). This is a military term and signifies a *division* or *brigade*, and refers to men as passing into the future life in succession or

seriatim. Christ the great Leader has led the way, and Christians will follow in their several orders or ranks, as Christ shall come for them severally—in other words at their death. The Anastasis to the individual dates from the Parousia (“they that are Christ’s *at his coming*”), in fulfilment of the promise, “I will come again and receive you unto myself; that where I am, there ye may be also.”

VERSES 24–28.

<p>Εἶτα τὸ τέλος, δταν παραδῶ τὴν βασιλείαν τῷ Θεῷ καὶ πατρί, δταν καταργήσῃ πᾶσαν ἄρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν· (25) δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν θῆ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. (26) Ἐσχατος ἐχθρὸς καταργεῖται ὁ θάνατος· (27) Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· δταν δὲ εἶπῃ δτι πάντα ὑποτέτακται, δῆλον δτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα· (28) δταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ Θεὸς τὰ πάντα ἐν πᾶσι.</p>	<p>Then cometh the end, when he shall have delivered up the kingdom to God; even the Father; when he shall have put down all rule, and all authority and power. (25) For he must reign, till he hath put all enemies under his feet. (26) The last enemy that shall be destroyed is death. (27) For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. (28) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.</p>
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Then the END, *τέλος*, the *consummated state*. Christians will then have attained the perfected state of being, constitutionally, and also perfection of moral character. God’s government as administered over that world will be perfectly obeyed. Christ will

have *re-established* (παράδοσ̄) the kingdom to God. The saints that were once rebels will be now and forever loyal to God. All opposing power and authority will be unknown, or rendered nugatory (καταργήσις). Then will be fulfilled the promise to the Messiah (Ps. 110 : 1) that he should put all enemies under his feet. Even the last enemy, death, will be destroyed. The blessed inhabitants of that world will be, like their Head, "alive forevermore." There will be no exception: "all things" will be subdued. Not, of course, that He who put all things under his feet, is to be himself subordinate. For when the "all things" promised shall be put under the Son, even then the Son as Messiah will be subordinate to God.

These verses are descriptive of the heavenly state of those redeemed from among men by the grace of Christ. He will then have brought them to the promised and the consummated state of their being as redeemed sinners.

The language of these verses can have but a very partial appropriateness on the common theory of the Resurrection. If the resurrection of the body were the subject of consideration, the τέλος (end) would be spoken of as attained by this new and wonderfully improved mode of existence. But no: it is made to consist in the *perfect holiness* of that state.

This alone is spoken of. The government of God is reëstablished. God is perfectly obeyed. But perfect holiness on the common theory will have been attained, in respect to many, thousands of years before. True, the union of the soul with its body may be said to be the consummating fact. Then why in expanding the idea is there no allusion to that fact, instead only of the *perfect holiness* that had been realized *so long before*.

VERSE 29.

<p>Ἐπεὶ τί ποιήσουσιν οἱ βαπτίζο- μενοι ὑπὲρ τῶν νεκρῶν, εἰ ἄλλως νεκ- ροὶ οὐκ ἐγείρονται; τί καὶ βαπτί- ζονται ὑπὲρ αὐτῶν;</p>	<p>Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?</p>
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Among the multitudinous interpretations given to this text, our own mind — independently of the support which it gives to the theory now advocated — adopts as most probable that which supposes persons converted to come and fill, in the church, the places of those who had been removed by death — perhaps the death of the persecuted (v. 32). If there was not a future life upon which hope could fasten, why should men come forward in a day of persecution, and expose themselves to the same death which a profession of the religion of Christ had brought upon those whose places they wished to fill?

VERSES 30-32.

Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; (31) καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχεσιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. (32) εἰ κατὰ ἄνθρωπον ἐθνηριμάχησι ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ πίωμεν, αἵριων γὰρ ἀποθνήσκομεν. And why stand we in jeopardy every hour? (31) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. (32) If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

The idea which we have supposed to be contained in v. 29 is followed out in these. The emphatic word in v. 30 is "we." He brings the case right home to himself and his fellow-laborers. Why do *we* expose ourselves to such constant danger? For by the joy which I* have in Christ Jesus, as conscious of my fidelity to him, in the midst of dangers, and which I could have only as I was thus faithful, I die day by day; I am living in a state of constant exposure to death—the result of my faithful adherence to principle. And what motive could I have to expose myself, as men do, to fight with wild beasts at Ephesus, if there is no future state? None at all. Let us rather live after the infidel creed: "Eat and drink, for to-morrow we die:" death an eternal sleep.

* Some, on the authority of the Codex Alexandrinus, read *ἡμετέραν* for *ὑμετέραν*. So Griesbach.

VERSE 36-38.

*Ἄφρον, σὸ δ σπείρεις, οὐ ζωοποι-
 εῖται, ἐὰν μὴ ὑποθάνῃ· (37) καὶ ὁ
 σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον
 σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ
 τύχοι, σίτου ἢ τινος τῶν λοιπῶν·
 (38) ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα
 καθὼς ἠθέλησε, καὶ ἐκάστῳ τῶν σπερ-
 μάτων τὸ ἴδιον σῶμα.

Thou fool, that which thou sow-
 est is not quickened, except it die :
 (37) And that which thou sowest,
 thou sowest not that body that
 shall be, but bare grain, it may
 chance of wheat, or of some other
 grain : (38) But God giveth it a
 body as it hath pleased him, and
 to every seed his own body.

The Apostle does not give the objector credit for a very profound philosophy. "Thou fool!" As much as to say, all analogy leads us to the doctrine of another body that shall succeed the present. Paul does not refer to the worm and the chrysalis and the butterfly with its gorgeous wings and easy locomotion, but, as more to his purpose, refers to the processes of the vegetable kingdom. Let it be granted that the kernel of grain, deposited in the earth, remains there and goes to decay; just as the human body goes to decay and perishes: yet, *contemporaneously with the commencement of the decay of the kernel*, there springs from it another and exceedingly different structure. So with the body of man. Contemporaneously — this is the necessary import of the comparison — with the commencement of the decay, there springs from it a new and different structure. It is indeed a body, as really as is the present, but it does not by any means follow that it shall not be a

much more glorious body — as much more as heaven is more glorious than earth. This thought he illustrates in the following verses.

The illustration of the grain is beautifully significant on our theory. But not so on the common theory. That would require that the kernel should go to decay and disintegration, and remain in that state long ages; and that then from this dust a vegetable germ should spring up and grow. Are we told this might be by miracle, and that the resurrection at the last day will be miraculous? Then we answer, there is no propriety in the *argument* of the Apostle. He would have simply said, God will do so and so by miracle. The fact that the Apostle *argues* the case, and adduces an illustration *from nature*, is evidence positive that the resurrection is a *natural* process, and one that may be illustrated by another process in nature. And if so, then this illustration *proves* that the development of the spiritual body is contemporaneous with the decay of the animal body.

VERSES 39-41.

Οὐ πᾶσα σὰρξ ἡ αὐτῇ σὰρξ· ἀλλὰ
 ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ
 κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ
 πτηνῶν. (40) καὶ σώματα ἐπουρά-
 νια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα
 μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ
 ἡ τῶν ἐπιγείων. (41) ἄλλη δόξα

All flesh is not the same flesh,
 but there is one kind of flesh of
 men, another flesh of beasts, an-
 other of fishes, and another of
 birds. (40) There are also celest-
 tial bodies, and bodies terrestrial:
 but the glory of the celestial is one,

ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. and the glory of the terrestrial is another. (41) There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory.

There are differences in the bodies of animals of earth composed of flesh, as of men, beasts, fishes, birds. Then again there are bodies of heavenly beings, as distinguished from the bodies of beings that dwell on the earth. And if we pass to the inanimate creation, we find a difference in the degrees of beauty and glory, as between the sun, moon, and stars; and the latter differ from each other in splendor.

It has been supposed that by *σώματα ἐπουράνια* (bodies celestial) was meant heavenly bodies in the astronomic sense. But this would be in advance of the astronomy of that day. From any authorities in our reach, neither the noun nor the adjective is used in this sense. According to Liddell and Scott, *ἐπουράνια* (heavenly) is applied by Homer only to the gods, and by Pindar to the souls of the good or pious. These are the only instances given of the use of the word. So of *σώματα* (bodies). The word, as by this high authority, is never used in the astronomic sense. If we turn to the use of *ἐπουράνια* elsewhere in the New Testament, we shall not find a solitary instance of approach to the astronomic import. It always has the religious sense. The word occurs in vs. 48

and 49, and in a connection that must determine the meaning in v. 40. Besides, if v. 40 refers to the celestial bodies astronomic, v. 41 would be a sort of repetition. At any rate the progress which our interpretation implies, in the train of thought, would be wanting. In v. 39, different animate bodies of earth are compared; in v. 40, these are compared with the animate bodies in heaven. In v. 41 the comparison is between different inanimate objects, and those of the greatest splendor and glory. Yet again: if we speak of the bodies heavenly in the astronomic sense, what are the bodies earthly that furnish the contrast? The sun, moon, and stars would not be contrasted with men or animals that have bodies. With what, then, are they contrasted? The heavenly bodies may be compared with each other, even as seen by the unastronomic eye of the ancient; but not with any thing on the earth.

By heavenly bodies, then, the Apostle meant the bodies of angels and of the glorified of men. For, that angels have bodies, is inferred from the fact, that men in heaven are "like unto the angels." But men in heaven are to have bodies.

VERSES 42-44.

Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. So also is the resurrection of the
 σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀ- dead. It is sown in corruption, it is
 φθορᾷ· (43) σπείρεται ἐν ἀτιμίᾳ, raised in incorruption: (43) It is
 ἐγείρεται ἐν δόξῃ· σπείρεται ἐν sown in dishonor, it is raised in
 ἰσθενείᾳ, ἐγείρεται ἐν δυνάμει. (44) glory: it is sown in weakness, it is

σπείρεται σῶμα ψυχικόν, ἐγείρεται raised in power: (44) It is sown a
 σῶμα πνευματικόν. ἔστι σῶμα ψυχι- natural body, it is raised a spiritual
 κόν, καὶ ἔστι σῶμα πνευματικόν. body. There is a natural body,
 and there is a spiritual body.

The above instances of the different degrees of glory that belong to different bodies as material substances, illustrate the difference between the present body and the future body. The present, that answers to the grain sown, is corruptible; the future body that answers to the vegetable growth, is incorruptible: the present is dishonored — dishonored in its uses, and finally buried out of sight as offensive; the future will be glorious in all its uses, and lovely to behold in its unfading beauty: the present is weak; the future will be possessed of great power. In a word, the present is an *animal-life* (ψυχικόν) body; the future will be a *mind* (πνευματικόν) body. For there is an animal-life body, and there is a mind body.

We are not certain that it was the design of the Spirit, in the use of the present tense, to indicate the fact — if such it be — that there is at present in the composition of man, a *twofold body*, answering to the πνεῦμα (spirit) and the ψυχή (soul) of 1 Thess. 5: 23, though certainly it harmonizes with that hypothesis. The animal-life body is (v. 46) the first in the order of development, and subserves the purposes of the present life. The mind body is at present in a

sort of embryo state, and to be born at the death of the present body, when the corruptible shall give place to the incorruptible. The last clause of v. 44 has the appearance of the conclusion of a train of thought — the way for which had been prepared by a series of comparisons — in the simple statement of fact. As if he had said the difference between the two bodies is, in a word, simply this: the one is an animal-life body, the other is a mind body. Man consists of *πνεῦμα* and *ψυχή*, *mind* and *animal life*, with a body that is twofold and separable; — the grosser now developed and active, the more subtile in waiting to be developed, and to subserve the purposes of the mind in its future and heavenly state. That is not first which is spiritual, but that which is natural; and afterward that which is spiritual (v. 46). That repetition and emphatic statement in v. 44 is significant.

It may be objected that classic use does not sustain the distinction here made between *πνεῦμα* and *ψυχή*. That may be. Classic writers employed these terms in accordance with their philosophy of man. But what is all the philosophy of heathendom? May we know the philosophy of the Bible.

VERSES 45-49.

Οὕτω καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἄδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἄδὰμ εἰς πνεῦμα

And so it is written, The first man Adam was made a living soul; the last Adam was made a

ζωοποιούν. (46) ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. (47) ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, ὁ Κύριος ἐξ οὐρανοῦ. (48) οἶος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἶος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι. (49) καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρα-
νίου.

quickening spirit. (46) Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. (47) The first man is of the earth, earthy: the second man is the Lord from heaven. (48) As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. (49) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Adam was made for (εἰς) an animal life. This he had, and this he propagated. Christ was for (εἰς) a life-imparting spirit. The spiritual life of men as redeemed sinners with all that pertains to their future life and well being, is from Christ. He is the Anas-tasis and the life. The adjectives "spiritual" and "natural" in v. 46 are the same as in v. 44. The connection would seem to make them refer to the first and second Adam of v. 45. We think they are designed to cover both vs. 44, '45. Thus: The first (ψυχικόν) Adam, and the animal-life body, and the world in which it is are first in order: the second (πνευματικόν) Adam, and the mind body, and the spiritual and heavenly life are subsequent in order. In vs. 47-49 Adam and Christ are contrasted, and our present life compared to the former, and our future life to the latter. We are now like Adam, we shall be like Christ. When he who is the be-

liever's life shall appear, we shall be like him, and appear with him in glory.

VERSES 50-54.

Τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομήσαι οὐ δύνανται, οἷδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. (51) Ἴδού μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθήσόμεθα· πάντες δὲ ἀλλαγέσόμεθα, (52) ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοὶ, καὶ ἡμεῖς ἀλλαγέσόμεθα. (53) δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. (54) Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νίκος.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. (51) Behold I shew you a mystery; We shall not all sleep, but we shall all be changed, (52) 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. (53) For this corruptible must put on incorruption, and this mortal must put on immortality. (54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

The present body is unfit for the heavenly state. The notions of past times had been crude (2 Macc. 7: 9 seq.), and in many respects erroneous in relation to the mode of future existence. The time had come for explanation. Listen, then, says the Apostle, and I will reveal to you what has hitherto been unexplained (*μυστήριον*). We shall not all *sleep*. This euphemism has been construed by many literally. The Thessalonians have so understood it, as also

some of you at Corinth. Death is not a sleep. But we shall all be *changed*. And this change will occur instantly at death, and we shall spring into a new life incorruptible. I repeat, we shall all be **CHANGED**. When the Lord shall appear to take us to heaven, we shall experience a great change by which this corruptible and perishing organization shall give place to an indestructible and immortal body. We shall, in instant succession, be unclothed of our earthly tent, and clothed upon with our heavenly dwelling (2 Cor. 5: 1-4). Then, "Death will be swallowed up in victory."

"At the last trump," v. 52. The reader is referred to our explanation of 1 Thess. 4: 16 *infra*. When the believer dies, God is represented as coming with a heavenly host, marshalled by an archangel, who gives command to his numerous convoy through a trumpet. The idea, then, is that when God shall thus come to take the good man to heaven, the instant glorious change will occur.

VERSES 55-58.

<p>Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾄδη, τὸ νίκος; (56) Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος· (57) τῷ δὲ Θεῷ χάρις τῷ δίδοντι ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. (58) Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισεύοντες ἐν τῷ ἔργῳ τοῦ</p>	<p>O death, where is thy sting? O grave, where is thy victory? (56) The sting of death is sin; and the strength of sin is the law. (57) But thanks be to God which giveth us the victory through our Lord Jesus Christ.. (58) Therefore, my beloved brethren, be ye steadfast, unmovable, always abound-</p>
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Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ἡμῶν οὐκ ἐστι κενὸς ἐν Κυρίῳ. ing in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Can this inference of triumph be derived from the mere doctrine that the soul in some distant future is to experience a modification for the better of its condition? But as an inference from the doctrine of an immortal and blessed life, to those who had no definite belief on the subject, how legitimate! Death is indeed deprived of his sting. There is a future life to which death introduces us, and though sinners, yet in Christ, the strength and power of sin from its relations to law, are taken away. The Christian has not in this life only, hope in Christ. His hope is "full of immortality." There is therefore the strongest conceivable motive to be steadfast, unmovable; always abounding in the work of the Lord, since he now knows that his labor is not in vain in the Lord. It shall be the seed of a rich and an immortal harvest.

1 THESSALONIANS 4 : 13-18.

Οὐ θέλομεν δὲ ὑμᾶς ἄγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπησθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. (14) εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. (15) τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. (14) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. (15) For this we say unto you by the word of the Lord, that we which

φθάσωμεν τοὺς κοιμηθέντας· (16) ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σύλληπι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον, (17) ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἕνωσιν τοῦ Κυρίου εἰς ἕρα καὶ ὄψω πάντοτε σὺν Κυρίῳ ἔσόμεθα. (18) ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

are alive and remain unto the coming of the Lord shall not prevent them which are asleep. (16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (17) Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (18) Wherefore comfort one another with these words.

This is from the pen of one accustomed to the style of the Old Testament. It partakes largely of the Hebrew idiom. It is the language of bold imagery.* It would seem that the Apostle had used

* The following are extracts from Notes by Prof. Stuart in his edition of Ernesti's "Elements of Interpretation."

"Who is ignorant of the innumerable controversies that have arisen about the tropical and literal sense of a multitude of passages in the Sacred Writings? Almost all the enthusiasm and extravagance that have been exhibited in respect to religion, have had no better support than *gross material conceptions of figurative language*; or, not unfrequently, language that should be *properly* understood has been *tropically* construed. There is no end to the mistakes on this ground. Nor are they limited to enthusiasts and fanatics. They develop themselves not unfrequently in the writings of men grave, pious, excellent, and in other parts of theological science very learned. Indeed, it is but a recent thing that it has come to be considered as a science, and a special and essential branch of theological science, to study the nature of language, and above all the nature of the Oriental, Biblical languages. Long has this been admitted in respect to the classics, and all works of science in ancient languages. But in regard to the Bible, the most ancient book in the world, and written in a language the idiom of which is

the same or similar language when at Thessalonica. But, addressed to Greeks, it was understood literally — just as modern Occidentals have understood it — all save that they did not, as do the moderns, locate the facts in the distant future. They were waiting for them as soon to occur. They were interested in them, and esteemed it a privilege and an honor to be spectators and participators. It would seem that they were looking to the Parousia as a scene of earth, and to belong to the present life. Hence when some of their friends died, they mourned for them as lost to this “kingdom and glory.”

exceedingly diverse from our own, it seems to have been very generally taken for granted, that no other study was necessary to discover its meaning, than what is devoted to any common English book. At least, a Bible with marginal references, studied by a diligent and careful use of these references, might surely be understood in a most satisfactory manner. In very many cases, the *first* thing has been to study theology; the *second*, to read the Bible, in order to find proofs of what has already been adopted as matter of belief. This order is now beginning to be reversed. The nature of language, of Scripture language, of figurative language, and of interpretation, is now beginning to be studied as a science, the acquisition of which is one of the greatest ends of study; as it is the only proper mode of leading the theologian to the knowledge of what the Bible really contains. Here, too, is a common arbiter of the disputes that exist in the Christian world. *The nature of language and of tropical words, thoroughly understood, will prostrate, among all intelligent and candid men who really love the truth, a great part of all the diversities of opinion that exist.* — p. 74.

“*The time is coming (I cannot doubt it), when all the dark places of the Bible will be elucidated to the satisfaction of intelligent and humble Christians. But how near at hand that blessed day is, I do not pretend to know. ‘The Lord hasten it in its time!’*” — p. 19.

To correct this error, and to furnish the material with which they may "comfort one another," is the object of what is said in these verses.

The Apostle still uses the same language of imagery, and is again misunderstood, as appears from the second epistle. Nor has the misunderstanding been confined to his day.

Let us attend carefully to the train of thought. Verse 13 represents the Thessalonians as mourning for their friends who had died, as having no hope of them. And from verse 14 it would seem that they doubted of their future existence. They were also looking for the glorious kingdom of Christ, but, as we have said, thought it a thing of time and earth, so that to the dead all of it was lost. Paul corrects both these errors.

Verse 14. If we believe that Jesus died and was anastasized, so also those who have died a Christian death will God bring with him. This asserts and proves the future life of Christians. They will die and be anastasized as was Christ.

"Bring with him." The figure in relation to the Parousia is that of unveiling, manifesting, coming, especially the latter. When, then, Christ "comes" to believers, he will "bring with him" those who have died. As he comes, they will come. When he is present, they will be present. That is, they are in the heavenly state as he is. He has changed

their vile body, so that it is fashioned like to his glorious body. And when the living, who are in waiting for the Parousia, shall experience the change by which they will be able to recognize as present the Saviour, they will be able to recognize as present their Christian friends who have died. But further, and with reference to the Coming and Kingdom of Christ,

Verse 15. This we say unto you by divine authority, that we, who are alive and left yet to meet the Coming of the Lord, shall have no advantage over those that have died. Here the living are represented as left unto, or as yet to meet the Coming of the Lord, and thus distinguished from the dead who have experienced this meeting (*ἀπάντησιν*, v. 17).

“Shall have no advantage over” *οὐ μὴ φθάσωμεν*. Hermann on the use of the subjunctive aorist, or the indicative future with *οὐ μὴ*, proposes the following canon: “Conjunctivo aor. locus est aut in eo, quod jam actum est, aut in re incerti temporis sed semel vel brevi temporis momento agenda; futuri vero usus, quem ipsa verbi forma non nisi in rebus futur. versari ostendit, ad ea pertinet, quae aut diuturniora aliquando eventura indicare volumus aut non aliquo quocunque sed remotiore aliquo tempore dicimus futura esse.”

Winer thinks this canon cannot have universal application to the New Testament, and refers to our

text as an exception. The reader will see that our theory makes the canon and the text agree. The reference of *φθάσωμεν* is "in re incerti temporis sed semel vel brevi temporis momento agenda." It follows, then, that this canon gives all the authority of a general principle to our support. — *Winer, Idioms*, § 60. 3.

Verse 16. For the Lord himself with a shout, with the voice of an archangel, and with the trump of God, will descend from heaven : and the dead in Christ will be previously anastasized.

"The Lord himself." Jesus, in whom the believer has so much confidence and hope, will come down and be personally present and the Actor in this great transaction. This is said as encouragement to the fearful.

"With a shout," &c. These are terms derived from the vocabulary of war, and imply the methods by which hosts are led or incited. "The Lord cometh with ten thousand of his saints, to execute judgment," &c. Jude 14. "Them that sleep in Jesus will God bring with him" (v. 14 above). The representation is that of the heavenly hosts coming to meet the saint in the Parousia. They are led on by an archangel. The "shout" (*κἑλευσμα*, "the word of command in war," "cry of incitement, of urging on") is "the voice of an archangel;" and this word of command and incitement is given, as was

the custom when the host was large, with a trumpet. It is called "the trump of God" to imply that it "sounds by command of God." — *Rob. Lex. Θεός, α. β.*

"Previously anastasized," *ἀναστήσονται*, future middle; will raise themselves or rise: that is, will be previously living the future life — be in the exercise of the functions of that life. When Christ comes to us the living, who are in waiting (*περιλειπόμενοι*), the dead will be already in his presence — will come with him (v. 14).

Verse 17. Then we the living that are left, shall be caught up in clouds to meet the Lord in the air together with them. And thus we shall all be with the Lord.

"*Ἀμα σὺν αὐτοῖς* (with them) does not modify *ἀρπαγησόμεθα* (shall be caught up) merely, but the entire sentence. See chap. 5: 10. The dead have been already caught up or anastasized (v. 16). This is implied in *οἱ ζῶντες οἱ περιλειπόμενοι* — the living who are yet left over unto the Parousia (v. 15), as distinguished from the dead.

"We shall all," &c. Some manuscripts have *πάντες* for *πάντοτε*. The connection would seem very greatly to favor this reading.

"In clouds." The reference is to clouds as surrounding those that ascend, and not to a multitude as rising like a cloud. For *ἐν νεφέλαις*, see Mark 13: 26. The idea conveyed would be that of locomotion rapid and without effort.

The use of ἡμεῖς οἱ ζῶντες, *we* the living, is decisive in applying the language in connection to the Thessalonian Christians and to Paul himself—to the persons then living. To say “we” means “such of our race as shall be living many thousand years hence” is to abjure the most certain and obvious laws of language. Besides, the “we” in such case would be but an infinitesimal portion of the race, and to which neither the Thessalonians nor Paul, nor generations countless that should succeed, would belong. “We,” then, on the common hypothesis should by all means include Paul and those addressed and all the multitude immense that would be in heaven at “the end of the world.” And Paul should have said, “*They* the living that remain.”

The language of the following chapter is decisive in applying that of these verses to the persons then living. The Thessalonians knew perfectly that the day of the Lord, by which is meant the Parousia of v. 15, might come at any time. The wicked would not heed the facts that made this certain to Christians, and would cry peace and safety, but sudden destruction would come upon them. They would meet the destroyer, and sink into the grave and into perdition. But they, as Christians, were not in the darkness of an impenitent heart. They were the children of light. They must not, then, permit “*that day*” — the allusion was understood — to find them

unprepared. If this does not make death and the day of the Lord,—the great matter considered in vs. 13–18 of the previous chapter,—synchronical, we know not how it could be shown to be so by any use of language.

Let us view in connection what we have found to be the meaning of the Apostle in these words, that have, as we think, been so greatly misunderstood by commentators. The Thessalonians need not mourn for such of their Christian friends as had died, as if they were lost to the glorious kingdom of Christ. They were not “asleep,” but “changed” (1 Cor. 15: 52). For the same reason that we could believe that Christ was still alive after death, might we believe them still alive: so that when Christ should come, they would come with him. In other words, when they themselves should be the subjects of a change that would enable them to see Christ, they would also be able to see their deceased friends. They would find them possessed of a full and vigorous being in the heavenly world. So that the living who were yet in waiting for the Parousia, would have no advantage over those who had died in the Lord. For Jesus is soon to come to us, and bring with him the heavenly hosts; and the dead in Christ will be previously of that host. Then we, the living, dropping the burden of our clay, and now of easy locomotion, shall be caught up, borne on clouds into

their midst: that is, by death be so changed as to recognize their presence, and participate in their experience. And so we all shall be with Jesus our Lord.

The Apostle then does not in 1 Thess. 4: 13-18 teach a catastrophe or "end of the world," and a general resurrection of the body in connection with it. On the other hand, he here as elsewhere teaches that the Parousia and the Anastasis are just at hand, and are coming as a thief in the night—to the sinner a day of destruction, to the saint a day of glory.

As confirmatory of this our interpretation, see in a previous Chapter the view expressed of 2 Thess. 2: 1-3, which evidently refers to these verses in the first epistle.

CHAPTER V.

PROPHECY RESTORED.

PROPHECY has furnished a region in which for imagination to range at will: and no part of the prophetic writings more than the Apocalypse. Not only has it as prophecy been made to assume fantastic shapes; portions of it have been surreptitiously taken from the department of prophecy, and transferred to that of doctrine. The language of imagery and symbol, it has been construed literally. What we propose, in this Chapter, is the work of restoration.

REVELATION XX-XXII.

Portions of chap. xx. have been supposed to bear upon the doctrine of the Anastasis. The word *ἀνάστασις* occurs in v. 5. Other portions (vs. 11-15) are supposed to sustain the doctrine of a future distant day of General Judgment. The writer supposes that in neither instance is there the remotest reference in the direction assumed.

The object of John, in chaps. xii-xxii. of the

Apocalypse, was to encourage the Christians of his own and the immediately subsequent generations, by the assurance that the period of persecution would not be long—that Christianity would soon rise into the ascendant; and not only so, but, at a day somewhat remote indeed, so transform human character as to make of our world a new heaven and a new earth.

Satan is considered as *a persecutor*; and as such symbolized as a dragon. His leading agents are the beast and the false prophet—the former representing the civil persecuting power; the latter the sacerdotal organization as engaged with the civil in the same work. The home and centre of operation is Rome, called, in language designedly obscure and unexplained (*μυστήριον*) Babylon, as that was the Old Testament power that, more than any other, annoyed the church of God.

The Lamb appears as a conqueror and overcomes these enemies. The victory, while it is certain, is yet, for a season, delayed. All things seem as if ready for a consummation, yet is it delayed—delayed. Thus, there was decree of toleration after decree, each followed by a revival of the spirit of persecution and the shedding of the blood of the martyrs. But at length came a most decisive termination. Constantine ascended the throne as a Christian emperor.

Thus far we have followed substantially the exegesis of Prof. Stuart, with this exception, that he makes the delay and the prolongation of the processes of triumph to the church to indicate the prolonged conflict of holiness with sin down to the millennium. Stuart fails to regard with sufficient strictness, though he recognizes the great fact that the Dragon represents Satan *as a persecutor*, and the beast and the false prophet the civil and sacerdotal agencies of heathendom, *as engaged in persecuting the church*. Hence the victory which this book predicts previous to chap. 20: 10, is victory over Satan *as a persecutor*. Hence, while the fall of Nero and the close of the then existing persecution is referred to in chaps. xiv. and xvii, the *delay* of the final victory is designed to indicate the fact that the spirit of persecution would live yet longer, and be finally conquered only by the enthronement of Constantine. Satan and the beast and the false prophet will then have done their work. Heathenism will from that time have no power to persecute the church. Prof. Stuart loses sight of the *persecuting* character of the actors against Christianity, and hence makes the delay refer to the yet future victory of the church over irreligion. This victory is indicated in chap. 20: 10 seq. Satan as a persecutor is bound chap. 20: 1-3. The friends of Christianity then pass into the ascendant.

Chap. 20: 1-7, has a necessary and most intimate logical connection with what immediately precedes. The beast and the false prophet and their empire were destroyed, chap. 19: 19-21. But they were only the agents of "the Dragon, that old serpent," in other words, of Satan *as a persecutor*. And the victory could not be considered as achieved till he is overcome. Accordingly, a mighty angel comes down from heaven, having the key of the bottomless pit and a great chain in his hand. He lays hold of, binds, and casts into the bottomless pit this great enemy of the church, and not only turns the key upon him, but puts a seal upon the fastening, so that he shall by no means go forth till permitted.

This confinement of Satan *as a persecutor* was to last "a thousand years" — a round and large number to denote an indefinitely long period.

Verses 4-7. This is a description of the church during "*the thousand years.*" In v. 2 the article is wanting before *χίλια ἔτη*, but in vs. 4, 5, it is found; showing that there is a reference to *the thousand years* first named.

"Judgment was given to the saints." Not until now was the prediction of Daniel (7: 22) completely fulfilled. But now the civil power was in the hands of Christians, and it has continued so to the present day. Never since Constantine ascended the throne has Paganism had it in its power to per-

secute the church; nor has the church been persecuted, save as some portions of the church itself have sometimes persecuted other portions. The prophet in vision saw the "souls" (*τὰς ψυχάς*) of those who had been faithful during the period of persecution, that is, good men, living and governing the world, and governing it "with Christ," and in the spirit of his religion. This can only mean that men of their spirit and character were in the ascendant. The rest of the dead — the wicked men who had figured hitherto as the tools of the dragon — "lived not" * during this thousand years. This happy and privileged state of the world, when men lived under Christian governments, and amid the influences of Christian religious institutions, was a sort of earnest of heaven — a first anastasis. Blessed and holy men gave character to this period. Isaiah (61 : 6, 7) had predicted "Ye shall be named the Priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they (you) shall rejoice in their portion." This we understand to be descriptive of the

* *Ὀὐκ ἔζησαν*. "Again," as in our translation, is not implied in the Greek. It was added as in keeping with the idea entertained of the anastasis spoken of in this verse.

church as it has been from the days of Constantine to the present time, and as it will be for a period, of length unknown to us, in the future. We are of opinion, however, that the time is not distant when a change shall come over the church and the world, such as is described in the succeeding portions of this chapter.

After this period of the triumphs of religion, Persecution will have a brief space given her. Satan will again act in his old capacity as persecutor of the church of God. But the attempt will be vain and his overthrow complete and final.

This is just what we should expect from the nature of the human mind and of human depravity. When the church shall become more holy, and her moral power increase in proportion—a power, much of which is yet in waiting to be developed and employed, it will provoke opposition; it will arouse the spirit of deep depravity in man, and the result will be a decided stand for opposition and for positive aggression.

Verses 8–10. The allusion to Gog and Magog will be understood by a reference to the prophet Ezekiel, chap. xxxix. When that Prophet would predict the triumphs of religion in our world, he employs a scene laid in the Holy Land, and with the holy People in the exercise of their religion with its

forms and ceremonies, as actors. David their Prince is to be their king. But as a means of their own higher sanctification, and, at the same time, of bringing to an acquaintance with the true God and the true religion the Gentiles, the Jews are to experience an invasion from the north and a very distant and barbarous country. Gog and Magog, with a mighty host, are poured upon the land of Palestine. But they are signally defeated and utterly destroyed. Now for the effect. "I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God, from that day and forward." Ezek. 39: 21, 22. See also vs. 23-29. The Prophet in this refers to the very time of which John is speaking. Hence when John would represent the attack of the irreligious and infidel portion of the world upon the church at the time referred to, he employs the name of these barbarous nations. The moral significance of the allusion is, that the assailants of the church will be those at the greatest moral distance from it.

Verses 11-15. This has been supposed by most interpreters to refer to a day of General Judgment at "the end of the world." But why insist on taking the language of this book of the boldest poetic im-

agery literally? We have seen the Apostle in the preceding verses alluding to the imagery of Ezekiel. Here we find him referring to the language of Daniel. Let the reader turn to the seventh chapter of that prophet, so fruitful in suggestions to the writers of the New Testament, and he will find almost the very words here used; especially in vs. 9-14. In this chapter, Daniel is considering the great civil powers that had figured largely in the history of the world, and especially that had been important in their influence upon the condition of the holy People. He predicts their overthrow, and that they are to retire from the theatre of the world's affairs; and that then, the Messiah's kingdom is to be introduced to the world. How does he do it? The Eternal descends with thousand thousand ministering attendants. He is seated upon a throne. The court is organized. The books are opened. The decision of this august tribunal is forthcoming, and at once executed. These enemies of the church are destroyed. Then comes the Son of Man and receives his kingdom.

In the scene before us, the Messiah's kingdom, which, in the vision of Daniel was to be introduced to the world, is to be borne upward to its state of consummated earthly glory. The time is now to be introduced when all shall know the Lord from the

least even unto the greatest. Henceforth all the children of earth are to be saved. The prayer which the Saviour has taught his church to offer, and which she has offered in every succeeding age — “Thy kingdom come; *thy will be done in earth as it is in heaven*” — is to be answered. Death and hell have done their work so far as earth’s future sons are concerned. The new heaven and new earth that Isaiah had predicted, were now to become reality.

The great fact indicated in vs. 11–15 is that *the wicked have now done their work*. “In the wisdom of God,” the world had been, up to this time, the theatre of an amount of sin and suffering fearfully great; growing less and less, however, as this time drew near, and Christianity was accomplishing its work. But now the time has come when wicked men are no longer to be actors in this sublime drama. They are therefore represented as assembled to settle up their accounts with God. And with them, also, are those who have been actors with them, though not of their character. The world of the past, of mixed history, of saints and sinners, is assembled, and “stands before God.” “The books,” the one containing the history of the good, and the other that of the evil, are opened, and men are adjudged every one according to his works. The bad are separated from the good, and cast into the lake

of fire. Death and Hades—their work done*—are also cast into the lake of fire. The good alone remain. Of earth's history, as inhabited by the blessed subjects of the kingdom of the Redeemer, we learn in the following chapter.

Chap. xxi. A new scene now opens—the consummated state of the Messiah's kingdom in this world, vs. 1–9. There is a new heaven and a new earth; and in this new earth there is no more sea. The human race are now all brought together, and dwell together, as a peaceful and loving family.

As further to illustrate the great idea that possessed his mind, and was more completely to be introduced to it, he sees the new Jerusalem coming down from God out of heaven, vs. 2–4. This refers to the vision of Ezekiel (Ezek. 40 : 2 seq.). He saw a city, and in it a magnificent Temple, and it was the centre of a religious service conducted in the manner of the Mosaic Institute. This was true,

* Hades is the term by which the Seventy translate the *Sheol* of the Old Testament. The word signifies "something dreadful, dark, and silent, about which the most prying eye, and listening ear, can acquire no information" (Campbell, Dis. VI.), and corresponds to the conceptions of the men of that day, of the world beyond the grave (*ἄδης*, from a privative, and *εἶδω* to see). The life beyond the grave, is no longer to be such a region of darkness. It is to be a world of positiveness, and light, and joy. So death is to be no longer death, but a transition painless, welcome, waited for.

almost without exception, of the visions of the ancient prophets that enter at all into detail. The only conception, to a Jew, of eminent religious prosperity, was under the forms of his own ceremonial. Hence Isaiah, in the sublime conceptions of chap. lx. makes all nations indeed religious, but they come up to Jerusalem and to the Temple, and lay upon the altar the flocks of Kedar and the rams of Nebaioth. John's readers did not need this imagery, and accordingly he says, "I saw no temple therein." And he dispenses entirely with allusion to the Jewish ritual.

He alludes to the tabernacle of the congregation in the wilderness. God had said to the children of Israel, "I will set my tabernacle among you, and my soul shall not abhor you, and I will walk among you, and will be your God, and ye shall be my people" (Lev. 26 : 11, 12). And accordingly, God was with them. The pillar of cloud and of fire was ever their guide and their protection. When they were to change their place, the cloudy pillar moved, and in the direction in which they should go ; when they were to stop, then the cloud was stationary. In the time of danger, the cloud came in between them and their enemies, and kept harm away from them. In allusion to this miraculous interposition for the good of the chosen people, the prophet Isaiah, in representing the privileges of the people of God

under the reign of the Messiah, says (4 : 5, 6), " And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." So in our text (vs. 3, 4) : " The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." When it is said, " there shall be no more death," we are not to infer that men will not then, as now, pass from the animal to the spiritual body; but it will not be death, it will be a translation. The " sting of death " will be gone, and the " change " (1 Cor. 15 : 52) will be a welcome event. The sphere of faith will be as actual and as influential in the convictions of men, as is now the sphere of sight. And the appearing (*παρουσία*) of the Lord will be the great and inviting fact involved in the event.

And finally, the great facts before the Apostle and the church are represented in a word : " Behold, I make all things new." This is the mission of the

Messiah. How much is implied in this language, at present "hath not entered into the heart of man." The direct effects of the system of moral influence embraced in Christianity upon the personal character of man will be great. Paul, in all the richness of his spirit, and the simplicity and vigor of his faith, will not then stand, as now, so nearly alone. But multitudes, perhaps all, will be followers of him, even as he was of Christ. And then the indirect results,—the development of the intellectual character of man, and, as a consequence, the knowledge of the sciences, and the application of them to the arts, thus modifying his external condition, making of our world, considered as the abode of man, a new earth indeed. How much has Christianity done already in this direction! What is in the future? Who can tell?

The informing angel now told the Apostle that the series of future events as to be represented in this prophetic vision was completed. "It is done." He had led the Revelator through the period of persecution, presenting events in much detail. He had then represented a much longer period of comparative prosperity to the church, and in which Satan as a persecutor would have no power. The friends of Christianity would rule the world so far forth that no power could persecute the church. Then amidst the sublime imagery of a present Deity on the throne

of judgment, was represented the closing up of the career of wicked men on the earth, and their hopeless doom. And finally, the state of a triumphant and a consummated Christianity in the hearts and condition of men.

And now a word of practical application of the vision (vs. 6-8), to the persons to whom the Apostle would send this his message — having especial reference to those who in the times of persecution would find obedience and duty so difficult: "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." That is, grace in the largest measure and utmost freeness shall be given to all who seek it, and they shall be sustained and made more than conquerors, and heaven at last be theirs. The unfaithful, too, have an admonition. They have seen what is the doom of the wicked, and how hopeless of success. They must be crushed, and cast out into the lake of fire with the beast and the false prophet. Let all then beware.

The remaining portion of this book (21: 9 seq.) seems as a sort of Appendix or Addenda. The series of events had been completed. But the new Jerusalem, which he had seen coming down from God out of heaven, must be presented with more of

detail. God would have the church, in future time, find in it a stronger appeal to its hopes, and the means of a more adequate conviction of what the religion of the gospel is, what its power and efficacy, and with what expectation, therefore, it should be used by the church upon the world.

Ezekiel (chap. xl. seq.) in predicting the precise thing that was the burden of this part of the Apocalypse, is shown a City and Temple, as we have said. This city and temple are described with great minuteness. Every thing proceeds on the principles of the Mosaic Ritual. And he closes his description by saying, "And the name of the city from that day shall be, Jehovah is there."

So here a magnificent city, of surpassing richness and glory is shown to the Apostle. The splendor of this city is immeasurably in advance of that of Ezekiel. In v. 16, "The length and the breadth and the height of it are *equal*" — *ισα*, which may be rendered here *proportional*. "And I saw no temple therein" (v. 22). This indicates the spirituality and wide remove from ceremony, of the worship of this happy period. The Lord God Almighty and the Lamb are the temple of it. (See Heb. 8: 2.) God and Christ are recognized as everywhere present, and in communion direct with every heart. The language of v. 23 is borrowed from Isaiah (24: 23. 60: 19, 20). In v. 24 the words "of them which are saved" are want-

ing in the best manuscripts. Dr. Knapp omits them in his Greek Testament. They were probably added by some one who considered the vision as descriptive of heaven, and thought it necessary to guard against the doctrine of universal salvation. When it is read, "The nations shall walk in the light of it: and the kings of the earth do bring their glory and honor into it," it becomes significant of precisely the meaning that our interpretation would require. The church in its glory embraces all nations and kings. There shall be none whose names are not written in the Lamb's book of life.

Ezekiel saw issuing from the eastern side of the temple, a stream of water, which went off eastward through the valley of Jehoshaphat, increasing as it went, until it poured its waters into the Dead Sea;—the waters of which were healed. John sees a river of water of life clear as crystal, flowing out from under the throne of God and the Lamb. On its banks is the tree of life, bearing each month, and thus furnishing a constant supply of that fruit which is for the healing of the nations. The allusion is to the garden of Eden, and to that tree of which if a man eat, even after he has fallen under the curse of sin, he shall live forever (Gen. 3: 22). Adam was forbidden access to this tree. But now "the nations" have access to it, and eat and live forever. And hence "there shall be no more curse." And then,

how spiritual shall be that life. "The throne of God and of the Lamb shall be in it." God in his wise and benevolent government, and Christ in all the fullness and freeness of his grace, shall be recognized as present; and all, as his willing, privileged, joyous servants, shall serve him. And finally, these holy and competent men, so under God's immediate direction, shall govern and control the world, henceforth and forever. "They shall *reign* forever and ever."

That chapters xx-xxii. do not refer to the future world is obvious from many considerations.

1. Much of the language, indeed nearly all that is cardinal to the question, is borrowed from the Old Testament, where it is used, not with reference to the future, but to the present world: and to indicate *the very facts*, to which we have now applied it.

2. The connection of the thought—the continuity of a series of events—requires our hypothesis. The interpretation we have now given, carries us down in an uninterrupted series of events, from the time of the Apostle to the consummated condition of the Messiah's kingdom.

3. We should expect a longer period than one thousand years of the happy and triumphant reign of Christ, after so long a struggle in introducing that state—forbidding us, therefore, to apply chap. 20: 2-5 to that reign. Already, nearly six thousand years have transpired in which the work of redemp-

tion has been plied with all the wisdom, and love, and power of the great Actor: and we cannot doubt that quite a period of time must elapse before the day of consummation shall be ushered in;— though we hope and believe the time is comparatively near. Now, we should expect, after so much has been expended in the preparation, that a period of consummated and holy fruition of great length would succeed — a period *so* long, that the introductory period of conflict and preparation would be as nothing, and be lost in the comparison. What, then, is a millennium of one thousand years, after six thousand years of sin and death? The creation of the world and of our race, on that hypothesis, were a failure. More of earth's sons would be lost than saved. The benevolence of God could not be vindicated. It were better that the world had never been made. Blessed be God, it will not be so. The day shall come in earth's history, when the number of the lost shall be, in comparison with the happy multitude which no man can number, that shall have gone up to heaven, a mere infinitesimal. "He hath put *all* things under his feet." 1 Cor. 15: 24–28.

4. The scene of the new Jerusalem is laid on earth. It comes down from God *out of* heaven, and *to* earth. Men are not represented as taken up to God, but the tabernacle of God is with men, and he dwells with them. The "nations" walk in the light

of the holy city, and bring their glory and honor into it. But 'on the common hypothesis, "nations" would be among the things that were.

5. The attempt to represent heaven by the imagery of a city and materials of earthly splendor, would be, to a truly spiritual mind, to let down the subject. The Bible nowhere — and for the best of reasons — makes any attempt to describe heaven. It makes an allusion to the degree of its blessedness, by accumulating hyperbole upon hyperbole. It is a far more exceeding and eternal weight of glory. An extended attempt at a description or illustration of heaven, is quite aside from all the analogy of the Bible.

We are happy to refer the reader to such high authority as Dr. Watts, in support of our opinion that the new Jerusalem is to be on earth. The following beautiful hymn assumes our exegesis in this particular.

"Lo, what a glorious sight appears,
To our believing eyes!
The earth and seas are passed away,
And the old rolling skies.

From the third heaven, where God resides,
That holy, happy place, -
The new Jerusalem comes down,
Adorned with shining grace.

Attending angels shout for joy, .
And the bright armies sing,
'Mortals, behold the sacred seat
Of your descending King.

The God of glory down to men
Removes his blessed abode ;
Men, the dear objects of his grace,
And he the loving God.

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.'

How long, dear Saviour, O how long
Shall this bright hour delay ?
Fly swifter round, ye wheels of time,
And bring the welcome day."

The following is from Prof. Tholuck. "The idea that the perfected kingdom of Christ is to be transferred to heaven, is properly a modern notion: According to Paul and the Revelation of John, the kingdom of God is placed upon the earth, in so far as this itself has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators; *e. g.* Chrysostom, Theodoret, Hieronymus, Augustine, Luther, Koppe, and others. Luther says, in his lively way, 'God will make, not the earth only, but the heavens also, much more beautiful than they are at present. At present, we see the world in its working clothes; but hereafter it will be arrayed in its Easter and Whitsuntide robes.'"

Tholuck, and the authors he names, believed in a

physical change or catastrophe of the globe, and that the new Jerusalem is to be on this literally new earth. We suppose this to be the opinion of Dr. Watts. Let the idea of these men be so far modified as to recognize this as the language of bold imagery, and indicative of the great change that is to come over the character of men, and, as a consequence, over the material world and its uses and relations to men, as affected by intelligence and science, and their theory becomes ours. Is the literal or the analogical most in keeping with the hermeneutics of the present day? Can there be but one answer?

Chap. 22: 14, 15. By the "tree of life" and "the city" are here meant heaven, as in 2: 7 and 3: 12. This does not militate against the explanation given of 20: 11—22: 5, as referring to an earthly state. The very design of this scene is to convey the idea that *heaven will come down to earth*. In v. 17, the allusion to the water of life as spoken of in v. 1 contemplates it as on earth, and accessible to any who thirst for it. Then again in v. 19, "the tree (not *book*, see Knapp, *Nov. Test.*) of life and the holy city" are considered as the reward of the good, therefore heavenly, as in 2: 7, and 3: 12.

We have been thus particular in the consideration of the Apocalypse that our interpretation of what is said of the "first anastasis" in 20: 4, 5, and also of

the judgment scene in vs. 11-15, may be seen "in place." As now interpreted, this language is not that of didactic theology, and of prose statement. Its connections forbid us so to regard it. It is the language of prophecy, and, as such, of bold imagery. But, this admitted, and it is ours. The Apostle would represent a portion of the race as elevated by Christianity to a *higher life*. He calls it a first anastasis — an elevation half way to heaven. How true to fact! The church even of the present day, as compared with heathendom, is in that relative position. Rev. 20: 4, 5, *becomes then a proof text of the strongest import in support of the views now advocated of the Anastasis.*

We think, and we hope our readers will see, that our interpretation of the Apocalypse not only gives to these particular passages an import in harmony with similar language elsewhere, and a place in a system of truth that renders that system by their aid the more symmetrical; but that it makes the Apocalypse itself as a prophecy, consistent, and of easy and natural application. Truth is everywhere consistent with truth. And as the Bible is truth, when it shall be rightly understood, it will be in all its parts harmonious, and, as a whole, symmetrical, and beautiful to the beholder.

CHAPTER VI.

CONCLUSION.

To what results have we been brought by the preceding examination of the Holy Word? We answer in the following

SUMMARY.

If the preceding exegesis be correct, then it is true that "The Coming of the Son of Man" is not to be confounded with "The Coming of the Lord." The former refers to his coming "as a man" to introduce and take upon himself the administration of the "kingdom of God" — the Christian Dispensation. When that work was entirely accomplished, he was no longer the "Son of Man." Henceforth he was "the Son of God in power."

The phrase, "The Coming of the Lord," as used by the Apostles, refers to a period in the history of Christians, and of each Christian in particular, when

A CLUSTER OF MOMENTOUS FACTS shall simultaneously

occur. The feeble faith and earthly estimates of the Christians of our day fix upon death, considered as the termination of the animal life, and of the present social and earthly relations, as the great fact. The clear-visioned faith and spirituality of the Apostles and inspired writers saw chiefly, and almost only, in this cluster, the Parousia — the fact that then there would come over them such a change in the mode of their being, as to render them like the glorified Jesus, like saints, like angels: so that henceforth Jesus and saints and angels would be to them “present” in the same sense that men in this life are, when together, present to each other. To them, the death of the body was only as the throwing down of the scaffolding, that the building might appear, and be in fact ready for occupancy.

We have further come to the conclusion, that the Judgment is contemporaneous with the Coming of the Lord — that the word Judgment as used in the Scriptures, is nearly equivalent to the modern word *government* in all its functions: and that judgment was given to the Messiah when the government was placed upon his shoulders. So that he has judged men — given them not only law but award, ever since he was constituted “the Son of God in power,” or, in his own words (Matt. 16: 27), “rewarded every man according to his works.”

And we have found that the Resurrection — the

development and commencing exercise of the spiritual body, is one of these facts. The "change" by which the mortal gives place to immortality is "in a moment."

And finally, the Anastasis, by which is meant a Future Life, dates in all its completeness from this epoch.

We have found in the Bible no "Intermediate State"—that state which is neither probationary, punitive, nor remunerative, and has therefore no place in the moral administration of God.

We have not found the Bible teaching an "End of the World." An end of the then present *aión* (dispensation) it does indeed teach, but no end of the *κόσμος* (world)

It will be noticed, that in the view we advocate, we consider the future history of man—of each man in particular, and of all men—to be *in accordance with established laws of nature*. As he comes into being and develops his powers up to the time of his death, under such laws, so, we think, his course will, from that time onward, be *natural*. Death, what we know of it, is natural. Why not suppose that the next step in the order of change—in the process of the being—will be also natural; and the next; and so on forever. Why not suppose that the mode and circumstances of introduction to

the future world and of progress in it are all natural, as are those of introduction to and progress in this world?

As distinguished from this, the common theory implies *a constant succession of miracles*. The theory that makes the body that shall be raised, identical with the present body, implies miracles without number. We would not deny the possibility to God, of preserving the precise particles of which the bodies of all men severally as they die are composed. God could so arrange it, that at the time in which each man died, there should not be one gaseous particle, that was in the body of any other man when he died; and this through all time. At any rate, we cannot prove the contrary. But we think no one will deny that it implies a continued series of miracles. The scenes of the last day, as implied in the common theory, are of course miraculous.

But, *cui bono*? What good is to be accomplished by such miracles? Miracles have ever, so far as we know, been wrought to impress the minds of men with the power and goodness of God, or to sustain a claim to a divine mission or communication. No such object can be contemplated in all the miraculous wonders of the common theory of "the end of the world," the Judgment, and the Resurrection. At the time when all this series of miracles from the

creation of the world to its end, and so multitudinous, shall appear as such to men ; and when all the sublime wonders of a burning world, and falling stars, and rushing heavens, and archangel's voice, and trump of God, shall be enacted ; it will be too late to accomplish any good upon men. The wicked will be lost past recovery, and the good will be beyond the need of miracles such as these, or any other. Indeed, the more intelligent portion of the Christian world are so now. Were all these "wonders" to pass before my eye to-day, it would not enhance my conviction of the greatness and goodness of God one jot or tittle. It is the *moral* manifestations that have been already made in the glorious, precious facts of the redemption which there is in Christ Jesus, and which are now being made in the processes of that redemptive work, that captivate the heart. These furnish a glory to my heart that must eclipse all possible physical manifestations. Let all the scenes that are so eloquently described in President Dwight's sermon on The Judgment, pass actually before me, and it were, as a manifestation of the heart of God, tame and unmeaning, in comparison with the mild but glorious manifestations of Redemption. The susceptibilities to which these last make their appeal, are immeasurably above, and, as affected, more controlling than those addressed by physical sublimity. And, moreover, the FACTS of the Judgment

will be such as to render the mind indifferent to all this drapery — both in the good and in the bad. Heaven and hell will then be impressive realities, in comparison with which any physical phenomena that can be furnished by this material world, will be of little interest. “And I saw a great white throne, and him that sat on it, *from whose face the earth and the heaven fled away.*” God alone, and our relations direct to him, will be thought of in the day of final Judgment, and not any phenomena of “the earth and the heaven.”

ORTHODOXY.

We attach great importance to a sound reputation for sound orthodoxy. But what is sound orthodoxy? Not exclusively the “*form of sound words*” — so reputed. On the subject of the Resurrection, we think it will be difficult to determine what orthodoxy is.

The Synod of Dort (1618, 1619) gives us the following as the views of the *Reformed Churches*: — “Finally, we believe, according to the Word of God, when the time appointed by the Lord (which is unknown to all creatures), is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven, *corporeally and visibly*, to declare himself Judge of the quick and the dead; burning

this old world with fire and flame to cleanse it. And then all will personally appear before this great Judge, both men, and women, and children, that have been from the beginning of the world to the end thereof, being summoned by the voice of the archangel and by the sound of the trumpet of God. *For all the dead shall be raised out of the earth, and their souls joined and united with their proper bodies, in which they formerly lived.* As for those who shall be then living, they shall not die as the others, but be changed in the twinkling of an eye, and from corruptible become incorruptible." — *Conf. of Faith*, Art. 37.

The following is from the Westminster Catechism: "The self-same bodies of the dead which were laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ." Q. 87. The following from the Confession of Faith: "All the dead shall be raised up with the self-same bodies, *and none other.*" Chap. 32.

The *English Church*, in Art. 4, says: "Christ did truly rise again from death, *and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven,* and there sitteth, until he return to judge all men at the last day."

Prof. Shepard, of the Theological Seminary, Ban-

gor, uses the following language: "Said he to his disciples, a little before his ascension, 'Behold my hands and my feet, that it is I myself. Handle me and see; for a spirit hath not *flesh and bones*, as ye see me have.' *And, with the same body, he went up into heaven.*" — *National Preacher*, Jan. 1858.

But Mr. Spear, as the reviewer of Prof. Bush (*Bib. Repository*, 1845, pp. 261, 262), has the following: "*Again, is the identity one that consists in the same number of material particles in the two bodies, or in the presence of some, or all of the very same particles in the two bodies?* The Scriptures do not decide this question; and an answer, that should possess any certainty, is plainly beyond the reach of philosophical inquiry. Some have supposed that the resurrection-body will be constructed of the identical atoms composing the body that dies; while others think that not *all* of these atoms will be in the future body, but *some* of them, sufficient to constitute an identity. Not knowing what is true, we shall not venture to affirm. In order, however, not to dodge a question just when it may be supposed to press us most severely, we will give the author the privilege of making any supposition that suits him best. He may put *all* of the atoms into the resurrection-body, or *some* of them, or *he may leave them all out*. . . . Give me an identity between the present and future body for the residence of the soul, as

complete, substantial, and real, as that of my present body during successive periods, and I ask no more. And if in the latter case I may have it with an entire change of elementary particles, why may I not equally have it in the former?"

What now is orthodoxy on the subject of the Resurrection? We doubt if, at the present day, there can be found many who will subscribe to the grosser theory. Few will claim more than is claimed by Mr. Spear, who, in the name of orthodoxy, is calling Prof. Bush to account for non-orthodoxy. What, then, is the criterion by which to try opinions on this subject?

We shall perhaps be pardoned, if, in this connection, we say, in plea of a charitable estimate of our humble volume, that this is a day, unlike any other, of independent thinking. The community are educated as never before, and trained to habits of reading and *study*. The literature of the day is addressed, as was not that of a former period, to the reasoning faculty. Our civil functions, even, encourage every man, as sharing in the responsibilities of his nation's governmental administration, to think for himself. Authority no longer forms the creeds of men, political or religious. The Past does it not. We must see for ourselves. So it should be. And we have derived erroneous inferences from facts that have fallen under our observation, if there are not many

readers of the Bible, who are pursuing an original investigation, and forming their own independent creeds. We have found the man of gray hairs in this attitude, and those of younger years in such numbers, as to justify, we think, the inference that the Spirit of God is, by an all-pervading influence, leading the lovers of truth right to the fountain.

If this be so, then, while we may expect a general agreement, we shall have, of course, in greater number than before, specific differences. And our charity must adjust itself into harmony with its obligations in the premises. Men must and will think for themselves. And the cry of *heresy* will not deter those who are *of the day* from this duty and privilege. Far from it. On the other hand, it will have the effect to drive those, whom the church and orthodoxy most need, into relations other than those of the most effective auxiliaryship. Unity with variety is the order of things in nature. And if, in the sphere of theological opinions and functions, that variety is a little in excess, and includes some error, that excess is a less evil than the want of unity. There are good men in our day, who would be made better by cultivating a more familiar acquaintance with the fourteenth chapter of Paul's Epistle to the Romans. The divinely authorized standard of orthodoxy is,—
“FOR GOD HATH RECEIVED HIM.”

There are topics on which the public mind is in an

especial state of unrest. The subject of this volume belongs to this class. The formularies, above quoted, do not satisfy the common mind of the church. And it is asking for light. The doctrine of Inspiration needs to be examined. And as bearing, not only on the subjects discussed in these pages, but on others, and some of them the most momentous of our holy Religion, the question of *what is and what is not tropical language*, needs a thorough investigation. On this subject, we think the language of Robinson may be applied with special emphasis: "The Lord has more truth yet to break forth out of his holy Word." The attitude in which for the church to be found, then, is that of incitement to investigation, and of willingness to receive more light. And let her tolerance and her encouragement be extended to the humblest of her sons, who would hope to shed, if but one and the feeblest ray of light upon what are yet regions of comparative darkness and obscurity.

In respect to the several subjects discussed in the preceding pages, the *facts* are essentially the same with the "most straightest" orthodoxy, in all save the *time when*. We are anastasiized by being put in possession and use of a spiritual body; and that body is a structure from the present body, and is brought out by eliminating the grosser material of the "flesh and blood," and "corruption," and "weakness" of the present. In this all agree. The

difference is, that the present theory makes men to be anastasized ἕκαστος ἐν τῷ ἰδίῳ τάγματι, *each one in his own order or rank*, while the other does not. The common theory dispenses with ranks, and makes all rise at the same time. We make the process of anastasizing a natural process, by which men, by a law of nature (τῷ τοῦ θεοῦ λόγῳ, 2 Peter 3: 5), pass from the animal to the spiritual body — investing with logic and propriety the argument of the Apostle, 1 Cor. 15: 12–18; while the common theory makes the anastasis a miracle, and makes it occur at “the end of the world.” The essential facts are the same; the time and some of the circumstances of their occurrence are different.

So of the judgment. Both theories alike make Christ the Judge; the matter of account, the deeds done in the body; and the decision irrevocable; and both alike refer to Matt. xxv, and especially to vs. 31–46, as directly and unequivocally authoritative on the point. And both admit — it is at least the general impression — that heaven and hell do in some sort have their commencement in immediate sequence to death. The difference between the two théories is this: we make men die, and after that the Judgment. Jesus is upon the throne of his government, and adjudicates upon men as they severally appear before him — or as he “appears” to them. They are then judged, and the joy and the woe that suc-

ceed, are in execution of the judgment of this "great day." We suppose that the rich man, who "in hell lifted up his eyes being in torment," had been judged and doomed to that experience. So of the angels, who "in chains of darkness and suffering the pains of hell are given over, confined, to punishment" (2 Pet. 2: 4). So of the wicked, who are "confined under inflictions, for a day of punishment" (2 Pet. 2: 9). The common theory makes these guilty beings punished before they are tried and condemned; and assumes that they are to suffer on in this way till the "end of the world," and then are to be brought to trial, and doomed. So of the righteous; they are in Paradise, and in the fulness of their joy they sing, Worthy is the Lamb that was slain and hath redeemed us to God by his blood. So of the holy angels, who in heaven do always behold the face of the Father. They are, at the "end of the world," to be brought to trial, and receive a legal title to that, the fruition of which has so long been theirs informally.

With reference to the Coming or Appearing of the Lord, it is a question of time, and also of circumstance. Our theory is, that the Lord "comes" to men at death (so Prof. Stuart interprets John 14: 3. See *Bib. Sacra*, 1852, p. 343), and that the appearance or manifestation is accomplished by the natural change that then passes upon them, in re-

spect to the mode of their existence. So that the appearing is *post mortem*. The common theory is, that by a miracle, there is to be a physical manifestation by the coming of the Lord in the clouds. Whether it is to be in a human form, or some other, we know not.* And whether the angels are to be in human form, we know not. And whether there is to be a literal trump, we know not.† From all we can gather from authors on this subject, we suppose the theory is, that the resurrection will precede the appearing of the Lord; and that bodies, as at present constituted, are to be revived, so that, with these same eyes of the bodily sense, the “appearing,” whatever it is, will be seen. Then the change from the natural to the spiritual body will take place in the air, after they are caught up. Landis makes the body to be raised a *spiritual body*, and then to be again changed, and fashioned like unto Christ’s

* The Synod of Dort says, “Our Lord Jesus Christ will come from heaven, *corporeally and visibly*.”

† “The Jews supposed that the dead would be awakened by the *sound of a trumpet*. Traces of this opinion are to be found in the Chaldaic paraphrasts. At first this representation belonged only to the figurative phrasology of prophecy; for the people were commonly assembled by the sound of the trumpet, as was the case in the assembling at Sinai; and in general, a trumpet was used to give signs and signals, e. g. for an onset in battle, &c. Afterwards, this representation was literally understood, and the size of the trumpet was supposed to be a thousand yards, and that it was blown seven times.” — *Knapp’s Theology*, II. p. 625.

glorious body. This is, in verity, a "first resurrection" and a second.*

ETHICAL IMPORT.

On a question like the present, whose decision must rest on a "Thus saith the Lord," we should introduce our philosophy only with the greatest caution and with modesty. Still, as there are different opinions, as to what is the divine teaching, it may, with propriety, be asked of the two several interpretations, which is in closest harmony with the teachings on other subjects, and with the general spirit of the Bible; and especially which embodies the greatest amount of moral power for the good of men and the glory of God. Tried by this criterion, we affirm unhesitatingly, that the exegesis of these pages towers immeasurably above the other. The common theory carries the Judgment far, far, we know not

* "The resurrection is the raising of the body and reunion of it with the soul. Death and infirmity and sin then reign over the body no more; and it is a spiritual body, that is, a body adapted to spiritual uses: but *as yet* it is not *fashioned* like unto Christ's glorious body. This takes place subsequently. The dead are first raised, and *then* both they and the living are all changed at the same time." "They who are alive shall be caught up along with the raised saints, and *there being changed*, they shall ever be with the Lord." — *Landis on the Resurrection*, pp. 343, 305.

We will venture to call *this* spiritual body a "*tertium quid*." It certainly is not the natural body (*σῶμα ψυχικόν*), nor is it the spiritual body (*σῶμα πνευματικόν*) of Paul, 1 Cor. xv.

how far into a distant future. So of the resurrection of the body. If any importance belongs to a union of the soul with its future body, that importance is diminished as a present motive, by its distance. If heaven and hell have really no substantial beginning till that remote day — as some hold, and as all should hold, to be consistent — we understand enough of the philosophy of the human mind to know, that they are exceedingly divested of moral power by their distance.

We know it will be said by some, that the Judgment is virtually at death, and that the destiny of men is then known by themselves and others with them in the spirit world, and that men do, in fact, at death, enter heaven or hell. But if this be so, which we do not deny, why is so much said of the awful, glorious day of Judgment, and why so much moral importance attached to it? The above reply virtually makes that Day and its scenes a mere gorgeous pageant — a thing of no substantial importance in the moral administration of God over the world. But, we are told, it is to be a day of *manifestation*, and God is then to vindicate his ways to the universe. To make a full manifestation in any such sort as to bring individuals to trial — and that is the moral bearing of it as inculcated — it will take a period of immense length. Dr. Hopkins says, as long a period as from Adam to the end of the world. It would

take a thousand million times as long. For it should be remembered that each hour of the world's history implies the individual history of one thousand millions for that hour. Will God inflict — what other word can our hearts accept — such a scene for such a period upon the holy inhabitants of heaven? For my own part, I do not ask God to clear up a solitary fact of his administration to my heart. For though parts of his ways are enshrouded in mystery, I have, notwithstanding, a *perfect* conviction, a joyous, blessed conviction that all he does is right. My heart asks no explanation. It would be grieved if such were offered, and turn away from the presentation. No; I want no "vindication of the ways of God to man," other than that which the present is constantly furnishing. Much less after dwelling long and happy ages in heaven shall I want it.

And then the moral tendencies of such an exhibition. To contemplate for a thousand million years multiplied by the years of earth's history, the wickedness of men and devils, in all its horrid forms of enactment, will it promote and develop the holiness of the saints? For my own part, I think I should need more of special grace to secure my safety there, than even my great infirmities demand in this present evil world. And I cannot believe that such a spectacle, for such a period, would promote either the good of creatures or the glory of God.

Now, on the other hand, our interpretation makes the day of the Lord very near, and brings eternity — the Appearing of the Lord, the Judgment, the investiture with the spiritual body, close to us. Before the setting sun, I may “meet the Lord,” and see him as he is; may stand before the judgment seat of Christ; the mortal may have put on immortality. Am I a stupid worldling? These startling realities are at the door. Am I a disciple of the Saviour, and waiting for his appearing, and hastening the day? I may rejoice, for the day of my redemption draweth near. Eternity, in all its completeness, is brought close to me, and I feel the fulness of its moral power.

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