

# **Contending for The Faith**

*comprising*

- **The Last Days of Judah's Commonwealth**
  - **Its Latter-day Restoration**
- and
- **Clerical Theology Unscriptural**

By John Thomas

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By John Thomas

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# THE LAST DAYS OF JUDAH'S COMMONWEALTH

*An exposition of the Scriptural terms relating to the overthrow of the Jewish State in AD 70, and demonstrating the principles upon which the Apostolic references should be interpreted.*

## INTRODUCTION

This treatise on the last days of Judah's Commonwealth, originally comprised a series of articles in *The Herald Of The Kingdom And Age To Come*, for 1859.

Some time back, it was published in booklet form, which is now out of print. In re-issuing it, one or two comments would seem to be in place, in order that the reader may better understand the background to allusions and statements made therein, and obtain the greatest benefit from his study.

### The Millerites

Reference is made to the Millerites (see p. 61 and elsewhere), and to their theory of the burning up of the earth. In fact, the treatise was first written to reveal the fallacy of such a doctrine.

The Millerites were followers of William Miller (1782-1849), leader of a group of Second Adventists in America. He attracted a large following, taught the second coming of Christ, and proclaimed that the Lord would return on 22nd October, 1844. In consequence, many of his followers left their business, and in white robes, on house-tops and hills, awaited the expected appearance. In spite of disappointment, Miller still retained his influence over them, and the church that he formed in 1845, laid the foundation of the Seventh Day Adventist Movement.

Brother Thomas had frequent verbal disputes with groups of Millerites, and endeavoured to bring home to them the fallacy of their teaching, particularly that in regard to the burning up of the earth, the rejection of any future for Israel as a nation in the Divine purpose, and the need for Sabbath observance as a means of justification.

The present treatise refutes the first two propositions. Brother Thomas' exposition of 2 Peter 3 shows that such passages of Scripture should not be used to teach the burning up of the literal earth, but relate to the fiery judgments of God which fell upon guilty Judah 1900 years ago, though His purpose still requires the restoration of the nation in the latter days.

### Apostolic References To The Last Days

The value of this little work, however, is not in its refutation of the Millerites, but in its exposition of the words of Peter, and particularly, in the way it underlines the importance of the subject of the last days of Judah's Commonwealth in the discourses and

*No earthly potentate, nor any combination of kings or powers, can prevent the restoration of the (politically) holy people. The Zeal of the Lord of Hosts will perform it. He shall dry up the waters of the Euphratean Empire (Turkey), and shall He not cause His Kings of the East to pass over, and possess the Land, which He gave to Abraham and his seed, the Lord Jesus Christ, for an everlasting inheritance (Gen. 13:15). He will not do it for Israel's sake, but for His Holy Name's sake (Ezekiel 36:22), and the promise which He made and confirmed to the Fathers (Gen. 12:1-3; Romans 15:8). — J. Thomas (1848).*

writings of the Apostles.

A proper understanding of this theme provides a key to the better understanding of many Apostolic comments.

On the other hand, through failing to understand this subject, expositors have made the mistake of stating that the Apostles believed that the return of the Lord Jesus to set up the Kingdom of God on earth was imminent in their days. They read expressions which imply the imminence of Christ's coming, and the judgment of the last days, and conclude that these all relate to the latter day "coming" of the Lord to set up the Kingdom on earth.

That is not the case. The Apostolic references frequently applied to the outpouring of Divine judgment upon guilty Judea in A.D. 70 under the supervision of the Lord Jesus. This, in a sense, comprised a "coming" of the Lord, in the "last days" of Judah's Commonwealth. It was to that event and time that those expressions relate.

It is true, that prior to a full understanding being given them of the Divine purpose, the Apostles had the mistaken idea that the Kingdom of God would immediately appear (Luke 19:11), but that was corrected before they were sent forth on their preaching mission as recorded in Acts. Previously, Jesus had taken pains to set forth the truth before them, by proclaiming such parables as that of the nobleman who had to go into a far country to receive his authority, and to return to execute it (Luke 19:12-28). But, for a time, this teaching fell upon deaf ears. Even after the Lord's resurrection, the Apostles enquired: "Lord, wilt thou at this time restore the kingdom to Israel?" (Acts 1:6). Their understanding was incomplete; they still did not comprehend that Christ had to first ascend into heaven and return again before the Divine plan would be brought to consummation, and so he instructed them to await the fuller revelation that would come with the bestowal of the Holy Spirit at Pentecost. Among the benefits that this anointing conferred upon them was a clearer conception of the Divine purpose, and a quickened memory of the sayings and doings of the Lord. Jesus had promised them:

**"The Holy Spirit . . . shall teach you all things, and bring all things to remembrance, whatsoever I have said unto you" (John 14:26).**

Thus equipped, their previous misconceptions were swept aside. They understood the Scriptures, and comprehended the time setting of the Lord's return to set up the Kingdom. In contradistinction to the allegations of some who claim that the Apostles thought that Christ would soon appear to establish his Kingdom, they recognised, as Brother Thomas observes in his exposition, that they must first die, and that a long period of time must elapse before the resurrection. For example, Paul wrote:

**"We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in**

**mind, or be troubled, neither by spirit nor by word, nor by letter, as from us, that the day of Christ is at hand . . . that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition . . ." (2 Thess. 2:1-3).**

Evidently the brethren at Thessalonica had misinterpreted expressions Paul had used regarding a coming of the Lord, and had understood them as implying that his return for the purpose of setting up the Kingdom of God was at hand. Probably the Apostle had verbally expounded to them features relating to the impending destruction of the Jewish State as a Divine judgment supervised by the Lord Jesus, and it could well have been that he had described this as a "coming" (*parousia*) of Christ, in common with the way the other Apostles had done. The Gentile converts of Thessalonica had misunderstood his words to mean the imminent return of the Lord in the absolute sense, and Paul wrote to correct the dangerous mistake.

The judgment poured out upon Judah in A.D. 70, being under the direct supervision of Christ, to whom had been granted "all power in heaven and in earth" (Matt. 28:18), is described in Scripture as a "coming of the Lord" as Brother Thomas shows in his exposition. However, it must not be confused with the return that is still impending.

The "coming of the Lord" in A.D. 70, is an important theme of the present book, which certainly shows the Apostles to be completely consistent in the teaching and expressions they used.

#### **The Significance Of The Word "Parousia"**

In expounding his theme, Brother Thomas draws attention to the use and meaning of the word *parousia*, translated "coming." He shows that it signifies "presence" or "being nigh." That is true, but this interesting word has other meanings which show the significance of the Apostles' question, when they asked: "What shall be the sign of thy coming?" (*parousia* — Matt. 24:3).

Strong defines it as signifying "a being near," and he adds that it is used "specially of Christ to punish Jerusalem, or finally the wicked." Moulton and Milligan, in *The Vocabulary Of The Greek Testament*, claim that it was used in the sense of being present in royal majesty and authority. They state:

**"What, however, more especially concerns us in connection with the NT usage of *parousia* is the quasi-technical force of the word from Ptolemaic times onwards to denote a 'visit' of a King, Emperor, or other person in authority, the official character of the 'visit' being further emphasised by the taxes or payments that were exacted to make preparations for it . . ."**

Evidence from papyrus documents is cited to show that the word was frequently used to denote the presence of a ruler in his official capacity, and that the early Christians understood and used the word in that way.

Granted that use of the word, and the Apostles' question in

Matthew 24:3 becomes consistent with their belief that Jesus, as the Messiah, was about to publicly announce his official status and authority. The question: "What shall be the sign of thy coming?" then signifies: What will be the sign of thy presence as King?

It is certain, that in seeking the question, the Apostles did not have in mind either the judgment about to fall upon Judea, nor what we today mean when we speak of the "coming" of the Lord, for they did not realise that the Lord would leave the earth, but that the Kingdom was about to be set up. Certainly, at that stage, they had no idea of the outpouring of destructive judgment upon Jerusalem such as took place later, nor the lapse of centuries before the Kingdom would be established (see Luke 19:11; Acts 1:6). Their thoughts were dominated with ideas of impending glory, and they were anxious to know what sign would precede the Lord's manifestation as King.

The Lord's answer to their question involved the future, and so the Olivet Prophecy is sharply divided between judgment on Jewry (Matt. 24:4-28), and judgment on the Gentiles such as is impending today (vv. 30-31). Both outpourings of judgment illustrate Christ's presence in royal authority, or his *parousia*. So terrible was the judgment of A.D. 70, that all the world became cognisant of it. (See Matthew 24:27).

#### The Divine Name

The exposition was originally written in 1859, at a time when Brother Thomas' attention was also directed to the Divine purpose as it is revealed in the Name by which He has been pleased to reveal Himself unto mankind.

Brother Thomas recognised that God manifestation is the basic purpose of the Divine revelation. He acknowledged, even then, that Yahweh, and not Jehovah, is the purer expression of the Name, and later, he came to use it more frequently.

At that time, unlike now, the true pronunciation of the Divine name was little known, though the use of Jehovah was widespread. For example, in the American edition of the Revised Version, it was recognised that there is a distinct loss if the Name is not used, and so it replaced LORD and GOD in the form of Jehovah. The widespread use of this name evidently influenced Brother Thomas to use it in order to identify the Deity as the God of Abraham, Isaac and Jacob. But he was always careful to emphasise that the true pronunciation is Yahweh. Unfortunately, the use of both names in his exposition does not lend itself to clarity, and it would have been better if he had consistently used the correct name of Yahweh. For example, on p. 52 quoting from Hosea, he translates: "They (Israel) shall return to seek *eth-Yahveh* their Elohim and *eth-David* their king, and revere Jehovah and His goodness in the end of the days."

This is confusing, for Yahweh should have been used in both instances. In re-publishing the book, what were we to do? We are confident that Brother Thomas would have us clarify it by consistently using the true name of Yahweh; particularly in these days when the use of the expression Jehovah by such as the J.W.'s, who deny the Divine purpose with Israel (which is fundamental to the Name), has destroyed what power it once had. However, we hesitate to correct anything on the mere supposition that he would desire it. We prefer that the writings of our late brother go forth unamended, leaving it to the reader, in his good sense, to carefully assess all that is set forth therein, by applying the principle set forth by Paul: "Prove all things; hold fast that which is good" (1 Thess. 5:21).

If the reader has any doubts about what is the correct title to use, we commend him to the comments made by Rotherham in his Introduction to his translation, in which he shows the importance of the use of the Name.

*Unger's Bible Dictionary* states under the name Yahweh:

"The Hebrew tetragrammaton (YHWH) traditionally pronounced Jehovah is now known to be correctly vocalised Yahweh. New inscriptional evidence from the second and first millennia B.C. points towards this fact. The old view of Le Clerc, modernly propounded by Paul Haupt and developed by W. F. Albright, has commended itself in the light of the phonetic development and grammatical evidence of increased knowledge of Northwest Semitic and kindred tongues. This thesis holds Yahweh to be originally a finite causative verb from the Northwest Semitic root hwy 'to be, to come into being,' so that the Divine Name would mean, 'He causes to be, or exist'."

In his treatment of the meaning of the Divine name in *Eureka* and *Phanerosis*, Brother Thomas showed that he was in advance of the scholarship of his day. Today his conclusions are not disputed by leading Hebraists.

#### The Destruction Of Jerusalem Types The Future

Brother Thomas' exposition claims that expressions in the Epistle of Peter and elsewhere apply to the fiery judgments that were poured out upon the Jewish State 1900 years ago, and not to the burning up of the earth in the future.

It must not be overlooked, however, that the destruction of Jerusalem typed the impending judgment to be poured out upon the Gentiles, so that many of the references have a secondary application to present or impending times.

Jeremiah predicted that the cup of trouble that would be given into the hands of Jerusalem to drink, would be passed to the Gentiles, and that they would be likewise forced to drink (Jer. 25:27-33). Thus, as the political elements of Judah's heavens and earth were melted by fierce heat (2 Pet. 3:10), so also will those of Gentiles today. Brother Thomas does not overlook that fact, though he largely ignores it, for that is not the theme which

he is expounding. Nevertheless, he hints at it, for he writes of the coming great and terrible Day of Yahweh upon the Gentiles as being "as 'the last days' were upon the Jews" (p. 53).

A very fruitful source of individual research thus suggests itself for those who care to align the type and antitype in that regard, that they might see how completely the judgments that fell upon guilty Judah will fall with greater effect, and more widespread scope, upon the Gentile nations of today.

Meanwhile, confirmation of his exposition is today seen in the modern emergence of the Jewish State again. In his comments, Brother Thomas could write of the dry bones of Jewry, that "not a piece of tendon, skin, or garbage has escaped" the voracity of the eagles, so that they are "utterly destroyed from the land."

But, at the same time, he quoted Scripture to show that the Jews must return, and that Israel must again have political existence. The modern revival of Israel is a vindication of the prophetic program set forth by Brother Thomas, not merely in this booklet, but in his major works such as *Elpis Israel* and *Eureka*. We suggest that the reader expand his knowledge of the wonderful theme set forth in this present exposition, by a consideration of the more complete expositions revealed in these larger works. They will enable him to better understand the Bible in its breadth and depth, and assist him to become his own interpreter of its glorious life-giving message.

#### Footnotes

Where we feel that it might assist, we have added footnotes to the text of the exposition. The publishers are responsible for all such, as none appeared in the original article.

—H. P. Mansfield (May, 1969).

## AN ENQUIRY

*Dear Brother:*—I have been thinking of late, a great deal of that passage in Peter where he predicts *the Burning of the World*; and the further I reflect upon it, the more I am compelled to differ from the interpretation of the text, given by you at the tea-table, when here, to Mr. Elliott. Surely it cannot all have passed!

"The heavens and the earth which *are now*," are so pointedly contrasted with the heavens which were of old, and the earth standing out of the water and in the water — the fire to the one, what the water was to the other — that I humbly conceive, all the known laws of language would be harshly violated by placing this portion of "the prophetic word most sure" on the list of fulfilled scripture; if it be so, history has been strangely silent of the fact.

But, inasmuch as the truth never clashes, and the Bible, when rightly interpreted, is found to be one harmonious whole, no interpretation of Peter's words (or rather of the Spirit, through him) can be admitted, which would invalidate the promises made to Abraham, or those who become heirs with him by adoption.

Instead, therefore, of placing this great change on our terraqueous globe in the past, or vulgarly asserting (as do the Millerites) that it will be adventual and annihilative, may we not, with greater truth and propriety, understand this renovation to be *post-millennial*; thus giving us, agreeably to Peter, the "new heavens and new earth, wherein dwelleth righteousness," purged by fire, even as the waters of Genesis submerged the wickedness of the antediluvian world — the word of God holding true alike throughout all time that "the earth abideth forever." This merely by way of suggestion or query. I know the subject is a stumbling-block to some, in accepting the gospel of the kingdom: and to such and many others, your views hereon, at some little length, would be gratefully received and read.

With great esteem, believe me,

Yours very respectfully,

John Coombe.

Toronto, C.W., Feb. 18th, 1857

# THE LAST DAYS OF JUDAH'S COMMONWEALTH

"The end of all things has approached" — Peter

★

*In treating of the subject to which our attention has been invited by our friend, Dr. Barbee, of Memphis, in vol. 7, p.249, and by Brother Coombe in the present number; we propose to distribute what we may say, under the following principal heads. We shall consider:*

1. *Some things concerning Peter.*
2. *To whom he wrote his epistles, and certain other things concerning them;*
3. *The subject about which he wrote of special interest to them;*
4. *The times to which he referred.*

## 1. SOME THINGS CONCERNING PETER.

First, then we shall treat of some things concerning Peter. And a very important consideration under this head is Paul's testimony, that the Spirit wrought effectually in Peter to the Apostleship of the circumcision; and that the preaching of the Gospel to the Jews, was committed to him and the other members of that apostleship, of whom he mentions John, and James, the Lord's brother (Gal. 2:7-9; 1:19). "James, Cephas and John," says he, "who seemed to be pillars, gave to me and Barnabas the right hand of fellowship; that we should go to the Gentiles, and they unto the circumcision," or the Jews.

From this time, doubtless, the

Twelve Apostles confined their labours, principally to their own nation in Judea; while Paul, Barnabas, Timothy, Titus, and so forth, ran to and fro among the idolators of the nations. There was wisdom in this arrangement. The Jews resident in the Holy Land, had an intense dis-relish for anything like fellowship with men of other nations. Even those of them who became Christians very reluctantly admitted Gentile believers to equality with themselves. Many instances can be adduced of this. Nay, the old prejudice, of which we read in the New Testament, still exists. The Jews of our time always express themselves with more bitterness against Paul, than they do against Peter, though both

were ring-leaders of the same obnoxious sect. They regard Peter as a more respectable citizen than Paul; because Paul taught that Jews and Gentiles were under one common condemnation, and obtained mercy in one and the same way; whereas Peter, although he believed the same thing, yet his operations being confined to circumcised persons (and there were many circumcised Gentiles in Judea) did not bear down upon their prejudices with the same force, having less to say and do with idolators from the circumstances of the case.

The Apostleship of the Circumcision consisted of the Twelve Apostles. Peter was the Foreman, so to speak, of the jury, having been constituted such when the Lord and Master, the King of the Jews, committed to him "the keys of the Kingdom of the Heavens"; by which he was authorised to bind and loose upon the earth, with the assurance that it shall be ratified in "the heavens" to which the kingdom belongs.

Now, as Peter was specially sent to circumcised persons, though occasionally found among the uncircumcised, he would treat of things specially interesting to them. When speaking and writing to these children of the prophets and of the covenant made with Abraham, he treated of things concerning Israel; and referred them to what Moses and Samuel, and all the prophets had testified concerning sin, and

righteousness, and judgment. This was the mission of the Apostleship of the Circumcision, when it should be "guided unto all the truth" by holy spirit from the Eternal Power, or Father. *That coming*, as on the day of Pentecost, Jesus said should "convince the world (*kosmos*) respecting sin, and respecting righteousness, and respecting judgment." He then stated the ground upon which this should be done — "respecting sin, because they believe not on me; respecting righteousness, because I go away to my Father, and ye behold me no longer; and respecting judgment, because the ruling (ho archon — *the ruling power*) of this world (*kosmos*) has been condemned" (John 16:7-11).

Our conclusion then, concerning Peter, as constituted of the Apostleship of the Jews, is, that holy spirit in him had specially to do in the matter of judgment *with those calamities which were then soon to be poured out upon the ruling power of the then existing kosmos.*

## 2. TO WHOM PETER WROTE.

In regard to those to whom Peter wrote, we remark that they were Christian Hebrews residing in certain provinces of Anatolia, and therefore styled, "chosen sojourners of a dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia." They were Jews residing in these countries, who had been ecclesiastically separated from their countrymen by a separation, or sanctification



(which is the same thing) of the spirit. Many of them had, doubtless, heard Peter on the Day of Pentecost, when the Spirit descended upon the Apostleship of the Circumcision so copiously and visibly. We have reason to believe this, because Luke, in Acts 2:9, says that there were Jews in Jerusalem who witnessed the outpouring of spirit and power, "from Cappadocia, Pontus and Asia." Peter and the rest of the apostles, filled with spirit, spoke to them of sin, of righteousness, and of judgment; and urged them to save themselves from the last. The result of *this Spirit-manifestation in word and gifts*, was the separation of them from the *sacificial* worship of the temple *into a submissive hearkening to*, or "obedience"; and unto "a sprinkling of Jesus Christ's blood," in their doing what is prescribed in Acts 2:38 — "Be ye mentally changed;\* and let everyone of you be baptised\*\* to (in the sense of being *added* to) the name of the Anointed Jesus into remission of sins." This was the "*separation of spirit*" they were the subject of. The spirit-discourse which issued from Peter's mouth *opened the eyes of their understandings; dispel-*

*led the darkness* which overshadowed them; and *disposed* them to child-like submission to "the law of faith" expressed in the work before us. This work of spirit was evinced in what followed; for they that gladly received the word were baptised, verse 41. They were baptised "unto the name of the Father, and of the Son, and of the Holy Spirit"; and so were *added to the name of the Anointed Jesus; by which addition* they henceforth constituted a part of that name, or of the "*One Body*" — "ONE in God the Father, and the Lord Jesus Christ," one as "the Father and Jesus are" (John 17:11).

Having thus become *Jews in Christ*, or "Israelites indeed," they did not therefore lose all interest in their nation and country. When they returned to Cappadocia, Pontus and Asia, they would diffuse the knowledge they had acquired among the Jews who had not gone up to Jerusalem to keep the feast of Pentecost; and in doing so, would tell them of *the vengeance that was impending* over the Commonwealth of Judah. Though they had ceased from offering sacrifices for themselves, they would still go to Jerusalem

\* The word "repent" (Acts 2:38), rendered as "mentally changed" above, is *metanoio* in the Greek, and signifies "to change one's mind and purpose." It is derived from *meta*, after, and *neos* from *nous*, mind. The word does not signify to be sorry, but suggests an action taken: a change of mind and purpose to be manifested in a way of life.

\*\* The Greek text has the preposition *epi* with the dative case, signifying "in addition to," thus calling forth the translation and comment above. However, Lachmann and Tregelles supply the alternative preposition *en* justifying the rendition "in the name of" as supplied by the Authorised Version.

to celebrate the national festivals of Pentecost and Tabernacles (Acts 20:16). Being now in Christ, their Passover and Sin-covering, they did not keep the Mosaic Passover and Atonement (verse 5); nevertheless, they were Jewish patriots, and loved their country; and desired its prosperity as their own good.

But though patriotic in the truest sense, their patriotism did not preserve them from persecution by those Jews who did not believe; whose conduct, received by tradition from their fathers, was vain; and who spoke evil of them as a strange people, who, though previously fond of what the world calls "good-fellowship," would no longer, since they had identified themselves with the Nazarenes, run with them to the old excess of riot.

These profligates spoke evil of Christ; and having the power of all hostile to the truth on their side, whether Jew or Gentile, they subjected their Christian fellow-countrymen to "a fiery trial." Collectively, the unbelieving Jews were then a formidable and dangerous power; for though they were but foreigners in Anatolia, yet they were ever ready to excite the idolatrous Greeks against those of their own nation who acknowledged the Messiahship of Jesus (Acts 17:5-8, 13).

Peter refers to these in the activity of their enmity against

Christian Jews, as "their *diabolos*, or opponent - at - law,\* the seducer, as a roaring lion, who walks about seeking whom he may devour" (1 Epist. 5:8). A conspiracy of one class of Jews against another, is styled by Ezekiel, "a roaring lion." In Ch. 22:25, Jehovah says to him, "Son of man, say unto Jerusalem, there is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls." So in Peter's day, the prophets and princes, or chiefs, of Israel, both in the Holy Land and in all other parts of the Goat-Dominion, conspired against the Nazarenes, "like a roaring lion ravening the prey."

Many of these conspirators were apostates from Christianity — dogs, who had returned to their vomit; washed hogs, who had gone back to their wallowing in the mire (2 Epist. 2:22). These were they who, says Peter, "cannot see afar off, and have forgotten that they were purged from their old sins" (Ch. 1:9).

But besides apostates, there were Jews who still maintained a profession of Christianity, and even set up for teachers in the churches of Anatolia. These teachers, "would pervert the gospel of Christ," as Paul says (Gal. 1:7), are styled by Peter in 2 Epist. 2:1, "false teachers." These false teachers were the Judaisers, who sought to blend

\* The phrase, "your adversary the devil" (1 Pet. 5:8) signifies "your opponent at law, the false accuser." The Greek word translated "adversary" is *antidikos*, an "opponent at law."

the Mosaic law and the Gospel for the justification of Jews and Gentiles. They first appear upon the page of gospel history in Acts 15:1-5. Of these perverters of the gospel, or fabricators of another gospel, Paul writes to the Galatians, saying, "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh" (6:12).

These teachers wished to be popular with both parties; with disobedient Israelites on the one hand, and the Christian Jews and Gentiles on the other. But Paul put a logical extinguisher upon their teaching, by telling those who were bewitched by them, that "if they were circumcised, Christ would profit them nothing. For I testify again," says he, "to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace" (Ch. 5:8).

#### False Teachers Among Believing Hebrews

These false teachers in the churches of christian Hebrews were rapidly becoming a power, even in the lifetime of the Apostles, which was designed to subvert the gospel they taught,

and to set up instead thereof, the superstitions of the Apostasy. They were corrupters of the brethren from "the simplicity which is in Christ." They claimed to be Hebrews, Israelites, the Seed of Abraham, and ministers of Christ (2 Cor. 11:22); and as much to be deferred to as Peter, Paul, or any others of the apostles. But Paul declared they were "false apostles, deceitful workers, transforming themselves into apostles of Christ." Ministers of Satan under the garb of ministers of righteousness (ver. 13-15).

Let the reader mark this well, that in the days of Peter and Paul, an order of men had arisen in the Christian community, composed of Christian Jews, who appeared as sheep, or ministers of righteousness; but who were really wolves in sheep's clothing, or ministers of Satan, or the adversary to the faith. They were very pious, very zealous for God, and great lovers of the souls of men; but notwithstanding all their appearances, they were "*deceitful workers.*" Their zeal, piety, and love, were their stock in the trade of making merchandise of souls; and all reacted to the present, or temporal advantage of themselves and their spiritual order. Their doctrine was as the poison of serpents, undoing all the apostles did, wherever it was inserted; and inflicting death upon all who received it. Paul was intolerant of it, and sought to destroy it wherever he found it;

and pronounced its teachers, though an angel from heaven might be of their number, accursed (Gal. 1:7-9).

Of these Achans, the accursed patrons of the Babylonish Garment, and worshippers of the Golden Wedge (Josh. 6:21), Peter says in 2 Epist. 2:1: "There were false prophets among the people (Israel after the flesh); as also there will be false teachers among you (the Israel of God), who will craftily introduce heresies of destruction; and denying the Master who bought them, *bringing upon themselves swift destruction.* And many will follow in their destructions on account of whom the Way of the Truth will be blasphemed." Now these words of Peter did not refer exclusively to what would happen at some remote period of ecclesiastical history; they referred also to what was in actual and baneful operation in "*the heritages*" of the circumcision, or Christian Hebrew societies, at the time he wrote. Still speaking of these false teachers in the ecclesias, he goes on to say: "And through an inordinate desire of gain, they will make merchandise of you with deceitful words. As irrational natural animals who have been *appointed to capture and corruption*, these, blaspheming in things which they understand not, *shall be caused to perish in their own corruption*; who are going to be recompensed with (fut. part. pass.) a reward of unrighteousness, as taking the

lead in sensuality, the luxury of the day. They were spots and blemishes, revelling in their own deceivings, *while they feast with you*, having eyes filled with an adulteress, and cannot cease from sin; deluding unstable souls; having a heart that has been trained to inordinate desires; *cursed children*, having forsaken the right way, they have gone astray, having followed in the way of Balaam, son of Bosor, who loved the wages of unrighteousness. These are wells without water, clouds driven by a hurricane, for whom the gloom of the dark place for the *aión*, or cycle, has been reserved. For, sounding forth pompous words of foolishness, they entice through lusts of the flesh and lewdness, those truly escaping from them who live in error; promising them liberty, while they are themselves slaves of corruption; for by whom any one has been overcome, to this same also he has been enslaved. For, if escaping the pollutions of the world through the knowledge of the Lord and Saviour, Jesus Christ, being entangled by these again, they are overcome, *the last things have become to them worse than the first.* For it was better for them not to have known the way of justification, than, having known, to turn from the holy commandment delivered to them" (2 Pet. 2).

These false teachers were "children," who once walked in the way of truth, into which they had been introduced by obedi-

ence to "the holy commandment," or law of faith, delivered to them on the Day of Pentecost. They knew "the way of justification," and had been purged from their old sins. How came it then, that so great a change was wrought in the heritages while the apostles were yet living? All things had had a fair beginning; the holy commandment was delivered by inspiration, and all learned the faith from infallible teachers; how, then, came things into so sad a case in all the churches of the circumcision, whether out of Palestine or not? These questions are answered in the parable of the Tares. Jesus, styled the Son of Man, came to the lost sheep of the house of Israel, and to them only — Matt. 15:24. They, in their Mosaical organisation, constituted the field, or *kosmos* in which he sowed the seed, or gospel of the kingdom (Matt. 13:18-23), which, received into honest and good hearts, became the good seed of verse 38. "The good seed are (or represent) the children of the kingdom." There are two classes of "children of the kingdom" — "*Israel after the flesh*," who reject Jesus (see Matt. 8:12); and Israel, native and adopted, who receive him, and *his teaching*, styled by Paul, *the Israel of God*." "The tares are the children of the evil thing" — those *cursed children*" of whom Peter speaks. "The enemy that sowed them is the seducer"; or, as Peter and James define it, "the lusts of the

flesh," by, or through which men are enticed (2 Peter 2:18; James 1:14-15). The flesh, which is Sin's Flesh, is "the enemy," or enmity against God and his law (Rom. 8:7), and the Seducer which causes men to transgress, or put themselves across the line, or on the wrong side of things forbidden.

When Jesus said to the Jews, in the words of the English version, "Ye are of your father, the devil, and *the lusts* of your father ye will do" (John 8:44), it was equivalent to saying, "Ye are born of the flesh, and the lusts of the flesh ye will do." The flesh is "*the evil thing*" in the English version of the parable of the tares, styled "*the wicked one*." It is that by which all offences come; as is clear from the world's history, and the words of Jesus, who exclaimed, "Woe to the world because of enticements: for necessity is that enticements arise; but woe to *that man* by whom the enticement (or scandal) is introduced!" The false teachers Peter so severely, but justly denounces, were those who placed stumbling blocks in the way of the saints, being thus "the scandalisers" of the apostolic age, "who walked after the flesh in the lust of uncleanness," and laid their enticements before their brethren, many of whom, being unstable, were ensnared. They were the tares — the development of the flesh; and therefore, contrary to, or impatient of, the truth.

From the premises before us,

it is evident that the Christian Church, in apostolic times, was not all gold, and silver, and precious stones. There was much wood, hay, and stubble, mixed up with these. The false teachers and their unstable followers were of the combustible sort. They were unable to "endure to the end." The Jewish power was persecuting the heritages in Judea with great inveteracy; and the Jews in Anatolia were doing the same to the full extent of their ability (1 Peter 5:9): yet the predicted deliverance in the manifestation of "*the end*" had not come, and no signs were discerned by "unstable souls" of its approach. It was a trying time in Israel to all who loved the truth. The crisis was favourable to the growth of tares. As Jesus had predicted, many were caused to fall, and betrayed one another, and hated one another. Many false prophets had shown themselves in the church, and had deceived many; and because iniquity abounded, the love of many had become cold (Matt. 24:10-12).

The false teachers, styled by Jesus and John false prophets, seemed for a time to have the advantage of the situation. Evil servants that they were, they said in their hearts, "Our Lord delayeth to come"; and came practically to the conclusion that he would not come. Having relieved themselves of this apprehension, they commenced the merchandise of souls, and smote those of their fellow-servants who would not be sold to work

iniquity. Thus they became lords of the heritages, and devoted themselves to eating and drinking with the drunken, in all the luxury of the day. But, though they found it convenient to ignore all but their own imaginations, their Divine Master was not unobservant of their abominations. Still he bore with them for a time, "not willing that any should perish, but that all should come to a change of mind." As he waited in the days of Noah, so he waited with them. But his long suffering and forbearance were ineffectual; so he came upon them in a day and hour they were not aware of, and cut them off, appointing them a portion with the hypocrites, where was weeping and gnashing of teeth (Matt. 24:48-51).

### 3. THE SUBJECT ABOUT WHICH PETER WROTE

We come now to consider more particularly the subject about which Peter wrote, of special interest to the faithful, who were suffering under the oppression of the Jews, infidel, apostate and perverted.

When Paul reasoned with Felix, who had been for many years a judge in the Jewish nation, he urged upon him among other things "*the judgment being about to happen*." In writing to the Christian Jews in Rome on this subject, he said: "To them who are contentious, and do not obey the truth, but obey unrighteousness, there shall be indignation and wrath, tribu-

lation and anguish, upon every soul of man that doeth evil, OF THE JEW FIRST, then of the Greek" — Ch. 2:8-10. According to God's arrangement, the Jew takes the lead in the rewards and punishments of his administration. "SALVATION IS OF THE JEWS," said Jesus: therefore Paul teaches, "glory, honor and peace, TO THE JEW FIRST, then to the Greek." Hence, there is no salvation for the Greek, or Gentile, till the Jew is saved; and as God has been so good and bountiful to Israel, and they have repaid him with such monstrous and base ingratitude, their punishment is necessitated before the development of salvation; and consequently, before the punishment and salvation of the Gentiles, which salvation comes to these through Abraham and his seed. This, then is *the order of the judgment*, which, when Paul pleaded before Felix and wrote to Rome, was all in the future.

The subject in hand, then, has to do with *judgment upon the Jew first*. Peter, in the temple court of Israel, told all the Jews assembled there, that Moses and all the prophets from Samuel had foretold of *these days* (Acts 3:21-24): that is, of these days in which the Holy Spirit in Jesus and the apostles would speak of sin, righteousness, and judg-

ment; in which Messiah would be manifested as a suffering person, and in which that terrible work should begin of destroying every soul from among the Jewish people, that would not hear him.

#### National Judgment Predicted By Moses

Moses speaks of the judgment upon Israel in Deut. 28:15 to the end.\* The punishment threatened is tremendous, and may be resolved into the following general points:

1. Agricultural, domestic and public calamities, while resident in the Holy Land — verses 15-24.

2. A REMOVAL, as of the Ten Tribes, into all the kingdoms of the earth, with all its attendant evils and consequents — verses 25-35.

3. The BABYLONISH CAPTIVITY in which the King of Judah is involved — verse 36.

4. Subjection to the Gentiles subsequent to restoration from that captivity — verses 37-47.

5. Subjection to the Gentiles to continue *to the Age*; that is of Messiah's Administration — verse 46.

6. CONQUEST by the *Greco-Latin Horn of the Goat*, commonly styled, THE ROMAN

POWER — verses 48-52.

7. The siege and DESTRUCTION OF JERUSALEM — vv. 53-57.

8. Expulsion from the Holy Land after destruction of the Capital and the Temple — vv. 58-64.

9. General condition and dispersion of the nation while in dispersion in the lands of its enemies — vv. 28, 29, 64-68.

10. The reason of so terrible a judgment befalling the nation — vv. 15, 58, 62; 29, 25-28.

11. The condition of the land while the nation is in dispersion — vv. 22-23.

Under these points are comprehended the calamities that constitute the judgment upon the Jew first. The punishment of the nation extends over the period of its history from the death of the Elders who outlived Joshua, or the eleventh generation from Abraham, to the apocalypse of Jesus in power and great glory; that is *ad-olahm*: a period of about 3,350 years, as far as it has already progressed.

Moses' prediction of the Babylonish captivity as distinguished from the Roman is discerned by the declaration, that Jehovah should bring the nation *and its king* unto a nation unknown to Moses and his generation and their fathers — verse 36. At the time of the Roman destruction of Jerusalem they had 'no other king than Caesar,' according to their own saying;

their rightful king, whom they had crucified, being "at the right hand of power," where no enemy could reach him. But, in the days of Babylon, they had kings of the house of David on the throne of Judah, the last three of whom, namely: Jehoiakim, Jehoiachin, and Zedekiah, were all carried off to Babylon, with the princes and nobles of the state. This conquering and destroying nation was unknown to Moses and his contemporaries; for although Babylon existed in his day, it was not then a "nation," or power nationally organised, and Israel, consequently, had not known it as one nation knows another in commerce and war.

#### Rome: The Desolator Of Judah

As to the Roman power, Moses treats of that as "*a Yoke of Iron*"; a nation far off from Palestine, and at "the end of the earth" — not of the globe; but at the end of the Oriental System of Powers of which the Holy Land would then be a part; a nation, *whose ensign would be THE EAGLE*, speaking a language not of Hebrew relationship, and of great fierceness. This was one of those "*Fowls of the Air*" and "*Beasts of the Earth*" that Moses predicted should devour Israel's carcass. "*Thy carcass*," says he to the Tribes, "shall be meat unto all the fowls of the air, and unto the beasts of the earth, and no man shall fray them away" — verse 26. This has been notably fulfilled in the blood-stained his-

\* This epitome of Deuteronomy 28 provides a key to the prophetic judgments and ultimate restoration of Israel and the land predicted in Chapters 28-30. Before Israel was constituted a nation in the land, Moses revealed its future in such detail as to witness to every major vicissitude of their history since. Brother Thomas' treatment provides an excellent basis for Bible marking of these important chapters.

tory of the Commonwealth of Israel to this day. The body politic, or "*carcase*," of the people has been devoured by the most ferocious beasts. In the words of Jeremiah, "Israel is a scattered sheep; the Lions have driven him away; first the King of Assyria hath devoured him, and last, this Nebuchadnezzar, King of Babylon, hath broken his bones" — Ch. 1:17; and since then, the Bear, the Leopard, and the Eagle, have ravened upon the lifeless carcase of the nation — a corpse, destitute of spiritual, ecclesiastical, and civil existence in Moses or in Christ — dead in trespasses and sins; and cursed by the law: not because they do not continue in all things written in its book, but because they violate it in all its points.

The Spirit in Moses declared that he would put *a Yoke of Iron* upon Israel's neck until he had destroyed their power. The same Spirit a thousand years afterwards, in Dan. 2:40, explains that that Iron Power was "a fourth kingdom strong as iron, because that iron breaketh in pieces and subdueth all things; and as iron that breaketh all, it shall break in pieces and shatter these" — the three dominions preceding it to which Israel was subject. History has proved this Iron-Power, incorporated into Nebuchadnezzar's Image, the Band around the stump of the Babylonian Tree, and the Fourth Beast with Great Iron Teeth, to be the Italian Power, whose legions

bore aloft the Eagle as their military ensign. As Moses and Daniel agree, it was "dreadful, and terrible, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with its feet; which had Claws of Brass" — Dan 7:7, 19.

This Ferro - Brazen, or Iron-and-Brass Power is introduced by the Spirit into the prophecy of the Ram and Rough-Goat in Dan. 8, as the Little Horn of the latter. This Little Horn represents that power known in history as that of the combined Italian and Greek; having Rome for its capital, and afterwards, Constantinople, originally styled Byzantium, and hence the origin of its designation as the Byzantine Empire. This Greco-Italian Little Horn is introduced into this prophecy, because of the part it was destined to enact in relation to the cutting off of Messiah, the Prince of the host of Israel; the destruction of Jerusalem and the Temple; the taking away of the Daily Sacrifice; the abolition of the Mosaic Commonwealth; the destruction of the Jewish power; and its still future contest with the Prince it crucified, for the possession of Jerusalem, and the Holy Land; when it shall be utterly broken upon the mountains of Israel, by the crucified Michael, without the possibility of recovery from its fatal and terrible defeat. This Little Horn, the prophet says, "waxed exceeding great toward the south (or Egypt), and toward the east (or Euphrates),

and toward the pleasant land (or Judea). And it waxed great (or powerful) against the host of the heavens; and it cast down of the host and of the stars (or nobles) to the ground, and stamped upon them (for the Little Horn wielded all the power of the Goat). Yea, he magnified himself against the Prince of the Host (Jesus of Nazareth, the King of the Jews), and by him the Daily (Sacrifice) was taken away, and the place of his sanctuary (the Temple) was cast down. And an army was appointed against the Daily BECAUSE OF SIN, and it cast down the Truth ("the form of the knowledge and of the truth in the Law") to the ground; and it practised and prospered." — Dan. 8:9, 12.

In the prophetic interpretation of this, the Spirit's words are very analogous to those in Moses. Speaking of the time when this Iron Power should invade the Holy Land, to cause Judah to pass under "the yoke," the Spirit says, it should be in the latter time of the Greek kingdoms of Egypt and Syria. He styles the power "a King of fierce countenance and causing to understand an obscure speech"; who he says, "shall stand up. And his power shall become strong, but not through his own prowess; and shall cause to destroy wonderfully; and he shall cause to prosper and execute, and to destroy multitudes, and the people of the Holy Ones. And through his policy he shall cause fraud

to prosper by his power; and in his heart he shall make himself great; and in prosperity shall cause to destroy many; and he shall stand up against the Prince of princes; but without hand he shall be broken to pieces." — Dan. 8:23, 25.

This same Iron - and - Brass Power is further particularised in Dan. 9:36, 39. In this place it is written concerning it, that "The King shall do according to his will; and he shall exalt himself, and magnify himself above every power, and concerning a Power of powers he will speak marvellous things; and he shall cause to prosper until the indignation (against Israel) be accomplished; for that determined (upon the Desolator of their land) shall be done. v. 37. And he shall not regard the gods of his fathers, nor the desire of wives, nor shall he defer to any power; for he shall magnify himself above all, v.38. And in his estate he shall do honor to a God of guardians, ("*Guardian Saints and Angels*") even to a god which his fathers knew not shall he do honor with gold, and with silver, and with precious stones, and with desirable things, v.39. Thus shall he do to the Bazaars of the Guardians (churches dedicated to Saints where the clergy do their trading) with a god of a foreign land, which he shall acknowledge and increase with glory; and he shall cause them to rule over multitudes; and he shall partition the land for a price."

**Rome: The Weapon Used By God**

In the days of the apostles, this power of the "Iron Yoke" was employed by the Eternal Spirit to execute judgment upon Judah — to destroy the ruling of the Commonwealth of Israel, which had been condemned of heaven. "Thou shalt serve thine enemies," says Moses, "*which Yahweh shall send against thee; and He shall put a yoke of iron upon thy neck, until he have destroyed thee.*" "Yahweh shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand: a nation of fierce countenance, who shall not regard the person of the old, nor show favor to the young." From this, it is evident, that when the BODY POLITIC OF ISRAEL should be destroyed, it would be the act and deed of the Eternal Spirit, self-styled YAHWEH or *Jehovah*. He sent the Assyrians to destroy the kingdom of Israel, or of the Ten Tribes; and the king of Babylon to over-turn the throne of David. Hence it is written, "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation: I will send him against an hypocritical nation, and against the people of my wrath *will I give them a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets*" — Isaiah 10:5. After the Babylonish captivity, He sent the Romans to execute the vengeance which John the Baptist warned his generation

was impending — hanging over Judah as a cloud full of lightning, tempest and hail. As the Assyrian was the rod of *Jehovah's* anger, so also was the Little Horn of the Goat, or power of the Greek and Latin peoples. These all were *Jehovah's* executioners upon "a wicked and adulterous generation"; and therefore, in this sense, "*His armies*" and "*His people.*" The Assyrians and Romans did His work upon Israel although they neither knew *Jehovah*, nor the true import of their own military operations against them. After telling us what He intended to do with the Assyrian, as already quoted, the Eternal Spirit proceeds to inform us, that all the time the Assyrians were acting for Him, they were doing it blindly, and imagining that they were only carrying out their own policy. "I will give them a charge"; saith the Spirit; "howbeit the Assyrian meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass *when Jehovah hath performed his whole work upon Mount Zion and Jerusalem*" (which has not yet been consummated) "I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my power, have I done it, and by my wisdom, for I am prudent; and I have removed the bounds of the people, and have robbed their

treasures, and I have put down the inhabitants like a valiant man" — Isaiah 10:7-13.

**Christ: The Commander of Rome's Army**

Upon this principle, the "*host*" or army "*given*" to the little horn of the goat "*against the Daily Sacrifice*" is styled in Dan. 9:26, "*the people of the Prince.*" The words are, "the City and the Temple, *the people of the Prince that came shall destroy.*" The *Naghid*, or prince royal, in this place is the same as is styled in the twenty-fifth verse, *Massiah ah Naghid*, the ANOINTED PRINCE ROYAL; or, in the English version, "Messiah the Prince," who was to be "*cut off,*" or made a covenant of. From the text in verse 26, it is evident, that *Messiah was to appear before the destruction of Jerusalem by the Little Horn of the Goat*; for if he had not come before that event, the Goat-people could not have been the people of the Prince Royal of Israel; for them to be *His* people destroying the city and temple, he must have preceded the destruction, and have sent them. This is a testimony for Jesus the Jews cannot destroy.

Jesus taught, that the destruction of Jerusalem would be effected *by the armies of the King of Israel*, because his subjects would not accept his invitation to the nuptials of his Son, whom they had murdered, and whose servants also they had slain. This teaching is illustrated in the

parables of Matt. 21:33; and 22:2-10. In the first, the Eternal Spirit is represented as a Householder, who planted a vineyard, and let it out to husbandmen, and then retired into a far country, David, referring to this says: "Thou hast brought a vine out of Egypt; thou hast cast out the Gentiles, and planted . . . thou didst cause it to take deep root, and it filled the land" — Ps. 80:8-16; and concerning the same, the prophet saith, "The vineyard of *Jehovah* of armies is the house of Israel, and the men of Judah his pleasant plant; and he looked for justice, but beheld oppression; for righteousness, but beheld a cry" — Isa. 5:7. The husbandmen of this estate were the Chief Priests and Pharisees: who constituted "*the Ruling of the State,*" the power and authority being in their hands. Their holding, however, was only a leasehold; and could not continue longer than the legal existence of the lease under which they held. That lease was the Mosaic Covenant, which expressly states that "If they would not obey the voice of *the Eternal Spirit their Mighty Ones,* they should be plucked from off the land and scattered among all people" — Deut. 28:62-64. Thus, the national rebellion in the time of the Prophet like unto Moses, was to extinguish their holding — the Law was added until the seed should come to whom the promise of the vineyard was made — Gal. 3:19.

The leasehold occupants of God's kingdom were a rebellious tenantry. He sent many servants to them called "prophets," to persuade them to render Him His dues; but they beat one, killed another, and stoned others. At last He sent His Son Jesus to them. When they saw him, they said among themselves, "This is the Heir of the vineyard we have rented of Jehovah! Let us kill him, and retain it for ourselves!" This was the counsel; so "they captured him, and cast him out of the vineyard, and slew him" — They cut off the anointed Prince Royal in order to secure for themselves the ruling of the kingdom of God. But their conspiracy was doomed to a miserable defeat. They had determined to break asunder the bands of the Spirit and his Son, and to cast their cords from them; but that incarnated Spirit in the heavens laughed at, and derided them! — Psalm 2:1-4.

When the Eternal Spirit in the Son was speaking the parable he turned to his hearers, and asked them, what the Lord of the vineyard would do to those husbandmen WHEN HE CAME? This question in Matt. 21:40 indicates *a coming of the Lord at the destruction of the power of the rulers who put him to death.* The bystanders replied, that when he came, "He would miserably destroy those wicked men, and let out his vineyard to other husbandmen." In this they gave sentence against themselves; and Jesus ratified it, saying: "There-

fore, the kingdom of God shall be taken from you (Chief Priests and Pharisees) and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon this stone (quoted from Psalm 118:22) shall be broken; but on whomsoever it shall fall, it will grind him to powder."

In this parable, "the vineyard," "the inheritance," and "the kingdom of God" are all phrases expressive of one and the same thing; and that thing was then in the possession of the Chief Priests and Pharisees. They knew that Jesus of Nazareth, as Son of David, was the true and rightful heir of the land and government; and they knew also that if he got possession of the kingdom he would send them "empty away." Hence, they put him to death to perpetuate themselves in place and power. But Jesus said, that the kingdom should be taken from them; and that this should be done at his coming for that purpose.

Now in what way this was to be accomplished, is exhibited in the second parable before us. The kingdom of God was not to be taken from the chief Priests and Sanhedrin of Judah, as soon as they should kill the Heir Apparent. The parable in Matt. 22:4-10, shows that there was to be:

1. A slaying of oxen and fatlings, and a making ready of all things;
2. A sending forth of ser-

vants to certain bidden guests to invite them to come to the nuptials of the King's Son;

3. A persecution of those servants unto death;
4. The destruction of the murderers and their city.

This was the order of things. The oxen and fatlings were slain in the sacrifice of Him who was typified by them; and "all things" were made "ready" in converting his slain body into HOLY SPIRIT after its resurrection, by its reception into glory at "the right hand of Power"; and the anointing of the apostles at Pentecost.

After this, servants were sent forth "to the rulers, and elders, and scribes, to Annas the High Priest and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priests" — Acts 4:5. These servants were the Twelve Apostles, who boldly declared to them the resurrection of the Heir whom they had killed, and testified, that he was *The Stone of Israel*, "who," said they, "has been set at nought by you builders, but which is become the Chief of the corner"; and announced salvation to them by his name. Several times the message came to them but without avail. They entreated them spitefully, and finally slew them.

The work of inviting the Jews and their rulers to the nuptials of the King's Son, consumed many years subsequent to the ascension. From the commence-

ment of the proclamation of the gospel of the kingdom by Jesus to the destruction of Jerusalem and the Temple, was a period of forty years; the founding of the Mosaic Kosmos occupied forty years; at least it was that length of time from Moses' presentation of himself to Israel as their Saviour from Egypt to *his death*; so it was forty years from the public appearance of the Prophet like unto Moses to the same people, to the death, or *abolition of the Mosaic Institutions.* This was done according to the parable verified by history by "the King sending forth *his armies*, and destroying those murderers, and *burning up their city.*" This accomplished, and the prophecy of Daniel was fulfilled. The burning up of the city and temple was of necessity *the burning up of the Mosaic World, or Kosmos.* Jehovah had chosen "the place of the Daily," Mount Moriah, as the place of his name; so that to burn up the temple, and to prevent its restoration, was to destroy the office and power of the Aaronic Priesthood and to take away the kingdom of God from Israel.

The coming of the Little Horn of the Goat's army against Jerusalem to destroy it and the temple, and so take away the Daily Sacrifice, was the coming of the Anointed Prince Royal to take away the Kingdom of God from the Chief Priests and Pharisees. We have already suggested this in our previous remarks on Matt.

21:40. It is necessary, however, to urge this proposition more particularly upon the reader's attention. In the text referred to, Jesus says: "When the Lord, therefore, of the vineyard cometh, what will he do unto those husbandmen?" "They answered unto him, He will miserably destroy those wicked men" — "he will take from them the Kingdom of God." This was what he would, and did, do to the ungodly and cruel rulers of Judah belonging to the forty-second generation from Abraham. In some sense, therefore, the Anointed Prince Royal of Judah came at the time of the Stone falling upon the Mosaic Commonwealth, and grinding it to powder. But, upon what principle was the coming of the people of the Prince Royal against the city and temple, the coming of the Prince Royal himself? Upon the universally established principle of law, that *qui facit per alios, facit per se*; or, he who works through others, works by himself. The Prince Royal is the Lord of the Holy Land, and the sovereign proprietor of Jerusalem, which is therefore styled "the City of the Great King." He told the murderers of himself and servants, that that same Lord and King would "send his armies," and "come" himself against them and their stronghold. The Roman armies were the military embodiment of the power of Jesus of Nazareth the King of the Jews, for the destruction of the Mosaic Commonwealth: so that where the Roman Power

was, there was the Anointed Prince Royal of Judah, whether he were visible to mortal eyes, or not. He worked by the Roman army, and came in their coming; but as to his visible personal presence, there is no testimony of eye-witnesses extant to prove it, though of his invisible personal presence at the siege, the testimony is ample and sufficient.

#### The Judgment "Coming" Of A.D. 70

In the sense, then, of being near the scene of action, Jesus taught his apostles to expect him before they would have finished the work he gave them to do. This work was to preach the gospel of the kingdom as "his witnesses in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the land" — Acts 1:8; but he said to them, nevertheless, "Verily I say unto you, Ye shall not have gone over the cities of Israel. TILL THE SON OF MAN BE COME" — Matt. 19:23. In this he plainly taught that he would come in the lifetime of the apostles, of some or all of them. Not of all; for he plainly told Peter that he should die by crucifixion before that coming. Upon hearing this, Peter inquired how it would be with John? To which Jesus replied that John should remain till he came. Some of the brethren understood by this that John should not die; but John himself corrects this notion by telling his readers, that in so speaking, Jesus did not say that he should

not die. The only interpretation therefore, that can be given is that John should not die before the Lord of the vineyard should come with his Roman army to take the Kingdom of God from the Chief Priests, Scribes, and chief of the people, who put him and his servants to death; and that that would be before the survivors of the Twelve should have preached in all the cities of Israel. In coming thus, the Son of Man came to his kingdom. He invaded it with the host given to the Little Horn; and when the apostles who remained saw Jerusalem encompassed thereby, they saw the coming of the Lord to wrest the kingdom from his enemies — John 21:22; Matt. 16:28. But they did not see his coming to give that kingdom to other husbandmen. The time has not even yet come for that.

With the exception of John, the apostleship of the circumcision did not treat so much in detail of the coming of the Lord, as Paul did. They confined themselves principally to his coming to execute judgment upon Judah. Peter seems to admit, that more wisdom was granted to Paul upon this subject than to himself. In all his epistles, he says, Paul wrote of these things; but that some of the things he wrote were "hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" — 2 Pet. 3:16. We see that from Paul's own ac-

count, for he wrote his second Epistle to the Saints in Thessalonica to correct their errors about the coming of the Lord and the gathering unto him. Jesus said to the Apostleship of the Circumcision, of which Paul was not one: "It is not for you to know the times and the seasons, which the Father hath put in his own power"; while to Paul certain times and seasons were revealed; for to Gentile believers in Thessalonica he says, "of the times and seasons, brethren, ye have no need that I write to you. For yourselves know perfectly that the Day of the Lord so cometh as a thief in the night . . . . But ye are not in darkness that that day should overtake you as a thief" — 1 Thess. 5:1-4. Some, however, misunderstood him, and supposed it was coming immediately. They found it hard to understand him upon this point. But he wrote again, and told them, that the full, personal, and glorious manifestation of the Lord and Christ would not be until the powerful and complete development of a Satanic Apostacy, which he will destroy. So that the coming of the Prince Royal of Judah is resolved into:

1. The coming of the Son of Man with the Little Horn's army to destroy the city and the temple.
2. The rise, progress, and consummation of a Satanic Apostacy, which should deceive all nations.
3. The coming of the Lord



Jesus with the angels of his power, to destroy said Apostacy; and to restore the kingdom again to Israel.

Here are two comings, and an interval between each. Those apostles from whom the times and the seasons were hid by the Father, would not discern the interval, so that the two comings would seem to them to be but one. Their point of observation was Jerusalem. Acts 8:1; 15:2. In looking forward to the appearing of the Son of Man "in great glory" they had to penetrate the dark storm-clouds that impended over the city and temple. Had there been no judgment for the Jew first — no destruction of the already condemned ruling of the Mosaic State — in looking forward they would have seen only the glorious apocalypse of the Lord Jesus to destroy the Satanic organisation of the Judaisers and Gnostics who were troubling the Christian community of their day.

This idea may be illustrated by reference to three poles exactly in line. If the observer occupy the position of a fourth pole on looking forward he will see only the pole nearest to him, because the second and third from him are covered from view by the first. But if he step off to the right or left so as to see the third pole in its entirety, he will perceive that there are three poles instead of one; and that there are two inter-spaces between them.

#### The "Comings" Predicted

Now this illustrates not only the case of the twelve apostles, but that of Daniel and the other prophets also. They looked forward to the breaking of the Assyrian upon the mountains of Israel, by the Bethlehemite Prince Royal of Judah; when, as the Great Commander of their hosts, he should stand up for them, and raise the dead — Isaiah 14:25; Mic. 5:1-7; Dan. 12:1-2. This was to them the coming of the Lord. They did not see that this was resolvable into three epochs, each having its own particular coming; yet we know that this was the fact. These three comings were:

1. His coming through John's baptism — Acts 13:24; Isaiah 40:3.
2. His coming to take away the Daily Sacrifice: and the kingdom from the Chief Priests etc.;
3. His coming to abolish "Christendom", and to restore the kingdom of Israel.

Now these three comings, which have already in their events and influences overspread more than eighteen centuries, are all foretold in Isaiah 40:1-5. In the second verse of this passage, the termination of Jerusalem's punishment, and her reception into Jehovah's favor again, are announced: "Speak ye," saith the Spirit, "comfortably to Jerusalem, and proclaim unto her, that her warfare is accomplished, that her iniquity is pardon-

ed; for she hath received of Jehovah's hand double for all her sins." This period of punishment is the interval, lying between the second and third comings above specified; beginning with the second and ending with the third. Nevertheless, no such distinction is expressed in the prophecy.

The *first coming* is indicated in the words: "The voice of Him (John the Baptist) that proclaimeth in the wilderness, saying, Prepare ye the way of Yahweh, (the Eternal Spirit), make straight in the desert a highway for our *Elohim* (the Eternal Spirit and His Son).

The *second coming*, in the words, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places smooth." Mountains and hills in prophetic style, signify empires, and other states of whatever constitution. To make them low is to reduce them to subjection, or to abolish them. This work *began* with the levelling of the Mosaic Commonwealth, and will not *end* until the kingdoms of the Gentiles become Jehovah's and his Christ's — Rev. 11:15.

The *third coming* is indicated by the words: "And the glory of Yahweh shall be revealed and *all flesh* (Jew and Gentile) shall see it together." When this glory is seen of all, it will be the revelation of the Son of Man in his glory, accompanied by the holy angels, to punish the dis-

obedient; and to perform the good things he has promised to Israel and Judah — Jer. 33:14; Matt. 24:31; 2 Thess. 1:7-8.

When the prophet penned the words before us, he saw the general result — the poles of illustration all in line. The apostieship of the circumcision occupying a stand point after the first coming and the ascension, could see an interval between that and the second; but beyond this, the wisdom given did not enable the Twelve to see that there would be an interval between the second and third. John living till the Lord came to destroy the Commonwealth of Israel, and, according to tradition, for many years after, could see the second interval, a long intervening period between the second and third. Paul being a teacher of the Gentiles, wisdom was given to him, having special reference to their time. When he alluded to these in his epistles, "*the unlearned and unstable*" could not understand him. Like Millerites, and the hosts of Sentimentalists that darken "Christendom," they confounded things that differ, and jumbled them all into one theological hodge-podge, in which they put a right thing in a wrong place, and provided a right place for a wrong thing; fulfilled prophecies that had no existence, denied those that do exist, and burned up all promises incompatible with their crotchety imaginings in an universal conflagration of the earth and world! Thus, they wrest

Peter, Paul and the other writers, to their own destruction. Being intoxicated with their own foolishness, they are impatient of all teaching that does not justify them in their folly. Too conceited to learn, they speak evil of the things they do not understand; and will certainly, if they do not repent, utterly perish in their own deceivings.

#### The "Coming" Of A.D. 70

Now from these explanations, it will not be difficult to understand, that the coming of the armies of the Little Horn of the Goat with their Eagles to destroy the City and Temple, was *the coming of the Son of Man*, after the illustration of the unjust Judge, to *avenge his own elect* upon the Jewish Power, which delivered them up to the councils, scourged them in the synagogues, spoiled them of their goods, imprisoned them, and put them to death. He had chosen the Twelve, and sent them on their errand to the government and people of Judea, and this was the treatment they and their associates received. They, very naturally, cried day and night for God to "avenge them of their adversaries." But "he would not for a while" — for forty years, "because," as Peter says, "he is long suffering, unwilling that any should perish, but that all should come to a change of mind" — 2 Epist. 3:9. At length, he said "I will avenge this widow (the community of His elect ones, his "little flock" in Judah, widowed by his absence) lest she weary me."

Judah's case had become hopeless till the time when Jerusalem's warfare should be accomplished at the revelation of the glory of Jehovah in our future. He determined, therefore, to cut them off as a sapless branch of the national Olive Tree (Rom. 11:17-27). When Jesus spoke this parable concerning the avengement of his elect, he said: "I tell you that he will avenge them *speedily*. Nevertheless, *when the Son of Man cometh*, will he find the belief in the land" — Luke 18:8. In this Jesus evidently taught, that the Son of Man's coming to avenge his servants would be soon; certainly not eighteen hundred years off; for this could not be termed, "speedily." History shows it was within forty years; yet, though so soon as this, when his presence was revealed by the encampment of the armies of the Little Horn around Jerusalem, few believed in that appearing; so faithless and apostate had Christian Jews become in the very country where the labors of the Son of Man himself, and of all his apostles, had been so abundant.

As with the ninth, so with the forty-second generation of Israel from Abraham. Moses belonged to the ninth; Jesus, the prophet like unto him, to the forty-second. When Moses preached the gospel of the kingdom to Israel in Egypt, they received it gladly; and were baptized into him, as their prophet, priest and king — their redeemer and law-giver — in the cloud and in the

Red Sea; and walked in him in the wilderness of probation. But though they ran well for a short time, they turned back in their hearts to Egypt. They proved themselves to be "a froward generation, children in whom is no faith" — Deut. 32:20. Ten times they provoked the Eternal Spirit, until at length, he swore in his wrath, that they should not enter into his rest — Ps. 95:8-11. Accordingly their carcasses were caused to fall in the wilderness; and, Joshua and Caleb excepted, they did not attain salvation in the promised land.

This was allegorical of the fate of those who drew back unto perdition in the last days. Jesus preached the gospel of the kingdom of Judah, multitudes of whom were baptized into him. For awhile they ran well and rejoiced in the light. They walked in a state of probation during forty years, in which "after they were illuminated, they endured a great fight of afflictions: partly, whilst they were made a gazing stock both by reproaches and afflictions; and partly, whilst they became companions of them that were so used." But the great majority became "weary and faint in their minds" though they had not resisted as yet unto blood, striving against the sin of apostacy. Iniquity abounding among them, the love of the greater number had waxed cold. Contentions and strifes prevailed among them, with every evil work. It is evident from Peter, James

and Jude, that a perfectly antediluvian condition of things prevailed among them; and that, therefore, the fate of the old world, and of Sodom and Gomorrah awaited them.

They had been the salt of the forty-second generation; but they had lost their savour; so that nothing now remained, but that they and it should be cast out, and trodden under foot of the Gentiles. The coming of the Son of Man to take the Kingdom from the evil husbandmen, and to avenge the death of his servants from Abel to the Son of Barachias; was a matter of laughter and scorn. "Where" said they, "is the promise of his coming?" For since the fathers fell asleep all things continue as they were from creation's beginning." This was the faithless objection of professed Christians who were willingly ignorant of the great example of the Eternal Spirit's long suffering, and sudden and unexpected overthrow of human society in the catastrophe of the Flood and the cities of the plain. Hebrew Christians of the first century in the very presence of the apostles themselves, like Gentile professors and Jews of the nineteenth, had become scoffers, and vain, and light, frivolous, worldly, and treacherous, people. The point of the question was this — "We whom ye apostles style unruly and vain talkers, and deceivers of the circumcision, or JUDAIZERS; and professors of profane, vain babblings, and oppositions of

*Gnosis* falsely so called, or Gnostics; — We have heard you preaching for the past thirty years about the coming of the Son of Man to overturn the Commonwealth of Israel; to suppress the sacrifices; to abolish the Mosaic Law; to set aside the ruling of the State; to take away the kingdom of God from Aaron's family and the Pharisees; to avenge your sufferings by the Jewish Power; to punish us for differing from you; to burn up Jerusalem and the Temple; and to scatter the Jews from the Holy Land into all the lands of their enemies: — you have been incessantly telling us of this 'judgment to come' for all this long time; and also that Jesus, and Daniel the prophet, have spoken of these things; and that the former has predicted that 'in those days there shall be affliction such as was not from the beginning of the creation which God created *until this time*, neither shall be.' And except that the Lord had shortened those days no flesh (of Judah) should be saved; but that for the elect's sake, whom he hath chosen (those of your apostolic party in the country) he will shorten the days: — all these things, and much more, we have heard from you apostles; but, 'Where, we would like to know, is the fulfilment of this promise of the coming of the Son of Man?' We see no signs of the disturbance of the usual course of things. In short, we do not believe in this coming of the Son of Man, which is merely 'a cunningly devised fable' to

terrify the weakminded, and to deter them from becoming, what you very impertinently term, 'Judaizers and Gnostics' — Mark 13:14, 19, 20; 2 Peter 1:16; 1 Tim 6:20; Titus 1:10.

In view of such a state of things, as characteristic of the greater number of Hebrew Christians, Jesus might well inquire: "When the Son of Man cometh, shall he find the belief of his coming to avenge his servants and their persecuted adherents in the minds of those who dwell in the land of Judah?" He foresaw that though this forty-second generation (which he likened to a strong man, armed, and possessed of an unclean spirit — Luke 11: 16-26) had been emptied, swept, and garnished by the Eternal Spirit in and through John the Baptist, himself, and the Apostles, yet that the same strong old man of the flesh that had dwelt in Israel from the days of Moses would again get the ascendancy in them, strengthened by new allies, or confederates, whom he styles, "seven other spirits more wicked than himself." These more wicked spirits were the Judaizers and Gnostics denounced by Paul, Peter, James, John and Jude, in their Epistles. If the Scribes and Pharisees, before John began to preach repentance to them, were wicked, these Christian contemporaries of the last days were the perfection of wickedness; so that the judgment with which the forty-second generation was punished was not so much be-

cause they rejected the Messiahship of Jesus, but because, having generally, like Josephus, conceded this, they "crucified to themselves the Son of God afresh, and put him to an open shame," in "walking after their own lusts," and scoffingly inquiring, "Where is the promise of His coming?" Hence the state of this forty-second generation, or strong man armed was worse at the last than at the first — worse, after all the digging and manuring about the fig tree; so that nothing remained but to hew it down as a cumberer of the ground—Luke 13:6. Judah, at the closing of the apostolic mission, was the exact counterpart of the contemporaries of Moses — forward and faithless — "a wicked and adulterous generation." Its carcass was, therefore, condemned to be devoured by the Roman eagles — those birds of prey, which would rend off its rotting flesh, and leave it bleaching in the wilderness of the peoples, the rattling dry bones of a disjointed skeleton, scattered without hope in their enemies' land, as at this day — Matt. 24:27-28; Deut. 28:25,26; Ezek. 37:2.

Such was the Jewish world of the ungodly denounced by James, Peter and Jude — "Cursed children, who had forsaken the right way." "They went in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah" — Jude 2. As Jannes and

Jambres, the Egyptian magicians, withstood Moses, so did these Christian Cains, Balaams, and Korahs withstand the Apostles; or, as Paul expresses it, "resist the truth; men of corrupt minds; concerning the faith disapproved" — 2 Tim. 3:8 — "wood, hay, and stubble," which, when tried by the fire of persecution, was burned up; so that those who originally converted them to the truth "suffered loss;" and if saved themselves, "as by fire" they will have no cause to rejoice in them at the glorious appearing of Christ in our future — 1 Cor. 3:11,15.

In the commencement of the third chapter of his second epistle, Peter says: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance, that ye *be mindful of the words which were spoken before by the Holy Prophets*, and of the commandment of us the Apostles of the Lord and Saviour."

In the exposition we are now writing, we have attended to his exhortation. We attend to the prophets first and to the Apostles afterwards; because Jesus and the Apostles always gave the prophets the first place in all inquiries. Jesus came to fulfil the law and the prophets, not to destroy them, as the rabbis and clergy, Jews and Gentiles, of the nineteenth century do; and his Apostles always write in accordance with Moses and the prophets, and, there-

fore, we know that they always speak the truth.

The reason why such absurd interpretations of Peter's third chapter are given by Millerites and other world-burning sentimentalists of the apostacy is because they base their misinterpretations upon the thinkings of the flesh, and not upon the *words before spoken by the Holy Prophets*. Those to whom Peter wrote, and whom he styles "beloved," knew what the prophetic word testified concerning the last days; but our contemporaries do not; for they do not know to what period of the world those days belong; for which cause they cannot but misapply the prophecy. His brethren knew that he was writing of their own times and of their own nation, and that what he said, consequently, affected their own interests and those of their countrymen, Christian and rabbinical, in their fatherland. Hence, Peter writes to them saying: "Seeing, therefore, that ye know these things before, beware, lest ye also, being led away by the error of the wicked, fall from your own steadfastness." They understood prophecy before it came to pass, and were warned by it, taking note of the signs of the times in which they lived.

#### The End Of The Age

Though they were not to see the Son of Man with the eyes of their flesh, they had been instructed by the Apostles to know when the time was ap-

proaching; and even when he was actually, though invisibly, present. The Apostles had asked Jesus while with them — "What shall be the sign of thy presence and of the ending of the age (aion)?" — Matt. 24:3. This question shows that they regarded "the presence" of Jesus and "the ending of the age" as contemporary. "What shall be the sign of thy *parousia*?" This is a noun, compounded of *nigh to*, and *being*; which, therefore, literally signifies a *state of being nigh to*; which is the import of the word *presence* in the question.

The *aion* referred to, was that current order, or *course of things*, termed *olahm*, in the Hebrew writings, and which in innumerable places is very erroneously rendered *ever*. It was concurrent with that *course* styled by Paul in Eph. 2:2, the AION of this KOSMOS; and rendered in the English version, "*the Course of this World*." The *course* to which the question referred was the course to which the *Mosaic Kosmos* belonged. A *kosmos* is anything constituted or arranged by what the moderns call "a constitution," or by the force of circumstances; as a kingdom, empire, state, or what is called "world." Each of these, or a system of states, has its *course* or *aion*; so that when the end of the *course* is arrived at, the abolition or destruction of the particular *state* of necessity ensues. Hence the question, "What is the sign of the end of the

*Aion*?" is equivalent to What is the sign of the end of Judah's Commonwealth, for, when the *Mosaic Aion* should terminate, *Judah's Kosmos* would be dissolved.

It would render the New Testament much more intelligible if, where the word *world* occurs, the original Greek words were expressed which are misrepresented by it.\* The Apostles did not ask Jesus about the *end of the world* in the Gentile sense of *world*; but what would be the sign of the approaching end of the *course of time* allotted for the ruling of the kingdom of God, in which they were living, by Aaron's sons and Caesar, according to the laws and institutions of Moses? For want of attention to this, very considerable mistakes are made. Things are assigned to the conflagration of the earth for fulfilment which have been accomplished 1800 years ago. Thus, the burning up of the tares has been referred to our far-off future. But Jesus said that the tare harvest is the ending of the *Aion*: "As tares are gathered and burned in the fire, so shall it be in the *ending of this Aion*. The Son of Man shall send forth his agents, and they shall collect out of his kingdom (the Holy Land) all the stumbling blocks, and them

doing iniquity, and shall cast them into the furnace of the fire: there shall be the wailing and the gnashing of teeth." And Isaiah tells us that this furnace was Jerusalem; as it is written, "Jehovah's fire is in Zion, and his furnace in Jerusalem" — ch. 31:9. Hence the "angels," or agents sent, were the forces of the Little Horn, "who severed the wicked from among the just, and cast them into the furnace of the fire." They hemmed the wicked up in the fortified places, especially in Jerusalem. That portion of the Jews who became Judaizers and Gnostics made common cause with the Pharisees against the Roman Eagles. They had already, Jude says, *separated themselves* from fellowship with the Apostolic party (verse 19); and as they took no heed to the *sign*, when the Lord of the vineyard sent his Eagles against the state, they were readily ensnared; for instead of fleeing into the mountains, as Jesus advised, they sought refuge in the cities; and thus, as Isaiah predicted, "they stumbled and fell, and were broken, and snared and taken" — Ch. 8:15; Luke 21:35.

Another place where "*world*" is very improperly used for *Aion*, is in Matt. 28:20, where Jesus is made to say to his

\* The reader would find it a most useful contribution to his knowledge of the word if he would indicate in the text of Scripture the various meanings of the four original words translated "world." This can be done by means of an Analytical Concordance. It would be helpful if definitions of their meanings were set down in the front of a Bible, and the various words marked by a distinguishing number or color in the text.

Apostles, "Lo, I am with you alway, unto the end of the world." But he did not say this. What he said was, "Behold, I am with you all the days until the ending of the Aion," or Mosaic Course of Time. But the interpretation imposed upon these words is worse than the translation itself. The clergy argue, that as the Apostles could not live to the end of the world, which is not yet come, and is, doubtless, many ages remote; he must have meant that he would be with their "successors" to the end of time, whenever that should be; and that, as they claim to be "the Successors of the Apostles" (an assumption wholly devoid of any proof), Jesus promised, and certainly is, and ever will be, with all popes, cardinals, bishops, priests, ministers, elders, pastors, circuit riders, and local preachers, of all the names and denominations of, what they most absurdly term, "Christendom!" But this clerical assumption is mere Satanism. The Lord Jesus has nothing to do with the clergy of all sects but to repudiate and punish them as blasphemers, at his appearing in his kingdom. His promise was made and fulfilled to the Apostles. He was with them all the last days until the ending of the Mosaic Aion. John saw that ending consummated; but with the exception of him, there is no reliable testimony of any of the rest having been spared to witness the destruction of the City and Temple. The Jewish

power had numbered them with the dead.

In answer to the question concerning "*the Sign*" of the Son of Man's *being nigh* to Jerusalem, at the ending of all things Mosaic, Jesus instructed his disciples by stating to them, that there would be:

(1) *Many deceivers come of his name, assuming to be the Christ, who would deceive many* — Matt. 24:5. This sign was duly fulfilled, according to the Apostle's testimony, who says, "Little children, it is the last hour; and as ye have heard that Antichrist comes, even now many antichrists have arisen; whereby we know that it is the last hour. *They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they separated themselves, that they might be made manifest that they were not all of us.*" — 1 John 2:18. Thus, these false Christs emanated from the name of Jesus. They came "*of his name,*" not "*in his name,*" as in the English Version. They had been "baptized into the name;" but they did not continue in it; but "went out from" it, and pretended to be the Christ, deceiving many by the gifts they still retained.

(2) *That there would be wars, and rumours of wars, and famines and pestilences, and earthquakes, in divers places* — verses 6 and 7. See Acts 12:20; 11:28. Josephus supplies the rest.

(3) *Persecution of Christians unto death; who should be hated of all nations on account of the name of the Christ.* — verse 9. See 2 Cor. 4:8-11.

(4) *That many should be seduced from the faith, become traitors, and haters of their brethren.* — verse 10.

(5) *That many false prophets should arise and deceive many Christians.* — verse 11.

"Beloved," says John, "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out (of the name) into the *kosmos*. They are of the *kosmos*; therefore they speak of the *kosmos*; and the *kosmos* hears them." — 1 John 4:1-5.

(6) *That the love of the many should become cold, because of abounding iniquity among Christians* — verse 12.

The fulfilment of this sign is abundantly illustrated in the epistles of Peter, James and Jude. Their contemporaries, they say, "turned the grace of God into lasciviousness."

(7) *That the Gospel of the Kingdom Jesus preached would have been preached in the whole habitable, for a testimony to the nations; and that after this, the end should come.* — verse 14.

Paul records the fulfilment of this sign in Col. 1:23, where he shows that when he wrote, the gospel had been preached to every creature under the heaven of the habitable. So that we of the Nineteenth Century have not to wait till the fulfilment of

this sign for the coming of Christ and the Millennium, as the clergy teach in the deceptions with which they sport themselves and the pious dupes of their communities. Were it necessary for this sign to be fulfilled by the preaching agency of Clergydom before the end should come, that end would never arrive. It was "*the Gospel of the Kingdom*" that was to be preached in all the habitable; but of this gospel, the clergy, settled or missionary, high church or "evangelical," state or dissenting, are as ignorant as though no such gospel had ever been promulgated. Hence, *they never can preach it in all the world.* They have first to learn it themselves before they can preach it to others. The apostles understood it thoroughly, and executed their commission of sounding it through all the habitable, in about 30 years from the day of Pentecost; or about seven years from the taking away of the daily sacrifice by the Little Horn of the Goat.

(8) *That the standing of the Abomination of Desolation, spoken of by Daniel the prophet, on holy ground where it ought not, would be the sign of the speedy dissolution of the City and Temple; and of the arrival of the days of vengeance upon Judah.* vv.15-28.

This fifteenth verse, and Mark 13:14, are expounded in Luke 21:20. The last writer says, "when ye shall see Jerusalem encompassed with armies, then

know that the desolation thereof is nigh." Jerusalem, the locality of the Body Politic of Judah, is the "Carcase" of Matt. 24:28; and the armies, "the Eagles gathered together" to devour it. This was the definition Jesus gave of the proximity of the Christ in opposition to the reports that would be circulated at the time of the end, saying, "the Christ was in the desert;" or that "He was in the secret chambers." In other words, the believers of that forty-second generation were not to look for him in *propria persona*, in his own proper person as they saw him while he was talking with them; he would not come to them visibly, either in the desert, or in a private room. They were to fix their attention upon Jerusalem for the sign of his *being near* (parousia). When the Little Horn of the Goat's Eagles were gathered together around the city, they might know, that he had come, although invisible to the eye of flesh; and that the work he had come to do with "his armies" was that defined in Dan. 8:11,12,24; 9:26; Matt. 21:43; 22:9. The Little Horn's Eagles encamped against Jerusalem were the sign; the presence of the Son of Man, and the desolation of the city and temple, the things signified thereby.

But the approaching of this nearness of the Son of Man was to be as the coming forth of the lightning from the East, and its shining unto the West. — verse

27; Luke 17:24: "so," saith the latter, "shall the Son of Man be in his day" — in his day of vengeance upon Judah. The shining forth of lightning towards any object, inasmuch as lightning is a dangerous and destructive element, is indicative of war. Thus, "he sent lightning, and discomfited them;" and in Nah. 3:3, "the horseman lifted up the flame of the sword, and the lightning of the spear; and there is a multitude of slain, and a great number of carcases;" and in Zech. 9:14, "and his arrow (or Ephraim) shall go forth as the lightning." We quote these to show, that an army, with its polished steel flashing in the sunshine, marching against an enemy on a mission of conquest, is the coming of lightning against the body politic devoted to destruction. Such was the army given to the Little Horn against the Daily when marching against Jerusalem — the Son of Man coming as the lightning to burn up the city of the murderers of his servants.

But lightning doth not always shine out of the east. In the natural system it is not confined to that point of the compass. Neither is it so limited in the political. But in the case before us, the sign was to come from that direction "under the heaven" of the Fourth Beast dominion. The army with the lightning of the spear, and its soaring Eagles, was to come marching from the east. They who were mindful of the words

spoken by Jesus and the Apostles looked for an invasion of Judea from that quarter; and not from Egypt on the south; or Anatolia on the north-west. And from the east it came according to the sign; for, as Gibbon testifies, "Titus was adored by the *Eastern Legions*, which, under his command, had recently achieved the conquest of Judea."

"The tribulation of those days," consisting in the war, and the destruction of the city and temple, being consummated, the result was the abolition of the Hebrew Commonwealth, as expressed in Matt. 24:29. This commonwealth, or *kosmos*, had *its heavens and its earth*. Its "earth" consisted of the undistinguished multitude of the people; who are to this day styled by the Rabbis, *am-haaretz*, people of the earth; and its "heavens," of their ruling orders. Thus, in Ps. 76:8, it is written, "the earth feared;" and in Ps. 97:1, "let the earth rejoice;" Isa. 14:16, "is this the man that made the earth to tremble?" These quotations are sufficient for the point before us. The Hebrew *heavens* were the official regions which could not be ascended by the common people. None but Aaron's descendants could enter the temple and perform the service. Speaking of the heavens, Paul says, that Jesus, as High Priest after the order of Melchisedec, was "made higher than the heavens." "Jacob's heavens," says Moses, "shall drop down dew;" and to these heavens, he

says, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew." — Deut. 32:1.

This was his style of address to the 12 tribes and their constituted authorities. Israel was an ecclesiastical and civil *kosmos*, in whose heaven were the sun, moon, stars and constellations, of the system. It was from this heaven the Little Horn of the Goat "cast of the stars to the ground, and stamped upon them." When the Horn abolished the system, its "Sun was darkened, its moon gave no light, and its stars fell from the heaven;" and the days of mourning were established. It was a total eclipse of the Jewish power in church and state. Referring to the Mosaic heavens, the prophet says, "the heavens shall *vanish away* like smoke, and the earth shall wax old like a garment"; (Isa. 51:6) and the Spirit in David speaking concerning Messiah, saith for him, "Jehovah humbled my strength in the way, he shortened my days; I will say, my Power, take me not away in the midst of my days!" To whom the Spirit replies, "For a generation of generations are thy years. Of old thou foundedst the earth, and the heavens are the work of thy hands; they shall perish, but thou shalt stand; and all of them as a garment, shall wax old, as a vesture thou wilt change them, and they shall be changed. But thou art HE; and thy years shall not come to an end" (Ps. 102:

24-28).

In this testimony, the Spirit speaks of the Messiah *first* as a mortal man; *secondly*, he tells him that his years are for a generation chosen out of all other generations; and that, as one of this generation, his years should not come to an end. *Thirdly*, that, though cut off in the midst of the days of his flesh, still it was He who laid the foundations of the earth and made the heavens; *fourthly*, that he who had been cut off, should change them — abolish, or cause to perish, what existed, to make room for what was to succeed them. But, though those heavens should fall, and vanish away, He should stand; for "*Thou art He*" — the Eternal Spirit in flesh whose years shall never fail.

Paul testifies that this prophecy is verified in Jesus—"justified in Spirit;" and he tells us, that, while he was writing to the Hebrews, those heavens, "which had decayed and waxed old were ready to vanish away" — ch. 1:10-12; 8:13. They were to be abolished by the Son of Man, who had become Lord and Christ, or Jehovah, and as the time was near at hand, he said, "Yet a very little while, and He that cometh will come, and will not delay" — ch. 10:37; and quoting Haggai 2:6, as bearing upon the end of the Mosaic Aion, "Yet *once more* I shake not the earth only, but also the heavens," he proceeds to comment upon the phrase "*Yet once more.*" The Mosaic earth had been shaken out of

its place; and its heavens had been dissolved; and continued so for several years. But they had partially recovered from the shaking they had experienced by the Babylonish Power. The same Eternal Spirit, now incarnate in the Son of David, was about to shake the Kingdom "once more." Paul says, that by that phrase "once more" was signified "the removal of the things that are shaken as of things that have been appointed, that those things not being shaken may remain." The things removed were the High Priest, or Prince, the sacrifice, the altar, the festivals, all the temple service, the priesthood, the civil government, and so forth. As constituted by the Mosaic law, they were all incompatible with the rights of David's Son, who by "the word of the oath" in Ps. 110:4, was High Priest as well as King of the Hebrew nation. It was necessary to shake them out of the way. Hence, the Kingdom of God, Mosaicly constituted, in the hands of the Chief Priests and Pharisees, was a kingdom that could be shaken, and in shaking, fell. It was taken from them by Him they crucified, who in punishing them avenged upon them all the righteous blood shed upon the land. The things unshaken are enumerated in ch. 12:22-24. These remain, and ultimate to those who held on to them, in their "receiving the kingdom which cannot be moved," the kingdom of the age to come which cannot be destroyed,

Matthew, Mark and Luke are quite copious in their testimony concerning the fall of the Hebrew Commonwealth by the providence of the Son of Man; but John in his testimony alludes to it only incidentally. He tells us, that the Chief Priests and Pharisees apprehended such a result if something were not done to put Jesus to silence. They called a council, and said, "What do we? for this man doth many miracles. If we let him thus alone all will believe on him, and the Romans will come, and take away both our country and nation." — ch. 11:47.

This was the "cabinet question" of the hour, which greatly troubled the Jewish Government: though hating Jesus most cordially, they admitted that he did *great signs*; and of such a character, that all the Jews would recognise his claim to the throne of David and the High Priesthood, and proceed to make him King, which would be fatal to their ruling any longer; and certainly bring on a Roman invasion for the re-establishment of Caesar's sovereignty in the land; the end of which could only be utter ruin to the State, seeing that it would be impossible for the Jews under the command of the unwarlike Jesus, successfully to resist the conquering legions of the East. What they seemed to counsel was something short of putting Jesus to death; for they feared this extremity, lest the people, by whom he was very highly esteemed, should rise in his

favour. They would have liked, doubtless, to have banished him from the country, as less hazardous to themselves than his imprisonment or execution, which, by the by, they could not effect of their own power, as "it was not lawful for them to put any man to death" — John 18:31. Thus, "The Rulers consulted together against Jehovah's Anointed;" but in the midst of their consultation the Eternal Spirit moved Caiaphas the High Priest, to tell them, that "*they knew nothing at all*, nor considered that it was necessary for them that one man die in the people's stead, and the whole nation perish not. "And this spake he," says John, "not of himself, but being High Priest that year, he prophesied that Jesus should die in the nation's stead; and not in that nation's stead only, but also that he should gather into one the children of God who had been dispersed." "From that day then, they took counsel together that they might accomplish his death."

Soon after this purpose was formed, Jesus, who knew all, said to his apostles: "Hereafter I will not talk much with you; for *the ruling of this kosmos* cometh, but *finds nothing in me*" — John 14:30. In the English version the form of words is: "the Prince of this world." In the Greek the words are *ho tou kosmou toutou archon*. In all places of the New Testament *archon* is treated as a substantive, being translated ruler, prince, chief and magistrate. But

the word is, in fact, the present participle of *to rule*, used substantively; and is better rendered in some places, *the ruling*, as in John 12:31; 14:30; 16:11; Eph. 2:2. The ruling of the Hebrew Kosmos consisted not of one man, or "Devil," visible or invisible; but of the Chief Priests, the party of the Pharisees, and the Roman emperor, or temporary incarnation of the Little Horn Power, at the head of them. Those all, in governmental combination, constituted "the ruling" of the Hebrew monarchy, which came against Jesus in the form of Judas at the head of the band and officers he had received from the Chief Priests and Pharisees — John 18:3.

The hour had arrived, called their hour. It was the last hour of their day of ruling — "This," said Jesus to the police sent to arrest him, "is your hour, and the jurisdiction of the darkness" — Luke 22:53. They were doing a work which was pregnant with the fate of the ruling of the State. Their condemnation of Jesus to death, was the condemnation of their own administration. "This is the condemnation that the Light came into the *kosmos*, but the men loved the darkness rather than the Light, because their deeds were evil — John 3:19. That Light was Jesus — the "Great Light" that sprung up in Galilee, "the region of the shadow of death, where the people were sitting in darkness" — Matt. 4:16. The men who loved the darkness were the rulers who, from envy,

sought to destroy him; and their success sealed the ruin of their estate. Hence, in reference to this, Jesus said: "Now is the condemnation of this *kosmos*; now (in that "last hour" — 1 John 2:18) the ruling of this *kosmos* shall be cast out — John 12:31. "The ruling of this *kosmos* finds nothing in me," said Jesus. So Daniel predicted, saying, "The Anointed One shall be cut off (or made a covenant of — Isaiah 42:6; 49:8) *we-ain lo*, but nothing in him" (shall be found:) and so Pilate declared, saying, "I find in him no fault" — John 18:38. These few words show in what sense the phrase, "the ruling of this *kosmos*," is to be taken. Though they hired one of his own apostles to betray him, and suborned false witnesses to testify against him, and threatened Pilate with misprisonment of treason for showing a disposition to do justly, yet was he declared innocent, and without fault. There was, as Daniel said, "nothing in him" for which he should be "cut off."

It was a part of the work assigned to the apostles, when filled with Holy Spirit, to convince the *kosmos*, in its heavens and earth, of the condemnation, that had been pronounced against it by the Eternal. According to the English version, it is written, "The Comforter shall convince the world of judgment, because the prince of this world *is judged*;" but a more correct rendering of the original is — "of judgment, because the ruling of this order (of things) *has been con-*

*demned*."

The verb is in the perfect passive, not in the present tense. The condemnation has been pronounced, but not executed. The execution had been committed to Jesus, who said: "The Father judgeth no man, but hath committed the judgment all to the Son: . . . he that heareth my word, and believeth on Him that sent me . . . comes not into condemnation" — John 5:22-24. This the ruling of the Mosaic Order of Things refused to do; they would not hear the prophet like unto Moses, therefore sentence of deposition and abolition was pronounced against it; and "authority given to the Son to execute judgment, because he is the Son of Man" — ver. 27.

The reader will now understand the import of Christ's words which he spoke to Pilate, saying, "My kingdom is not of this *kosmos*" — it was not of the Mosaic Order of things. This was condemned to destruction — to be taken out of the way to make room for his kingdom, which shall be established when "the times of the Gentiles shall be fulfilled"; for he had already said that Jerusalem should be trodden underfoot until those times were over; for so long as the City of the Great King is subjected to the barbarians, as it has been, and is to this day, the kingdom of Messiah can have no existence.

But, we proceed to consider:

#### 4. THE TIMES TO WHICH PETER REFERRED

Seeing then, that part of the

mission of the apostleship of the circumcision was to convince the Mosaic order of men, (*kosmos* as applied to thinkers) of coming judgment, because their administration of the Mosaic order of things (*kosmos* as applied to things ordained) had been condemned, we find Peter and the rest quoting the words of Joel concerning what was to "come to pass in the last days." Having referred to the Pentecostian rain of the spirit, the prophet says by the same spirit, "I will give wonders in the heaven above, and signs upon the earth beneath, blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, *before that* the great and terrible day of the Lord come. And it shall be that whosoever shall call upon the name of the Lord shall be saved" — Acts 2:19-21.

The *heaven* was the aggregate of Judah's "high" or official "places"; the *wonders*, the "casting down of the host and of the stars to the ground," and "taking away of the daily" and so forth, by the little horn of the goat; the *signs upon the land*, those already enumerated by Jesus in Matt. 24; *blood*, slaughter by the sword; *fire*, the burning of the towns, villages, homesteads, mansions of Judah, with its metropolis and temple; and *vapour of smoke*, the symbol of utter and complete destruction; the *sun turned into darkness* was the putting out of the supreme power of the state in the abolition of its principalities and its



powers; and the *turning of the moon into blood*, expressed by the words of Amos, saying, "the songs of the temple shall be howlings in that day, saith Yahweh Elohim; there shall be many dead bodies in every place, and I will turn your feasts into mourning, and all your songs into lamentations, and I will bring up sackcloth upon all loins, and baldness upon every head, and I will make it as *the mourning for an only son*, and the end thereof as a bitter day" — Ch. 8:3, 9, 10.

All these things were to come upon Judah "before that the great and terrible day of the Lord come." The Jews had slain, or rather the chief priests and Pharisees had moved the little horn of the goat's procurator, Pontius Pilate, to crucify in their presence "AN ONLY SON"; and the people by drawing back after they had acknowledged him, and by "turning the grace of God into lasciviousness," had "crucified to themselves the Son of God afresh, and put him to an open shame"; so that when wrath came upon them at length, the Son of Man, or *Yahveh Elohim* made their howling and lamentation as the mourning for him they had crucified and put to shame. He made their "sun to go down at noon, and darkened their land in the *clear day*"; that is, the Mosaic order was dissolved by judgment in the midst of meridian brightness of holy spirit, shining in all the land from the seven branched lampstand, "pillar and support of the truth,"

which had been planted therein to enlighten the house. This was an evil and perverse generation, therefore "with many other words" than those reported "did Peter testify and exhort, saying, save yourselves from this untoward generation." — Acts 2:40.

After this, Peter renewed the subject of what John the baptizer termed "the wrath to come," in his address in the temple court of the Israelites. He told the assembled Jews, that Moses had predicted the appearance of a prophet like himself, and that Jesus was he; and that he had also said, that "every soul who shall not hear that prophet, *shall be destroyed from among the people*." He taught them that Jesus had ascended to the right hand of God, as David had predicted Messiah, his son and Lord, would do, and that he must remain there "until the time" appointed of the Father for "the restitution of all things" pertaining to the kingdom and throne of David, spoken of in the writings of all the prophets from the time of Moses. That in that era of Israel's regeneration the nation would be blessed in Abraham and his seed; but also that no son of Abraham according to the flesh, should partake in that blessedness, if he did not acknowledge Jesus, and receive the gospel he preached, and which he had commanded his apostles still to announce to the people.

In his first address at Pentecost, he had announced *the dissolution of all things* on the

authority of Joel; but in this second, he proclaimed *the restitution of all things*. The former of necessity was to precede the latter — *first* dissolution, and *then* restitution, but between the two, a long interval, by Peter undefined. He taught them, however, plainly enough, that restitution and the appearing of Jesus Christ from heaven were to be contemporary events, and that consequently, the one would not take place without the other.

Now, in his two epistles, he stirs up the pure minds of the faithful among the circumcision by way of remembrance, that they might be mindful of what the apostles had spoken, as well as of the words of the prophets. He tells them in the first epistle, Ch. 4:7, that **THE END OF ALL THINGS IS AT HAND**"; or, more literally, "*the end of all things has approached*"; perfect indicative. Now these words will not admit of any other construction than that "the end" referred to was contemporary with Peter. He had lived to see *the beginning of the end*; but the Lord had shown him that he was not to see its consummation, for in the second epistle he says, "I know that shortly there is the putting away of my tabernacle, as also our Lord Jesus Christ hath shown me" — Ch. 1:14. The supposition is altogether inadmissible that Peter meant the end of "the times of the Gentiles"; or the end of the world a thousand years after those times had terminated or the end of "the great globe itself" dissolved into "the

baseless fabric of a vision with not a wreck behind." This was a dissolving view that never waned into nothingness before the apostle's mind. "The end has approached" is a phrase which, when uttered by Peter, cannot by any sound scriptural reasoning be made to refer to two or three thousand years after. No other construction can be put on it, than that *the end of all Mosaic institutions had approached*. This was the fact, and not to be ignored in the interpretation of the literature of the times. Peter wrote of things pertaining to the circumcision — of the dissolution of the Jewish heavens in church and in state; and of the restitution in the creation of new heavens and new earth, wherein righteousness should dwell, as predicted by Isaiah — 65:17; 51:3-16; 54:11-13, 16.

Now while Peter testified that the end had approached, James taught that that end was the period of the son of man's presence or *parousia*. He wrote "to the twelve tribes scattered abroad," and his letter goes to show, that Jesus had been generally acknowledged, but that there was at the time of his writing, a very general apostacy in faith and practice. Still some continued faithful, and to these who were persecuted by the others, he said: "Be patient, brethren, even to the Lord's *parousia*, establish your hearts, for the Lord's *parousia* hath approached: behold, the Judge hath stood (perfect indicative) before the doors" — Ch. 5:7-9.

From this, we learn, that the Lord Jesus had recently visited Palestine; that is to say, that he had made examination into the spiritual condition of Israel dwelling in that country, as the Elohim did into that of the builders of Babel before they confounded the speech of all the earth — Gen. 11:7-8. “The Judge *hath stood* before the doors.” He stood and measured the earth, and found that Israel in the Holy Land “had filled up the measure of their fathers — that their rebellion was perfected in the abounding of iniquity and the refrigeration of love among the Christians, who were carousing with the drunken, marrying and giving in marriage, oppressing one another, devoted to money-making, seeking the friendship of the world, scoffing and denying the *parousia* of the son of man; in short, that it was the days of Noah and the works of Sodom, reproduced in the forty-second generation of Abraham’s posterity, and that nothing remained but that the judgment of Hinnom’s vale should be brought upon them with the suddenness of the flood, and the complete-

ness of that of the cities of the plain. This being the conclusion of the matter resulting from the survey of the Judge, James testified in accordance with Peter, his colleague in the apostleship of the circumcision, that “the Lord’s *parousia* had approached,” and that, consequently, “the abomination of desolation” spoken of by Daniel, would soon appear with its eagles from the east, indicative of the proximity of the Son of Man.

The apostle John also in his first epistle — Ch. 2:18 says, “little children, *it is the last hour.*” This saying of John corrects the chronology assigned to his epistle in the English version. The date given there is “after A.D. 90.” But this is incorrect. This year was no part of “the last hour.” This hour ran out A.D. 72, when Judah’s sun was darkened, and the Mosaic moon ensanguined by the vengeance of the Lord. Hence John’s epistle was written before the destruction of Jerusalem, and not eighteen years after as generally supposed\* He also wrote to Christians of the circumcision, as in-

\* We respectfully differ from Brother Thomas on this point. It is obvious from references as are obtained in passages such as 1 John 2:14; 5:13, that John’s epistle is supplementary to his Gospel which had already been written. It seems also, that the Gospel was written after the destruction of Jerusalem, for it does not contain the important Olivet Prophecy, probably because it had largely been fulfilled. That being the case, the Epistle might well have been written about A.D. 90 as internal evidence suggests. What then of the reference to “the last time”? There is a need to discriminate between “the last time” of 1 John 2:18, and “the end” referred to in such places as Matthew 24:10-14; Heb. 1:1; 9:26. The latter refers to the end of the Mosaic age which terminated with the fall of Jerusalem (Matt. 24:15-16). John wrote after that time, and de-

dedicated in 2 Epist. 7.

Jude likewise refers to the same as Peter, James and John. In all his epistles he is treating of the *kosmos*, or order of men, who were living ungodly among Christians of the circumcision, whom he styles “certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness, and denying the only Despot Power (the eternal spirit) and our Lord Jesus anointed.” These men paid no regard to the words before spoken to the apostles concerning his coming; but rather ridiculed the idea. Jude therefore points the faithful to them as a fulfilment of their prediction, that there would be such in the last time. “Beloved,” says he, “remember ye the words which were spoken before by the apostles of our Lord Jesus Christ, how that they told you there would be mockers *in the last time*, who would walk after their own ungodly lusts. These be they who separate themselves, sensual, destitute of spirit, — verses 17-19. Hence, Jude was living “in the last time,” which cannot possibly refer to our future; but can only have been the last *chronos*, or period, of the Mosaic Aion — “the ending of the course.”

Now, “the last hour” of John,

“the last time” of Jude, and “the ending of the Aion” of Jesus, are “the last of the days” referred to in 2 Peter 3:3. In the English version, these words are rendered “in the last days.” This is incorrect, and should be as we have translated them. The “last of the days” is a different idea from *the last days*. The latter phrase is used by Paul in Heb. 1:2, and answers to what he terms in Heb. 9:26 “the ending of the Aions.” He says in the former text, “in these last days God had spoken to us in a son”; and of this son he says in the latter, that “he appeared once *in the ending of the Aions* for a putting away of sin through the sacrificing of himself.” The teaching and sacrifice of Jesus were in the last days; but not in “*the last of the last days.*” The *first days* were from the the sending of Moses to his death; and *the last days* from the sending of Jesus to the abolition of the Mosaic order of things; both first days and last being of forty years’ continuance. Jesus began to teach *in the first* of the last days; and the mockers of his teaching, who had “forsaken the right way,” appeared *in the last* of the last days, as Peter saith.

Paul speaks of the last days without specifying the beginning

clared that it was “the last time,” doubtless referring to the final dispensation in the preaching of the Gospel, called by the Lord, the “times of the Gentiles” (Luke 21:24). The word translated “time” is *hora*, and signifies an hour, or, figuratively, a “season,” and is apparently used in that way here. John thus declared that the “times of the Gentiles” or the last dispensation before the establishment of the Kingdom had commenced, and that it would be one noted for widespread error and opposition to the truth by those claiming to be its adherents.

or ending of them in 2 Tim. 3:1, saying, "this know thou that in the last days perilous times shall impend." Then follows a description of men professing Christianity, whose wickedness would be the cause of the impending of the vengeance. These are they of whom he warned Timothy in his former epistle, saying: "The spirit speaketh expressly that *in latter times* some of the faith will apostatize, giving heed to seducing spirits, and to teachings of Demons speaking lies in hypocrisy, their own conscience having been cauterized; forbidding to marry, and commanding to abstain from meats" — 1 Tim. 4:1-3.

#### "THE LATTER DAYS"

One cause of error in the interpretation of the apostles has been the confounding of "the latter days" with "the last days." These are two distinct or separate, and very remote, periods of time.\* A course of centuries intervenes which keeps them as distinct as the north and

south poles of earth. Nearly eighteen hundred years have elapsed since the termination of "the last days"; and we await only the further lapse of about five or six years till we arrive at the beginning of "the latter days."

The phrase in the original (O.T.) is *beacharith hayyamim*, "in the end of the days." That is, there are certain days appointed, such as "a time, times, and a half time," 42 months or 1260 days, and 1335 days — Dan. 12:7, 12; 7:25; Rev. 11:2. These days are concurrent with "the times of the Gentiles," during which the 12 tribes of Israel, and those adopted into Israel's commonwealth through Jesus, are prevailed against by the little horn of power of the East and West. Until these days are expended, there is no redemption for Israel and the saints. But when those days are expired, an *end* will have been attained, which is styled "the end of the days," but in the English version "the latter days."

\* Care needs to be exercised lest this suggestion be taken too far. It is obvious that the expression "the last days" as used in Hebrews 1:2, relates to the last days of Judah's Commonwealth, and not to the "latter days" or times in which we today live. But the principle cannot be applied in every place in the A.V. where the term "last days" is used. The same Hebrew word has been translated both "last" and "latter." Brother Thomas renders Isaiah 2:2 as "latter day" whereas in the A.V. it is translated "last days." "Last days" of Genesis 49:1 and "latter days" of Numbers 24:14 are both translated from "achariyth," though it is obvious that some of the prophecies enumerated in Genesis 49 were fulfilled at the first advent, and other of them still await fulfilment today. Therefore, the use of "last days" in the A.V. does not necessarily imply that the prophecy referred to in the context came to pass 1900 years ago. The principle of interpretation suggested by Brother Thomas must be carefully worked out in regard to each individual reference to either "last days" or "latter days." He has sustained his point, that the use of the term does not necessarily denote the future to our time.

"The last days" were the "days of vengeance" upon the Jewish people and rulers of the forty-second generation; but "the latter days" are the days of the restitution of all things pertaining to Israel and to the saints, as all the prophets from Moses have foreshown.

We shall conclude our remarks upon this point by enumerating some of the events which are to come to pass in the latter days, or "in the end of the days."

1. "Israel shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain." "His king shall be higher than Agag, and his kingdom shall be exalted." "He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows."

"There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the princes of Moab, and destroy all the children of Sheth. And Edom shall be a possession . . . and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city." — Numbers 23:24; 24:7, 8, 17-19. All this is to happen "in the end of the days" —verse 14.

2. "Son of man, prophesy and say unto Gog, thus saith Adonai Yahweh: In that day when my people of Israel dwell eth safely, shalt thou not know

it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company and a mighty army; and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be IN THE LATTER DAYS, and I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes" — Ezek. 38:14-16.

3. "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be IN THE LATTER DAYS." The great Metallic Image is then described; and when brought out entire and erect before the king's mind, its fall was predicted by a stone smiting it upon the feet; and the destruction of its fragments, by their being afterwards "broken to pieces *together*"; and the stone, or destroying power having entirely abolished them, becomes a great Mountain, and fills the whole earth. This comes to pass "in the latter days," and is interpreted to signify that in those days, "the God of heaven shall set up a kingdom, which shall never be destroyed; and a dominion that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms (represented by the Ten Toes), and itself shall stand for the ages." Hence, this is emphatically *the kingdom of the end of the days* — the kingdom

of which the Gospel treats, and of which Messiah is the king, and his saints the princes — Dan. 2:28-45; 10:14; 12:1-2.

4. "After the children of Israel shall have abided many days without a king, and without a prince, and without a sacrifice, and without an erection, and so forth, they shall return to seek *eth-Yahveh* their *Elohim* and *eth-David* their king, and revere Jehovah and His goodness *in the end of the days.*" Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and shall come up out of the earth; for great is the day of Jezreel." "And I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. And I will betroth thee, O Israel, unto me for the Olahm"—Hosea 3:4-5; 1:11; 2:18-19.

5. "And it shall come to pass *in the latter day*, that the mountain of the house of Jehovah shall be established as the head of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many peoples shall go and say, 'Come ye, and let us go up to the mountain of *Jehovah*, to the house of the *Elohim* of Jacob; and he will teach us of his ways, and we will walk in his paths'; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he shall judge among the nations, and he shall chastise many peoples, and they shall beat their swords in-

to ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." — Isaiah 2:2-4.

6. "Behold a whirlwind of Jehovah is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of Jehovah shall not return until he have performed the thoughts of his heart: *in the latter days* ye shall understand it perfectly." — Jer. 23:19-20.

"Thus saith Jehovah: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city (Jerusalem) shall be builded upon her own heap, and the citadel shall remain because of the judgment thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and *I will punish all that oppress them.* And their nobles (*the saints*) shall be of themselves, and their Governor (*the Messiah*) shall proceed from the midst of them; and I will cause him to draw near, and he shall be offered unto me: for who is he that pledged his life for approaching unto me? saith Jehovah. (It was Jesus of Nazareth.) And ye shall be

unto me for a people, and I WILL BE (*anoki ehyeh*) to you for *Elohim* . . . *in the latter days* (or in the end of the days) ye shall understand it." — Jer. 30:18-24.

7. "I will bring again the captivity of Moab *in the latter days*, saith Jehovah" — Jer. 48:47.

8. "It shall come to pass *in the latter days*, that I will bring again the captivity of Elam (or Persia) saith Jehovah" — Jer. 49:39.

Such are the events of "the end of the days" specified in Daniel and other prophets — "The time of Jacob's trouble out of which he is to be saved." It is a great day, "so that none is like it" — Jer. 30:7; — the great and terrible day of Jehovah upon the Gentiles, as "the last days" were upon the Jews.

These "last days" were what Peter styles "the day of God," which his brethren in Christ were looking for, and earnestly desiring the presence of — 2 Epis 3:12; — a day of days that needed to be shortened, or no flesh of Israel in the land would have escaped — Mark 13:20. But "the latter days" are the year of the redeemed of Jehovah — "the day of Jehovah's vengeance," the year of recompenses for the controversy of Zion" — Isaiah 34:8; 63:4. It is the time when Michael, the great commander shall stand up, who standeth for the posterity of Daniel's people, in which there will be a time of trouble such as never was since there was a nation to that same time; and at

that time Daniel's people will be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake — Dan. 12:1-2.

In the last days there was no deliverance for Judah; but in the latter days, the power of their enemies shall be broken, and they shall be delivered; *in the last days*, "the heavens and the earth which are now" — that is, are contemporaneously existing with you of the circumcision, to whom I, Peter, am now writing; were dissolved, and all their elements scattered or destroyed; but, *in the latter days*, new heavens and a new earth shall be established in which righteousness shall dwell. This will be the "restitution of all things" in the regeneration; in other words, the restoration of the kingdom again to Israel, in which the thrones of the house of David will be re-established, and occupied by Jesus and his brethren, as kings of Israel and the nations, then all blessed in Abraham and his seed.

The heavens and the earth of the last days do not now exist. They were in being when Peter wrote; but having decayed and waxed old, they vanished away with the days to which they belonged. This is a very important consideration in the premises; for Peter was writing about the destruction of a system that might be in existence some eighteen hundred years after his time. But it is thought that Peter must have referred to "the great globe itself" as "the

earth"; and to the sun, moon, stars, and constellations around it, as "the heavens which are now," because he refers to the earth which perished by the flood. But this supposition is based upon a careless reading of what Peter wrote. He does not say that *the earth perished*; neither could he; for he was living upon the same earth the antediluvians occupied as well as we. The earth, though overflowed, did not perish; nor were the heavenly bodies in the least affected. What he said was, that the *kosmos*, or world, then existing, being overflowed with water, perished. Now this *kosmos* that perished was the order of things that constituted the civil, ecclesiastical, and social organization of mankind before the flood. It was this order in its heavens and earth that perished, and nothing else. It is clear from Gen. 6:11-13, that "the earth" signifies "all flesh." He there says "The earth was corrupt before *the Elohim*, and the earth was filled with violence. And *Elohim* viewed *the earth*, and behold, it was corrupt; for *all flesh* had corrupted HIS WAY upon the earth. And *Elohim* said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them (the "mighty ones of renown," in verse 4); and behold, I will destroy them from the earth." The mighty ones of renown were the giants of the heavens; the world-rulers before the flood. These and the earth or "all flesh," they ruled — "the world of the ungodly" — were

overflowed by water, and perished from the earth, leaving an example unto those that after should live ungodly — 2 Peter 2:5-6.

"The heavens and the earth which are now," that is, the Mosaic, which had not been dissolved when Peter wrote, consisted of certain "elements." These elements were not the physical "elements" of which the ancients imagined all nature was composed, namely, "fire, air, earth, and water"; which modern science has proved to be no elements at all. The word used by Peter was the diminutive of a *row*, *order*, from *to go*, *proceed in order*, and signifies elements, elementary parts, e.g. *of discourse*, i.e. an elementary sound, letter of the alphabet; elementary instruction, the first principles, or lowest rudiments of any knowledge, science.

Paul uses the word in Heb. 5:12, as "the *stoicheia* or principles of the beginning of the oracles of God": and in Gal. 4, 3-9, as, "when we were in bondage under the *stoicheia*, or elements of the *kosmos*, or order"; and, "how turn ye back to the weak and beggarly *stoicheia* or elements to which again, as before, ye desire to be enslaved? Ye observe days and months, and times, and years. I am afraid of you," and so forth: "tell me, ye that desire to be under the law, do ye not hear the law?" — 5:21. And again, in Col. 2:8-20 as, "beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the

*stoicheia* or rudiments of the *kosmos*, or order, and not after Christ." "Wherefore, if ye be dead with the Christ from the *stoicheia* or rudiments of the *kosmos*, or order, why, as if living in the order, do ye subject yourselves to the ordinances, 'Touch not, taste not, handle not,' which is all to corruption in the using after the commandments and teachings of men?"

Now, from these quotations showing the New Testament meaning of the word "elements," it must be evident to all that they are *the elements of which the Mosaic order of things was composed*, styled by Paul in Heb. 8:26, "the heavens"; the principalities and authorities which Jesus spoiled, when, in being crucified, he nailed the handwriting which constituted them to his cross, took it thereby out of the way; and, rising from the dead, exposed them with boldness of speech, triumphing over them — Col. 2:14-15.

Jesus, Paul says, "was made higher than the heavens" — than these heavens over which he triumphed. The temple, and its ordinances of service, and its priest-hood, and all other things constituted by the law, or handwriting of Moses, were elements which, collectively, made up the Mosaic order, or *kosmos*. "The heavens," "the example and shadow of heavenly things," these *pattern-heavens* "shall pass away," says Peter, "with a great noise, and the elements, being burned, shall be abolished." That *great noise* was the tumult

of battle without, and of strife within the city, during the siege. There was blood and fire enough to satisfy the most insatiable craving for the horrible. The temple and city were reduced to smoking ruins; and the blood of the priests and people poured out like water by mutual massacres, and the Roman sword. But the destroying fire was not confined to Jerusalem and the temple; the land in general, and the works in it, were burned up. Its crops, and towns, cities, villages, synagogues, homesteads, and other improvements, all partook in the fiery destruction brought upon them by the hosts of the Little Horn. This was the "judgment and fiery indignation that devoured the adversaries" of the truth in the last days; the "furnace of fire into which apostates and hypocrites were cast; and where there was wailing and gnashing of teeth." — Matt. 24:51; 13:42; Isaiah 31:9.

Such was "the day of the Lord" which came upon Judah's commonwealth "as a thief in the night." The vengeance was terrible and complete. Everything Mosaic that existed contemporary with the apostles, "vanished away," as they and the prophets had foretold. The Jews either rejected or perverted the Gospel of the Kingdom in "the glorious and fearful name, JEHOVAH *Elohim*"; therefore, they were broken off by terrible judgment and subjected to the Mosaic curses of Mount Ebal for a long and "bitter day" of eighteen hundred years. Their power

was broken by the Little Horn of the Goat; so that they could no longer persecute, and be contrary to all. They have had practical experience of the import and truth of Paul's words, that "it is a fearful thing to fall into the hands of the living God; who is a consuming fire." — Heb. 10:31; 12:29. He has consumed their land with intense desolation: scattered them abroad to the utmost heaven; and, as Moses predicted, made them "an astonishment, a proverb and byword, among all the nations."

Moses, in whom they boast, has nothing for them but curses, until they confess the iniquity that has entailed upon them the punishment they endure; and Jesus, the prophet after his type, "will not take up their names into his lips," so long as they "hasten after another" Messiah — Psalm 16:4: so that, abandoned for a time by Moses and Jesus, they have no refuge, nor covering from sin!

How completely have the eagles devoured the carcase! Not a piece of tendon, skin, or garbage has escaped their voracity; but, as Ezekiel represents, they are the bones of a disintegrated skeleton, bleaching in the valley, and very dry. When the prophet saw them in vision, Lords Jehovah (*Adonai Yahveh*) said to him, "Can these dry bones live?" But, Ezekiel, dismayed at the charnal-house

appearance, could only exclaim, "Adonai Yahveh, thou knowest!"

"Their power is gone, and nothing is retained and set free." They have no heavens, and are utterly destroyed from the land. These things to us are all accomplished facts; but to Peter and his brethren in Judea, they were "the promise of the Lord," who was slack in its performance in the opinion of some. But Peter repudiated the idea. He said that the alleged delay was not slackness, but long-suffering; and mark, not long-suffering to a generation unborn; but "to us-ward" says Peter; to those of Judah who had confessed Jesus, but were being victimized by false teachers and by seducing spirits: he was unwilling that any of them should perish in the *Crisis of Gehenna*; but that all should come to a change of mind and disposition. To those who were steadfast, he said: "Wherefore, beloved, *seeing that ye look* for such things, be diligent that ye may be found of him in peace, without spot, and blameless. . . . Seeing, therefore, YE *know these things before*, beware, lest YE also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and in the Day of the Aion — Amen."

## WHAT OUGHT TO BE DONE AT THIS CRISIS

*In 1851, Brother Thomas convinced a group of Millerites (Seventh Day Adventists) that their understanding of the Bible was seriously astray. They accordingly sought his help in suggesting a sound method of Bible Study. In response, he published the article that follows:*

# WHAT OUGHT TO BE DONE AT THIS CRISIS

## (1) THE ORIGIN OF THE ARTICLE

In the following extract reproduced from the Editorial in the **HERALD OF THE KINGDOM AND AGE TO COME** (March, 1851), Brother Thomas describes the events which prompted the compilation and distribution of the article.

We invite the particular attention of our readers to the article headed "*What ought to be done at this Crisis?*" We printed several hundred copies of it for circulation in Britain, which were nearly all distributed gratuitously. It was suggested, however, when they were nearly gone, that it would be better to charge something for them to make sure that they would be read, and not destroyed without a reading, which they might probably be if given away without money or price.

The suggestion was a good one; for no one will pay for what he takes no interest in. If a man purchase he expects to get *something* for his money; and he reads to see if he has got something, or spent his money for nought.

We published with this article another, styled "*The Fierce Democracy and the Powers that be,*" showing the working of things in Europe, and the crisis to which they were tending. The

two articles were upon one sheet; and adopting the hint, we employed a man at 37 cents a day to go into the stores in the principal streets of London to sell them at two cents apiece. He sold enough to pay his hire from day to day. In his rounds he went into a tailor's store in Cheapside to make the sale of a copy. He recommended the knight of the needle to buy one on the ground of the information it would afford him in relation to the destiny of Europe as predicted in the prophets. "Oh," said he, "I care nothing about Europe or its destiny; it may sink into the abyss for what I care, so that I can sell my coats!"

What can be done with such creatures, but to "let them alone." If a copy had been given him, he would probably have cut it up for a pattern. Yet this man is not alone in his stupidity and folly. He is only a specimen of his class — a bright ensample of the swinish

multitude; concerning which Jesus says, "throw not your pearls before swine; and give not things holy unto dogs." The masses of mankind have no souls for any thing above the objects of sense around them. They are "earthly and sensual," and devoted only to "the things seen and temporal," which are to them the chief good of their existence past, present, and to come. Such was this seller of coats, whose only sympathy with humanity according to his own avowal, found its focus in the pockets of his customers. So heart-hardening is trade when it monopolizes the souls of men.

The article was written at the request of the leading men of a Second Advent congregation, before which we had often lectured. They had become convinced that Millerism was not the true interpretation of the Advent. They came to see that the Twelve Tribes of Israel would be restored to Palestine, and become a united nation and one kingdom in the land under the Son of David and of God; and that all the gentile nations that survived his indignation, would be organized into a dominion or empire, and made subject to the Kingdom of Israel, as Hindustan, British America, and the Isles of the Sea are sub-

ject to the kingdom of England, only under an infinitely superior constitution of things, civil, ecclesiastical, and spiritual. They confessed that as Millerites they knew nothing as they ought to know; and requested us to put them in the way of reading the Law and the Testimony intelligibly and profitably. We were to outline for them a course of study, and forward it to them in a letter. We proceeded to do this; but found the manuscript becoming too large and important for a private epistle. We resolved, therefore, to multiply copies by the press, and to make as extensive a distribution of them as our limited resources would allow.

The publication cost us \$20. It was bread cast upon the waters, the increase of which may appear after many days. We know of some cases in which it has put the reader in the way of understanding "the word of the kingdom" by a systematic reading of the scriptures through which they have become "obedient to the faith." We republish it in the hope of its proving useful to many in this country, who honestly desire to know the truth, the whole truth, and nothing but "the truth as it is in Jesus."

J. THOMAS.

## (2) WHAT OUGHT TO BE DONE AT THIS CRISIS

In the following article, Brother Thomas sets forth the steps by which a Bible Student may come to a correct understanding of the Scriptures, and particularly as relating to Bible prophecy.

### 1. A FEW FIRST PRINCIPLES

1. "The just shall live by Faith" (Hab. 1:4; Rom. 1:16, 17).

2. "Without faith it is impossible to please God" (Heb. 11:6).

3. "Faith comes by hearing the word of God" (Rom. 10:17).

4. "Faith works by love, and purifies the heart" (Acts 15:9; Gal. 5:6).

5. "The One Faith," is "the assured expectation of things hoped for, the conviction of things not seen" (Heb. 11:1; Eph. 4:5).

6. These things are "the things concerning the KINGDOM of God, and the NAME of Jesus Christ" (Acts 8:12).

7. "All are the children of God in Christ Jesus through the faith. FOR as many as have been baptized into Christ have put on Christ; and IF Christ's, then Abraham's seed, and heirs

according to *the promise*" (Gal. 3:26-29).

8. Such "will be presented holy and unblameable and un-reprovable in his sight, IF they continue in *the faith* grounded and settled, and *not moved away from the HOPE of the GOSPEL* which was preached (by the Apostles) to every creature which is under heaven (Col. 1:22, 23): and "patiently continuing in well-doing" and so seeking for glory, honor, and immortality" (Rom. 2:7).

9. "Behold what great love the Father hath bestowed upon" such "that they should be called the Sons of God." They are even "now," in this present state of existence, "the Sons of God; and it doth *not yet appear* what we shall be: but *we know that, when Christ shall appear, THEY SHALL BE LIKE HIM*; for they shall see him as he is. And every man that hath this hope in him purifies himself, even as Christ is pure" (1 John 3:1-3).

Hence

### 2. A BIBLE CHRISTIAN

is one, who understandingly believes "the things concerning the Kingdom of God and the Name

of Jesus Christ," with the humble, affectionate and obedient disposition of a little child;

## WHAT OUGHT TO BE DONE AT THIS CRISIS

is "immersed into the name of the Father, and of the Son, and of the Holy Spirit"; and henceforth walks in "denial of the lust of the flesh, the lust of the eye,

and the pride of life, in hope of the gift to be brought to him at the glorious appearing of Jesus Christ in his kingdom."

### 3. OF AN ASSOCIATION OF BIBLE CHRISTIANS

The duty and privilege of an association of such Christians is:

1. "To observe all things whatsoever Jesus hath commanded his Apostles to teach" (Matt. 28:20).

2. To advance from the principles of the doctrine of Christ and go on to perfection (Heb. 6:1), "Pressing toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14), "And so making itself ready for the festival of its union with the Lord" (Rev. 19:7-8).

3. To "earnestly contend for the faith which was once delivered to the saints" (Jude 3); and to "make known unto the principalities and powers in high places the manifold wisdom of God" (Eph. 3:10).

To fulfill the *first* indication, such an association of Christians must "continue steadfastly

in the Apostles' doctrine, fellowship, breaking of bread, and in prayers" (Acts 2:41-42).

1. "In the Apostles' doctrine," by diligent investigation of the Scriptures, that all its members may qualify themselves to speak unto men to conviction; also to the edification, and exhortation, and comfort of believers (1 Cor. 14:3, 24, 31; Acts 8:1, 4).

2. By doing what they command, or by following the example of the faithful, who were taught of them, and whose practices are recorded in the New Testament. "He that heareth you, my apostles, heareth me"; says Jesus. "We," saith one of the Apostles, "are of God; he that knoweth God heareth us; he that is not of God, heareth not us. Hereby we know the Spirit of Truth and the Spirit of error" (1 John 4:6).

### 4. HOW THE SCRIPTURES MAY BE SUCCESSFULLY SEARCHED AND WITH FACILITY

The following course of reading will very much conduce to a systematic comprehension of the Apostles' doctrine.

1. Read attentively the family history of Abraham, Isaac, and Jacob, taking especial note of

**THE PROMISES made to these fathers; such as —**

a. The making of A GREAT NATION of their descendants through whom all the Nations of the earth shall be blessed (Gen. 12:2, 3; 17:4-7; 18:18;



22:17-18; 26:4; 28:14).

b. The manifestation of A GREAT RULER in the midst of the said nation, who with it and them, should possess the land in which these fathers tended their flocks and herds (Gen. 12:7; 13:14-17; 17:8; 26:3; 28:13-15; 35:12).

c. The Confirmation of this EVERLASTING COVENANT, by which the promises were ratified to Abraham's satisfaction, 430 years before his descendants arrived at Mount Horeb under Moses (Gen. 15:7-21).

d. Observe that Isaac becomes the allegorical representative of the Shiloh of Israel in the substitutionary sacrifice and figurative resurrection detailed in Gen. 22. Jacob refers to Shiloh's death by Levi (Gen. 49:6). In verse 10, he foretells his dominion over the world.

Hence the Faith of Abraham's Family consisted in these particulars.

1. That his descendants in the line of Isaac, Jacob, and his 12 sons, would become a great and mighty nation;

2. That when this should be accomplished in the full sense of the promise, they, Abraham, Isaac and Jacob, would be living witnesses of it;

3. That at the time indicated in No. 2, they and their nation would be in actual possession of the land of Israel from the Euphrates to the Nile;

4. That there should be a great and powerful ruler, or king, arise out of the nation,

whom they styled SHILOH, or *the giver of peace*;

5. That he should be "*Heir of all things*," of the nation, the land, and the dominion of the world.

6. That He would descend in the line of Judah;

7. That He would be slain; but, on the third day (Gen. 22:4), from the sentence passed upon him, be raised from the dead in the land of Moreh, as prefigured in the case of Isaac;

8. That He would be slain by the descendants of Levi; therefore, exclaimed Jacob, "O my soul come not thou into their secret; unto their assembly, mine honor be not thou united!" and,

9. That Faith, or a full persuasion, that what God promised He would perform, would be counted for righteousness to all to whom Abraham became the father; and that to realise the hope of righteousness, the righteous must rise from the dead.

Such was the faith and hope of the Gospel believed from Abraham to Moses (Gal. 3:8); but which that generation of the Israelites did not believe whose carcasses fell in the wilderness of the land of Egypt; and on account of which faithlessness, "Yahweh hath sworn in his wrath, that they shall not enter into his rest." These things appeared so improbable, that those who believed them were esteemed by their contemporaries as worthy of reproach. This was styled "THE REPROACH CONCERNING THE

CHRIST," to which was, and is attached, "the recompense of the reward"; on account of "the Christ," Moses refused to be called the son of Pharaoh's daughter, and cast in his lot with a nation of slaves. Let us therefore also go forth unto him bearing his reproach.

**II. Having acquired an understanding of the promises made to the fathers, become acquainted with the history of their descendants.**

1. In their deliverance from Egypt: Exod. 1 to 14.

2. In their organization as a body during the forty years in the wilderness: Exod. 15 to Deut. 34.

3. In their conquest and settlement of Canaan: Josh. 1 to 24.

4. Under judges for life: Judges to 1 Sam. 10.

5. As a united nation under kings: 1 Sam. 11 to 1 Kings 12:15.

6. As two separate nations and kingdoms — the one under the house of David: the other under Jeroboam, the son of Nebat; 1 Kings 12:16 to 2 Chron. 36.

7. As to the overthrow of the Ten Tribes by the Assyrian, 390 years after their revolt from the house of David, and in the sixth year of Hezekiah: 2 Kings 17:5 to 18:12. Here it should be noted, that the Ten Tribes have been in dispersion ever since. Hence, all prophecies relating to their restoration and future

glory remain to be fulfilled.

8. As to the subversion of the kingdom of the Two Tribes under the house of David: 2 Kings 24:10 and 25; Jer. 39.

a. In relation to the captivity of Jehoiachin, etc., in the eighth year of Nebuchadnezzar.

b. In regard to the destruction of Jerusalem, etc., in the 19th year of his reign.

The history of these two kingdoms should be well understood, or great mistakes will be made in the interpretation of the prophets.

It should also be remarked that David's kingdom and his throne have never been restored since the overthrow by the Chaldeans; but numerous prophecies declare that they shall be in more than their former glory when Solomon occupied them. Therefore, this remarkable event remains to be fulfilled.

9. The history of Israel should also be studied as to the 70 years' captivity.

a. From Jehoiachin's captivity to the destruction of the city: Ezek. 1 to 24.

b. From the same to the overthrow of Babylon: Daniel.

10. As to the restoration from Babylon; especially concerning the decrees of the Persian kings: Ezra, Nehemiah, Esther.

The Commonwealth of Israel continued in vassalage to Babylon, Persia, Grecia, till BC 165, being 430 years from the deso-

lation of the city, BC 595. It then became independent under the Asmonean dynasty during 129 years, when it became subject to the Romans, who set up the Idumean, or Herodian race of kings. Under these the Shiloh was born. Afterwards, Judea was converted into a procuratorship. The sceptre had departed from Judea and been transferred to the Romans. The Levitical authorities arraigned the Christ before Pilate, and extorted the sentence of death against him. He was crucified, and in about 37 years after, the Romans took away the daily; cast down the place of its sanctuary; destroyed the city; cast down the truth to the ground; destroyed the mighty and the holy people; and carried them captive into all nations; where they still remain, waiting for "the restitution of all things" belonging to their nation (Dan. 8:11, 22, 24; 9:26; Luke 21:24).

In studying the records of Israel, that passage in the biography of David inscribed in 2 Sam. 7:12-17, is of great importance, and essential to the right understanding of the truth. The promises contained in it are styled, "THE SURE MERCIES OF DAVID" in Isa 55:3; Acts 13:34, i.e. The gracious promises made to David. These are offered to Shiloh and the Saints. They are the nucleus of "the joy set before him" and them, on account of which "he endured the cross and despised the shame." They promise:

a. A seed to David, who would be the sovereign of a kingdom.

b. That he should build a temple for Yahweh (Zech. 6:12, 13, 15);

c. That his throne should be everlasting;

d. That he should be Son of God as well as Son of David;

e. That he should suffer for the iniquity of men, but mercy should not forsake him;

f. That David's house, throne, and kingdom should be established for ever *before him*, i.e. he should be a living witness of its perpetuity;

g. That therefore he should rise from his sleep with his fathers, and live forever.

David styled this "THE LAW OF THE ADAM," which related to his house for a *great while to come*. In his last words (2 Sam. 23:3) he informs us that God spake to him about this personage, laying down this general principle in relation to the kingdom he had promised, namely that "he that ruleth over men must be just, ruling in the fear of God."

But, that the members of his house were not of this character, yet, that God "had made with him an EVERLASTING COVENANT, ordered in all things and sure," and that such a character would arise out of his family to "rule the world in righteousness." Therefore, said he, this Covenant "is all my salvation, all my desire," although

appearances at present do not indicate its accomplishment. Read Psa. 89; 132:2-18; Acts 2:25-31.

"The kingdoms of this world shall become our Lord's and his Christ's: and he shall reign for ever and ever" (Rev. 11:15).

"And the Lord shall be King OVER ALL THE EARTH, in that day shall there be one Lord, and his Name one" (Zech. 14:9).

Where, then, will be the thrones, principalities, and the dominions which now oppress the world, sitting as a nightmare upon the nations, and binding them in the fetters of ignorance, superstition, and political chicanery? A resounding joyous shout, as the roar of a multitude of waters, will reverberate through the heavens, saying "destroyed, abolished, gone for ever, to be found no more at all!" Then will come a reign of peace, and righteousness and wisdom and knowledge will become the stability of the times, when the nations will glory in their King, in whom they will be blessed and free. The glorified Saints will possess the dominion of the world (Dan. 7:14, 18, 27; Rev. 5:9, 10).

**III. To advance still further in the Apostles' doctrine, such an association as that before us must proceed to the investigation of the plain and unsymbolical prophecies, such as the Psalms, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Micah, Zephaniah, Haggai, Zechariah and Malachi.**

Their contents may be arranged as to generals under the following heads; namely:

1. The calamities predetermined upon the two nations of Israel;

2. The restoration of the house of Judah from the Chaldean captivity — Haggai;

3. The restoration from its present dispersion;

4. The bringing back of the ten tribes and reunion of all Israelites into the one kingdom and nation in the land of Israel;

5. The glory, power and blessedness of the Israelitish nation during one thousand years, during which all other nations will rejoice in Israel's king;

6. The rebirth, life, sufferings, moral, sacrificial and pontifical character, etc., of the king of Israel;

7. His resurrection and ascension to heaven, there to remain a limited time;

8. His return and subsequent glorious and triumphant reign on the throne of his father David, from the time of the restoration of God's kingdom again to Israel until "there shall be no more death" — "he shall be a priest upon his throne," "after the order of Melchizedec" (Zech. 6, Psa. 110:4).

**IV. These things being understood, the personal testimony of the Apostles, evidential of the rightful claims of Jesus to the Messiahship, or regal, imperial, and pontifical sovereignty over Israel and the world, may be next proceeded with.**

This testimony is contained

in Matthew, Mark, Luke and John's writings. They were written that men "might believe that Jesus is the Christ, the Son of God; and that believing they might have life *through his Name*." They show —

1. That Jesus is the hereditary descendant of David, in whom is vested the sole right to his kingdom and crown.

2. That he is the acknowledged Son of God by paternity of first birth; and by being born again of his spirit from the dead;

3. That he possessed two natures: first, that of mortal flesh; secondly, that of his present one, which is holy, spiritual flesh — "the Lord, the Spirit";

4. That without the shedding of blood there can be no remission of sins (Heb. 9:22);

5. That the blood of animals cannot take away sins (Heb. 10:4);

6. That for a sin-offering to be an efficient atonement it must not only be slain, but made alive again; which constitutes it a living sacrifice;

7. That Jesus was such a sacrifice, holy, acceptable to God, and without blemish — that is, "without sin" (Heb. 4:15);

8. That the blood of Jesus is "the blood of the New Institution, shed for many, for the remission of sins" (Matt. 26:28);

9. That he rose from the dead: and ascended to the right hand of the Majesty in the heavens and that he will return

in like manner as he departed, and to the same place;

10. The attributes of Jesus constitute his NAME;

11. That through this name, repentance, remission of sins, and eternal life, are offered to all intelligent believers of child-like disposition;

12. That if men would receive the benefits of the Name, they must believe in it, and *put it on*.

13. That this Name is inseparably connected with the institution of immersion — so that if a believer of the Gospel would put it on, he must be immersed *into the Name* of the Father, Son, and Holy Spirit (Acts 2:38; 10:44-48);

14. That the Gospel is the glad tidings of the kingdom in the name of Jesus; if therefore a man would be saved, he must believe this gospel and obey it (Mark 16:15-16);

15. That if an angel preach any other gospel than this he is accursed (Gal. 1: 8-9);

16. That all who obey not this gospel shall be punished (2 Thess. 1:7-10);

17. That it is the law by which man shall be judged (Rom. 2:12-16);

18. That the unrighteous shall not inherit the kingdom of God (1 Cor. 6:9-11);

This outline of the Apostles' Doctrine may be still further condensed into these four propositions:

1. That when the Christ should make his first appearance in the world he should appear as an afflicted man!

2. That having drank the cup of bitterness to the dregs, he should rise from the dead;

3. That Jesus of Nazareth was he; and

4. That there is no other name given among men whereby they can be saved (Acts 17:3; 4:12).

**V. To understand what genuine Christianity is, in its associational and individual relations, men must make themselves thoroughly acquainted with the Acts of the Apostles.**

It contains an illustration of the manner and order in which they executed the commands of Jesus. A christianity in doctrine, spirit, and practice will be found in this little tract written by Luke, such as the present generation of the human family hath no conception of. It narrates also the concise history of the establishment of the religion of Christ in the Roman Empire.

**VI. The next step in the course may be the study of the apostolic epistles.**

From these and the Acts may be learned the origin of that GREAT APOSTACY from primitive christianity which constitutes the superstition of Europe and America; and styled by the Apostle "*a Strong Delusion*." Its elements are termed by Paul "*The Mystery of Iniquity*," which were secretly at work in his time; but openly from that of Constantine until

they brought Europe to what we find it in all its mischievous and debasing forms of impiety and spiritual absurdity. In its beginning, this mystery of iniquity was concocted out of —

1. A combination of Judaism with Christianity (Acts 15:1-5);

a. Teaching that the immersed believers must also be circumcised;

b. Thereby showing that "baptism in the room of circumcision" was not thought of in the apostolic age.

2. A further combination of Gentileism with this Judaized Christianity; from which resulted a compound of the three — a fourth something unlike either of its constituents.

**VII. Lastly, we may proceed to the investigation of the symbolic prophecies, such as those of Daniel and the Apocalypse.**

To master these, the inquirer must acquaint himself with—

1. The scriptural and symbolic speech;

2. The things revealed in it;

3. The history of Assyria, Persia, Macedon, Rome, and Modern Europe, from the extinction of the Western Empire to the date of this document;

4. The right interpretation of these prophecies by persons versed in items 1, 2, 3, depends

a. Upon their freedom from all dogmatic - theological bias;

b. Upon their having their

## WHAT OUGHT TO BE DONE AT THIS CRISIS

senses exercised by reason of use (Heb. 5:14);

c. Upon their skilfulness in the word of righteousness.

### 5. THE APOSTLES' FELLOWSHIP

To have fellowship with the Father and his Son Jesus Christ, men must have fellowship with the Apostles. This is accomplished only by believing and doing the truth promulgated by them. This is styled "walking in the light as God is in the light, by which we have fellowship one with another" (1 John 1:3-7). A man might be in approved fellowship with all "Christendom," papal and protestant, church and dissenters, and yet have no fellowship with God; "for if we say we have fellowship with him, and walk in the darkness (ignorance) *we lie*, and do not the truth." Hence Papalism, and Protestantism are a great lie; mere antagonist evils claiming fellowship with God, while they are mantled in the darkness of human tradition, and pervert and persecute the truth.

It is the duty, therefore, of all who would embrace the christianity of the Bible to lay hold of the things we have already indicated, to separate themselves from all papal and protestant sects (for they are but the aggregations of all worldliness, and fast asleep), and either to main-

tain their own individuality, or, if sufficiently numerous, associate themselves together as A COMMUNITY OF WITNESSES "who keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:11-17). Such an association would be entitled to the scriptural appellation of

#### "THE LAMB'S WIFE"

Which is called upon to prepare herself for the approaching consummation (Rev. 16:15; 19:7-8).

She must be "sanctified and cleansed in the laver of the water by the word," that she may be "holy and without blemish." Such a body must "*edify itself in love*" (Eph. 4:16); and meet every Lord's day to commemorate his death and resurrection, to show forth the praises of God, to make their united requests known to Him through Jesus Christ, to proclaim His goodness to the children of men, and to convince them of the judgment which has come upon the world at last.

All of which is benevolently submitted to the public, by the

EDITOR.

## THE TIME OF THE END

*Brother Thomas comments on the statement of the Lord Jesus Christ: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," and shows that the "end" referred to relates to the conclusion of the Mosaic dispensation, and not to current times, nor to the "end" of "Christian ordinances."*

# THE TIME OF THE END

## (1) OBJECTIONS

Following publication of the previous article, a correspondent challenged Brother Thomas' concept of the effect of "the end," claiming that the end of the Mosaic dispensation brought the introduction of the Kingdom of God, and therefore an "end" was made to apostolic ordinances. This challenge was reproduced in the HERALD in the following terms:

Alabama, 1850

DEAR SIR,

I agree with you that so far as the word of God teaches you are correct in regard to the questions of Immortality, and the destiny of the wicked.

In reference to the second coming of Christ, I am inclined to believe that you overlook the facts predicated on his appearance at, or contemporary with, the overthrow of the Jewish Theocracy, and the introduction of Christianity. You will not, you cannot, deny but that Christ predicted his coming in that generation as plainly as his coming is foretold by the prophets in "the latter days." I believe and teach that he did come in the clouds of heaven with power and great glory when his apostles had accomplished the work of preaching the gospel of the kingdom to all nations. Then did *the end* come in relation to some things you now hold and teach, such as Baptism, the Lord's Supper, etc. At that time we believe that the Kingdom of

heaven was introduced, and every true believer entered into his rest, became a partaker of its blessings, received remission of sins, and sanctification through the operation of the Spirit, and belief of the truth.

Hence I reject the ordinance of water baptism as belonging to a past dispensation, and hold only the baptism of the Spirit, as christian baptism. On this point I am satisfied, and cannot yield assent to any man's ipse dixit. Having put on Christ, received the cleansing from sin by the baptism of Christ, the believer has no need of circumcision of the flesh, of baptismal waters, and divers carnal ordinance, which all had their use before the introduction of the christian dispensation, but in "the last days" were all done away by "the washing of the regeneration and renewing of the Holy Spirit."

Desiring to know what the truth is in all its bearings, I remain, yours in the Hope,

N.P.

## (2) OBJECTIONS CONSIDERED

The following article was penned in answer to the contentions and questions of correspondent N.P.

### The Coming Of The Son Of Man

We do not by any means overlook the coming of the Son of Man to overthrow the Jewish State. This is no question, or rather no room to question, but that Jesus predicted his coming as Son of Man, but not as King, in the forty-second generation, that is, the one contemporary with himself. His words are these in speaking to his apostles:

**"Verily, I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come" (Matt. 10:23).**

Here is a plain declaration that he would come in some sense before the apostles had preached the gospel of the kingdom in all the cities of Israel. He told them that in fulfilling their mission they would be grievously maltreated, but that if they *endured to THE END* they should be saved.

Hence, the "*End*" was in the life-time of those who "*endured*"; who were not overcome by the persecutions that should beset them. The End was at the termination, not at the beginning of their ministry; as it is written:

**"This Gospel of the Kingdom shall be preached in all the habitable for a witness to all the nations; and afterwards shall THE END come" (Matt. 24:14).**

Whatever then the End refers to, it did not come at Pentecost, not at Peter's visit to Cornelius; but after the preaching of the Gospel to all the nations of the

Roman world or empire, called the inhabited earth.

Now this proclamation was accomplished in the life-time of the apostles, for Paul says: "the Hope of the Gospel (the Kingdom) was preached to every creature under the heaven" (Col. 1:23). He wrote this about thirty years after the resurrection of Jesus; that is, about six or eight years before the destruction of the City and the Sanctuary by the people of the Prince who should come (Dan. 9:26). James, who wrote about the same time, exhorted those Israelites he wrote to, to "be patient" (under their persecutions) to the coming of the Lord, "for," says he, "*the coming of the Lord draweth nigh*"; "the Judge standeth at the door." "Behold we count them happy *who endure*," (James 5:7-9), that is "to the end."

James' exhortation was in effect, "bear up under the persecutions inflicted upon you by the rulers of our nation, and be not faint-hearted; the Son of Man who is to judge them is at Israel's door, and with his people will soon invade the country, and in overthrowing their power, save or deliver you." Peter also wrote about the same time to the same class of persons, to believing Israelites who were suffering reproach for the name of Christ, and exhorted them to rejoice in their tribulation as partakers of Christ's suf-

ferings; that when his glory should be revealed they might be glad with exceeding joy. But he knew well that the glory of Christ could not be revealed till the law of Moses was set aside: for Jesus could not sit and rule as a priest upon David's throne and bear the glory (Zech. 6:12, 13) so long as the Mosaic code was the constitution of the nation. Therefore, said he, "THE END of all things is at hand" (1 Pet. 4:7) — the end of all things constituted by the Mosaic law, which having "decayed and waxed old was about to vanish away" (Heb. 8:13). The Prince's people were to come, and make an end of all things connected with the city and the temple. These people were they whose power is represented by the Little Horn of the Goat, which waxed so exceedingly great that it overtopped the royalty of Israel. When the end came this power abolished the daily sacrifice and cast down the place where it was offered. This was Yahweh's doing; for He gave the army against the daily because of Israel's transgression; and it cast down the truth, or the Law, to the ground; and afterwards practised and prospered for a long time (Dan. 8:9-12).

The Roman armies were the Prince's people, or the Lord's armies, to abolish the Mosaic kingdom on the same principle that the Medes and Persians were Yahweh's "sanctified ones" for the subversion of the Chaldean Dynasty (Isa. 13:3).

The armies being employed by the King of Israel they are called "*his* armies," and being under the direction of his Son in the conduct of the war, they are styled "the Prince's people," that is, the people of Messiah the Prince.

The reader will find this idea embodied in one of our Lord's parables illustrative of the things of the kingdom of the heavens. The marriage of the king's son is supposed to be ready for celebration. His servants are sent out to call them that were bidden to partake in it; but they made light of the invitation, and even slew the king's servants. Now when the King heard of this he was wroth: "and," says Jesus, "he sent forth *his* armies, and destroyed those murderers, and burned up their city" (Matt. 22:7). These armies were the devastating abomination spoken of by Daniel in the places referred to, standing in the holy land; and represented in the twenty-fourth of Matthew by their standards, the eagles of the legions. They were the birds of prey gathered together by the Son of Man to devour the body politic, or carcase of Judah. Even as Moses had predicted, saying:

**"THE LORD SHALL BRING a nation against thee from afar, from the end of the earth, swift as THE EAGLE flieth; a nation whose language thou shalt not understand. A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. He shall besiege thee in thy gates (or cities) until thy high and fenced walls come down in which thou trustedst." "And thy CARCASE**

**shall be meat unto all the fowls of the air" (Deut. 28:49, 26; Dan. 8:23).**

This nation of a fierce countenance, is styled by Daniel "a king of fierce countenance, and understanding dark sentences," that is, a language unintelligible to Israel.

Now, the Lord was to bring this fierce power of the west against Jerusalem; and the Son of Man is that Lord. If then he bring it against the city did he not come? Certainly he came with his armies, although he was not visible. His armies were mighty, "but not by their own power." Titus confessed that if God had not co-operated with the Romans they could not have taken the city. But the Son of Man being with them, they destroyed wonderfully, even the mighty and the holy people.

Thus, the coming of the Romans, "the people of the Prince," was also the coming of the Son of Man in power but not in great glory; for he does not appear in his glory until he comes accompanied by his holy angels (Matt. 25:31; 2 Thess. 1:7-8). "When the Lord shall build up Zion, he shall appear in his glory" (Psa. 102:16) and not when he destroys her. His coming was to take the nation at unawares. It was to be quick as the lightning, or "swift as the eagle flieth"; "FOR wheresoever the carcase is, there will the eagles be gathered together." So was the coming of the Son of Man, by a rapid and overwhelming invasion of the country, and the unexpected encompassment

of Jerusalem by the armies of Rome.

#### The End Of The Mosaic Dispensation

This was "the End" "in the End of the world"; or the end of the Jewish State in the end of the dispensation constituted by the Mosaic law.

It was the End contemporary with the scoffers of "the last days," walking after their own lusts, and taunting the disciples of Christ with the sceptical inquiry, "Where is the (fulfilment of the) promise of his coming?"

It was the End in which the Mosaic Heavens and Earth were about to be shaken (Hag. 2:6; Heb. 12:26, 27), that all things incompatible with the Kingdom under the New Covenant to be made with Israel and Judah (Jer. 31:31) might be dissolved.

It was the End in which the day of the Lord came upon Judah as a thief in the night; and in which the elements (Gal. 4:3, 9; Col. 2:8, 20), or rudiments of their world, or dispensation, were abolished in the fervency of the indignation which judged and destroyed the ungodly rulers of Israel and their adherents.

It was the End, lastly, in which the day of God was manifested upon the nation, and by the fire of whose wrath their "land and the works that were therein," their towns and villages, their cities and public buildings, their temple, their synagogues, farms, and villas, were "burned up" and utterly destroyed (2 Pet. 3).

**The Kingdom Of Heaven Not Introduced At The Destruction Of Jerusalem**

This was the end of "the Jewish Theocracy" for a time, but it was not contemporary with "the introduction of Christianity," as our correspondent seems to think; unless he make the end a period of years beginning with Pentecost, and ending with the conflagration of the temple. Then, indeed, the introduction of Christianity was at the beginning of the end, and the overthrow was the Theocracy about 40 years after, at the conclusion of the end. The overthrow was the end of the Mosaic kingdom; but the introduction and beginning of nothing. It is true, the power of the Hebrew oppressor and scoffer was broken, but that of the equally savage Gentile remained, and exercised itself with great cruelty both on Jew and Christian. The true believer had no rest, save from the evil works he used to practise in his unconverted state.

Our correspondent is led into the mistake that when the State of Judea was subverted the Kingdom of heaven was introduced, by the saying, "Then shall the righteous shine forth as the sun in the kingdom of their Father," which follows immediately after the verse which speaks of the perdition of the ungodly men of Israel in the Jerusalem - furnace and Zion-fire:

**"The Son of Man shall send forth his angels, and they shall gather out of his kingdom all scandals, and them which do iniquity; and shall**

**cast them into a furnace of fire; there shall be wailing and gnashing of teeth. THEN shall the righteous shine," etc. (Matt. 13:41).**

The paraphrase of this is, "The Son of man shall send forth his armies, and they shall gather out of his land (though unwittingly) all things and persons causing to offend, and them who do iniquity; and they shall surround them, and drive them back, and cause them to enter Jerusalem for refuge, which shall become a fiery furnace; and there they shall wail and gnash their teeth. *Afterwards shall the righteous shine," etc. —but when?*

**When**

To gather, or to drive out of a kingdom is to expel from the territory of that kingdom. To gather out of Victoria's kingdom all papists who scandalize her government would be to collect them together and either put them to death, or to exile them to some foreign land. It is precisely the same thing to gather out of the Son of Man's kingdom all scandals, and them that do iniquity. He collected them together in groups, or "bundles" some in one part of the country, and some in others, but the largest aggregation of them in Jerusalem.

This was effected through the Romans during the war, in which he caused them to be slain by hundreds of thousands, and to be "led away captive in to all nations." In this way he ejected them from his kingdom to have no more national occupancy of the land "until the

times of the Gentiles be fulfilled." "Then shall the righteous shine as the sun in the kingdom of their Father."

This shining of the righteous as the sun, is shown in Daniel to be subsequent to the resurrection from the dead. In the 12th chapter it is revealed that the times of the Gentiles, or "the time, times, and a half," will end with a time of trouble such as there has not been since there was a nation even to that same time; that the power of the Holy People will no longer be scattered, for at that time their deliverance will be effected; and that many sleeping in the dust of the earth will awake to everlasting life, and *shine as the brightness of the firmament*, i.e., "as the sun," for ever and ever.

The word "then" beginning a verse does not import that the things spoken of are immediately to follow what has gone before. It implies sequence or succession, but this may be immediate or remote.

This is well illustrated in the prophecy on Mount Olivet. The sequence of events is laid down there as follows: first, the gathering of the eagles; "immediately after," or secondly, the overthrow of the State; "and then," or thirdly, the appearance of the sign of the Son of Man in the heaven; "and then," or fourthly, the mourning of the Twelve Tribes. Now these four things were not, and did not occur at the destruction of Jerusalem. They are all things pertaining to the nation of Israel;

but the prophets show that the third and fourth items are many hundreds of years remote from the second. The heavens and earth of the Mosaic kingdom were to pass away as the *immediate* consequence of the war; and the *next event* of great significance in relation to Israel will be the appearance of the sign of the Son of Man in the heaven — in the political heaven; even the Russo-Assyrian head of Nebuchadnezzar's Image encamped in his palatial tents with a cloud of warriors between the seas in the glorious holy mountain (Dan. 11:45).

This we apprehend is "the sign." When this is seen, then know that the Son of Man is about to be revealed with power and great glory. The time will have arrived when he will bend Judah as his bow, and fill it with Ephraim, and raise up the sons of Zion against the sons of Greece, and make them as the sword of a mighty man. And the Lord shall be seen over them, and His arrow (Ephraim) shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling-stones. And they shall be as mighty men, who tread down their enemies as mire in the streets in battle; and they shall fight because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the

house of Judah, and I will save the house of Joseph, and I will bring them again to place them; and they shall be as though I had not cast them off: for I am the Lord their God and will hear them (Zech. 9:13; 10:5).

And who is the Lord their God that will be seen over them?

Even the Son of Man whom the nation pierced. They will find that to him who was wounded in the house of his friends, they owe their deliverance from the enemy who had come in upon their land like a flood. This discovery will cut them to the heart, and super-induce a mourning in Jerusalem, as the mourning for Josiah at Hadadrimmon, in the Valley of Megiddo. Then will the tribes of the land mourn, all the families that remain, every family apart, and their wives apart (Zech. 12:10; 13:6), when they shall see the crucified one in power and great glory.

Being thus revealed to Israel, but not to the world at large, he proceeds to set up "the kingdom of the heavens"; that is, to restore the kingdom again to Israel by re-establishing the kingdom and throne of David "as in the days of old"; and subduing the nations so as to take possession of their "heavens," or kingdoms for himself and the saints of the Most High.

A kingdom ruling over all kingdoms is the kingdom of the heavens, vulgarly termed, "the kingdom of heaven." Was such a kingdom introduced at the de-

struction of Jerusalem, or even on the day of Pentecost? By no means. But such a monarchy will be established when the Lord comes in glory; then the conclusion is that the righteous did not shine as the sun in their Father's kingdom at the conflagration of the city and temple; but will do so hereafter literally when they shall be "raised in glory."

From the foregoing exposition it must be evident that "the end" spoken of by Jesus in the words "then shall the end come," was an end to the world, age, dispensation, or kingdom under the Mosaic law, and not as our worthy correspondent supposes, an end to baptism, the Lord's supper, etc. The end of the Mosaic covenant did not at all change the state or condition of the Gentile believers for better or worse; or set aside the things previously required of them. It was an epoch of destruction, not of building up, and of rest.

But even on the supposition of the kingdom being introduced, and true believers entering on its rest, this entering could only affect believers contemporary with its introduction. It could have no regard even to the succeeding generation much less to us at this remote period. But the kingdom of the heavens was not introduced. The kingdoms of this world did not then, nor have they ever yet become, the kingdoms of our Lord and of his Christ. Had the kingdom of heaven then been introduced,

the Twelve Tribes would all have been gathered home to Palestine, Jesus would have become their acknowledged head, and wars would have ceased till now.

#### Its Effect On "Carnal Ordinances"

Christian baptism was no part of the Mosaic dispensation, or economy. It is nowhere enjoined upon Jew or Gentile as an ordinance of the Sinaitic code. This must, we think, be evident to everyone who reflects upon the nature of christian baptism. Christian baptism is not mere water baptism. Even the washings or bathings under the law were not *mere* baptisms in water. Something else had to be done for the subject before the bathing of himself at even would "sanctify to the purifying of his flesh." The priest had to dip a bunch of hyssop into a *solution* of burnt-heifer ashes, called "a water of separation," or "a purification for sin," and to *sprinkle* it upon the unclean person or thing *on the third day*. This was the first stage of the cleansing process. He was then to be *sprinkled* again on the seventh day. This was the second stage of the purifying. Lastly, he was to wash his clothes, and *bathe himself in water*, and he was pronounced clean according to the law "*at even*" (Num. 19).

This was the "putting away of the filth of the flesh" by a "carnal ordinance imposed on Israel until the time of *emendation*" — diorthosis *not* metanoia; and which could not perfect the

subject of it, as pertaining to the conscience (1 Pet. 3:21).

"The *filth of the flesh*" was defilement contracted by touching any thing forbidden to be touched, or pronounced unclean by the law. To touch a dead body, a bone, or a grave was legal contamination of the flesh, which could not be got quit of under any circumstances in less than seven days; and if the unclean person neglected the carnal ordinances appointed in the law for the cleansing of such as he, he was to be cut off from Israel.

"A *carnal ordinance*" was an institution for the cleansing of the flesh contaminated as before mentioned. It had nothing to do with the conscience; for when the man was cleansed from the defilement of a bone, he might still be troubled in conscience for having coveted his neighbor's goods.

Now christian baptism is not a carnal ordinance although the body is bathed in water. It was not appointed for the putting away of the filth of the flesh; for since "the emendation" of the law, it is not that which toucheth or entereth into an Israelite that defiles him, but that which proceedeth out of his heart. Filth of the flesh cannot be legally contracted now. There is no legal defilement to be put away by carnal ordinances, therefore carnal ordinances have been long since abolished; and were never imposed upon Gentiles unless they became citizens of the Mosaic kingdom.

Mosaic baptisms and christ-



ian baptism are essentially different; the former having regard to the flesh; the latter to the spirit or conscience. The *sprinkling* of the heart must precede the bathing of the body; for it is the sprinkling of the heart from an evil conscience by the blood of sprinkling which speaks better things than the blood of Abel, that makes a purification for sin to the believer in the gospel of the kingdom whose body is bathed in water into the holy name (Heb. 10:22; 12:24). A man of unsprinkled heart, or an un sanctified disposition, whose head is full of theory but his heart untouched, though dipped with all the parade and circumstance of speech, prayer, baptistry, and song, is in the predicament of the Jew who would bathe himself on the seventh day without having been previously sprinkled with the water of separation on the third. He would be cut off from Israel. Fifty immersions would avail nothing to the Gentile or Jew who was previously ignorant of the gospel of the kingdom; for it is "he who believes the gospel and is baptised shall be saved;" and not, "he that is bathed in water first, and believes the gospel afterwards."

**Christian Baptism A Spiritual Ordinance**

Christian baptism, then, is a spiritual, and not a carnal, ordinance; and may be defined as:

**Immersion in water into the name of the Father, of the Son, and of the Holy Spirit, of a man of Abrahamic disposition, who believes the things of the kingdom of God, and the name of Jesus Christ; by which sprinkling of heart and immersion of body he is united to the name of Jesus, and in being so united his belief of the truth is counted to him for righteousness to remission of sins, and his disposition, for repentance unto life, in, by and through the name thus named upon him in the formula prescribed.**

Surely our correspondent will not now say this is a carnal ordinance; and abolished at the overthrow of the Jewish Theocracy! It is not the popular baptism, but the New Testament institution. Abolish such an immersion into the Lord's name, and you leave the believer without any means of *formal union* to it, so that he is cut off from receiving repentance and remission of sins which come only through the name of Jesus.

Christian baptism as defined above is "the washing of regeneration" predicated on "the renewing of the Holy Spirit" through the truth believed.

— J. THOMAS.

## THE PURCHASE OF PALESTINE AND THE RESTORATION OF THE JEWS

*A comment upon events in 1852 in which a proposal to release Palestine by a financial arrangement with the Turkish government, is considered in the light of the prophecies teaching the pre-adventual return of Jewry. Brother Thomas indicated that Bible prophecy must be accurately fulfilled in the latter days, and subsequent to Christ's return — irrespective of the proposals of the nations.*

## THE "PURCHASE OF PALESTINE" AND THE RESTORATION OF THE JEWS

### The Scarcity Of Gold In Turkey

However abundant gold may be in other parts of the world, it appears to be remarkably scarce in Turkey. Accounts to June state that the premium on gold is rising alarmingly in Constantinople; new coins of 100 piasters being current at 115. The king of Egypt, however, has proved a friend in need to the Sultan, having voluntarily contributed £275,000 towards his financial relief.

This scarcity of gold in the Turkish treasury may be the predisposing cause of the proposed solution of the question concerning "the Holy Places" referred to in the following extract, taken from the *Suisse*, published at Berne, dated April 18th:

A correspondent writes from Constantinople, on April 1st, that the Divan had hit upon a very original plan for settling the question of the Holy Places. The four pachalics of Syria are to be granted to M. Rothschild for the sum of £20,000,000, to be paid into the treasury of the Sultan; and upon the sum of £2,000,000 being paid to France, she will renounce her pretensions. Russia and England will each receive £1,000,000. It is not yet settled whether M. Rothschild will take the title of king, emir, or bey. It is certain that he intends to restore the ruins of Jerusalem and Antioch, and to rebuild Solomon's Temple."

Whether this bargain and sale will be consummated remains to be seen. It may; although it is written in the prophet, "Ye have sold yourselves for nought; and

*ye shall be redeemed without money"* (Isa. 52:3). This, however, relates to the Twelve Tribes, and to their redemption. The buying up of the claims of Russia, France and England, to the Holy Places in Jerusalem, is not purchasing the redemption of the tribes. There is no man, society, or power upon earth that can redeem Israel either with or without money. There is but ONE that can do it, and he is "the Man at Yahweh's right hand, whom he hath made strong" (Psa. 80:15,17) for that very purpose (Isa. 49:5-6).

The restoration of Israel will not take place until after the appearing of Messiah in power. There will, however, be a *lifting up of an ensign* upon the mountains of the Holy Land. I say, a lifting up; for it is not *the* lifting up referred to in the text following:

"All ye inhabitants of the world and dwellers upon the earth, see ye, when he lifteth up an ensign upon the mountains; and when he bloweth a trumpet, hear ye." (Isa. 18:3).

The ensign here indicated is, the "Root of Jesse, who shall stand for an ensign of the peoples; to it shall the nations seek: and *His Rest* shall be glorious" (Isa. 11:10, 12).

This ensign is Yahweh's servant, whose mission is to restore the peoples or tribes of Israel. But Israel, reduced to a feeble few, is also styled "an ensign"; thus, "One thousand

## THE RESTORATION OF THE JEWS

shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as *an ensign* on a hill" (Isa. 30:17).

In this sense it is, I use the word when I say that before Messiah returns there must be a lifting up of an ensign upon the mountains of Judea. Testimony and reason thereupon show, that there must be a re-settlement of the land by the Jews to a *limited extent* before the battle of Armageddon; for it is the prosperity of the Jewish Colony that whets the avarice of the Autocrat, and stimulates him to invade the country, that he may spoil them of their goods, cattle, and liberty (Ezek. 39:9-12).

It is probable that this financial scheme of the Turkish government may be the initiative of the pre-adventual colonization of the Holy Land. After paying off the claims of the three powers, the Sultan will be gainer of £16,000,000, to say nothing of the advantage to the revenue to be derived from an industrious people in a province so well situated for agriculture and commerce. If the proposal become an accomplished fact, that fact will speak in unmistakable, and infallible terms to the believer. It will be a sure and certain sign of the speedy appearing of the Son of Man in power and glory. No one need expect that appearing to be manifested until a Jewish Colony be lifted up "as an ensign upon a hill"; for to snatch that ensign out of the

hand of Gog is the *proximate* cause of the Lord God's appearance on Mount Olivet again.

The reason of the present calm, which broods over the surface of things in the old world like sultriness before lightning, and the dewy cloud in harvest-heat, is for the blossoming forth of Judah's plant that this *bud*, which is afterwards to become a swelling grape, may become manifest in Yahweh's vineyard (Isa. 18:4; 5:7). When this grape-producing process is sufficiently advanced, things will have ripened into a crisis among the powers. The Napoleonic empire (a meteor of the air) will have been fully prepared for the performance of the mission assigned to it — the division of the Great City into three parts will be complete; and the Crisis of the End at the very doors. The sickles will then come into play, and the sprigs and branches will be reaped.

### The Temple-Builder

It matters not what title M. Rothschild may assume. If he proclaim himself "King of the Jews" his glory will be but transient, and his royalty brief. There is one at God's right hand to whom that title exclusively belongs. Still we should like to see him adorn his brows with the diadem of Judah's kings. It would be to the believer an earnest, that the crown of David, now profane in the dust (Psa. 89:39, 44), would ere long illustrate the majesty of his son and lord, bearing Yahweh's glory

upon his throne.

The idea, however, of king Rothschild rebuilding Solomon's temple is quite out of the record. A temple, more magnificent than Solomon's is certainly to be built; but the honor of building it is to devolve upon the "Greater than Solomon" — "THE BRANCH shall build the temple of Yahweh; even He shall build the temple; and He shall bear the glory; and shall sit and rule upon his throne, as a priest upon his throne" (Zech. 6:12-13). This can be Rothschild by no possibility. It can only be Jesus, the Lord and Christ.

Rothschild can't build this temple; he does not know the plan. It is to be differently arranged to Solomon's because the service is to be different — a difference necessitated by the dedication of the New Covenant, and the introduction of a new order of priesthood under it. Rothschild is ignorant of this matter. Besides he does not know on what spot to place it, whether on Moriah or to the north of the city. If he begin a temple after the model of Solomon's, it will either never be finished, or demolished in the siege when Jerusalem shall be beleaguered just prior to the battle of Armageddon.

But if the Sultan's proposal become a fact, he will doubtless do all that is possible for vast wealth to accomplish. Should it come to this, the design of Providence in conferring upon the Jews great riches will be

manifested. It is very significant to the believer of the prophets, as also is the present marvellous discovery of gold in California, Australia, and even in England. The prediction of an overflowing abundance of the metals in the Holy Land, contemporary with Israel's future prosperity, could not have been verified out of the amount of bullion existing before that discovery. But the current accumulation demonstrates the approach of the time when "For brass, the Lord of Israel, will bring gold, and for iron silver, and for wood brass, and for stone iron: and will also make their officers peace, and their exactors righteousness: so that violence shall no more be heard in their land, wasting nor destruction within their frontiers." (Isa. 60:17). The value of gold, depending upon its scarcity, will doubtless be greatly diminished in Israel's land. Its abundance will correct, to some extent, that love of money which is the root of all evil. The power of the millionaire will enfeeble as the dust of his idolatry settles upon his contemporaries placing them in easy circumstances, and making them proportionally independent of his possession; for it is truth and righteousness, not gold, the boweless, oppressive, and accursed thing, that will command the worship and admiration of mankind in the Age to Come. But for the present we forbear.

J. THOMAS.

June 1st, 1852.

## THE RESTORATION OF ISRAEL IN THE LATTER DAYS

*"The Last Days Of Judah's Commonwealth" revealed that "the End" referred to by the Apostles had relation to the overthrow of the Jewish State in AD70. At the same time, the Author fully recognised that the Jewish people would return in the latter days prior to the return of Christ, to form the foundation of a Movement that would result in the restoration of the Kingdom of God. Gathering the prophecies together, he was able to show that Britain would be vitally interested in the Movement, and that the Jews would build up their State, Russia would seek power in the West, and challenge British interests in the East. We publish these articles and the controversy that arose as a result, to give a balanced picture of God's purpose with Israel, as expounded by John Thomas.*

# THE RESTORATION OF ISRAEL IN THE LATTER DAYS

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## (1) "PROVE ALL THINGS"

A Challenge by a contemporary magazine, THE ADVENT HARBINGER, that Scripture did not teach a limited return of Jewry to the land before the coming of Christ, caused Brother Thomas to enlarge upon his exposition of the pre-adventual colonisation of the Jewish community. The challenge was reproduced in the HERALD OF THE KINGDOM AND AGE TO COME, in the following terms:

Our article on the "Scarcity of Gold in Turkey, etc." published in our sixth number, has been reproduced in the *Advent Harbinger*, of Rochester, N.Y.,

with the following "Remarks" appended to it by our worthy friend the editor; and which we take the liberty of inserting here under the caption of

### PRE-ADVENTUAL COLONIZATION OF JUDEA

As we suppose the above article (by Brother Thomas) was written in view of what has been published in the *Harbinger* on this subject, and as the questions embraced are highly important and not well understood by some honest minds, we in the spirit of kindness, and for the sake of eliciting light, offer the following remarks on the several points noticed in the article before us.

1. Whatever may have been the "original plan for settling the question of the *holy places*," by selling the land to M. Rothschild, it is evident that *that* plan has proved a failure: for from subsequent authentic accounts which we have published in recent numbers of the *Harbinger*, according to the absolute wishes

of the Emperor of Russia and the imperial decree of the Grand Turk, no change in the ownership of the Holy Places is permitted at present to take place. And besides, it has been credibly announced that Rothschild, at the last account of him, was 'dying at Frankfort on the Main.' And further, as we understand prophecy, the land of promise cannot be purchased, nor possessed by a *Jew or Jews*, before the Lord shall come, for it is to be trodden down by *Gentiles*, until their times shall be fulfilled and then Christ whose right it is, will come and possess it by right of *inheritance*. The *Jews* can never possess that land on any other principle than by *right of inheritance*. If they can,

where in the sacred volume is that right guaranteed? Echo answers, Where?

2. If the "Twelve tribes *shall be redeemed without money*," as the word of prophecy predicts, and as the *Herald* admits, it is reasonable to infer that their *city and land must be purchased* of their oppressors. Are there any such stipulations in the Gentile lease of *two thousand five hundred and twenty years' continuance* from a certain date, or of its repetition of *two thousand and three hundred years*, from another period, or in any reference to it in the Bible, which justifies them in asking a *price* for that land, when their lease expires, or their times end? We know of none. They are usurpers, and have held and trodden down the land by mere sufferance; hence no Jew is under any obligation to purchase it of them at any time, and more especially when the time has come when they are suffered to hold it no longer.

3. We fully endorse the expression of Bro. Thomas, that "the restoration of Israel will not take place until after the appearing of Messiah in power." But we cannot believe that there will be a restoration, or as he expresses it, "A *lifting up of an ensign*," or a "re-settlement of the land by the Jews to a *limited extent* before the battle of Armageddon," or "before Messiah returns," as Bro. Thomas teaches. Certainly the texts he has quoted, as we understand them, do not prove such a posi-

tion. We will look at them.

Isa. 30:17. "One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee, till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill."

Mark, this text does not speak of "a *lifting up*," nor of a "re-settlement," of a limited number of the Jews to constitute "an *ensign*," but it predicts that after they should be wasted or cut off by wars and other judgments for their often repeated and unrepented sins, as "a tree bereft of branches or boughs, (margin). So they would be LEFT as an ensign on an hill:" not 'an *ensign*,' but as an ensign that had been deserted by the power that had sustained it. Precisely in this manner has a small remnant of Judah been "left" in the land of Palestine ever since the nation was cut off and scattered. This remnant that has been "left" like a deserted ensign on an hill, is not to constitute a "re-settlement," for they have ever been there, neither are they to become *an*, nor *the* ensign to which the dispersed tribes of Israel and Judah in a limited capacity even, are to be gathered, for Christ is to fill this high station: for "unto him shall the gathering of the people be." "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people." "I Jesus . . . am the root and offspring of David." Isa. 11:10 and Rev. 22:16.

Ezek. 39:9, 11, 12. "And they that dwell in the cities of Israel

shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall burn them with fire seven years."

"And it shall come to pass, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers: and there shall they bury Gog, and all his multitude; and they shall call it, The Valley of Hamongog.

"And seven months shall the house of Israel be burying them, that they may cleanse the land."

We cannot conceive how these texts sustain Bro. Thomas' position; for they say nothing about Judah or Israel becoming or being "an ensign," or there being a "re-settlement" of them "to a limited extent" before "Messiah returns," but they do speak of the battle of Armageddon that does not take place until *after* the Lord comes — and instead of Israel being gathered to "a limited extent" at that time, the 28th verse of the same chapter clearly shows that they will *all* be gathered then, for it says, "*I have gathered them unto their own land, and have left none of them any more there.*"

That the great events predicted in the thirty-eighth and the thirty-ninth chapters of Ezekiel will take place subsequently to the coming of Christ, we think is incontrovertibly proved in our reply to Bro. Grew, under the

head, "The Advent Near," in the *Harbinger* for May 22, to which we refer the reader, and also to our reply to Bro. Magruder, under the same heading in the *Harbinger* of May 8. All will do well to read those articles with care.

4. If the "proposal" relative to the Rothschilds purchasing Palestine is to "become an accomplished fact," and if "that fact" "will be a sure and certain sign of that speedy appearing of the Son of Man in power and glory," then it must be a clear subject of prophecy, and as the prophetic Word is sure, Rothschild must purchase the land of Palestine before the Lord shall come; for all "sure and certain signs of his speedy appearing" must be fulfilled. But if it should turn out that Rothschild is dead, or that the imperial decrees of the emperors of Russia and of Turkey have defeated this plan, what then? Has a "sure and certain sign" failed? Or has Dr. Thomas been mistaken relative to its being such? The latter must be the case.

5. If "no one need expect that appearing to be manifested until a Jewish colony be lifted up 'as an ensign upon a hill,'" the Bible must plainly reveal the fact. But we say, fearless of contradiction from any one, that no such revelation has been made in that Book. If we are mistaken, we would kindly thank Dr. Thomas, or any other person, to set us right by giving the proof; not however in *inference assump-*

*tions*, nor *mystical* expositions, but in the PLAIN WORD OF THE LORD. We can make nothing else of the foundation of our faith, for "faith cometh by hearing, and hearing by the word of the Lord."

6. If "the present calm — is for the blossoming forth of Judah's plant," or that a "colony of them may 'be lifted up as an ensign upon a hill,'"—we would be exceedingly thankful to be convinced of the fact, by the plain word of the Lord; for we now have no faith that such is the case, for the very good reason that no such thing is taught in the Bible, and furthermore its infallible testimony is against such a conclusion. For the Jews were to be captives among *all* the world, until the times of the Gentiles be fulfilled (Luke 21:24). Then their *next* *second* or *final* gathering is not to be a "limited" one to be succeeded by a *third*, for a *third* gathering is nowhere promised in the Scriptures. But a *second* is (Isa. 11:11) which is to take place after Christ stands as an ensign (Isa. 11:10) and is to embrace the entire remnant of Judah and of Israel, "from the four corners of the earth" (Isa. 11:12).

7. "Still we should like to see him (M. Rothschild) adorn his brows with the diadem of Judah's kings. It would be to the believer, an earnest" etc. How this sentiment can be in harmony with the following prophetic word, we cannot conceive; we think they are in direct

opposition to each other; and if "*the diadem of Judah's kings*," should adorn Rothschild's or any other Jew's "brows," excepting the Lord Jesus, it would prove the prophetic Word untrue, which says:

"Thus saith the Lord God, remove the *diadem*, and take off the *crown*; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be *no more*, until HE COME WHOSE RIGHT IT IS, and I will GIVE IT HIM" (Ezek. 21:25, 27), not to M. Rothschild, nor suffer him to *purchase* it. Hence, should he "adorn his brow with the diadem of Judah's kings," instead of its being to "the believer an earnest, that the crown of David would ere long illustrate the majesty of his Son and Lord" — it would shake the very foundation of his faith, relative to his ever being thus adorned, or wearing the crown on David's throne.

8. We see no greater difficulty in the way of Rothschild "rebuilding Solomon's temple" or "the temple of Jehovah" and being a "king and priest" on David's throne, than we do of his adorning "his brows with the diadems of Judah's kings." And indeed we cannot see why he must not do all this before the Lord shall come, providing that the "proposal" if it "become an accomplished fact," will "be a sure and certain sign of the speedy appearing of the Son of Man in power and great

glory," — for *that* "proposal," contemplates the "*rebuilding*" of the "temple of Jehovah," as clearly as it does the adorning "the brows" of Rothschild with the "diadems of Judah's Kings." All such contemplations doubtless will fail, for they are not justified by the inspired Word, but opposed by it.

Finally, we heartily concur with Bro. Thomas, that the recent discoveries of gold in vast amounts, in different quarters of the earth, indicate that God is making preparations to carry out his purpose as predicted in Isa. 60:17, and other parallel prophecies. But we are far from supposing that these predictions will have their fulfilment until

the Lord shall come; for the heaven is to retain him until the times of restitution, which God hath spoken of by the mouths of all His holy prophets, since the world began (Acts 3:20). Here is an invulnerable point from which we shall do well not to depart: there can be no *restitution* of either the *people, land, or city*, in full or to a "limited extent," until the great Restorer shall come.

This he will soon do, for the times of the Gentiles are nearly out. May we be counted worthy by him to take a part in the great and glorious work, and to share in its inconceivable blessings.

— Editor, *Advent Harbinger*.

## (2) THE RESTORATION OF ISRAEL IN THE LATTER TIMES

In answering the challenge of the ADVENT HARBINGER, Brother Thomas establishes the prophetic program of Jewish return, at the Second Advent of Christ. The limited return of Jewry constitutes the greatest "sign of the times" today!

### The Remnant Of A Pre-Adventual Jewish Colony, The Refined Third Part Adventually Delivered

"Two parts in the land shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord (Jesus) my God!" — Zechariah.

The remarks in the preceding article (the "challenge" by *Advent Harbinger*) are offered, the writer says, "in the spirit of kindness, and for the sake of eliciting light." I accept them in the same spirit; for I am sure the editor of that Harbinger (I wish I could say the same of the conductors of all Harbingers) is too honest a student of the Word, too sincere a lover of truth, and too much imbued with the benevolence of "the gospel of the kingdom," to find it in his heart to be ill-natured towards a fellow-student, who does not see eye to eye with him in all things, nor occupy the same position as he. I am satisfied he wants to be convinced if in error. The progress he has already made from mere anti-creedism to the belief of the gospel of the kingdom, proves this — He has found himself on the wrong side of a question more than once, and when aware of

it, has honestly confessed that the position was untenable, and magnanimously abandoned it. This is the sort of man I like to talk with; because his object is to get at the truth; and so is mine. Neither he nor I is infallible; for I have made a "confession and abjuration" of the errors as well as he: so that we can meet upon an equal footing in this respect, and endeavour to enlighten one another.

Now, at present he firmly believes that I am in error upon a certain point connected with the restoration of Israel, which leaks out in the aforesaid article; which, however, was not written, as he supposes, "in view of what had been published in the Harbinger on the subject"; but as corrective of the notion of a *general* restoration of the Jews, and a rebuilding of the temple before the eternal king of Israel shall appear; as well as by way of comment on the latest news

from the east.

My friend's idea is, that there will be no return of Jews at all (save as they have journeyed thither as pilgrims for ages) before the Lord appears. We agree that the Twelve Tribes will be restored to the land promised to their fathers, but he considers it entirely pre-adventual, and immediately subsequent to the battle of Armageddon.

I differ from him in believing, that there will be a pre-adventual limited colonization of the country by Jews, under the protectorate of Britain; and that the prosperity of this colony, together with a desire to cripple or subvert the British power in the east, will be the cause of the country's invasion by the Russian "Clay" styled Gog, etc., by Ezekiel. I consider that this colonization is going on while Russia is engaged in the conquest of the west — while it is mixing with the fragile union the iron leg and toes there with the "miry clay." The invasion of Israel's land, and conquest of Jerusalem, is the end of the formative process; for then the eastern and western legs and ten toes are fashioned into feet, being combined together by Russo-Assyrian Clay.

This is the crisis to which things are now working out, and by which a necessity is created for the appearing of the Lord. The Anglo-Jewish colony is just "an element in the situation." It is planted in Palestine in the interests of Britain,

providentially as an ingredient in the bait to tempt the Gog-nations to come up to battle against Jerusalem, that the Lord may "plead with them there for his heritage Israel."

The invasion will be a time of great trouble to the colony; for "two parts in the land will be cut off and die; but the third part shall be left therein" (Zech. 13:8). It is this third part that calls upon Yahweh's name for help. The Lord says, "I will hear them"; and in consequence of so doing, descends, and smites the assembled host; and, by Michael, their great prince, delivers them (Dan. 12:1). Then comes the resurrection. They who cry for help are in the land; to be taken they must have previously returned; they cry because of the oppressor; they cry of necessity before they are heard; and the oppressor is broken in pieces in answer to their cry.

In the battle of Armageddon, which breaks the feet, the Jews fight "because the Lord is with them" (Zech. 10:5; 14:14). These combatant Jews must therefore have returned to Judea before the battle; and consequently before the coming of the Lord, as our friend admits that his advent and the battle are contemporary.

The post-adventual restoration of the Twelve Tribes is a work of time. It will not be consummated till the end of forty years after the battle of Armageddon. I have shown this in an article soon to appear

in the *Herald*. This forty years occupies the space between the advent and the commencement of the thousand years; and affords scope for Elijah to "restore all things," and for Jesus and his brethren to torment "the devil and his angels." These things may sound strange in unpracticed ears; but let such wait till they have examined what I have to publish on the subject before they presume to judge. There is more in the divine testimony than Gentiles of this age have thought of yet.

From what is now presented the reader may gather some of the points at issue. I need not, therefore, dilate upon them more just now.

#### Speculation On Rothschild's Offer To Purchase Palestine

The latest news from the east is but a shadow of coming events. What I have written concerning it was hypothetical. I said, "it is *probable* that the financial scheme of the Turkish government may be the *initiative* of the pre-adventual colonization of the Holy Land." "If the proposal became an accomplished fact, that fact will speak in unmistakable and infallible terms to the believer." The initiative result of the Turkish policy has been to unsettle the whole question; and to stir up the Autocrat. The interference of the latter only affects the present aspect of the case. When he gets his hands full in strengthening Austria and the Pope, with the ulterior view of restoring the Bourbons, Britain

will have something to say that will be pre-eminently anti-Russian, and promotive of her own policy in the east. There are several Rothschilds. The London Rothschild is the alleged purchaser; not he of Frankfort on the Maine, who is said to be dying. However, the colonization be brought about, it will be the sign of the time indicative of the speedy coming. There are signs which the practiced eye can already see; but that will be a sign, which, if men were not stone-blind, no one could fail to discern aright.

It is just because the colony I speak of, will not possess the land by faith (which is what, I suppose, my friend means by "right of inheritance"), that they are so terribly disturbed in their possession by Gog. There can be no continued peace and prosperity there for Jew or Gentile, till the land is inherited by right of the Covenant dedicated by the blood of its future king.

I have but little confidence in the idea of settling the land as the result of a money transaction with the Porte. It may, and it may not. Britain may subsidize the Turk against Austria and Russia, and assume the protectorates of Egypt and the Holy Land, as she does the Ionian Islands, in return. I do not see the details of the affair in prophecy; but the colonization itself I perceive without obscurity. This is the great thing; the measures leading thereto are merely matters of interesting speculation as they arise.

**The Ensign To Appear**

I do not adduce the text in the thirtieth of Isaiah to prove that the settlement of a colony is to be the being "as an ensign on a hill," referred to there; but to show that a small number of Israel as compared with the whole nation, is in scripture language likened to "an ensign on a hill," or "a beacon on the top of a mountain." To be "left as an ensign," and to be "lifted up as an ensign," are different ideas. I speak of the colony being as a pre-adventual ensign. This will be composed of the remnant left (which our friend admits is as a deserted ensign, abandoned by the power that had sustained it), and of the new colonists, whose aggregation to the old remnant does not at all affect its ensign, or beacon, resemblance. Now before the Lord appears, the fair ensign, so gaily wafting in the breeze under the shadowing wings of Britain, is torn down, and trampled under foot by the *Prince of Ros*. The silver and gold, cattle and goods, unwallled villages and peaceful dwellings, become a prey to the spoiler. The "merchants of Tarshish, and the young lions thereof," that is, the British power, as I have proved in *Elpis Israel*, threaten and oppose the destroyer in vain. There is none that can save, or lift it up, but the Lord God of Israel. He comes to do this; and when he comes, "all the men that are upon the face of the land shall shake at his presence" (Ezek. 38:20).

The result is the destruction

of the army of the Gog-nations, of which only a "sixth part" escapes; and the setting up of the ensign erect again, no more to be trampled under the feet of the Gentiles. Thus:

**"The Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, LIFTED UP as an ensign upon his land. For how great is his goodness and how great is his beauty! Corn shall make the young men glad, and new wine the maids" (Zech. 9:16).**

The colonization I termed, "a lifting up of an ensign," (a phrase of comparison of course, "as" being understood), to distinguish it from the lifting up of the Lord, and by the Lord — an ensign lifted up by the British power; itself, however, unconscious that the colonization was a sign.

**The Colonization In Regard To Armageddon**

The passage quoted from Ezekiel by our friend, proves a settlement of the land to some extent before the advent by implication. The battle of Armageddon, which breaks the Image, is at the Lord's coming; the war, which reduces its fragments to chaff, is after his return.

Ezekiel speaks of the battle in particular; and in the conclusion of his prophecy announces the result of the general war, which is not only the comminution of the whole image, but the full accomplishment of the work of restoration, as expressed in the words, "I have gathered them unto their own land, and have left none of them

any more there" in the enemy's country. "They that dwell in the cities of Israel," who go forth to burn the weapons and bury the slain, are precisely the survivors of that colony residing in the land at the time of the battle, to save whom the Lord strikes the blow. The salvation of this part by the Advent victory is the beginning of deliverance to the whole nation. It must have been pre-adventually settled in the land, or it could not be there to witness the fight. It would be incongruous for there to be so great a carnage, and all the survivors fled, and no Israelites at hand to put Gog's multitude under ground. The circumstances of the case evidently necessitate a pre-adventual settlement to some extent.

**Gentile Domination Of The Middle East**

True; the Jews were to be "led away captive into all the nations" (*ta ethnee*), but it does not say that they were all to continue captives in exile, without remission, till the times of the Gentiles were fulfilled.

They were led away by the Roman power into all the nations of that dominion; but not into "all nations," and "all the world," in the modern Gentile sense of those phrases.

It is Jerusalem that is to be trodden down of the Gentiles until the fulfilment of their times. A little transient good fortune to the city in no way affects the verity of this. Jerusalem, in the days of the Sara-

cens and Crusaders, became the throne of a kingdom which continued many years. *King of Jerusalem*," is one of his Austrian Apostolic Majesty's titles, derived from his ancestral relation to that Kingdom. Hence as in the days of Pontius Pilate, the Jews acknowledged "no other king but Caesar"; so now, Caesar, the imperial chief of "the Holy Roman Empire" claims the same sovereignty. His "rights" will in due time be assumed by the Russo-Assyrian Gog, whence comes his present sensitiveness in regard to the eastern question; so that none, be he Jew, Turk, or infidel, can become Emir, Bey, or King, of Judea without having the Autocrat for his inveterate foe.

But Britain will see to this in due time.

I refer to Jerusalem's middle-age royalty here to show that her transient independence is quite compatible with a continuance of the Gentile times. But a colony, with Jerusalem for its provincial capital, is still a Gentile dependency. A Jewish colony surrounded by the Ottoman, the Russian, the Persian, the Arab, and the Egyptian, could not sustain itself unless protected by a strong maritime power. It must therefore be like Judea under the Persians of old, a province of a Gentile dominion until the Lord shall come. But its prosperity under the power shadowing with wings (Isa. 18:1) will soon pass away. The Assyrian river will overflow it even to the neck, and



breach the very walls of the Holy City, which Sennacherib could not do; for "*the city shall be taken*" (Zech. 14:2). The worst of the Gentiles then trample it in the dust. Its brief colonial well-being will have vanished like a dream; and have given place to a barbaric degradation, evincing that the "*wickedness*" of her captors is indeed "*great*" (Joel 3:13), for "the houses shall be rifled, and the women ravished," and half of its inhabitants sent off as prisoners by the enemy. This semi-deportation of the people by the chief of "all nations" assembled at the siege, characterizes the future capture of the city. Zechariah prophesied after its Chaldean overthrow, and during its restoration under the Persians. He must, therefore, have referred to a future overthrow. His prediction could not have been fulfilled under Titus, because *all* the people who remained were led away captive; and the city was wholly destroyed: whereas the prophet intimates, that the city will not be destroyed, in saying that "the residue of the people shall not be cut off from the city."

The city therefore remains, and half the Jews with it, earnestly desiring their Messiah to appear, and deliver them if ever they did. There has been no siege since the Roman armies (who were the Lord's hosts for the destruction — Dan. 9:26, explained by Matt. 22:7) destroyed it, in which the Jews withstood a Gentile assault; it can therefore only be a future

event, and contemporary with the going forth of the Lord "to fight against those nations." He did not fight against the Romans; but on the contrary, fought against Judah and Jerusalem until they were destroyed utterly: but in the future siege he will fight against the Gog-armies of the nations "*as when he fought in the day of battle*," (Josh. 10:11), in victorious defence of Jerusalem and the Jews of the third part. It is "then" — after the coming capture of the city garrisoned by Jews and their protectors — that the Lord goes forth with his mighty ones (Joel 3:11; 2 Thess. 1:7) and stands with his feet on the Mount of Olives, the place from which he ascended to "the right hand of power." His electric tread evokes an earthquake that divides the Mount, as a mountain was divided on the west of the city by the earthquake in Uzziah's reign.

All these things characterize the siege and capture as one unexampled in the history of the world.

The deliverance of Jerusalem and the fall of Rome are the glorious incidents that mark the fulfilment of the Gentile times; and until they happen no arithmetical calculation of the 1335 days can be admitted which does not stretch forward to that desirable consummation.

#### Returning From The Captivity

It is readily agreed, that there are but two gatherings of Judah from captivity, and one of the Ten Tribes, which is *subsequent*

to Judah's second; for "I will save the tents of Judah first," saith the Lord. But the colonization, I speak of, will not be a gathering of *the tribe of Judah*. The great bulk of the tribe will be shut up in the nations subject to God — the north and the south, which "*keep back*," and refuse to "*give up*." But there will be sufficient for British policy forthcoming from other parts.

The Lord saves the Tribe of Judah, while Elijah is fulfilling his mission with the Ten; which will be perfected by the reunion of the Twelve into one stick in Messiah's hand, by the Lord himself (Ezek. 37:16-28).

#### The Wearer Of David's Diadem

When I spoke of M. Rothschild adorning his brows with the diadem of Judah's kings, on the hypothesis of the news becoming true that he might assume the title of emir, bey, or king, in the event of the purchase being made; I did not refer to the crown of David, which none *can* wear but one of David's lineage, and that one will not be Zedekiah, but Jesus, the only living descendant of David, who is both David's Son and Lord.

Judah has had Kings not of David's lineage. For 129 years Judah was governed by Jewish Kings of the tribe of Levi, the Asmoneans; whose race gave place to the Gentile dynasty of Herod. These were Kings of Judah, that is reigning over Judah's commonwealth until the sceptre departed from it; but

who wore not the crown or the diadem of David.

My remark, therefore, does not at all clash with Ezekiel's celebrated prophecy of the abasement of David's crown and kingdom until the appearing of the Lord to restore, and take possession of them. If Rothschild, or any other Jew or Gentile were to become governor of a colony of Jews in Palestine with the title of King, he would be either adorning his own brows, or some power would have done it for him, with the diadem of Judah's king, in the sense in which I used the phrase.

Jerusalem is traditionally, as I have shown, a precious stone in the diadem or crown of "His Apostolic Majesty" of Austria; which would be plucked from thence by any one who should assume the title and possess the power. It would be an earnest as it were of returning royalty to the Jews; and be very far from shaking the faith of any one who regarded the present but as shadows of the substance which is of Christ.

#### "Restoration": A National Establishment

The colonization of Judea by Jews under the protection of a Gentile government is neither "*restitution, restoration*," nor "*regeneration*." Nothing short of a national establishment in the land, under Messiah and his brethren, constitutes either of them in the scriptural sense.

The settlement of a colony there has no more to do with restitution than Meshullams

THE RESTORATION OF THE JEWS

farming in Artor's valley. A hundred thousand Meshullams in Judea would be no restoration. Restitution is not simply a return of the race, but *the setting up again of institutions that once existed there* — the restitution or restoration of the kingdom again to the Twelve Tribes; this is the re-institution, or restitution spoken of by all the prophets from Moses to the revealer of the Apocalypse to John. No Gentile powers can accomplish this, though aided by all the Jews on earth: for the Restored Kingdom exists under *an amended Mosaic code*, whose emendation (*diorthrosis*) can only be defined, administered, and adapted to the exigencies of the world, by the King of Israel himself, and his associate priests and kings.

Our worthy friend of the *Advent Harbinger* is, no doubt, very anxious for the appearing of the King in power and great glory. So am I, and for more reasons than need be expressed. But we must take care not to allow our wishes, or desires, to lead us to conclusions not in harmony with the testimony and sound reason. I would have no delay; but I am compelled to confess that there will yet be some. The working out of the approaching judgment upon the principles illustrated in God's past dealings with nations, and empires, requires time — a

dozen years at least; and in these days of steam and electricity how much may be accomplished in that period!

This brief delay will, perhaps, be the salvation of many; for, how numerous are they who are praying for the appearing of the Lord, who have not even begun to prepare for his appearance. Let us not therefore be impatient of arguments that do not confirm us in our wishes. "Thy will, O Lord, not mine be done!" should be pre-eminently the disposition of the student of the prophetic word.

I see a war among the powers resulting from an antagonism to French ambition, which must precede the battle of Armageddon; the Great City has also to be divided into three parts; and the Feet of Nebuchadnezzar's Image have to be fashioned into shape out of the materials that exist. This requires time; and during this time the colony is forming and prospering *to tempt the spoiler* to his destruction by the stone power, on the mountains of Israel.

But I need add no more at present, than to say, that these explanations of points of difficulty are submitted to my friend and his readers in the same frank and benevolent spirit, so graciously manifested on his part, by his sincere well-wisher, the

EDITOR — J. THOMAS.

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# Clerical Theology Unscriptural

*Clerical Theology Unscriptural* was published by Brother Thomas independently of his periodicals, and as such was among the earliest books distributed in propagation of the Truth. It originated out of what was called *The Gorham Controversy*. This was a controversy that distracted the Church of England at the time, and resulted in a number withdrawing therefrom and joining the Church of Rome.

Main contestants in the controversy were the Bishop of Exeter and a clergyman, Mr. Gorham. The latter rejected the teaching of unconditional regeneration in baptism as taught by the Church of England, namely, that infants are regenerated by the sprinkling of "holy water" called "baptism". In consequence, the Bishop refused to grant a *Benefice* (or material livelihood) to Mr. Gorham, causing him to appeal to the Court of Privy Council. In those days, the Court exercised considerable influence over the Church of England, and had power to imprison clergymen guilty of heresy, or conversely, of granting them their supposed rights if they believed that they were unjustly treated. In this instance, the Court decided in favour of Mr. Gorham, and against the Bishop. This led to an extension of the controversy, and to a spate of pamphlets and books upon the subject, reaching headline news in the papers of the day. *Clerical Theology Unscriptural* set forth the Christadelphian stand in regard to the matters discussed.

Brother Thomas refers to Mr. Gorham as "of preventient grace celebrity". "Prevenient grace" is a theological term relating to grace as preceding repentance and predisposing the heart to seek God. Brother Thomas set forth the truth regarding this and related matters. As controversy still continues over the topics dealt with in the Colloquy, the clear, uncompromising and scriptural exposition presented by him upon such themes as the Church versus the Ecclesia, the Holy Spirit in its modern day application, the remission of sins, repentance, eternal life, and baptism is extremely valuable. Particularly would we draw attention to his comments upon the Spirit. The power of the Word, motivating the minds and actions of believers is the Spirit available to believers today, and not an affluence from heaven as was the case when the Holy Spirit gifts were granted in Apostolic times.

H. P. Mansfield

## COLLOQUY.

BOANERGES AND HERESIAN.

BOANERGES (*soliloquises*): This Albion reminds me much of ancient Ephesus. It is full of craftsmen who have their wealth by making shrines to a strange god. Mammon, and not the God of Israel, is the Deity whom Britain and the world adore. Some of his worshippers cry one thing, and some another; for their assemblies are confused; and the more part know not wherefore they are come together. Money, the golden statue "that fell down from Jupiter," is the motive principle enthroned in the hearts of priests and people, who at least concur in hymning its praise as the almighty wonder-working power of their system. With "Mother Church" for their goddess, and Mammon for their image, the Demetrian shrine-makers of "Christendom" are true sons of the ancient craft which stirred up the multitude against Paul and his companions, whose doctrine destroyed the books and "cunning arts" by which they made "no small gain" of a deceived and confiding people. Such is the relation of the clergy to the public purse, the public conscience, and the "things of the spirit of God." They rob the people on false pretences; pervert their minds; handle the word of God deceitfully; and raise a clamour where truth their craft endangers. But, thanks be to God, the signs of the times are propitious to the speedy overthrow of their ascendancy over the minds of men. The masses are uncharmed by the cry of "Church and King." The great example of America has taught them that God's religion is independent of them both; and that were kings and clerical establishments to be abolished from the nations, the sun would rise and set, the earth yield its fruits in season, trade and commerce thrive, men become "heirs of the kingdom of God," and the hearts of the people rejoice—aye, as they never joyed before in this beautiful island of the sea!—But here comes a friend. Ah! is it you, Heresian? what news dost thou bring to-day?

HERESIAN : I know not if it be news to you, but I have just heard that the holy bishop of Exeter has just lost his case. The Privy Council has decided against him in his dispute with Mr. Gorham. For my own part I cannot see what business laymen have with doctrinal matters in a judicial capacity at all. These are too high for them, and should be left to spiritual persons, whose peculiar province it is to define what is proper for the laity to believe.

BOANERGES : That notion of yours, Heresian, is very well suited to the dark ages in which it had its origin. The distinction you make between "lay" and "spiritual" men, in the proper sense, is unscriptural. All believers of "the gospel of the kingdom" (Matt. iv. 23 ; Acts x. 36, 37 ; Matt. xxiv. 14 ; Mark i. 14, 15 : xvi. 15, 16 ; Acts ii. 22-28 : viii. 4, 5, 12, 35, 38), who have put on Christ Jesus, are equally lay and spiritual. They are all God's laity (*λαοι, people*) and being "born of the spirit" in an intellectual and moral sense, are also spiritual. The Privy Council is as spiritual as your holy bishop of Exeter, or any of "the Bench," a spirituality, however, in relation to the truth, whose influence is only evil and that continually. But come, Heresian, as you are "a churchman," and a resident in this country, be so good as to explain to me, who am but recently arrived here, what is the ado about between "the Right Reverend Father in God," and Mr. Gorham, a "reverend" of less degree.

HERESIAN : It is soon told. Our venerable bishop is a rigid constructionist of the letter of the creed, while Mr. Gorham is indifferent to the literal, but a great stickler for its spirit. The bishop maintains that an infant is regenerated in the act of baptism by the spirit ; but Mr. Gorham objects to this, because of the inference deducible from it : for if regeneration solely in baptism be admitted, the immortal souls of all infants that die unbaptised must be lost ; because it is written, "except a man be born again he cannot see the Kingdom of God" (John iii. 3). He contends, therefore, that to be born again is to be born of the spirit, and that to this end water is not essential. That it is the infant's soul that is the subject of the regeneration, and which cannot be affected by the water. Hence, he considers that the Spirit of God operates

directly upon the spirit of the babe *before* and independently of the use of water. For this reason he terms the operation "*prevenient grace*."

BOANERGES : So then, *regeneration by prevenient grace* and *regeneration by water made holy by the spirit* in the case of infants, is the "tweedle-dum and tweedle-dee" of this great episcopal dispute ? Exeter is right enough in contending for the letter as the only way of getting at the spirit of the creed ; for the *spirit of a discourse is the meaning of its words*. He is also right in contending for spirit and water in regeneration ; but, both he and Gorham are equally wrong in assuming that an infant is a fit and proper subject of "the New Birth." They are both wrong in supposing that the begetting influence is physical. Generation is physical : and so is regeneration *when it is perfected* ; but in the first stage of the process, which is restricted to the present life, it is *the result of the truth believed* ; and a matter of heart or disposition, and not of physical change. Pray tell me, my dear friend, what spiritual benefits their reverences, great and small, suppose are conferred on their regenerated infants ?

HERESIAN : They have the remission of sins, "are ingrafted into Christ, made children of God, and the heirs of the kingdom of heaven." So that in dying in infancy they ascend to God.

BOANERGES : This is, indeed, a royal road to heaven ! A kind of short cut to glory ! The apostle saith, "judgment must begin at the house of God ;" and that "the righteous are scarcely saved" (1 Pet. iv. 17, 18) : and another says, that it is "through much tribulation they enter the Kingdom of God" (Acts xiv. 22). But if these holy men had been acquainted with Protestant and Romish theology as the Lord's way of salvation, they would surely never have spoken thus. It would certainly be better to die in infancy, having been regenerated with holy water or "*prevenient grace*" ; salvation would then be sure. But to live to adult age, having been ~~f~~trained up in the leaven of the doctors, is almost equivalent to a fore-ordainment to reprobation. If your doctrine be true, I would that I had died in infancy, that I might have avoided the "much tribulation" and "judgment," and have

been now numbered among the angels of God! But had I died then, what *sins* would have been remitted in my baptismal regeneration?

HERESIAN: If it be a sin to laugh, as some divines have thought, is it not also a sin to cry? Infants, by their naughtiness, are a cause of swearing and scolding in others. This is as sinful in them as for a mother to kiss her babe on the sabbath, which was forbidden by the pious legislators of New England.—(See the Blue Laws of Connecticut). Besides these *sins* of which they are guilty to the great annoyance of their guardians, there is the “original sin,” which is weighty enough to sink a ship of a thousand tons, how much more, therefore, the infant soul.

BOANERGES: O fie, Heresian; I thought you had more sense than to talk thus. You do not seem to know what *sin* is. If I did not know otherwise, I should have concluded that you had been studying tractarianism in the dark and mystic groves of Isis, among the Puseys and the Newmans of its cloistered halls. You ought to know that the primitive sense of the word is “*the transgression of law* ;” and the derived sense that of *evil in the flesh*. Transgression is to this evil as cause to an effect; which effect re-acts in the posterity of the original transgressors as a cause, which, uncontrolled by belief of the truth, evolves transgression in addition to those natural ills, disease, death, and corruption, which are inherent in flesh and blood. Because he transgressed the Eden-law, Adam is said to have sinned. *Evil* was then evolved in his flesh as the punishment of his *sin*; and because the evil was the punishment of the sin, it is also styled sin. “Flesh and blood” is naturally and hereditarily full of this evil. It is, therefore, called “sinful flesh,” or flesh full of sin. Hence, an apostle saith, “in me, that is, in my flesh, dwelleth no good thing” (Rom. vii. 18). The absence of goodness in our physical nature is the reason of flesh and blood being termed “*sin*.” “The Word was made flesh;” a saying which Paul synonymizes by the expression, “God hath made Jesus *sin* for us who knew no sin” (2 Cor. v. 21): and Peter by the words, “He made his own self bear our sins *in his own body*” (1 Pet. ii. 24). “God made Jesus *sin*,” in the sense of “making him of a woman” (Gal. iv. 4), or of flesh and blood; so that having the same nature, its evil was condemned in his flesh; and consequently the sins of those who believe the gospel of the Kingdom were then borne away, if they have faith also in the breaking of his body for sin (Rom. viii. 3; Luke xxii. 19). Besides this, John says, that “all unrighteousness is *sin* ;” and another apostle, that “whatsoever is not of faith is *sin*.” Now, Heresian, I should like you, or some of your spiritual lords, to inform me what sins, actual or original, are remitted

to an infant in the “baptismal regeneration” they talk so much about?

HERESIAN: Really, I must confess that in view of the premisses you have laid down, I am at a loss to say. They cannot be actual, because they have transgressed no law. May it not, however, be the original sin? They committed that sin when in the loins of Adam. Their souls then contracted a liability to the pains of hell for ever; but by regeneration they are freed from that liability, and become “heirs of the grace of life.”

BOANERGES: Who told you that men, women, and babes became liable to eternal torments in hell-fire because Adam transgressed the Eden-law? There is no such absurdity in the Bible; it is but a fiction of the schools. Adam's offence entailed upon us *subjection to vanity* (Rom. viii. 20), or to the ills that flesh inherits in the present state, which are terminated in death and corruption. If after the Lord God had sentenced man to this (Gen. iii. 17-19), he had interposed between him and his destiny no more his race, by the operation of natural causes, would have become as extinct as though it had never existed. But God's philanthropy is preparing a better state for man, to which they of this and past generations stand related by *faith in the truth concerning it*. Infants die because they are born of mortal flesh, and not because they have committed sin, or are responsible for Adam's sin. If this were remitted in baptism *they ought not to die*; for when God remits sin He also remits the punishment, or consequences, it entails.

HERESIAN: Really I never thought of that before. The consequences of the original sin must affect the infant's body or soul, or both. The baptismal regeneration certainly does not cure the body of its evil; or if it cure the soul, one would think that after a divine curing it ought to remain cured for life; instead of which it is invariably found sadly diseased long ere it “comes of age.” I confess I am puzzled what to think. Perhaps after all its regeneration saves its immortal soul from hell. I have read something like this in sermon-books and creeds.

BOANERGES: Upon that hypothesis, the services of those who sprinkle babies are of vast importance to the human race! I do not wonder that the fair sex are so devoted to “the dear men,” seeing that their reverences are supposed to be able by a peculiar application of holy water to their infant to save their souls from the torments of the damned! You may well be puzzled, for you have got hold of a subject that cannot be explained upon rational or scriptural principles. The baptismal regeneration of the schools is a crotchet of certain fleshly-minded dunces of former times, who with their associates

were "ever learning and never able to come to the knowledge of the truth" (2 Tim. iii. 7). It is a part of that "wisdom of our ancestors" in which they glory who are "destitute of the truth, and suppose that gain is godliness." But, Heresian, I am also puzzled to conceive how they make out that the water gets at the infant's soul to regenerate it. Can you explain it?

HERESIAN: The water does not find access to the soul, but the spirit contained in the water which makes the water holy.

BOANERGES: Then "*Holy Water*" is spirit in solution?

HERESIAN: Yes; for as the great Tertullian says, "All waters acquire by the invocation of God *the sacramental virtue of sanctification*; for the spirit immediately descends from heaven, rests on them, and *sanctifies them* by itself, and being thus sanctified by union with the spirit, they acquire the power of sanctification. For as the waters of Bethesda were imbued with a medicinal virtue by the intervention of the angel, so the spirit is diffused through the waters of baptism, and *the person to whom they are applied is spiritually purified by them.*" This great father of the church was the venerable Dr. Pusey and holy bishop of Exeter of the third century. The Church of Christ glories in him as one of her apostolical and brightest lights.

BOANERGES: The church of Antichrist you mean. The burning lamps of Christ's church "shine as lights in the world, holding forth the word of life" (Phil. ii. 15); and not by making that word of none effect by such absurd and pestilent tradition as Tertullian's, by which material spirit is substituted for belief of the truth. In view of the Tertullian hypothesis, how do you dispose of the testimony that "without faith it is impossible to please God; for he that comes to Him, must believe that He is, and that He is the rewarder of them that diligently seek Him" Heb. xi. 6); in what sense is this applicable to infants?

HERESIAN: The church has ordained that faith in the parents, or in default of this, faith in godfathers and godmothers, is a sufficient substitute for want of it in the infant.

BOANERGES: A church that modifies or supersedes the oracles of God by its traditions is a synagogue of Satan, and a blasphemer of the truth. Will you show me where the scripture authorises "the church" to change times and laws?

HERESIAN: As a faithful and obedient son it is sufficient for me to know what Mother Church decrees. It is no part of my business to sit in judgment upon her. She is "the pillar and support of the truth," and is appointed of God to declare

what ought to be believed, and what should be rejected. Hence I and the Church are "of one heart and one soul;" for the church believes what I believe, and I believe what the church believes, and therefore we both believe alike.

BOANERGES: That is a very "holy catholic faith" indeed! It is, however, by no means a satisfactory reason why you and the church should make the truth of God of none effect by your tradition. I wish to know by what scriptural authority you affirm that a proxy-faith is a sufficient substitute for faith in the creature that is said to be presented before God?

HERESIAN: An apostle says, "we are saved by the washing of regeneration and the renewing of the Holy Spirit" (Tit. iii. 5). There is no mention of faith here. The proxy-faith you speak of is not indispensable; for multitudes of parents are without faith, and as to godfathers and godmothers they are often dispensed with; or, if required, they are frequently hired in London at a shilling a head without regard to faith. They are merely supernumerary adjuncts, which the fitness of things is sometime thought to render needful. I do not, however, pretend to make the subject clear. The Archbishop of Canterbury himself does not understand it; how then can I who am no dignitary of the church! He says, "*unquestionably there is much difficulty, much mystery in the case, as regards the baptism of infants.*"

BOANERGES: The archbishop is quite right in that opinion. The rite of infant sprinkling is "*a mystery*" utterly unrevealed upon Christian principles, and irreconcilable with the testimony of God. No wonder it is "difficult" to set forth its scriptural import, seeing that there is not one word about infant baptismal regeneration from Genesis to Revelation. It is an element of "the Mystery of Iniquity." When, therefore, "spiritual or temporal lords," priests and ministers, attempt to explain its import by a reference to "the Law and the testimony of God," they proclaim to heaven and earth their imbecility of mind, and profound ignorance of the glorious gospel of the blessed God.

HERESIAN: You do not mean to say that the Right Reverend Fathers in God, their graces of Canterbury and York, and the holy bishops of the church, together with the reverend clergy and ministers of the land, are ignorant! Are they not all highly skilled in Hebrew, Greek and Latin; in the mythologies of the heathen world: in logic, metaphysics, and the opinions of all the learned commentators of past and present times? Are they not as familiar with "the Fathers," with the decrees of popes and councils, and precedents of law, as they are with the common prayer book, or the West-

minster confession, and shorter catechism? How, then, say you they are ignorant and imbecile?

BOANERGES: I grant that their heads are well crammed with all this learned lumber: and so much the worse for them. It is by this sort of learning that their hearts and intellects are completely paganized, and rendered impervious to the light of truth. Like the old Pharisees and hypocrites, they see but do not perceive; and hear but do not understand. The "baptismal regeneration" controversy proves them to be grossly ignorant of the gospel; and surely imbecility must be characteristic of his mind who really believes that an infant's soul is regenerated by sprinkling its face with "holy water." He that can swallow this must be one of three things—a knave, an idiot, or an ignorant man.

HERESIAN: Well do you deserve the name you bear. A "son of thunder" indeed you are! You hurl your bolts at mitred and spiritual heads without respect of persons. I am your friend; but remember, Boanerges, they are office-bearers of my religion, the clergy of the most High God, and the servants of Jesus Christ. I cannot endure that you should treat them thus. My loyalty to him may disrupt our friendship in their behalf.

BOANERGES: Were they such as you suppose, Heresian, my veneration would be as profound for them as yours. They arrogate to themselves all you claim for them, and more; but when I scan them by the light of scripture, I can only see in them perverters of the gospel of Christ (Gal. i. 7-9); and "deceitful workers, transforming themselves into his apostles" (2 Cor. xi. 13-15). But without regard to their professions, look at their practice. Behold them as wine-bibbers, fox-hunters, flatterers of the rich, traders in livings, covetous, blasphemers, hypocrites, "By their fruits ye shall know them"; and do not these prove them to be evil? The only "interests" they are zealous for pertain to their own selfishness. I know of no passage so descriptive of them as the words of the prophet concerning the "watchmen of Zion," saying, "they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine: and we will fill ourselves with strong drink: and to-morrow shall be as this day, and much more abundant" (Isa. lvi. 10). Such are your priests and prophets—light and treacherous characters, who teach for hire, and divine for money; yet they lean upon

the Lord, and say, "Is not the Lord among us?" Hapless is the people that confides in such "spiritual guides" as they! Their baneful influence is best observed in those districts in Britain where clericalism is most unchecked and rampant. The darkest spots in Albion are cathedral towns and agricultural villages.

HERESIAN: You admit that the clergy are learned, and you say they are ignorant. This is a paradox I cannot understand.

BOANERGES: I am surprised at that! Do you not know that a man may be learned in one department of knowledge and ignorant in another? The shame and disgrace of the parsonocracy of Britain is that they are learned in most things *but what they profess to teach!* In this they are "blind leaders of the blind." They undertake at an enormous charge on the people's pockets, to teach them the "great salvation"—to show them what they must believe and do to be saved—while they are themselves the slaves of sin, and with all their learning ignorant of "the first principles of the oracles of God."

HERESIAN: But how do you know that they are ignorant of the gospel of salvation?

BOANERGES: Because they do not speak according to "the word of this salvation." It is written, "To the law and to the testimony, if they speak not according to *this word*, it is because there is no light in them" (Isa. viii. 20). "Preach the word" (2 Tim. iv. 2), says an apostle to the instructors of the people; an instruction which they utterly disregard. Now it is contrary to that word to affirm that any one, man, woman, or infant, is "ingrafted into Christ, made a child of God, and an inheritor of the kingdom of heaven" *without faith*. There is no such doctrine in the Bible; and the man that says there is, be he metropolitan or provincial, lord spiritual or temporal, clerk or layman, he is a blasphemer of the truth.

HERESIAN: Do you mean to say that the saints, the pious and devout members of the hierarchies of Britain, are blasphemers? Pray what do you mean by blasphemy?

BOANERGES: It is anything by which the way of truth is brought into disrepute. This is the sense put upon the word by an apostle, who says, "There shall be false teachers among you (Christians), and many shall follow their pernicious ways; on account of whom the way of truth shall be blasphemed (*βλασφημηθησεται*, *blasphemethesetai*) or evil spoken of" (2 Pet. ii. 2). Your "holy bishops," and all others, who declare that they sprinkle the face of an infant in the name of the Father, and of the Son, and of the Holy Spirit, for its regen-



eration, or for any other purpose whatever, by divine authority, affirm a falsehood in the name of God, take His name in vain, and cause mankind to speak evil of the way of truth. They are therefore blasphemers.

HERESIAN : But, my dear friend, do you mean to say that "baptismal regeneration" is not taught in the Bible ?

BOANERGES : If by "baptism" you mean "*sprinkling*"; and by "regeneration," a renewal of "soul" by the physical influence of the Holy Spirit ; without hesitation, I deny that there is any such regeneration of man, woman, or infant, to be found in the oracles of God. If any man speak, let him speak according to these oracles (1 Pet. iv. 11), and show where it is.

HERESIAN : How then did "baptismal regeneration" come into being ?

BOANERGES : In the same way that other abominations have been introduced. It was *invented* by "men of corrupt minds who were reprobate concerning the faith," in a time "when they would not endure sound doctrine ; but after their own lusts heaped up to themselves teachers, having itching ears, which they turned away from the truth unto fables" (2 Tim. iii. 8 : iv. 3). These men were the grievous ravening wolves in sheep's clothing, against whom the Lord Jesus and his apostles warned the believers to be upon their guard ; for they would speak perverse things to draw away disciples after them (Matt. vii. 15 ; Acts xx. 3). They styled themselves "philosophers," and "professors of science," of whom were Hymeneus and Philetus, who substituted for the truth "profane vain babblings, and oppositions of science falsely so-called ; which some professing, erred from the faith" (1 Tim. vi. 20 ; 2 Tim. ii. 16). They taught the inherent existence and hereditary propagation of a thing in the flesh, which after the nomenclature of the heathen they styled "the immortal soul." Wherever this "vain philosophy" was received, the resurrection of the body was denied. The Kingdom of God in the Land of Israel under the Lord Jesus at his appearing in power and great glory, was superseded by a phantom "kingdom beyond the skies ;" into which the ghosts, or disembodied immortal souls of men, women and infants were translated at death, if they had been duly clericalized ; otherwise they consigned them to a cauldron of molten and flaming brimstone for ever. Having destroyed "the Gospel of the Kingdom of God" by these traditions, they fabricated the notion of "a spiritual millennium on earth" to be introduced by the evangelism of those upon whom the mantle of Hymeneus and Philetus should fall. The Greek, Roman and Protestant parsonocracy, who call

themselves the ambassadors and ministers of Christ, are their successors, being for the most part teachers of their science and philosophy ; which, in the letters to the Christians in Ephesus and Pergamos are styled "the deeds" and "doctrines of the Nicolaitanes," "which," saith the Lord Jesus, "I hate" (Rev. ii. 6, 15).

HERESIAN : But, my dear friend, what has this to do with baptismal regeneration ?

BOANERGES : Much every way, Heresian, as you will discover, if you hear me out. The "profane vain babblings" of Hymeneus and his brethren became the foundation of sand upon which clericalism raised its temple. Their speculations "increased to more ungodliness ;" and their word "eat out the truth like a gangrene" (2 Tim. ii. 16, 17). "The Fathers," as they are styled by the Apostasy, such as Tertullian, Clement Alexandrinus, Origen, Cyprian, etc., succeeded to their work of perverting "the way of truth." The perversion was not consummated all at once, but gradually. Their foolish hearts having become darkened by the admixture of Judaism and Platonism with the doctrine of the apostles, they lost sight of "the knowledge of God, by which are given to us *exceeding great and precious promises* ; that by (faith in) these we might become *partakers of the Divine Nature*, having escaped the corruption that is in the world through lust" (2 Pet. i. 3, 4). They ceased to look to faith in these promises as regenerative of the inner man of the heart ; but attributed it to the physical agency of the Spirit diffused through "the Bath of Water" in which they immersed their proselytes. Your quotation from Tertullian proves this. He says, that "all waters acquire by the invocation of God *the sacramental virtue of sanctification*." If you ask him "how ?" he tells you, "by the Spirit descending from heaven and resting upon them, and making them holy by itself ;" and that in this way, "they acquire the power of sanctification," or of making them holy to whom they are applied ! Tertullianism was the Romanism and Anglicanism of the third century ; and may be summarily stated as *sanctification by Holy Water* ! The water was made holy by prayer and spirit, and the person by the water ; not by water alone ; for says Cyprian, "water alone cannot cleanse away sin and sanctify the man, *unless the water have the Holy Spirit*." A wonderful thing is holy water ! It has done great things in the hands of the clergy. "The Devil," they say, "hates it ;" and the witches, and evil spirits in the air, are scared out of their wits when they hear the village bells, sanctified with holy water at their "baptism," sounding forth their sacred chimes ! A baptismal regeneration of bells !

Quite as reasonable, and altogether as scriptural as the regeneration of babes and sires by holy water without faith in "the things of the Kingdom of God and the Name of Jesus Christ."

HERESIAN: Do I then understand you to say, that the Baptismal Regeneration of infants grew out of the engrafting of the Nicolaitan doctrine upon the doctrine of the apostles?

BOANERGES: Even so. The Nicolaitanes, of whom were Hymeneus and Philetus, engrafted the heathen speculation of immortal soulism upon the doctrine of Christ; and then taught the regeneration of the pagan "soul" by a physical operation of the Holy Spirit upon it. In this way was substituted by men of corrupt minds like "the Fathers," a *physical spiritual* agency for an *intellectual and moral* agency upon the heart in the regeneration of individuals.

HERESIAN: But the apostle saith, we are saved by "the renewing of the Holy Spirit" (Tit. iii. 5).

BOANERGES: He also says, "we are renewed by knowledge" (Col. iii. 10). In this, however, he does not contradict himself, but rather makes the one phrase explanatory of the other; as if he had said, "*we are renewed by the Holy Spirit through knowledge.*" The Holy Spirit renews or regenerates man intellectually and morally by the truth believed. "Sanctify them by thy truth," says Jesus; "thy word, O Father, is truth" (John xvii. 17). "Ye are clean," said he to his apostles, "through the word which I have spoken to you" (John xv. 3). God's power is manifested through means. His Spirit is His power by which He effects intellectual, moral, and physical results. When He wills to produce intellectual and moral effects, it is by knowledge revealed by His Spirit through the prophets and apostles. This knowledge becomes power when received into "good and honest hearts"; and because God is the author of it, it is styled "the Knowledge of God" (2 Pet. i. 2), or "the word of truth" (James i. 18), by which He begets sinners to Himself as His sons and daughters. "The word of the truth of the gospel," "the gospel of the kingdom," "the incorruptible seed," "the word," "the truth as it is in Jesus," "the word of the kingdom," "the word of reconciliation," "the law and the testimony," "the word of faith," "the sword of the spirit which is the word of God," "the word of Christ," "the perfection of liberty," etc.—are all phrases richly expressive of "the power of God" by which He saves His people from their sins, and translates them into *the Hope* of the kingdom and glory to which He invites them. The truth is the power that makes men free indeed (John viii. 32, 36). Hence Jesus says, "My words are spirit, and they are life." The prophets, Jesus, and the apostles were the

channels through which it was transmitted to mankind; and the spirit the agent by which the knowledge was conveyed to them. Hence, the knowledge or the truth being suggested to the prophets by the spirit is sometimes styled "the spirit" (Rom. ii. 29). The spirit is to the truth as cause and effect; and by a very common figure of speech, the one is put for the other in speaking of them relatively to the mind and heart of man. So that the phrase "renewed by the holy spirit" is equivalent to renewed by *the belief of the truth testified by the Holy Spirit* (John xv. 26: xiv. 13-14).

HERESIAN: In that case babes and ignorant men and women are not the subjects of a renewal by the spirit?

BOANERGES: Babes are out of the question. God's institution is not a baby-religion. It has to do with men of good and honest hearts capable of reasoning, and of examining and believing testimony; and who can be operated upon by high intellectual and moral considerations. A baby-religion is a thing for clergymen to trifle with when they play at hocus-pocus with the ignorant. Babes without sense, and a gaping multitude without knowledge of the word, are the subjects of the pranks they perform in the name of God before high heaven which make the angels grieve. Their power is maintained by keeping the people in ignorance of the truth. They profess to desire the enlightenment of mankind; but however sincere their professions may be, their own minds are so dark that they are unable to give them light, and those that are able they hinder. The clergy and their flocks are all walking in "the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts" (Eph. iv. 18). The consequences of ignorance are fatal. An ignorant man cannot be saved in his ignorance of the gospel of the kingdom of God and name of Jesus; because it alienates him from God's life, which is obtainable only through a possession of that kingdom. The spirit renews an ignorant man by enlightening him. When such an one comes to understand and believe the truth his ignorance is dispelled; the blindness of his heart is cured; and a spiritual relation established between him and God. He is then in a prepared state for salvation by the grace of God through faith (Eph. ii. 8).

HERESIAN: But doth the Spirit of God exert no physical energy upon man in his regeneration?

BOANERGES: Certainly it does; but not in the renewal of his character. It will operate physically upon "the new creature in Christ Jesus," when through Jesus it raises him from the dead (2 Cor. iv. 14). For the apostle saith, "If Christ

be in you (dwelling in your hearts by faith) (Eph. iii. 17) the body is dead in respect to sin ; but the spirit is life because of righteousness. But (though your body be dead being under sentence of death) if the spirit of Him that raised up Jesus from the dead dwell in you (by faith) He that raised up Christ from the dead shall also make alive your mortal bodies by His Spirit that dwelleth in you " (Rom. iii. 10-11).

HERESIAN : Then if I understand you aright, regeneration is not an instantaneous mesmeric action upon an immortal soul ; but a process beginning with the truth understood and believed, and ending with the resurrection of the believer from the dead ?

BOANERGES : Precisely so. The order of the process is to hear the truth, *understand* the truth, *believe* the truth, *obey* the truth in baptism, *walk* in the truth, and *inherit* the truth by obtaining possession of its promises at the resurrection. When the process is completed the believer will then have been " born of water and the spirit " (John iii. 5), and be a fit and proper person to inherit the kingdom preparing for such as he from the foundation of the world (Matt. xxv. 34).

HERESIAN : Really, I begin to feel quite interested in your exposition. There appears to be an intelligibility about it, which I confess with the Archbishop of Canterbury, is not observable in the baptism of infants. But, when " the Fathers " let go their hold upon " the form of sound words " delivered by the apostle (2 Tim. i. 13) ; and embraced the philosophy and vain deceit after the tradition of Hymeneus and Philetus, as you have stated—what was their next step in the development of Baptismal Regeneration ? I should like to know.

BOANERGES : Having " let slip " the things delivered by the apostles, and allowed the doctrine of Christ concerning the " Great Salvation " to fall into oblivion (Heb. ii. 1, 5), their fleshly minds settled down upon the dogma of *sacramental efficacy*. They called baptism a sacrament, which they taught was efficacious to the cleansing from all past sins, and to the impartation of a right to the regenerated soul to a phantom kingdom beyond the skies at the instant of death. The cleansing they attributed to *the spirit in the water*. Furmilianus, bishop of Cæsarea Cappadocia, says that Stephen, who boasted that he had succeeded to the chair of St. Peter, was not animated with any great zeal against the heretics, but conceded to them " *the greatest powers of grace*." Furmilianus was very indignant against him on this account. His holy ire flared up at the idea that baptismal waters could be made sanctifying by the spirit descending into them in answer to the prayers of

heretics. He charges pope Stephen with " saying and asseverating that they (the heretics) by the sacrament of baptism wash away the pollution of the old man, remit all former deadly sins, make sons of God by a celestial birth, and renew them unto eternal life, *by the sanctification of the Divine Bath*. After ascribing these great and celestial prerogatives of the church to the heretics," continues Furmilianus, " what else can he do than to communicate with those to whom he attributes such grace ? "

HERESIAN : But when spirit in aqueous solution, as you say, was substituted for the truth as the sanctifier, would not this " *holy water* " be as regenerative of infants as of men and women ? Is not infant regeneration, then, more than hypothetical ?

BOANERGES : Yes, Heresian, " *holy water* " is as regenerative of apes and infants as of men and women ! I see no reason why baboons should not be sanctified by this spirituous solution as well as village bells. But I suppose the right reverend fathers of the Episcopal Bench, and " the Church " would object to this on the ground that apes had no " immortal souls " in their flesh for the spirit to act upon ! The same objection, however, they would contend does not lie against the sanctification of infants. Yet, I cannot see that their objection is valid, seeing that, though the bell-metal is not regenerated or transmuted into anything else, yet it is said to acquire *the new property* of purifying the air of diabolical enchantments, which the vibration of unsprinkled, and therefore unsanctified bells in a profane factory, cannot do. The clergy of the Roman Mother of England's " Venerable Church " have sprinkled asses ; which I conceive, being thus " converted " from the profane crowd to a " Holy Order " of asses, may be taken as a most appropriate emblem of all " bishops, priests and deacons," who in the august presence of the Bible preach the regeneration of babes by holy water ! This holy water, I admit, is *as* regenerative of infants as of men and women ; and that is just not at all. Infant regeneration aqueous or spiritual, whether moral or physical, has not the shadow of a testimony in scripture to found even an hypothesis upon. There can be no regeneration without faith in the baptised ; and that faith must be the assured belief of " things hoped for " and " things unseen " (Heb. xi. 1).

HERESIAN : Am I then to understand that faith in the gospel came to be deemed unnecessary as preliminary to Baptismal Regeneration ?

BOANERGES : Yes ; for the innovation of church-baptismal regeneration could not have been received so long

as the doctrine of *justification by faith of the gospel of the kingdom* held possession of the public mind. It was necessary first to supersede this—to transmute this apostolic gospel into “another gospel” (Gal. i. 6, 7) by mixing it up with the traditions of the Judaizers and philosophising Greeks. In this way, “the key of knowledge” was abstracted from the congregations of Christ, and an assent to human dogmas substituted instead. They were thus converted into “Synagogues of Satan” (Rev. ii. 9 : iii. 9), and in the aggregate constituted “THE APOSTASY” (2 Thess. ii. 3) (*αποστασία*), which in later times allied itself with the Roman government, and became the parent of all State Churches, and the numerous progeny which has descended from them. When Satan thus became Lord of “the Church” baptismal regeneration was decreed to be God’s truth ; and his bishops and clergy (I mean Satan’s, not God’s) such as the right reverend fathers of London, Exeter, and Oxford, and their adherents, became the zealous sticklers for the fable. So long however as men “held fast the form of sound words” delivered by the apostles, there was no scope for the ideas contained in “the strife of words and perverse disputings of men of corrupt minds, and destitute of the truth, and who supposed that gain was godliness” (1 Tim. vi. 5 ; 2 Tim. i. 13). “Infant baptism,” “baptismal regeneration,” “immortal soul,” and a multitude of like phrases, do not belong to “the form of sound words.” There is nothing about them in the Bible. They belong not to “the wholesome words of the Lord Jesus Christ,” nor to “the doctrine which is according to godliness” (1 Tim. vi. 3). They are the vain questions upon which the “proud, know-nothing” dignitaries of Satan’s state synagogues, and meaner men of the same spirit, have been “doting” from the days of the apostles to the present times. “He that believes the Gospel, AND *is baptised*, shall be saved ; *he that believes not* shall be condemned” (Mark xvi. 15, 16). These are the “wholesome words,” “sound speech which cannot be condemned,” which the Lord Jesus who uttered them has never modified nor repealed ; and plainly show that his proclamation has no saving benefits for unbelievers, nor for believers either who do not obey (Heb. v. 8, 9), but stumble at the word (1 Pet. ii. 7, 8).

HERESIAN : Then there is no need for baptism at all ; for “the wholesome words of the Lord” do not say “he that is not baptised shall be condemned ?”

BOANERGES : You do credit to your teachers ; for none but the disciples of the clergy would reason so absurdly. You have yet to learn the utter impossibility of baptising an unbeliever. *Faith is essential and indispensable to baptism ;*

for without faith in the subject neither sprinkling, pouring, nor immersion, is baptism. The subject-matter of that faith must be the gospel of the Kingdom, and Name of Jesus as its Christ, with a disposition of heart constituting the true heartedness of the scripture. Reason teaches every man unspoiled by “metaphysics” that if belief of the gospel and baptism be the affirmed conditions of salvation, as they are, no man since the Day of Pentecost can inherit the Kingdom of God and of his Christ, who, though a believer, is unbaptised. The dictates of reason are here in harmony with the divine testimony, which, in “the wholesome words of the Lord Jesus,” declares that “Except a man be born out of water (*εξ υδατος*) and of Spirit, *he cannot enter the kingdom of God*” (John iii. 5). No man can be born who is not first begotten ; therefore it was enough for Jesus to say “he that believeth not shall be condemned.”

HERESIAN : Thank you, Boanerges, I see it now, and therefore stand corrected. But to return. If “he that believeth not is condemned” what becomes of the infants ? Will not their immortal souls fall into “the lake of fire that burneth with brimstone,” and be therefore tormented for ever and ever ?

BOANERGES : It was this hideous conceit that originated the baptismal regeneration of infants. The Philpotts and Puseys of other days argued that as all unbelievers would be condemned, therefore infants would be damned, seeing they were faithless in the nature of things ! The idea was horrible especially to mothers. Hence it was deemed necessary to invent something for their benefit. Infant damnation having got possession of their carnal minds, the dogma of infant salvation in some way came in to the rescue. The “immortal souls” of the infants of the heathen were supposed to be monopolised by the devil, who rejoices in horns, hoofs, and forked tail ; but those of Christian parents were imagined to be salvable upon the ground of their being born of holy flesh ; although Jesus had said that “the flesh profiteth nothing.” But they who “love and invent a lie” (Rev. xxii. 15) care nothing more about Christ and his words than is convenient. To work they went, and in process of time taught that the “immortal souls” of infants were as precious as those of adults ; that “of such was the kingdom of heaven” ; and that when they died, if properly attended to by the clergy before death, they would be translated, and become little winged angels there. But as there were several scriptures quoted against their theory by those they styled “the heretics,” they were obliged to invent interpretations to reconcile their fictions with the word. This reconciliation,

however, they found as difficult as his Grace of Canterbury admits it to be even now. But, by straining at gnats and swallowing camels, they at length became such adepts at mystification, or religious juggling, that there was nothing the absurdity of which was too immense to go down, hoofs, hunches and everything. They proclaimed "holy water" to be as sanctifying and regenerating for babes as for adults. It was not faith, but a sort of mesmeric aura called "grace," that regenerated "the soul." Nor was this physical grace "*prevenient*" but in the water. It was not a Gorhamite afflation before immersion; but a regular Philpott-solution of spirit in "the Divine Bath!" When the water evaporated, or was wiped off, the spirit, in spite of a known law in physics, remained behind, and saturated the soul! A wonderful discovery this, and worthy of the dark minds that invented, and still defend and believe it! The souls of infants saved from fire and brimstone by mesmerized water, the laceration of maternal feelings healed, and the babes clutched by griffin claws almost at birth, to be marked, and trained in priestism as the way in which they should go!

HERESIAN: Then you deny the truth of the following lines in relation to infants, that

"God His dire decree did seal  
Their fix'd unalterable doom:  
Consign'd their unborn souls to hell,  
And damn'd them from their mother's womb?"

BOANERGES: I do unquestionably. Such a fiendish notion is akin to the dogma of "infants in hell a span long," an "article of faith" which could have only found place in the dark and cruel natures of men under the dominion of sin and "vain deceit."

HERESIAN: If then "infant damnation" be as you intimate a mere invention of ignorant priests, what becomes of their immortal souls, for they cannot be saved by faith?

BOANERGES: So long, Heresian, as your mind is darkened with the pagan tradition of immortal soulism you will be unable to see the truth. You must dismiss this "foolish notion," and reduce your convictions to the limit of the divine testimony if you would understand "the gospel of the kingdom of God" (Mar. i. 14). The Platonic speculation of the immortality of the soul is not the immortality taught in the Bible. The Bible doctrine is the immortality of man and not of an immortal soul in flesh and blood capable of an unembodied existence after corporeal death. If we admit that immortal soulism be true, then we must also admit that immortality was "brought to light" by Plato in his philosophy. I say by

Plato, because he is the great authority of the heathen, catholic, and protestant worlds upon the subject. But an apostle says, "*life and incorruptibility (ζωην και αφθαρσιαν not αθανασιαν) were brought to light by Jesus through the Gospel*" (2 Tim. i. 10). Now this being unquestionable how could Plato's theory be true? It was part of "the wisdom of the wise" which God proved to be foolishness by the doctrine of "the Hope and Resurrection" (1 Cor. i. 19-20: ii. 7-8; Acts xxiii. 6). There is no alternative, and can be no compromise between Jesus and Plato. If we profess faith in the immortal soulism of the heathens we practically reject the doctrine of Christ; if we believe this, Plato's speculation must be rejected as mere foolishness. There is no neutral ground between them.

HERESIAN: Will you be kind enough to inform me what is the scriptural import of *immortality*?

BOANERGES: The word signifies *deathlessness*. This is affirmed of *body*. A *deathless body* is the scriptural idea attachable to the words *immortal soul*. Hence "immortality" implies *life manifested through an incorruptible body* as opposed to "mortality" which is *life manifested through a corruptible body*. Life and corruptibility are the result of sin; "life and incorruptibility," of obedience to the gospel. They both have relation to body, the nature of the life being predicable of the quality of the body through which it is manifested. Incorruptibility does not necessarily imply *life*; but *endless life* necessitates incorruptibility of body. The body of Jesus might have lain in the tomb until this day unchanged. This, however, would only have proved its incorruptibility thus far; but for him to have become immortal something more would have been necessary, namely, life must have been superadded. An incorruptible body animated by the Spirit of God direct is the immortality of the scripture; and is styled "spirit," "spiritual body," and "nature of angels." Such is the "life and incorruptibility brought to light by Jesus through the gospel."

HERESIAN: What is the gospel?

BOANERGES: The glad tidings (Isa. lxi.; Luke iv. 18) that God intends to set up a Kingdom and Empire on earth which shall comprehend all people, nations, and languages (Dan. ii. 44: vii. 14, 18, 27; Eph. i. 10); that mankind shall then be in a state of blessedness which shall continue uninterrupted for one thousand years (Rev. x.: xx. 3, 4); during which they shall be ruled by a king and government of His appointment; all the members of which shall possess the glory, honour, and majesty of the dominion from its establishment to the end. This is summarily expressed in words, "Abraham

shall become a great and mighty nation, and all the nations of the earth shall be blessed in him" (Gen. xviii. 18; Gal. iii. 8).

HERESIAN: Ah! this is a glorious future; what must a man do that he may share in it?

BOANERGES: Believe the testimony of God concerning it, and in "the mystery" which belongs to it.

HERESIAN: But what am I to understand by "the Mystery of the Gospel?" (Rom. xvi. 25; Eph. vi. 19: iii. 3-6, 9).

BOANERGES: "The things concerning the Name of Jesus as the Anointed One of God." Repentance, remission of sins (Luke xxiv. 27), and eternal life (John xx. 31) are offered to believers of the gospel *in his name*. They are required to believe that Jesus is the king God intends to set upon the throne of his future kingdom, which is David's throne; that he is Son of David and Son of God; that he died for the sins of believers, and was raised from the tomb to life for their justification (Rom. iv. 25; 1 Cor. xv. 1-4); and is now sitting at the right hand of God (Acts ii. 34-36: iii. 19-21). If you believe these things with "a good and honest heart" your faith and disposition will be counted to you for repentance and remission of sins in the name of Jesus as Lord and King.

HERESIAN: Suppose then I believed the Gospel, or as you show it is defined in Acts, "the things of the Kingdom of God and the Name of Jesus Christ," WHEN and HOW would my *faith and disposition* be reckoned to me for repentance and remission of sins in the name of Jesus?

BOANERGES: In your being immersed into the name of the Father, and of the Son, and of the Holy Spirit. By this action you would be united to the name of Jesus, and become entitled to all his name is able to impart (Acts ii. 38: iv. 12: viii. 12-16: x. 48). Being released from your past sins, you are translated from under a sentence of death and placed under a sentence of life. You are said to be passed from death into life, and to have become "heir of the Kingdom of God" (James ii. 5). The nature of this kingdom demands that its heirs should become immortal; because flesh and blood, or mortal men, cannot inherit for ever that which is indestructible. This immortality is brought to light as a necessity through the gospel of the kingdom; and is exhibited, not as an essence in man, but as a gift to such believers of God's truth as shall be accounted worthy of the kingdom and age to come (Luke xx. 35, 36). Immortality is a good thing, and promised only to the righteous. It is part of the reward for good character. Infants are without character, having ability to do neither good nor evil. They are, therefore, eligible for neither rewards nor punishments, for both of these are pre-dicated on well or evil doing. They are simply physical

beings innocent of right and wrong, as were Adam and Eve at the epoch of their creation; but, being descended from them after they became sinners and were sentenced to mortality, infants inherit no more than pertains to flesh and blood. They sojourn here a little while, and then slip out of life as unconsciously as they came in. They brought nothing with them into the world, and take nothing away with them; so that in their exit they become as though they had never been.

HERESIAN: This is a very different account of things to that implied in the doctrine of baptismal regeneration, especially of infants! If these things be indeed so, I can only say that the world must have been egregiously befooled by the right reverend fathers and the Church. I confess that my veneration for their wisdom, piety, and authority has been very much diminished since I have conversed with you. Immortal soulism seems to be the chief corner-stone of all their speculations.

BOANERGES: You are beginning, I perceive, to put a true estimate on spiritualism. The religion of the day is mere superstition, and "the church" nothing more than a system of ecclesiastical police. The clergy are a necessary evil; they abuse religion to purposes of their own selfishness and glorification, but use it also for the maintenance of order in society. They are a more dignified, though less honest, kind of policeman than the civil force, inasmuch as they rule by imposing fictions upon popular ignorance for the sake of gain. They are traders in religion, unblushing soul merchants, "who think that gain is godliness;" "walking after their own lusts, and speaking great swelling words, and having men's persons in admiration for the sake of advantage" (Jude 16). They vapour about the Bible being their religion, which is about as true as that the Koran came from God. This is evinced by the fact that when they try to sustain their creeds by appeals to its divine testimonies it antagonizes them and throws them all into confusion, as in the case of Messrs. Fust, Exeter, Gorham, Privy Council, and company; so that though they all believe what "the Church" believes, they can none of them agree upon what it is! Skilful doctors these for the cure of people's souls!

HERESIAN: You do not seem to entertain any more respect for the Church than for the Romish and Protestant ministries. Are you not aware that the Church is a most august institution, and that, in the words of the Lord Bishop of Oxford, "its vocation is resistance to innovation"? He says that "what was handed down as Christian doctrine was true, and that the office-bearers of religion had no right to

admit the question of private judgment, but were called upon to declare heretical all dogmas not sustained by that venerable authority. If the House of Lords supersede the church's function of deciding what was truth, it would promote the infidel spirit of the age, which denied the existence of truth itself" (*Dispatch*, June 9th, 1850). This is apostolical, for it is the judgment of a right reverend successor of the apostles. He says, that it is the church that is to decide what truth is: hence the laity of course have nothing to do but to believe what the church decrees; and to exercise private judgment to ascertain whether what the church teaches is really truth or not is sheer presumption. The church has handed down "baptismal regeneration," "infant damnation," "infant salvation," "immortal soulism," etc., and declares them to be a part of the truth; therefore, although you seem to have the better of the argument, I cannot release my hold upon them, until I am convinced that the "venerable authority" of the church is unworthy of respect.

BOANERGES: His lordship's opinion is a piece of prelatial arrogance and absurdity. "The Church" is a mere fiction; a phrase signifying nothing definite in the use of it. "The Church says" is of the same force as "they say"; a sort of ecclesiastical *on dit*, which signifies anybody, somebody, or nobody says. North of the Tweed, the church says that prelaty is abomination; on the South, that it is a true and wholesome apostolic institution. It pronounces a thing to be truth in one latitude, and error in another. If by "the church," he means the Church of England, his assumption is preposterous. What order of its communion has authority to lord it over men's consciences? The Episcopal? The Bench of Bishops? Are these the men to decide what truth is? Proud, fleshly minded, worldly men, ignorant of the gospel and reprobate concerning the faith! Men so dark in the mysteries of their own craft that a council of laymen are obliged to interfere to prevent them from becoming the by-word and laughing-stock of the people?

HERESIAN: But, my dear friend, do you mean to say that the Church of Christ is a mere fiction? If not, please define it.

BOANERGES: The Church of Christ, or as it is also styled, "The Church of the living God," is easily defined. *Church* is a word representative of the Greek noun *ecclesia*. This is formed of *εκ* "out of," and *καλεω* "to call," and signifies an assembly convened by a call or invitation. An *ecclesia* of Christ is a congregation called together out of the world by the invitation contained in the gospel of the Kingdom. Such is in general terms

a *Church of Christ*. The national churches of England, Scotland, and Ireland, have no affinity with such a church. These national establishments constitute "the world" in contradistinction to "the Church of the living God," being composed of "all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life" (1 John ii. 16). Their bishops, priests, and ministers are men of the world, who "love the world, and the things that are in the world;" therefore, "the love of the Father is not in them" (1 John ii. 15). They are proud, carnally-minded men, especially the bishops, who owe their wealth and dignity to the friendship of the world. Being of the world, the world loves them; for "it loves its own." If the world did not love them, it would not make them dignitaries of a worldly, or state-church; but because it loves them, it promotes them to glory and honour. The State finds them to be useful tools in promoting its policy; therefore it makes use of them on the principle of you fiddle to me, and I'll dance to you! These are stubborn and notorious facts. Clergymen are made bishops on political grounds. Whig ministers turn whig clerks into bishops for whig purposes. Whig and tory premiers never think of translating one of "the meek" (Matt. v. 5), or "the poor" (James ii. 5), to a seat in "the House" as a spiritual lord, however well-skilled they may be in the truth. The principles of these "Heirs of the Kingdom" and inheritors of the earth would be too independent, too just and honest, for their crooked purposes. In truth, premiers would not know when they had found a disciple of Christ; for "the world knoweth them not:" neither would a disciple condescend to sit in such "a Synagogue of Satan" as the House of Lords. It is a fit place enough for bishops: for being the enemies of God and the blasphemers of His name, they are at home there with the hereditary folly and incarnate wickedness of the age.

HERESIAN: Why, Boanerges, you strike me dumb! What! our holy bishops, the office-bearers of the religion of England's venerable church the enemies of God, whose special heritage they claim to be?

BOANERGES: It is even so; for it is written, "the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God" (James iv. 4). This is an apostle's testimony against them who claim to be his successors: and I have already proved that they are blasphemers of God's name in pretending to regenerate an infant by sprinkling it with mesmerised water, which they call "holy," in "the name of the ever-blessed Trinity" as their phrase is! They are the devout worshippers of Mammon;

for they love money and are covetous. They cannot therefore be the servants of God (Matt. vi. 19-21, 24; Luke xii. 15-21 : xvi. 13). They dare not deny the applicability of these things to themselves; for if they did the world whom they serve would with one voice proclaim them liars. The Bible, which they absurdly and impiously proclaim to be their religion, condemns them as idolaters; as it is written, "*Covetousness is idolatry*" (Col. iii. 5). It therefore excludes them from the kingdom of God. "Know this," saith the scripture, "that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. v. 5). Your clergy are notorious friends of the world and servants of Mammon. They may cry, "The people of the Lord are we!" But it is a vain cry. They may prophesy in his name; cast out demons in his name; and do wonderful works in it too: but while they "work iniquity" as idolaters and blasphemers the Lord repudiates all relationship with them. Whatever offices therefore they bear belong to Mammon's church and not to God's.

HERESIAN: If then I understand you in relation to "*church*," the word in the Bible sense does not signify the Bishops and their clergy, a parish house, kirk or conventicle?

BOANERGES: In no case. The Bishops and their men have arrogated to themselves the word *clergy*, which in scripture is applied to a church or ecclesia. But it does not belong to them, for it is a word that pertains only to an aggregation of Christians, which they are not either in faith or practice. The word is used by the apostle Peter (1 Pet. v. 3) in the plural number, as μηδ' ως κατακυριευοντες των κληρων, *med' hos katakurieuontes ton kleron*, that is, "neither as being lords over the *clergies*" or heritages, "but being examples of their flock"—ποιμνιοι. The "*Flock of God*" is made up of "the heritages" or congregations—an aggregation of the *clergies* or churches which are constituted of all the faithful, both men and women, and not of a particular order of men ruling over the flock. Those whom Peter exhorted to feed the flock were "shepherds," not wolves in sheep's clothing like the clergy of the Apostasy. They were servants, not lords: servants of God and fellow-servants of *His* laity. As to "houses made with hands" God has none such upon the earth at present. There is an instance in the clerical version of the Bible where "religious houses" are termed "churches" (Acts xix. 37). But the word used by the writer was ιεροσυλος, *hierosylos* from ιερον, *hieron*, a temple, and συλαο, *sylao*, "to despoil"; and not a compound of *ecclesia*. It should, therefore, have been rendered "robbers of temples" and not "robbers of churches," as king James'

bishops and clergy have given it. According to their carnal notions "*church*" was a capital rendering for *hieron*; for when clericalism got the upper hand of paganism, under Constantine and his successors, it seized upon the temples of the gods and turned them into temples of saints. Hence through their teaching the idea has fastened itself upon the public mind, that these houses dedicated to saints are "*houses of God*" where He dwells in spirit and meets with the people in prayer; so that when they go up to the parish temple, or conventicle even, they vainly imagine that they are going up to the house of God. In this respect they are as blind as the old Athenians, and like them have got to learn that "the Lord of heaven and earth dwelleth not in temples made with hands" (Acts xvii. 24), but in the heavens.

HERESIAN: But what better name could have been given to the houses in which parishioners meet for divine worship than that of "*church*"?

BOANERGES: A better name hath been bestowed upon them by the spirit of God. If the churches or heritages of God met in the parish temples there might be some "show of wisdom" in naming the house after the company it contained. They are in truth *mausolea of the dead*—tombs of the mouldering dead, and places of resort to "the dead in trespasses and in sins." You err, Heresian, in styling the worship "*performed*" there "*Divine Worship*." It is a mere "show of wisdom in will-worship and humility" according to act of Parliament, which authorizes certain "commandments and doctrines of men" to be observed throughout the land. "*Divine Worship*" is worship of divine appointment such as that of the Mosaic Law, and the worship of the primitive Christians. God never appointed the English and Scotch parochial and cathedral worship; it is therefore not divine; and as He had not required it, it is vain and useless, having the divine reprobation stamped upon it in these words, "in vain do they worship Me teaching for doctrines the commandments of men" (Matt. xv. 9).

The better name for the clerical temples is recorded in Daniel (Dan. xi. 39), namely, *Betzari Mauzzim* or BAZAARS OF PROTECTORS. This title defines them exactly. The steepled houses are Bazaars or places of spiritual merchandize. The parochial and cathedral clergy are the merchants (Rev. xviii. 23); and tithes and souls of men, which they drug with their spiritual nostrums, under pretence of "*curing*" them, the merchandize in which they traffic (Rev. xviii. 11-13). They have carried on an enormous trade in these things ever since the Roman Emperors, the chiefs of the Dragon power (Rev.



xiii. 2, 4), enabled them to open shop. They have acquired vast riches by the sale of their trumpery. But, God be thanked, a time is rapidly approaching when "no man buyeth their merchandize any more." Their occupation will soon be gone, and men will have a glorious day after God shall have destroyed the craft by which they have their wealth.\*

I saw a remarkable illustration of the appropriateness of the name "Bazaar" to religious meeting houses the other day while sojourning in Derby. There were bills with the word "Bazaar" in large capitals stuck up in nearly every window announcing that a Bazaar would be held there for the sale of fancy articles, and the exhibition of a model steam engine, for the pious purpose of raising the wind to enable "the church" to pay off the debt incurred in building a house for God! People of all denominations were invited to "come and buy" wares, which might doubtless be obtained for two hundred per cent. less at any *other* shops in the town. A bazaar was to have been held at Saint Warburg's, one of the national temples, but was deferred for a year!

Vast numbers of these clerical bazaars are devoted to Mauzzim or *Protectors*. When the clergy seized upon the temples of the pagans they changed their dedications. While in the hands of the pagans they were inscribed to Mars, Bacchus, Apollo, Diana, Venus, and so forth, who were regarded as the protecting gods and goddesses of the temples bearing their several inscriptions; but when the clergy got possession of them they changed the protectors' names. By an apotheosis common to themselves and the heathen, they deified the "souls," or ghosts, of dead men and women, called them "saints," and adored them as guardians or protectors.

\* The following passage from Scott's Commentary may not be without use in this place, seeing that he is an "orthodox" authority. In commenting upon the merchandize of the Harlot, as described in Rev. xviii. 9-19, he says:—

"To number 'the persons of men' with oxen and horses is no doubt a most detestable and antichristian practice, fit only for 'Babylon the great.' Yet even this, cruel, unrighteous, and hateful as it is, must not be considered as the worst traffic *even of this our land*. for 'the souls of men' are traded for by those who take the cure of them for the sake of the emolument, and the abundance of delicacies obtained by it; and then either leave them to perish in ignorance, or poison them by heresy, or lead them on the road to hell by a profligate example: strenuously and by every calumny, if stronger means are withheld, opposing all who attempt to prevent the dire effects of their vile conduct. Many of these spiritual wickednesses, and this merchandize of souls—by *feigned words, equivocating subscriptions and declarations, nay, worshipping God in expressions which are avowedly deemed false by those who use them, and all this for filthy lucre's sake*—will be found under different forms *even in the Protestant Churches*: and perhaps no denomination is quite free from the guilt of rendering religious profession and sacred functions subservient to worldly interest, credit, ease, and indulgence. In these things we ought to come out and separate from Babylon, if we would not partake of her plagues."

"This is strong enough, coming as it does from a churchman; but the notorious fact is that 'the cure of souls is sold at the auction marts in England on the same principle as shares in banks or railways. The same office, which will give you information as to the one, affords information for the most eligible investment of money as to the other.' So much for one sample of the Harlot's merchandize in England: and the harlot may be known by her wares."—*Andrew Jukes*.

Diana and Venus were superseded by the Virgin Mary, Veronica, etc.; Mars, Jupiter, and others, by Peter, James, John, etc. Men and women, temples and nations, statues and pictures, have all their Mauzzim or protecting saints and saintesses throughout "Christendom" to this day; and so excessive and gross is this superstition that lest any should be omitted, Church-of-England office-bearers, for certain handsome sums of gold, have dedicated and consecrated Bazaars to "*All Saints*" and "*All Souls!*" Precious "graces" and right-reverences these to declare what is heretical or true! It is such as they that are alone the real promoters of the infidel spirit of the age, causing as they do the way of truth to be denied and blasphemed by their pernicious practices.

HERESIAN: Then you deny that cathedrals, parish houses and conventicles are "churches" in any scriptural sense, and that the worshippers at the altars are the people of the Lord?

BOANERGES: I do in all good conscience before God. There has been no temple on the earth made with hands since the destruction of the temple in Jerusalem by the Romans belonging to the Lord; and there will be none until "the Man whose name is the Branch shall build the temple of the Lord" (Zech. vi. 12, 13; Jer. xxiii. 5; Isa. xi. 1), described by Ezekiel (Ezek. xxxvii. 28; xl. 5; xli. 1). Among the Gentiles the Lord's temple is his people, and not a house of wood, stone, or brick. Addressing those in Corinth who had been washed, sanctified, and justified by the Name of the Lord Jesus, and by the Spirit of God (1 Cor. vii. 11), the apostle inquires, "Know ye not that *ye* are the temple of God, and that the Spirit of God dwelleth in you? . . . The temple of God is holy, which ye are" (1 Cor. iii. 9, 16, 17). And to the same class of people in Israel he says, "We are Christ's house if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. iii. 6). And another apostle saith to the same class of people, "Ye as living stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ: "ye are chosen a generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. ii. 5, 9). These things are affirmed of the men and women who had "purified their souls in obeying the truth through the spirit unto unfeigned love of one another." There were no clergy then as distinguished from "the laity." All the *λαοι*, *laoi* of Christ were God's lot, inheritance, or clergy. The elders, overseers, and rulers among them were inspired men—men super-

naturally endowed "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ" (Eph. iv. 12); still they were no more than brethren highly esteemed for their work's sake. There are no such divinely qualified men now in or out of the "one Body" of Christ. Bishops, priests, ministers, apostles, angels, prophets, evangelists, pastors, elders, teachers, or preachers, whether state or nonconformist, Irvingite, Mormon, or Southcotite, and all such—are but a miserable imitation and counterfeit of the meek and humble men through whom the Holy Spirit manifested itself for the *profit of all* their faithful brethren (1 Cor. xii. 7). Instead of being the Lord's people they are mere interlopers and usurpers who have started into life out of that "Mystery of Iniquity" which was concocted by their reverences Hymeneus and Philetus, Phygellus and Hermogenes, Alexander the coppersmith, Demas and Diotrephes, Nicolas, and other "dogs" of whom, saith the apostle, "beware" (Phil. iii. 2).

HERESIAN: You bring strange things to my ears, and with a boldness and weight of testimony which shakes my faith in the whole ecclesiastical establishment of Christendom. You speak as though it were impossible you could be mistaken in what you say. None of our divines talk to us of these things; how is this?

BOANERGES: Because they are too high for them, they cannot attain them. "How can they believe who receive honour one of another; and seek nor the honour that comes from God only?" Fettered by their creeds and articles which they must stomach or lose their stipends, they dare not do otherwise than *profess* to "believe what the church believes" whether they can understand it or not. The "office-bearers" of their superstition will not admit the right of private judgment. They must swallow the whole herd of camels, or renounce the service of "the church." This church-authority is their ruin; for seeking to please men they renounce the service of Christ (Gal. i. 10). "The fear of man bringeth a snare." It is by this that the clergy are bound hand and foot; so that they can and dare only to speak as the scribes. It is "yea and nay" with them; but with those whom the truth has freed it is "amen in Christ Jesus." I believe, therefore do I speak; it is for you to judge what I say. If I speak "according to the Law and the Testimony," it is at your peril to reject what is said; but if I speak not according to these, then my speech is no more to be regarded than the opinions and assumptions of your "divines" of Exeter, Oxford, and Canterbury.

HERESIAN: Seeing then that you have upset all my notions of "Church" will you be kind enough to define it in such particular terms that I may be able to know when I have the happiness of forming the acquaintance of one of those "living stones" of which the Lord's "spiritual house" is built?

BOANERGES: A very reasonable request. The Holy Oracles then, teach us that *a Church of Christ is an assembly of men and women who, believing the Gospel of the Kingdom of God and the Name of Jesus, separate themselves from sinners, and are imbued with the spirit of the truth, as illustrated by the disposition and lives of the prophets and apostles; and who, upon an intelligent, love-working, and heart-purifying faith, have been immersed into the Name of the Father, and of the Son, and of the Holy Spirit; and thenceforth perfect their faith by walking in the steps of Abraham's faith, which he had being yet uncircumcised.* Nations and their kings, bishops and clergy, have nothing to do with such a church as this but to do their best to corrupt or suppress it. It is composed of "the poor of this world, *rich in faith*, whom God hath chosen to be the heirs of the kingdom which he hath promised to them that love him" (James ii. 5). "He scatters the proud in the imaginations of their hearts; he puts down the mighty from their thrones, and exalts them of low degree. He fills the hungry with good things, and the rich he sends empty away." The dignitaries of church and state, and the wealthy of the land are in their life-time now receiving their consolation. It is as impossible for them to enter into the Kingdom of God as it is for a camel to go through the eye of a needle (Matt. xix. 23, 24). They must renounce the world and the flesh, and humble themselves that they may be exalted in due time. They must come to regard themselves simply as stewards of the riches they possess, and make such a use of them as God has marked out in the scriptures of truth (Luke xvi. 9-13; Acts iv. 32; 1 Tim. vi. 9, 10, 17-19). A man cannot lay up for himself and his heirs treasure upon earth as the clergy and sons of pride are wont to do, and have also treasure in heaven (Matt. vi. 19-21). If a man be parsimonious toward God, he will give sparingly to him (2 Cor. vi. 6). It is he only shall become fat who deviseth liberal things.

HERESIAN: I perceive, then, that the church of Rome and the family of churches that has been born of her, do not constitute "the Church of Christ which he hath purchased with his own blood?"

BOANERGES: You are perfectly correct in this; and, therefore, to none of them in whole or in part has God committed the high office of "deciding what is truth," as Oxford

saith, or of "making known to the principalities and powers in the heavenlies the manifold wisdom of God" (Eph. iii. 10). Their clergies do not know what it is, therefore it is impossible they can declare it to the princes and potentates of the nations. They can make known to them the mysteries of Romanism, Calvinism, Lutheranism, Wesleyism, and so forth; but then these schisms are no part of "the manifold wisdom of God." The church of Christ fulfilled its mission in this particular in the first century of its existence; but the circumstances under which it is placed in the nineteenth, render it impossible to do so now. The "principalities and power in the heavenlies" are inaccessible to the members of the One Body. They are hedged in by the resistances of the State-Churches—the harlot-daughters of the drunken woman (Rev. xvii. 5)—whose "office-bearers" take good care that nothing shall get at them but their own "philosophy and vain deceit." Were a man now to stand in their presence and explain to them the manifold wisdom of God in regard to His kingdom and the name of Jesus, they would not believe, for there would be Satan standing at their right hand in the persons of the archbishops and bishops of their respective superstitions, ready to withstand him and to turn them away from the faith by perverting the right way of the Lord. Imagine the Queen of these realms listening to me upon the subject of "baptismal regeneration" and "the church," and then turning to their right reverences of Exeter and Oxford, and saying, "My lords, are these things indeed so? Am I in very deed only the 'head' of a synagogue of Satan whose 'transformed ministers' (2 Cor. xi. 13-15) ye are? The 'Defender of the Faith,' not of Christ, but of the apostasy that was to come? (2 Thess. ii. 3). Is this the spirituality of which ye are the lords and myself the Queen?" What else would they reply but "Certainly not, your Majesty: this Boanerges is a pestilent fellow, and ring-leader of heretics, whose doctrine if received would turn the world upside down. Ours is the true church which your majesty and all your predecessors from the great and pious Henry VIII. (except the bloody Mary and that rascal Cromwell) so highly adorn. What it has handed down as true is true, and not to be disputed. Whatsoever is contrary thereto is false and heretical, and he that utters it ought to be turned over to Satan that he may learn not to blaspheme."

HERESIAN: If the bishops and their clergy had you at their disposal, you would have no reason to rejoice in their tender mercies! But returning to baptismal regeneration, I should like to know in few words the order in which believers' regeneration was changed into infant-regeneration.

BOANERGES: The "bath of regeneration" (2 Cor. xi. 13-15), (*λουτρον παλιγγενειας, loutron phalingenesias*), as the apostle styles "the bath of the water" (*λουτρον του υδατος, loutron tou hydatos*), was first converted into "holy water" by a supposed admixture with spirit. This spirit in the water was then assumed to be a sufficient substitute for faith in the gospel; which led to the change of the subject to be bathed from an adult to an infant. *Baptismal* regeneration was then complete, consisting of the dipping of an infant in the bath instead of a believing adult. A further improvement, however, was deemed expedient on account of its convenience in the countries subject to the pope. On the ground that a few drops of holy water "rightly administered" were as sanctifying as an ocean, "the church" decreed its homœopathic, or infinitesimal, exhibition! *Sprinkling*, or rhanatism (*ραντισμος*) was to be called *baptism* (*βαπτισμος*), and "the sign of the cross" was to be added. In this way a distinguishing "mark" (Rev. xiii. 16) was set upon the pope's subjects, both loyal and rebellious; so that wherever the spirit of the system of which he is the head prevails, there the sprinkling of infants is practised, and stoutly maintained in the face of scripture, reason and common sense.

HERESIAN: You deny then that infants can be regenerated?

BOANERGES: I affirm that the Scriptures do not teach regeneration to infants. The regeneration taught there has relation to men and women (John i. 12-13: iii. 5), to the Twelve Tribes of Israel (Matt. xix. 48), and to the nations (Psalm lxxii. 11, 17), as such. They record the *generation* of things and their *degeneration*; and predict also their *regeneration*. The order of the degeneration is revealed as the order of the regeneration, and may be stated thus—

DEGENERATION.	REGENERATION.
1. The understanding darkened (Gen. iii. 1-6).	1. The understanding enlightened (Acts xxvi. 18).
2. The moral sentiments or heart defiled (Gen. iii. 7-10).	2. The heart purified (Acts xv. 9).
3. Disobedience, or sin, the fruit of lust and unbelief (Jas. i. 14-15).	3. Obedience the fruit of faith (1 Pet. i. 22).
4. God's displeasure incurred (Gen. iii. 16-19).	4. The favour of God regained (Acts ii. 38: x. 43).
5. Death and corruption the consequence (Gen. iii. 16-19).	5. Life and incorruptibility the result (Rom. vi. 22).

Before men or nations can be regenerated they must be enlightened; and the knowledge by which this is effected must be *divine* knowledge, for mere human knowledge is incapable of purifying the heart of man. Divine knowledge,

which is God's, when believed with "full assurance" (Heb. v. 11 : x. 22) works obedience to His law, which is the point at which union with Him ensues, as the disobedience was the crisis where separation between God and man occurred. Thus the favour of God was lost by unbelief and transgression, and may be regained by the opposite, that is, by faith and obedience. This "obedience of faith" (Rom. xvi. 26 : iii. 27) begins with the gospel of the kingdom obeyed, and continues in the practice of the truth until death terminates the conflict between "*the law of sin*" and "*the law of the spirit*" (Rom. vii. 23 : viii. 2) within us. Read the testimonies I have adduced, Heresian, and then say if you find infant regeneration taught in the Word of God.

HERESIAN : I admit that I do not ; but do you in rejecting the doctrine of baptismal regeneration also reject the doctrine of baptism for the remission of sin ? Is it not a scriptural doctrine ?

BOANERGES : If by "baptism" is to be understood the sprinkling, pouring, or dipping of a man in water, saying "I baptise thee into the name," etc., *without regard to faith*, or the *quality* of the faith, which is determined by *the things believed*, I say that the dogma of remission of sins in baptism is unscriptural. There can be no remission of sins without belief of "the truth as it is in Jesus ;" for it is the "faith that works by love and purifies the heart" that is counted to a man for righteousness. He must not only have faith, but it must be the "*one faith*" (Eph. iv. 5), even the belief of "the things concerning the Kingdom of God and the Name of Jesus Christ ;" for the condition is, "He that believes *the gospel* (Mark xvi. 15-16 ; Rom. i. 16-17) and is baptised shall be saved."

HERESIAN : What is faith ?

BOANERGES : "The substance of *things hoped for*, and the evidence of things unseen" (Heb. xi. 1).

HERESIAN : How does it come ?

BOANERGES : "By hearing the word of God" (Rom. x. 17).

HERESIAN : Then it is not a sort of mesmeric aura called "grace in the heart" that comes over a man ?

BOANERGES : No. It is the belief of the testimony of God concerning things, past, present, and to come. You cannot of yourself know them, for "they are spiritually discerned" (1 Cor. ii. 14).

HERESIAN : What is meant by that ?

BOANERGES : It imports that men to whom God has not spoken are unable of themselves to search out or discover the riches of Christ ; and that if they come to know, or discern them, it must be by a revelation from God.

HERESIAN : Is this revelation made to every man by or through the spirit ?

BOANERGES : No. It was conveyed from God to the prophets of Israel, to His Son, and to His apostles, to be by them made known to the world. God's revelation, therefore, is a matter of testimony, and not an afflation, or aura, termed "grace" by those dark bodies called "the schools." God has revealed all He intends to reveal until the revelation of Jesus Christ in his kingdom, when he will send a new law forth from Zion, and a word from Jerusalem (Isa. ii. 2). Hence, the faith that regenerates, sanctifies, and justifies must embrace this testimony, which presents the "*one hope of the calling*" to view, belief and adhesion to which are indispensable if we would be saved (Col. i. 22-23 ; Rom. viii. 24).

HERESIAN : But is not baptism connected in some way with remission of sins ?

BOANERGES : It is. The remission of sins is granted to a *believer of the gospel of the kingdom* through the Name of Jesus as the king or Christ (Matt. ii. 4, 2) : and no such believer can get at that name without immersion in water into the name of the Father, and of the Son, and of the Holy Spirit.

HERESIAN : Ah ! I perceive how it is. If a lady wish to take on herself a man's name that she may have a legal right to all that belongs to his name, she must come lawfully to the marriage ceremony. The instant this is performed his name is named upon her, and she acquires new rights and privileges on account of his name, but not simply on account of the ceremony ; for the ceremony is only valid where all things are according to law. If she be married to another, the ceremony imparts nothing to her ; but if she be legally eligible, then the ceremony gives her everything on account of her husband's name.

BOANERGES : Your perception of the matter is according to truth. If "repentance and remission of sins" were "granted" (Acts v. 31 : xi. 18) on account of the ceremony of immersion without regard to faith or its quality, then any man, woman, or infant, dipped according to form would have remission of sin or sins. This would be *sacramentalism* such as the ignorant contend for. But the doctrine of Christ recognizes no such absurdity. Immersion into "the Name" is an indispensable ceremony ; but it can only unite or marry those to the name of Jesus who believe the untraditionized gospel of the kingdom of God and of his Christ.

HERESIAN : It must be even so ; and it appears to me that those who profess to be married to Christ, but have not submitted to the ceremony appointed by his law, are living in sin. Collectively they constitute a harlot and not a married wife. For the benefit of such will you be so good as to define

true, scriptural, baptism as it stands opposed to church sacramental-rhantism ?

BOANERGES : No baptism can be Christian baptism unless the subject of that baptism be a true believer of the gospel preached by Paul and the rest of the apostles ; and as the figures used in speaking of it in the word are a washing, a burial, a planting, and a birth, with water, and not earth or flesh, as the receptacle or mould into which the subject is cast—the ceremonial action can only be an immersion in water. In view of these premises, then, *baptism is the immersion in water in the name of the Father, of the Son, and of the Holy Spirit, of one, who with the heart believes unto righteousness the things of the kingdom of God, and with the mouth confesses unto salvation that Jesus is Christ the Lord to the glory of God the Father* (Rom. x. 9-13 ; Acts viii. 5, 13, 35, 38, 39). Such a baptism will entitle the subject of it to repentance, remission of sins, and eternal life (Luke xxiv. 37 ; John xx. 31) through the name of Jesus as the only name under heaven given among men, whereby they can be saved (Acts iv. 12).

HERESIAN : A thought occurs to me here that if your definition of baptism be correct, and I have no reason to doubt it, then, although the dissenters do not profess the dogma of "baptismal regeneration," they are an unbaptized, and therefore an unclean people ; and their "churches" "harlots," and not of the betrothed wife or bride, just as much as the state-churches of England, Scotland, and continental Europe.

BOANERGES : This is inevitable from the premises. The dissenters admit that "baptism" is necessary ; at least they do so if their creeds are correct exponents of their opinions. But the definition I have presented, and which no man, be he bishop, priest, or minister, can set aside, shows their "baptism" to be no baptism at all ; and they themselves consequently to be *unborn* of water (John iii. 5) ; *unburied* with Christ in baptism (Rom. vi. 3, 4, 5) ; *unrisen* with him through the faith of the operation of God ; *unbaptized* into Christ Jesus and into his death ; *uncircumcised* (Col. ii. 11-12) in the putting off of the body of the sins of the flesh ; nor *planted* in the likeness of his death, and therefore will not be in the likeness of his resurrection (Rom. vi. 3, 4, 5). These conclusions are inevitable from the premises contained in the definition. They have therefore no ground of boasting against the state-churches in this particular. If these be black so are they. Dissenterism is very well as an antagonism to state-churchism ; but as a way of righteousness, I should as soon expect to inherit the kingdom of God by turning Mohammedan as by becoming a professor of any of the forms of faith ending in *ism*.

HERESIAN : If then you be neither Greek, Roman, Protestant, churchman, nor dissenter, pray what are you, Boanerges, for I should like to know ?

BOANERGES : Ask those men and women, whose name you will find in the sixteenth of Romans, what they were ; and whatever answer they give I am willing to abide by.

HERESIAN : But divines teach, and men repeat it after them, that if a man be "born of the Spirit," it is quite unimportant for him to be "born of water."

BOANERGES : "Divines" teach many very foolish and pernicious dogmas, and this among the number. The Lord Jesus, who is to possess the kingdom, says that no man can enter it unless he be born of two things, namely, "out of water" *εξ υδατος, ex hydatos*, "and of the spirit." The spirit is the begetter. He is the Father of lights, and begets men and women by the word of truth (James i. 18 ; 1 Pet. i. 22-25), through the belief of which they are brought into the water. Hence, they are said to be "sanctified and cleansed by the bath of the water with the word ;" and thus "by one spirit they are all baptized into one body" (1 Cor. xii. 13). It is good evidence that a man is not born of the spirit who is not born of water.

HERESIAN : I apprehend that few will be willing to admit that. Would you say that all who are born of water are born of the spirit ? Are there not many pious people who have not been baptized, who are far more circumspect than multitudes who are very zealous for water ?

BOANERGES : I do not mean to say any such thing. The vast majority who go into the water come out of it as they went in, namely, "dead in trespasses and sins." No immersed man is born of the spirit who does not understand and believe with "a good and honest heart" (Matt. xiii. 19, 23 ; Luke viii. 15) the things of the Kingdom of God and the Name of Jesus Christ. A man who is begotten of the Spirit believes the truth, and his faith "works by love" and purifies his heart, and induces him gladly to submit to whatever "the law of faith" requires. Many people are "pious" or have an ignorant zeal of God ; but such piety is not the fruit of the Spirit. The piety engendered by the Spirit is "righteousness, and peace, and joy in the Holy Spirit" (Rom. xiv. 17), which results only from an intelligent belief of the "exceeding great and precious promises" contained in God's knowledge (2 Pet. i. 2-4), styled "the word of the Kingdom." The only persons that illustrate this piety in a scriptural manner are those whom "the word" has caused to pass through "the bath of the water," which has thus become *to them, and to them only*, "the bath of regeneration," on account of their having been

renewed by knowledge after the image of Him that hath created them" (Col. iii. 10) ὁ κατὰ πνεῦμα γεννηθεῖς.

HERESIAN: I understand you to teach then, that to be "born of God" is to be "sons of God;" and that like children of the flesh, they are *begotten* first, and *born* afterwards. That they may be begotten many months before they are born; or they may be begotten, and never come to the birth, and so prove to be mere abortions. That God who is spirit begets them by His "word of truth," which is "incorruptible seed;" and that when this seed becomes Christ formed within them by faith (Eph. iii. 17), they seek to "fulfil all righteousness," and gladly descend into the bath that they may be born of water into the family of God as it now exists among men. Am I correct in understanding you thus?

BOANERGES: You are, Heresian; and will now, I doubt not, clearly perceive how it is, that in the word no one is recognised as born of the Spirit of God until he is born of water, seeing that no child can be born of its father until it is born of its mother.

HERESIAN: This then accounts for *water* being put before *spirit* in the discourse of Jesus with Nicodemus. The water first yields the child of God from its womb in its appearing in his family. It appears there for the first time in connexion with the water, having been previously begotten and planted there by the truth assuredly believed. But is this intellectual and moral begettal and birth the full import of the phrase "born of the spirit?"

BOANERGES: By no means. The true believers are "children of promise as Isaac was" (Gal. iv. 28). Isaac was "born after the spirit," that is *begotten of the spirit* (ὁ κατὰ πνεῦμα γεννηθεῖς, ὁ κατὰ πνεῦμα γεννηθεῖς). Had his birth depended upon the procreative vigour of Abraham and Sarah he could not have been born (Rom. iv. 19). It was necessary, therefore, that they should both be energized. This was effected by the Spirit as really and physically as the formation of Adam from the dust. Hence, he is said to have been "born after the spirit" a child of promise, as distinguished from Ishmael, who was "born after the flesh" in the ordinary course of things. The Lord Jesus was also "born after the spirit," and a child of promise as Isaac was; with the difference that Isaac was from the loins of Abraham, but Jesus was not from the loins of Joseph; but "made of a woman" by the spirit, or creative energy of God. The true believers, *or believers of the promises*, have not yet attained to sonship upon this principle. They are "children of the promise" at present in the primary sense of believing the promises, one of

which is that their mortal bodies shall be made alive by the Spirit (Rom. viii. 11). By faith they are *elected in Christ* to be children by a resurrection to life. When their faith becomes fact they will have become "children of God, being the children of the resurrection," and so "equal to the angels" (Luke xx. 36). This is the highest sense in which divine sonship is revealed in the word—a *believer and doer of the word* (Jas. i. 22) *begotten of the spirit from the dust to live for ever*. Jesus attained to it in being raised from the dead, as it is written, "Thou art my son; this day have I begotten thee" (Psalm ii. 7). When the sons and daughters of God elected for his kingdom, being joint-heirs with Jesus of all things (Rom. viii. 17, 29, 32; 1 Cor. ii. 22; Heb. i. 2) shall "be planted in the likeness of his resurrection" as they hope to be (Rom. vi. 5), they will be "like him" (1 John iii. 2), sons of God begotten by his spirit from the dead (Rom. i. 4). Their birth of spirit will then be complete.

HERESIAN: To be born into the Kingdom of God, then, requires a considerable time. It appears that a man cannot now be translated instantaneously into it; yet it occurs to me, that there is a passage somewhere which justifies an opposite conclusion?

BOANERGES: You refer, doubtless, to the words "the Father hath translated us into the kingdom of his dear Son" (Col. i. 13). This sounds something like it. A person unacquainted with "Moses and the prophets" might infer from this that the passing into the kingdom was now, and instantaneous; but no man whose eyes have been opened would come to that conclusion. Even the context forbids it. The antithesis of the text is "the power of darkness," to "the kingdom," or "the power of light." In the interpretation of the word, especially of the epistles, we must always bear in mind the subject being discoursed upon by the writer. In the chapter before us, "the Hope that is laid up for us in heaven" is the theme; which "Hope," when it gets possession of an honest and good heart, becomes the power of light to it. The subject-matter of this hope is the Kingdom of God, *into which hope* the believer of it is "translated" when he is "baptized in the name of Jesus" as the Lord and King of the kingdom, which the God of heaven will set up when the kingdoms of this world become the kingdoms of Jehovah and of his Christ (Rev. xi. 15; Dan. ii. 44: vii. 9). The *doctrine* of the Kingdom of God believed is "righteousness, and peace, and joy in the Holy Spirit" (Rom. xiv. 17), as all can testify who believe it; and into which they are translated when they obey the gospel of the kingdom and the name. The true

believers who are living at the coming of Jesus to smite the imperial image upon its feet, will be corporeally changed in an instant; in the twinkling of an eye (1 Cor. xv. 51, 52; Phil. iii. 21); but even then they will not instantaneously "enter the Kingdom of God," but with the resurrected dead will be caught up to meet the Lord in the air (1 Thess. iv. 17); after that, they will descend (Rev. xxi. 2, 9, 10; xix. 7, 8; xi. 2), and co-operate with him (Psalm cxlix. 5-9; Dan. vii. 26) in the work of subduing the nations, and establishing the kingdom, which they will possess during the second millenary of its existence. As you say, it takes a considerable time to enter into the kingdom of God. It is not an instantaneous translation. Instantaneity belongs to the kingdom of the clergy. The sprinkling of an infant's face with holy water in the name of God, or the dipping of "a penitent believer" in the existence of Christ—is enough to translate such into the kingdom of Antichrist; but it is utterly inefficacious for translation into the Kingdom of God and of his Christ. To enter into this kingdom a *man must believe the truth concerning it* (Mark xvi. 15, 16), be of a humble and contrite spirit (Matt. xviii. 3), and be immersed into the name of the holy ones (Matt. xxviii. 19). This is beginning to do well. He must thenceforth "patiently *continue* in well doing, seeking for glory, honour and incorruptibility" (Rom. ii. 6, 7, 16; James i. 25). In so doing he acquires a character which reflects the image of God as from a mirror, and secures to him His approbation. From baptism to death is the period of a true believer's probation, and is, therefore, not of equal duration in all cases. Being "after the Spirit, he minds the things of the Spirit," and is thus stamped, marked, or sealed of God for eternal life. He dies because of sin, or of the evil that came by sin into the flesh, and sees corruption mouldering into dust. After death, such persons may "dwell in the dust" (Isaiah xxvi. 19), sleeping there (Dan. xii. 2) for hundreds of years; yet they are not forgotten of God. Not one of them will be lost. For "the same Jesus who was taken up into heaven will come in like manner as he was seen going into heaven" (Acts i. 2), when "he who raised him up shall raise them up also by Jesus" (2 Cor. iv. 14). At the epoch of his descent from heaven with a shout (1 Thess. iv. 16); Phil. iii. 20, 21), he will "build up again the tabernacle of David that is fallen, and close up the breaches thereof; and raise up his ruins, and build it *as in the days of old*" (Amos ix. 11-15). In doing this he will "restore *again* the kingdom of Israel" (Acts i. 6). This restoration constitutes "the restitution of all things which God hath spoken by the mouth of all his holy prophets

from the age" (Acts iii. 20-22) (*απ' αιωνος απ' αιωνος*) when the Mosaic code was promulgated. These "times of the restitution" are the era of "the Regeneration when the Son of Man shall sit on the throne of his glory" (Matt. xix. 28); and of "the Economy" (*οικονομια οικονομια*) when God shall gather together in one imperial dominion all kingdoms, people, nations, and languages under his king (Eph. i. 10; Dan. vii. 14; Zech. xiv. 9). At this great crisis of the world's history, Christ's brethren will appear before him and be welcomed with the benediction, saying, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).

HERESIAN: Such blessed ones, then, are "spirits" when they become "equal to the angels," and possess the kingdom?

BOANERGES: They are, even as Jesus is by his resurrection "a spirit giving life" (1 Cor. xv. 45) (*πνευμα ζωοποιουν πνευμα ζωοποιουν*); "for that which is born of the Spirit is spirit," or spiritual body, as "that which is born of the flesh is flesh," or animal body (John iii. 6; 1 Cor. xv. 44). "Flesh and blood" and "spirit" are used in these texts in relation to man in different states. Their qualities differ materially. The former is corruptible, and therefore mortal flesh; while "spirit" is incorruptible and therefore when vivified immortal flesh. The first belongs to man in the present state of existence; the last also to man, but in a future, higher, and eternal state. Flesh is the germ of spirit, which is produced from the mortal flesh after the analogy of an oak from an acorn. The transmutation of flesh into spirit was illustrated in the change of the mortal body of Jesus into a body incorruptible and living; and will be hereafter on a larger scale when the true believers among the living shall be changed in the twinkling of an eye at the coming of the Lord.

HERESIAN: I understand then, from what you have adduced, that men are not now in the kingdom in any sense; but that the kingdom is the subject of the "*one hope of the calling*" from which are irradiated as from a common centre all the things which constitute the great recompense of the reward promised to the righteous. Am I correct in this?

BOANERGES: You are. "Flesh and blood cannot inherit the kingdom of God;" because "corruption cannot inherit incorruptibility" (1 Cor. xv. 50). It is physically impossible; for those "who are accounted worthy" of the kingdom are not to vacate it, and leave it to other people as the kingdoms of the world are left, that is to successors (Dan. ii. 44); but being once appointed to its glory, honour and power, they are

to possess them “for ever, even for ever and ever” (Dan. vii. 18, 22, 27). Can mortal man, whose feeble existence with difficulty ekes out threescore years and ten, possess such a kingdom and glory for ever? Assuredly not. He must first become immortal, or endued with incorruptibility and life. He will then be physically qualified to share or “enter into the joy of his Lord” (Matt. xxv. 21; Heb. xii. 2; Acts xiii. 34; Isa. lv. 3).

HERESIAN: You used the phrase “*penitent believer*” just now; does that mean a believer of the truth in a state of sorrow or distress, anguish or remorse, on account of his past sins and of the torment due to them?

BOANERGES: The phrase belongs not to me, nor to the scripture, but to the jargon of the schools. A *penitent* with them is one who believes so much of what they call “the truth” as to confess that he is a sinner who deserves to be tormented in fire and brimstone eternally, which produces in him the state of mind you speak of. If he has got so far in mysticism as to “experience a hope” of being saved from this torment through Christ, he is then regarded as being an evangelically penitent believer—one who is the subject of “evangelical repentance,” as they term it. This, however, is not the “*repentance unto life*” (Acts v. 31: xi. 18; Luke xxiv. 47) spoken of in the word: but “the sorrow of the world that worketh death” (2 Cor. vii. 10). Repentance unto life is purification of heart, or soul, resulting from a faithful appreciation of the goodness of God (Rom. ii. 4), and evinced by a *faith* and *disposition* such as shone forth in Abraham, in the prophets, in Jesus and his apostles. This meek, humble, child-like, and faithful disposition is styled in scripture “the divine nature;” and characterises those who are begotten by the word of truth. So that when such an one is immersed into the name of the Holy Ones this faith and disposition are “granted” to him for “repentance and the remission of all past sins” through the name of Jesus. This faith and disposition though possessed would not be granted to a man for “repentance and remission of sins” who refused to be immersed into the name of Jesus; for they are only granted *in* his name, not *out* of it. A believer of the Gospel is out of Christ until he has been baptized into him; and until his faith brings him to obedience in all things commanded, he has neither the faith nor disposition of Abraham, and is therefore not of his seed, and consequently has no right to the promises made to him (Gal. iii. 26-29). A “partaker of the divine nature,” one who is begotten of the word and born of water, is a converted man—one turned into a new man or

creature in Christ Jesus; and truly repentant. Having entered into the elect family of God by his new birth, he has become “a little child” (1 John ii. 12), and “an heir of the kingdom.” Though fifty years old when born of water he is but a babe in Christ. It was to such babes as this that John wrote, saying, “I write unto you, little children, because your sins are forgiven you for his name’s sake.” And Jesus said, “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*;” “out of whose mouth God has ordained strength to put to silence the perverters of the truth” (Matt. xi. 25; Psalm viii. 2). Babes and sucklings of this class are the “regenerated infants” of the Bible. Regenerated, not by clerical conjuration and sleight of hand, but intellectually and morally by a love-working and intelligent belief of “the exceeding great and precious promises of God” concerning his kingdom and his Christ, who has left on record the notable saying, that “except ye be converted and become as little children, ye shall in no wise enter the kingdom of God.”

HERESIAN: If these be so then is the world undone! The clergy and their people are altogether gone out of the way; and in the nature of things are utterly irreclaimable by any human means that can be brought to bear upon them. I confess that I have lost all faith in them and their traditions. They are, doubtless, to some extent learned in college lore, but their learning serves little else than to make their darkness visible. I renounce all such dogmas, with those who teach them, root and branch; and seeing that it is hopeless for me to attempt their illumination as already they say “we see,” I shall at least endeavour to save myself from this untoward generation by obeying the gospel of the kingdom of God in the name of Jesus as the Christ.

BOANERGES: Your resolution is both a wise and good one, and worthy of adoption by all good and honest hearts. There is nothing to be expected from the clergy as a body, high or low, national or nonconformist. The systems bequeathed by our carnally-minded ancestors have made them what they are; and like “true sons of the church” they will contend to the death for their old mother, by whose craft they have their wealth. They are paid enormous sums to perpetuate the systems which create and sustain them; and so long as their errors are profitable, their shouts will rend the air in honour of the deities they adore. There is no getting at their consciences as a body except through their covetousness. Stop their pay, and abolish the “honours,” and the



saying will soon be verified in them "no pay no preach." If the State would appropriate to the necessities of the poor, the property it formerly wrested from the Mother of Harlots, and bestowed upon her English and Scotch daughters, and leave them to support the clergy who appreciate their ministrations, the public would be no longer distracted and perplexed by their foolish disputations about infant baptism and regeneration, "baptismal regeneration," immortal soulism, kingdoms beyond the skies, and questions of a like unprofitable character. But the immediate deliverance of mankind from these fictions is not to be expected. The clergy for a few years longer will retain their hold upon the public purse, and consequently will continue zealously to "pervert the right ways of the Lord." The end of their career, however, is certain. The blind whom they lead will be made to see by him whom Jehovah hath appointed to "enlighten the Gentiles;" who will come to him from the ends of the earth, and say, "Surely our fathers have inherited lies, vanity, and things in which there is no profit" (Jer. xvi. 19). When they make this confession, the Lord will have "destroyed the face of the covering cast over all people, and the veil that is spread over all nations" (Isa. xxv. 7), by "teaching them of his ways." They will then "speak a pure language, and call upon the name of the Lord to serve him with one consent" (Zeph. iii. 9). In this way, "they will walk in his paths" (Isa. ii. 3), and "walk no more after the imagination of their evil heart" (Jer. iii. 17). The occupation of the clergy will then be gone, and their heaven will have passed away. They will no more have it in their power to collect tithes and annuity taxes by means of infantry and dragoons; but, excluded from the kingdom of God, those of them who survive the judgments coming upon them, will be reduced to the lower ranks of society to which they properly belong. Their kingdom will be abolished, and its obsequies celebrated by a jubilee of nations.

HERESIAN: That is an interesting testimony of Zephaniah. If the nations all come to serve the Lord with one consent, as he testifies, where will be the religions and denominations which now divide the world? Will they not all be abolished from the earth?

BOANERGES: Assuredly they will. The schisms of apostate "Christendom," Greek, Latin and Protestant, national and nonconformist, Mahomedanism and Paganism, will all fall with the kingdoms that sustain and patronise them. Not one of them will survive the fierce anger, indignation, and jealousy of the Lord. They are the "lies" and "vanities"

of the Gentiles which result from their evil imagination. A believer of the gospel of the kingdom has no sympathy with any of them.

HERESIAN: But if nothing save omnipotence can set the world to rights, why do you labour by word and pen to convince men of what you believe to be the truth?

BOANERGES: The apostles command all true believers to "fight the good fight of faith," and to "contend earnestly for it as once for all delivered to the saints" (1 Tim. vi. 12; Jude 3). This contention is a matter of duty, the performance of which is not optional, nor dependent on the prospect of success or failure. We have nothing to do with consequences. If no one will obey the faith it is still our duty to contend for it. We are exhorted to save ourselves, and others if we can; and it contributes to this salvation of one's self to "contend for the faith." If others will not be saved, we cannot help it; we shall have done the best we could, and there we must leave it. But as to "converting the world," in the popular sense, by preaching, such a result is not contemplated in the scripture. The gospel was not preached for the purpose defined by the clergy; but as a *call* or *invitation* to glory, honour and immortality in the Kingdom of God. That is to say, God intends to set up an indestructible kingdom among the nations which shall rule over them all. The king and peers of its realms are to be holy, just, and immortal, which naturally the sons of men are not. They are to be "equal to the angels, and the children of God, being the children of the resurrection." This is a high and holy degree, and a requirement which necessitates the postponement of the setting up of the kingdom until God has provided "such a people for His name." To collect this people, He sent an invitation to the Jews first, and then to the Gentiles by Jesus and the apostles. As they were *invited* to this holy degree it is styled "a holy calling;" and the degree itself the subject of "the one hope of the calling;" and those who accepted the invitation are said to be "called to God's kingdom and glory" (1 Thess. ii. 12), and sometimes simply "the called." The time allotted to this work of collecting together the future rulers of the nations (Rev. ii. 26-27; v. 10; xx. 4; xxii. 5) to the gospel invitation *in the name of Jesus Christ*, is from the day of Pentecost till his return. The work is almost accomplished, and will be entirely finished when the few who are still needed to fill the Lord's house shall be brought in (Luke xiv. 23).

HERESIAN: That being so, I shall without further delay put off the clergy and their foolishness and accept the gospel call.



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