Lecture No. 2 on the 2 Advent of Jesus Christ.

Rev. XX: 1-6

From the text:

1. "And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the Dragon, that old serpent which is the Devil and Satan, and bound him a thousand years.

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. And I saw thrones
was upon them; and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.
Lecture No. 2.

As a general practice I think it objectionable to use the Apocalypse as a source of ordinary Pulpit Instruction. But it is not only true that mingled with much that is obscure and mystic there is also a great deal of practical and available truth in this Book but I find my justification in resorting to it on the present occasion in the concealed fact that this passage which constitutes my text is the main reliance of our Pre-Millennialist Brethren to establish their theory of a personal reign of His saints upon the Earth for a thousand years. It is their own admission that only one direct intimation of their peculiar views is found in the S. T. and that is here in the most difficult Book.
of Scripture, the most symbolic in its structure and that one about which there has been the greatest diversity of sentiment. They claim additional evidence scattered thru' S.S. but it is only confirmatory and if it were not for this passage they would not be sufficient to rely upon at all. "This says Bickesluth," is the beat of the doctrine." I am therefore fully justified in drawing upon the Apocalypse for my text, and I am sure if I succeed in overthrowing their creed and establishing what I consider the true one, by using the same passage, there can be no further objection to it. This then is what I trust I shall be able to do. The passage is relied upon by both parties to prove their directly opposite creeds. And
the great question of the only one indeed is, whether it be literal or figurative Resurrection of which the passage speaks. Premillennialists affirm it to be literal, we deny it.

A brief exposition of the passage will serve once for all to exhibit before you the views which we conceive to be held both in it.

The Angel here spoken of represents the Angel of God's Covenant who entered with great Power from Heaven seize Satan and confine him effectually so that He can no longer produce the evil effects which he has for so long a time been permitted to work upon the Earth. The men who had been the enemies of God previously had been represented as slain and cast into the deep, abyss of fire, brimstone, and now Satan who actuated them is bound and shut up lest he should enter.
The hearts of the children of men and produce a continuation of the same wickedness. The binding and restraining of Satan includes the prevention of all the evil influences which, combined with the natural depravity of the human heart, have so powerful a tendency to "counteract the Gospel and excite men to atrocious crimes and cruel persecutions and aid in devising and propagating ingenious but fatal delusions." The natural and certain consequence then of this restraint will be that the Gospel will be rendered effectual to purify the Church and to convert the Nations; the Christian religion will in all its purity and glory become universal and Piety, Peace, righteousness, and Purity will fill the earth until these restrictions shall be removed from Satan as it is said "he shall be loosed for a little season." The Glory of the
pure Kingdom of Christ which when described means nothing more than the universal Spread of Gospel truth shall last for 1000 years and after that great wickedness shall again prevail and in the midst of this latter reign of wickedness Christ shall appear suddenly for judgment and having destroyed his enemies shall proceed to the awards of the general judgment.

This sketch we think is fully warranted by the general drift of the Chapter and that every point we have embraced in it we have authority in this Chapter. We shall now point out wherein our Brethren differ with us. They think as we do that Satan's influences are restrained, but then they regard the reign of Righteousness as a Personal Coming of Christ that this universal prevalence of the Christian Religion shall not be
gin until Christ comes and that the purification of the Earth is to be effected by His personal presence, that the influences of Gospel Truth of the Holy Spirit shall be withdrawn, that Christ shall destroy all His enemies by His coming and that then the Saints shall be transfigured that they shall no more have mortal bodies but glorified and immortal bodies and shall still nevertheless reign with Christ upon this Earth for 1000 years— that the business of judging the World will go on during the whole of this time, and that this will constitute a part of Christ's rule which will wind up with the final visitation of the wicked which occurs at the expiration of the Millennium. You will perceive then that while we both believe Christ will come the 2° time, there are two points
in which we differ: the point as to the time, we affirm, that before the Millennium. The point of difference is as to the object of his second advent. We contend it will be for judgment they for a period reign of 1,000 years. If we show that the objects of Christ's second coming are not the same as those contended for by Pre-Millennialists we shall establish the time also the time of his coming. This we shall attempt to do by showing from Scripture the truth of certain propositions which are all in direct opposition to their creed.

1. Whenever Christ does come, it is at the beginning or at the end of the Millennium—his Church will be complete, there will be no more souls to be saved; all that are to be saved will be saved and the numbers and the character of the Church will be perfected.
To prove this I shall adduce certain passages of S. P. accompanying each with a brief Comment.
1 Cor. XV: 23. Paul speaking of the resurrection says "Each party in his own order; Christ the firstfruits afterward they that are Christ at his coming." Two things are here held forth 1. Who shall rise, 2. When they shall rise. We are to will regarded the order the the order will be, Christ first fruits (as in 20th verse it is distinctly stated) then, in consequence of his resurrection all his saints, here represented as, "then that are his" shall rise. The term "rise" include not barely the being restored from the grave but the transformation which will take place in their mortal bodies so that they shall be rendered immortal & glorious bodies. This is clear from the 51 verse "We shall all be changed." Now the question is, Does this limit the resurrection to a part of the
Can the expression "they that are his" be by any sort of interpretation be made to mean only a part of the Church? The unbiased reader would take it to mean the whole Church of Christ, not a fractional part. And according to all commentators, we must consider it. Well, the point we find conceded is that whatever portion here meant are perfect. We say all they say, only a part. Now if we can show that we are correct in considering it as meaning the whole Church, not a part, we have overturned the theory. For as you remember they do not consider the Church complete at 115-2 A.D., but only a part complete. The perfection and completion of the Church goes on through the 10,000 years under the New Kingdom of Christ, these perfect saints. This is shown from the rare comparison of this
passage with the 22° v. "as in Adam all" he represented "die go in it all" he represented "shall be made alive" i.e. by resurrection from formation. There is no limitation here all admit. The next verse only shows the order in which this making alive proceed the term all in the 27° is only Ch. to "them that are His." Now if my object to this as forced and consider the all of the 22° verse as including the wicked as well as the righteous, I still see no injury to my argument for the including the wicked does not exclude the Ch. nor does it give any ground to sustain the view of those who understand that only a part of the Ch. is meant. Remember now that the as well as we admit that the portion made alive—be it more or less—is perfect in complete in Holiness at the coming of Christ, and if you see as
we think you must see, that it means the whole. So, why our proposition is established. And if so the theory of the Pres. cannot be true for they contend "that the work of the conversion of the world is to go on after the 2nd advent to be perpetuated from age to age." But we have other passages of possible more conclusive. "He shall come to be glorified in his saints and to be admired in all them that believe." To the end he may establish your hearty unchangeable in holiness before God even our Father at the coming of our Lord Jesus Christ, "with all his saints."

But we present a 2nd Proposition 2. At the coming of 1st, (be that when it may) "the means of grace and agencies of salvation come to an end." One of the most powerful of these means is the "Scriptures of truth." One object of these is to encourage saints by the prospects of the 2nd advent. "Be patient says..."
James therefore my Brethren unto the coming of the Lord. "Occupy till I come" is the injunction of Christ to his servants. Peter says "It do well to take heed to the pure word of Prophecy, as unto a light that shineth in a dark place until the day dawn and the day star arise in our hearts. "The Lord the righteous Judge shall give the crown of righteousness at that day to all them that love his appearing."

Now if it come at the beginning of the Mill, how can these passages be of any use any longer to saints either to encourage or sustain them? Again the Scriptures are used as a means of warning to sinners. Accordingly we find that some of the most fearful passages derive all their force from their connection with the Day of the Coming.
Paul in 1 Thess. tells us that "The Lord Jesus will be revealed from Heaven with his mighty angels in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power. ... in that day."

"The day of the Lord will come as a thief in the night."

"Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not."

Now where would be the use of these and the many similar passages to warn sinners of the coming of that day, after the Day had already come? And where would be any sinners to warn, if as the first passage assures us they will all have been destroyed with an everlasting destruction from the presence of the Lord and..."
from the glory of his power in that day? So that there would be no further use for the S.P. either to comfort saints or to warn sinners, since the day had come which was the object of attention to both. And admitting that the work of conversion were to go on during the Millennium, the Bible we now have would not answer. We would need a new revision movement to expurgate the book and render it applicable to the new state of matters. But not only will the S.S. be at an end, but the Sealing ordinances of the New Testament will disappear at Christ's coming. Be that when it may by the express terms of their limitation. You know that these are Baptism of the Lord's Supper. The terms of the Commission which Christ gave the Apostles were "Go ye re
and lo! I am with you unto the end of the world." At the end of the world this Ordinance then ceases. So of the other "For as oft as ye eat this Bread and drink this Cup ye do show forth the Lord's death till he come." Whenever He comes then this Ordinance ceases. Well these are the only ordinances sealing which we recognize, any of us, in the Church. If they are at an end then at the coming of the S. F cease their applicable ness — then all that may be guarded as the furniture of the Christian Church having been withdrawn, there will be no Christianity in the new System — it will be something totally different from the present System of Grace, which we have no means of ascertaining in any...
in any revelation we now have. All this is in opposition to the theory which holds that the work of Conversion will go on. If so by what means? This is not all. The Intercession of Christ which is another means of Grace will cease. Heb. IX: 12, 24, 26.

3 ones 3 appearances. They admit it. And the saving work of the Holy Spirit will cease then as it grows out of the Intercession.

All the means of grace ceasing at the 2 advent there can be no work of Conversion going on after this period, so that this argument overthrows the theory.

Therefore the Scriptures cease to be useful if the Ordinances of Baptism, the Lord's Supper, terminate, and the Intercession of Christ, the work of the Holy Spirit have come to an end at its coming; it is incredible.
in what way the Conversion of the World is to go on, and we conclude that a Millennium on their principles was never designed, is not provided for, and will never take place." But we have to offer a 3rd Proposition. "That its proper Kingdom is already in existence." We contend that it began at the time when he ascended up on high and took his seat at the right hand of God in Heaven. We contend that this Kingdom is to "continue unchanged both in its character and in its form until the final judgment." To prove this we refer to Acts 2:29-36. We perceive here the following fact: A Kingdom had been promised to it by His Father (as in 2 Psalm) that from we Peter had its fulfillment in the resurrection exaltation of Jesus to the right hand of Power, and that as "God had made that same Jesus whom they had crucified alive in the Lord + Christ." This then:
fore was his proper Lordship or Royalty. We cannot but see from Peter's earnestness in the language "Therefore let all the House of Israel know assuredly" to this fact that he was determined to convince them that their notions of His Kingdom were all wrong. They had rejected it because they did not like his Kingdom. It was not the kind of Kingdom they expected or desired to have. We knew them—nevertheless I assure you that He is King now—a Spiritual King. He will continue until all his enemies are destroyed by the admission until the day of Judgment. Now our present are exact Jews were—They want a real flesh & blood Kingdom to the Jews suffice to be used to them. "My Kingdom is not of this world"—And the only sense in which it will
ever sit on the Throne of David is pointed out here by Peter, that is, a Spiritual sense. No one doubts that from this is clearly proved the present existence of His Kingdom, and the proof of its perpetuity consists in the fact conceded by Pres. that he must reign until all his enemies are destroyed and this will not be until the day of final judgment, and they also agree with us, that this is after the Millennium.

If then His Kingdom is now in existence and is to continue to the end of the world, there is no ground for the creed of the Pres. that it will come in person in a new Kingdom. The Millennium will be nothing but a brighter development of the present Kingdom, unchanged in its xler or form of administration.
My 4th Proposition is that at Xth 2° coming the whole Ch. will be made alive at once — the dead by resurrection and the living by transformation. And the resurrection of the wicked will also take place at the 2° coming of Xth in immediate connection with these events. We have shown in our 1st Prop. that all Xth Saints will be raised but that was to show that the Ch. will be complete then & hence to overthrow that part of the Pre-theory which says that the Ch. will be complete at that time. We wish to show here that all the Saints will be raised at the 2° coming. Another thing they deny. They say that there will be a class of Saints that will be living & unchanged thru. the Millen. Subjects of the risen & transformed Saints who are occupying with Xth thru. the 10,000 yrs. now a few passages of S. S. will set this matter in its proper light. In addition to those I have already repeated from Xth Ch. 18:5.
I will quote John VI: 39-40. "This is the Father will that of all he hath given me I sh lose nothing but he raise it up at the last day. And this is the will of Him that sent me that every one which seeth the son and believeth on him may have everlasting Life, and I will raise him up at the last day." Father I will that They also whom thou hast given me be with one where I am; that they may behold my glory which thou hast given me." "We shall not all sleep but we shall all be changed in a moment in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." Now if this language does not prove that all shall be shall be made alive at his coming I am at a loss to know what words would prove it. But another point in our proposition is that the
wicked shall be raised then all."

now the Pres deny that the wicked are raised at the same time with even their privileged few - namely, who are to reign with Xr. But that they are not to be raised until after the 1000 yrs - as 25. What however says 5.5. 5.

John V. 28-29 Xr says: The hour coming in which all that are in the graves shall hear his voice and shall come forth. They that have done good unto the resurrection of life and they that have done evil to the resurrection of damnation.

Dan. 14. 9. Many of them that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt.

Now as this proves the similitude oneness of the resurrection of both parties, if it were anything - we have only to remember that this resurrection has been shown to take place at the end of the world and that
disposed of the Pre. Theory also.
I offer then as a
3d Proposition that both the right
2ong and the wicked will be judged
at the same occasion, and this
will be at the 2nd coming of Xt.
But the Pre. tells us that the
work of Judgment extends over
that of the right before the wicked, now
have only to produce scripture
passages to prove that the judge-
ment of the righteous & wicked will
be simultaneous, and all argu-
ment will be useless.
Behold
says Christ “I come quickly and my
reward is with me to give every
man according as his work is.”

“For the Son shall come with the
glory of His Father with His
and then shall he reward
every man according to his
works.” “When the Son of man shall
come in his glory, and all the holy
angels with him, then shall he sit
in the throne of his glory,
and before him shall be gathered
all nations: and he shall separate them one from another as a shepherd divideth the sheep from the goats. Ye can find a vast number of similar passages all proving a oneness - a simultaneousness of time as well as of action. And consequently when Paul tells us “we must all appear before the judgment seat of X.” and every man must give account of the deeds done in the body whether they have been evil or good” why we believe the manifest doctrine taught is that the righteous and the wicked shall be judged both at the same time and that will be at the second coming of Christ. And then my last proposition is that at the second coming of Christ (be that when it may) the presence of heaven...
and the present Earth shall be destroyed by fire and a new heaven and a new Earth shall succeed wherein dwelleth righteousness. So show how inconsistent this is with the Pre Millennial theory I will quote in full the passages of Scripture bearing upon this topic 2\(\text{Pet. III} 7\) 10–13. "But the Heavens and the Earth which are now by the same word are reserved in store reserved unto fire against the Day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night in which the Heavens shall pass away with a great noise and the elements shall melt with fervent heat, the Earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness looking for and hasting unto the day of God"
wherein the Heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise look for new Heavens and a ‘new Earth, wherein dwelleth righteousness.’ Rev XX:11. And I saw a great white
throne and him that sat on it from whose face the Earth and the Heaven fled away, and there was found no place for them.” Rev XX:11. “And I saw a new Heaven and a new Earth, for the first Heaven and the first Earth had passed away; and there was no more sea.”

In the 47th Chapter of Ezekiel and in the 14th of Zech. we find what is generally regarded as a glowing description and visual representation of the Millennium. But it is remarkable that in all that is represented to take place at that time of the glory and blessedness of the state of the Church, no remote anticipation is given that any
such change as is here described shall take place—we see that shall we still countries and islands, and seas and nations and so the earth will be still the same in the mill, in all its physical features as it is now. Not only so. But the inhabitants will be still the jew and the gentile as now. And so come when it may after the mill, it cannot come before, for the conflagration will change and destroy the earth. So we conclude that for this reason the theory will fall. For you remember that they say the inhabitants of the earth will be changed and glorified during their kind of mill now if the earth and the things that are therein be burned up—this is a sheer impossibility. Some of them admit this, so they agree that it takes place at the close of the 1000 yrs. But still maintain that
that XI comes at the beginning of the 1000 yrs. Now they have to reconcile this theory with these words of the Apostle which tell us that this conflagration takes place at the very day of its advent. And they do that in this way. They tell us that "this Day is a 1000 yrs long!" and that as it is to take place in the day it may be conceived to take place as well at the end as at the beginning." But in reply to this, is it reply be required to a position so absurd — it has been well said that this destroys the whole object that the Apostle had in view in this solemn passage. That object was to warn the wicked scoffers who were deriding the idea of a Day of Judgment. And hence he speaks of the unexpected manner of the coming of that Day, "like a thief," the conflagration with a rushing noise bursting suddenly upon them; so it is this fire that is to take the world by surprise.
But others get around the difficulty of the destruction of the Earth at the beginning of the Mill, by saying that the conflagration will both come before the Mill, but that the conflagration will not be universal but that it will only cover the territory of ancient Rome or Europe. In addition to other objections to this interpretation we have this. It seems from the very wording of the passage that the conflagration of the present Heavens and the present Earth is immediately to be succeeded by "a New Heavens and a new Earth." And as there is just as much reason to interpret the "new" in a limited sense as there is to interpret the conflagration as limited to the territory of ancient Rome or Europe. But then the very same men who contend for a limited conflagration also contend for a universal one.
The inconsistency shows that their theory is pressed with immense difficulties which drives them to such expedients. Other day there may be two fires, one at the beginning and the other at the end of the great day. There is no earthly foundation for this theory save in the heated fancy of the Preter. Now whatever may be the difference of opinion as to the detail of this matter all are agreed that the New Heavens and the New Earth spoken of in the passage is to take place after the judgment.

We condense the argument then this: The conflagration which destroys the present Earth will be at the day or in the Day of the Lord—which all admit means his Second advent. The fleeing or passing away of the Heavens and the Earth is but an expression for the destruction by His coming, and takes place as we all see after the judgment.
and of course after the millen.
So the conclusion is inevitable
that its second coming is
after the Millenium.
If these things be true then,
you will observe that
our argument has been purely
a scriptural one,—the presenta-
tion of passages of Scripture
accompanied by such an inter-
pretation of them as did no
violence to their plain and
undistorted sense— the whole
Pre-Millennial Theory is shown
to be incorrect. The 1000 yrs.
we see is not a reign of the
glorified Saints in person
on the Earth at Jerusalem on the
throne of David—but that
the description given in the
his 2nd advent is accompanied
by such a host of important
events as renders it utterly
impossible he doth come until
after the Mill. that whenever
he does come, it will not be to reign
but to judge the world close this.
That the whole train of this argument may be before the mind at once I will briefly recapitulate the points and propositions embraced in it. For it has been well said by an acute and able critic—"Either one of these propositions is decisive against Premillennialism, but the aggregate power of all is little less than demonstration."

1. At X'ty coming the Ch. will be complete—they say not.
2. The S. J. will cease to be of use at Z'ty advent consequence if the work of conversion go on after he come—they will need a new Bible; but we contend that it ceases because the world ceases.
3. Baptism and the Lord's supper go out at his death—so does this Intercession and the work of the Holy Spirit, so that there can be no conversion.
4. The Kingdom is already in existence—they deny this to say that it will not begin until He come. We prove our assertion by a reference to Peter’s Sermon Acts II.

5. At this Dad! all the dead will be made alive at once and at the same time all the wicked shall be raised. They deny this—3 sets of Beings.

6. At this Dad! all will be judged simultaneously.

7. The universal Court will take place 

8. The new Heavens and the new Earth will take place after judgment + consequently after 2 ad

If any one of these propositions be true then the Premillennial Theory will be exploded. And if all are not satisfactorily then there is no truth that can be established by an Appeal to Sis'.
In the conclusion of this Lecture I will be glad to leave upon your minds a correct impression of my motives, the manner in which my mind stands affected towards the whole subject. If I had not supposed I could make a practical use of this interesting point of Divine Revelation I would have omitted all notice of it. I regard mere matters of speculation, however interesting and entertaining to the mind, as by no means legitimate subjects of Pulpit ministration. But I have already intimated that the proper investigation of the millennium must exert upon our minds an influence highly edifying and I trust that this will be demonstrated still more fully as we progress with the Course.

And further, if the view which I entertain could be established only by a train of abstract reasoning apart from the revelation of the God of Heaven then for me conclusion. I regard it as vain and unprofitable to speculate beyond the Sacred Record. I am willing to follow...
the light afforded by the Bible ambitions of no empty distinction of originality on subjects not revealed.

And yet finally, I know that some great minds of all ages of the Church have maintained views diametrically opposite of theses here set forth.

Indly, Martyn was a Pre-Millen.

And many of his Contemporaries J. Mede and Bengel in the 17th Cent.

and Bishop Newtous, and in our day we have some of the Master Spirits of the English and Scotch Chrs. arrayed against us at home in our Country also. But first, Human Authority has no weight with me except to induce me to examine its teachings. Respectable names are entitled to respect the attention, and deserve to have what they teach respected considered. And if Human Authority is to decide the question, the advocates on our side, are at least deserving.
of attention as these men. The names of Origen + Aegontinus of Alexandria in early times, and Luther + Melanthon in later times, and Jonathan Edwards the metaphysical giant, and David Brown of the Free Church of Scotland are all with us. But away with human authority as a standard. "Call no man master. "To the Law and to the testimony if any speak not according to them it is because there is no light in them." And it is only because I am deeply convinced that the creed I adopt is in perfect accordance with the SS. and derived wholly from them. That I adopt it. I can readily understand and appreciate the motives and state of mind of the Premil. They are men of ardent and fervent spirit, and vivid imagination and their hearts glowing with love to the Savior they have seized eagerly upon.
the idea of a personal reign and presence of the Savior, and with the many glories of a sublunary yet Heavenly Kingdom, by a literal interpretation of some purely figurative passages of S. J., they have found it necessary to force an interpretation of those passages manifestly at war with their theory in its details and hence they are pressed with immovable difficulties which can only be overcome by an entire abandonment of the theory.

But I honestly believe them to be mistaken. And I do not see that even in the charm of mental excitement and in the increase of our holy affections and Heavenly aspirations there is nothing to be lost by rejecting theirs and embracing ours. For we embrace a theory which fills the Earth with the glory and blessedness of its Spiritual Millenial Kingdom.