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FIRST PRINCIPLES

OF THE

ECOND ADVENT FAITH,

WITH SCRIPTURE PROOFS.

BY L. D. FLEMING.

"The Lord himself shall descend from heaven."—PAUL.

SECOND EDITION.

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## PREFACE.

"To the law and the testimony," is our motto. "If they speak not according to these, it is because there is no light in them." The following little manual is a collection of the Scriptures on several important points, with but very few explanatory notes or remarks. The chief object has been, in getting up this little work, to let the Scriptures speak for themselves, and thus put into the hands of Adventists, and indeed into the hands of all who are in search of Bible truth, on the subjects of which it treats, a collection of Scripture references, designed to aid them in the pursuit of knowledge.

Certainly, the Bible is a luminary, "unto which we do well to take heed, as unto a light that shineth in a dark place, until the Day dawn, and the DAY-STAR arise in our hearts." May He who is the light of the world, direct all our researches, and lead us so fully into the *Truth*, that we may be perfectly prepared for His Kingdom and Coming, is our humble prayer.

L. D. FLEMMING.

*Newark, N. J., Feb., 1844.*

# FIRST PRINCIPLES, &c.

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## CHAPTER I.

### THE LORD JESUS CHRIST WILL COME TO THIS EARTH A SECOND TIME.

Acts i. 9—11. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

Heb. ix. 28. "And to them that look for him shall he appear the second time without sin unto salvation."

Job xix. 25—27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me." —For proof that this will be at the resurrection, see Psalms xvii. 15. "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness."

Isa. xxiv. 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

xxvi. 21. "For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their

iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

lix. 20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

lxvi. 15. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."

Dan. vii. 13, 14. "I saw in the night visions and behold, one like the Son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Matt. xxiv. 30. "And then shall appear the sign of the Son of man in heaven; and then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Mark xiii. 34. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work; and commanded the porter to watch."

Luke xvi. 26, 27. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all."

John xiv. 1—3. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

1 Cor. xv. 22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man

in his own order: Christ the first fruits; afterward they that are Christ's at his coming."

Philip. iii. 20. "For our conversation\* is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

1 Thess. ii. 19. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

iii. 13. "To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

iv. 16—18. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore, comfort one another with these words."

2 Thess. ii. 1. "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."

Titus ii. 13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

1 John iii. 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

Rev. i. 7. "Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall mourn because of him. Even so, Amen."

xix. 3. "And I heard a voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

\* Politeuma, Citizenship.

xxiii. 20. "He which testifieth these things saith, Surely I come quickly: AMEN; EVEN SO, COME, Lord Jesus."

## CHAPTER II.

THE SECOND COMING OF CHRIST WILL BE PERSONAL AND VISIBLE.

Acts i. 9—11. John xiv. 3. 1 Thess. iv. 16. See Chap. I.\*

2 Thess. i. 7. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Matt. xxiv. 30. See Chap. 1.

Matt. xvi. 27. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Mark xiii. 26. "And then shall they see the Son of man coming in the clouds with great power and glory."

Rev. i. 7. Job xix. 26, 27. See Chap. I. 1 Pet. i. 13. "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

The Greek word *parousia* (coming) occurs twenty-four times in the New Testament, and in every instance it refers to the actual appearing or coming of the object referred to. People talk of Christ's coming *spiritually*. But as he has never left this world by his Spirit, he cannot be said to come *spiritually again*; for how can that which is with us, be said to *come* to us?

## CHAPTER III.

WHERE WILL BE NO MILLENNIUM PREVIOUS TO THE SECOND COMING OF CHRIST.

Dan. vii. 21, 22. "I beheld, and the same hour

\* Where texts are referred to, and not quoted in full, it will be found they have been given in some previous chapter.

(Papacy) made war with the saints; and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Here we see that *war* is to be made upon the saints till the coming of Christ. If we have a millennium to precede the coming of Christ it must be infested with Papacy. See also,

Dan. xii. 1—3, 10. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall 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, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand."

Matt. xiii. 30. "Let both (the tares and the wheat) grow together until the harvest: and in the time of the harvest I will say to the reapers, gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

39, 40. "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."

The tares and the wheat are to grow together till the harvest, which is the end of the world. If we have

a millennium before Christ comes, it must have a mixture of tares and wheat.\*

Matt. xxiv. 37—39. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Luke xvii. 26—30. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed."

Instead of there being a day of millennial glory before Christ comes, it is to be as it was in the days of Noah and Lot.

1 Tim. iv. 1—3. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with them which believe and know the truth."

2 Tim. iii. 1—5, 12, 13. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such

\* That the original word *aion*, here translated world, does not signify the Jewish age or dispensation, is manifest from such passages as these where this word [*aion*] is rendered world. 2 Tim. iv. 10. Luke xx. 26. Titus ii. 12. Eph. i. 21.



turn away. . . . Yea, and all that will live godly in Christ Jesus, shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived."

1 Peter iv. 13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

2 Peter iii. 3—7. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Rev. xi. 15—18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great: and shouldst destroy them that destroy the earth."

This is far from presenting a picture of millennial glory to precede Christ's coming!

## CHAPTER IV.

THE JEWS AS A NATION WILL NOT RETURN TO PALESTINE, BECAUSE THEY ARE NOT THE RIGHTFUL HEIRS OF THE PROMISED LAND.

Matt. iii. 9. "And think not to say within yourselves we have Abraham to our father; for I say unto

you, that God is able of these stones to raise up children unto Abraham."

John viii. 39—44. "They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children ye would do the works of Abraham. . . . Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth: because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

Rev. ii. 9. "I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, but are not, but are of the synagogue of Satan."

iii. 9. "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Isa. lrv. 11—15. "But ye are they that forsake the Lord, and forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter,—because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name."

Could the title of the carnal Jews to the land of promise, be denied in stronger language?

Acts xiii. 45, 46. "But when the Jews saw the multitudes, they were filled with envy, and spake

against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Rom. ix. 25—28, 31, 32. "As he saith also in Osee, I will call them my people, which are not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, the children of the living God. Esaias also crieth concerning Israel, though the number of the children of Israel, be as the sand of the sea, a remnant shall be saved; for he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth. . . . But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? (or why?) Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone."

Isa. vi. 9—11. "And he said, go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

Deut. xxviii. 61, 63. "Also every sickness, and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. . . . And it shall come to pass, as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it."

Jer. xxiii. 39, 40. "Therefore behold, I even I, will utterly forget you, and I will utterly forsake you, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

In the above passages we are taught that the Jews are to be left in utter desolation and blindness, till the land be without inhabitant, or till the end—and that instead of being restored, they are to be plucked up forever—to be an *everlasting* reproach, and a *perpetual* shame.

## CHAPTER V.

BELIEVERS,—CHRISTIANS, ARE THE TRUE JEWS, THE REAL ISRAEL OF GOD, THE TRUE SEED, AND THE RIGHTFUL HEIRS OF THE PROMISED LAND.

Rom. ii. 28, 29. "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God."

Those whom we *call* Jews are not Jews.

Rom. ix. 6—8. "Not as though the word of God hath taken none effect; for they are not all Israel, which are of Israel. Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

Gal. iv. 28. "Now we brethren, (ALL who believe, whether Jew or Gentile,) as Isaac was, are the children of promise."

We will now examine the *original promise*, as made to Abraham.

Gen. xiii. 14, 15. "And the Lord said unto Abram, after that Lot was separated from him, Lift up, now thine eyes, and look from the place where thou

art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

Gen. xvii. 7, 8. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

The following passages show that the promise was not of *literal Canaan*.

Acts vii. 4, 5. "Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

Heb. xi. 8—11. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and whose maker is God."

13—16. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

39, 40. "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

Original promises to Isaac and Jacob.

Gen. xxvi. 3, 4. "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

Gen. xxviii. 13, 14. "And behold the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the nations of the earth be blessed."

Now, who are THE SEED?

Gal. iii. 7—9. "Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which are of faith are blessed with faithful Abraham."

16—19, 26—29. "Now to Abraham and to his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say, that the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise. Wherefore, then, serveth the law?—It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. . .

**For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."**

The above texts show to whom the promises belong. The following allegory presents the subject in a clear light.

Gal. iv. 21—26, 28, 30, 31. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons, the one by a bond woman, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants: the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above, is free, and is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise. . . . Nevertheless, what saith the scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then brethren, we are not children of the bond woman, but of the free."

## CHAPTER VI.

**THIS EARTH RENEWED IS THE PROMISED INHERITANCE  
OF THE SAINTS.**

Gen. iii. 14, 15. Gen. xvii. 7, 8. See Chap. V.

Dan. ii. 34, 35. "Thou sawest till that a stone was cut of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.—Then was the iron, the clay, the brass, the silver, and the gold broken to pieces

together, and became like the chaff of the summer threshing floors : and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth."

44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed ; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Dan vii. 13, 14, 27. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him ; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Heb. xi. 8—10, 13, 16. See Chap. V.

Ps. xxxvii. 9, 11, 18, 22, 27, 29, 34. "For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth.—But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright, and their inheritance shall be forever. . . . For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off. . . . Depart from evil and do good, and dwell forevermore. . . . The righteous shall inherit the land and dwell therein forever. . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land ; when the wicked are cut off, thou shalt see it."

The foregoing passages prove the extent and duration of the inheritance promised to Abraham and his



seed. Paul corroborates this view of the extent of the territorial dominion.

Rom. iv. 13. "For the promise that he should be heir of the WORLD was not to Abraham or to his seed through the law, but through the righteousness of faith."

The earth is to be renewed before the saints possess it. It is "the purchased possession," yet to be redeemed.

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

2 Peter iii. 6, 7. See Chap. III.

10—13. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. 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 coming of 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 a new heavens and a new earth, wherein dwelleth righteousness."

Where is the promise?

Isa. lxxv. 17—19. "For behold I create new heavens and a new earth; and the former shall not be remembered or come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

John alludes to the same.

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**Rev. xxi. 1—4.** “And I saw a new heavens and a new earth : for the first heaven and the first earth were passed away : and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes : and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain : for the former things are passed away.”

**Rev. xi. 15.** See Chap. III.

## CHAPTER VII.

**THE WICKED WHO ARE LIVING ON THE EARTH WHEN CHRIST COMES, WILL BE DESTROYED BY FIRE.**

**2 Thess. i. 7—9.** “And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.”

**2 Peter iii. 7, 10.** “But the heavens and the earth, which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men.—But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.”

**Rev. xi. 18.** See Chap. III.

**xviii. 8.** “Therefore shall her plagues come in one day, death, and mourning, and famine ; and she shall be utterly burned with fire ; for strong is the Lord who judgeth her.”

Deut. xxxii. 22. "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

Isa. lxvi. 15, 16, 24. "For by fire and by sword will the Lord plead with all flesh; and the slain of the Lord shall be many. . . And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Ps. xxxvii. 20, 38. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.—But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs—they shall consume; into smoke shall they consume away. . . . But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

Ps. xi. 6. "Upon the wicked he shall rain snares \* fire and brimstone, and an horrible tempest; this shall be the portion of their cup."

Prov. ii. 22. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

Nahum i. 5. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein."

Zeph. i. 3. "I will consume man and beast, I will consume the fowls of heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land saith the Lord."

Malachi iv. 1—3. "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble,—and the day that cometh shall burn them up, saith the Lord of Hosts; that it shall leave them neither root nor branch."

\* The word rendered snares, is, in the margin, quick burning coals, or *burning wind*, which more accurately expresses the original word.

**Matt. iii. 12.** "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

**xiii. 30, 40—42.** "Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them: but gather the wheat into my barn. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth."

## CHAPTER VIII.

**AT THE COMING OF CHRIST THE RIGHTEOUS DEAD WILL BE RAISED, THE RIGHTEOUS LIVING CHANGED, AND TOGETHER ESCAPE THOSE THINGS THAT SHALL COME UPON THE EARTH.**

**Job xix. 25—27.** **Ps. xyii. 15.** See Chap. I.

**Ps. l. 3—5.** "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

**Isa. xxvi. 19—21.** "Thy dead men shall live, together with my dead body shall they arise.—Awake and sing, ye that dwell in dust—for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.—For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth

also shall disclose her blood, and shall no more cover her slain."

Ezek. xxxvi. 11, 12. "And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginning, and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men."

1 Cor. xv. 22, 23, 51, 52. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

1 Thess. iv. 14—18. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God—and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

2 Thess. ii. 1. See Chap. I.

Rev. xx. 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 his Christ, and shall reign with him a thousand years."

Luke xxi. 36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all

these things that shall come to pass, and to stand before the Son of man."

## CHAPTER IX.

### THE PERIOD OF CHRIST'S COMING IS FIXED BY THE SCRIPTURES.

Acts xvii. 30, 31. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent,—because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Dan. vii. 13, 14. See Chap. I.

When did this take place? At the breaking up of the fourth, or Roman Empire.

Dan. ii. 44, 45. "And in the days of these kings (feet and toes of the image) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Dan. vii. 17, 18, 23, 26, 27. "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. . . The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. . . . But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the

end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Dan. viii. 19, 13, 14. "And he said, behold I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be. . . . Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Dan. ix. 24, 25. "Seventy weeks (of the two thousand three hundred days) are determined (i. e. cut off) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the Most Holy. . . . Know therefore and understand, that, (the commencement is,) from the going forth of the commandment to restore and to build Jerusalem (which see, in Ezrà ch. vii. B. C. 457) unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

Hab. ii. 2, 3. "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. . . . For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

Heb. x. 35. "Cast not away therefore your confidence, which hath great recompense of reward."

Matt. xxiv. 27, 30, 38. "For as the lightning cometh out of the east, and shineth even unto the west; so also shall the coming of the Son of man be. . . . And then shall appear the sign of the Son of

man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. . . . So likewise ye, when ye shall see all these things, KNOW that it is near, even at the doors."

1 Thess. v. 4, 5. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are children of light, and the children of the day ; we are not of the night, nor of darkness."

Matt. xxiv. 37. See Chap. III.

How was it in the days of Noah ! *Ans.* God revealed the time of the flood. Gen. vi. 12, 13, 3. The time was one hundred and twenty years.

Rev. xiv. 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven and earth, and the sea, and the fountains of waters."

It is obvious that this angel (or messenger) is the symbol representing men who should preach this gospel. That this judgment is a final one, will be seen by comparing verses 14—20 with Matt. xiii. 36—43. See also Joel iii. 13.

## CHAPTER X.

THERE WILL BE TWO RESURRECTIONS, ONE THOUSAND YEARS APART. THE FIRST, OF THE RIGHTEOUS, TO TAKE PLACE AT THE COMING OF CHRIST.

Isa. xxvi. 19—21. See Chap. VIII.

Hosea xiii. 14. "I will ransom them from the power of the grave ; I will redeem them from death. O death, I will be thy plagues, O grave, I will be thy destruction ; repentance shall be hid from mine eyes."

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



**John v. 28, 29.** "Marvel not at this; for the hour is 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, unto the resurrection of damnation."

**Acts xxiv. 14, 15.** "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

**1 Cor. xv. 22, 23, 51, 52.** **1 Thess. iv. 14—16.**  
See Chap. VIII.

The following passages show a marked distinction between the resurrection of the righteous and the wicked.

**Luke xiv. 13, 14.** "But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

**xx. 34, 35.** "And Jesus answering, said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

**Phil. iii. 10, 11.** "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." [Or, according to the Greek, *out from among the dead, leaving some behind.*]

**Heb. xi. 35.** "Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

**Rev. xx. 4—6, 13.** "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not 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. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 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. . . . And [after the thousand years] the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire ”

The following extract from Dr. GILL's *Body of Divinity*, shows that that very learned and godly man applied the Scriptures concerning the two resurrections as we now do.

“ The distribution of the persons to be raised, are of two sorts, the just and the unjust ; that the just, or righteous ones, will be raised from the dead, there can be no doubt ; since the resurrection of the saints is called *the resurrection of the just* from them, Luke xiv. 14, it being peculiar to them ; and *the first resurrection*, Rev. xx. 6, because they will rise first ; and *the better resurrection*, Heb. xi. 35, being better than that of the wicked, and of which only some are counted worthy, Luke xx. 35, and is what the apostle Paul desired to attain unto, Phil. iii. 11, called [*exanastasis*] *a resurrection from the dead—the wicked dead.* ”

## CHAPTER XI.

CHRIST'S KINGDOM IS NOT YET SET UP ON THE EARTH,  
BUT IS TO BE AT HIS COMING.

Dan. vii. 13, 14. Christ's kingdom is not set up till he comes in the clouds of heaven.

**Dan. ii. 44.** See Chap. VI.

**Luke xii. 32.** "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

**xix. 11, 12.** "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom and to return."

Christ is the nobleman who is gone to receive his kingdom.

**2 Tim. iv. 1.** "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

**Rev. xi. 15.** See Chap. III.

Christ does not come into the possession of his kingdom till the seventh angel sounds—this is the last trump.

**Rev. x. 7.** "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

**1 Cor. xv. 51, 52.** See Chap. VIII.

**Luke xi. 2.** "And he said unto them, when ye pray, say, Our Father which art in heaven, hallowed be thy name, thy kingdom come; thy will be done, as in heaven, so in earth."

Why pray for the kingdom to come, if it be already here?

## CHAPTER XII.

**THE SECOND COMING OF CHRIST IN THE GLORY OF HIS FATHER, WITH HIS HOLY ANGELS, IS PRESENTED IN THE SCRIPTURES AS THE GREAT OBJECT OF THE DESIRE, HOPE, AND PRAYER OF THE SAINTS.**

**1 Thess. i. 9, 10.** "For they themselves show of what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and

true God ; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

2 Thess. i. 7. See Chap. VII. Titus ii. 11—13. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

Rom. viii. 18, 19, 23. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Phil. iii. 20, 21. . . . "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself."

Heb. ix. 28. See Chap. I.

2 Peter iii. 11, 12. "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 coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

The word *spoudontas*, rendered hasting, signifies "earnestly desiring." See Doddridge, Macknight, Campbell, and others.

1 Pet. iii. 3—5, 13. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation,

ready to be revealed in the last time. . . . Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Pet. iv. 12, 13. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's suffering; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

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

Matt. xxv. 31, 34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the king say unto them on the right hand; Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

Job xix. 25—27. See Chap. I.

Psalms xxxix. 14. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

Rev. xxii. 20. "He which testifieth these things saith, Surely I come quickly; Amen, Even so, come, Lord Jesus."

It is when the seventh angel sounds, that the reward is given to them that fear the Lord.

Rev. xi. 18. "And the nations were angry, and  
3\*

thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth."

Col. iii. 4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

1 John iii. 2. "We know that, when he shall appear, we shall be like him; for we shall see him as he is."

2 Tim. iv. 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto them also that love his appearing."

The meaning of "THAT DAY," is plain from the first verse of the chapter.

Matt. xvi. 27. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Rev. xxii. 12. "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Heb. x. 36, 37. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Compare xi. 29, 40. 1 Peter v. 4.

Review this array of testimony, which shows that the righteous do not receive their reward till Christ comes; remember, the popular notion that the righteous enter into complete glory at death, is mere "guessing," and you will not wonder that the Scriptures throw such a bright halo around the subject of Christ's second coming, and that, by precept and example, they teach us to pray, hope, look, watch, and eagerly long for that day.

## CHAPTER XIII.

THE PROPHETIC WRITINGS DESERVE THE MOST CAREFUL  
ATTENTION FROM ALL WHO WOULD WALK SAFELY  
AMIDST THE DANGERS OF THE WORLD.

2 Peter i. 19—21. “ We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts ; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost.”

Isa. lxvi. 2. “ But to this *man* will I look, *even to him that is poor* and of a contrite spirit, and trembleth at my word.”





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## Points of Difference between Adventists and their Opponents.

1. We hold that the prophetic days of Daniel and John are years ; as did Wesley, Scott, Clark, Fletcher, the learned Joseph Mede, Faber, Prideaux, Dr. Hales, Bishop Newton, and Sir Isaac Newton, with all the standard Protestant commentators. Our opponents claim that they are simply *days*, or half-days !

2. We claim that the prophecies of Daniel and John are historical prophecies, extending to the end of time, as all Christians have held, according to the undoubted testimony of historians, till our day. And if the end is not brought to view by these prophecies, they are to us inexplicable.

3. We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this.

Dr. Hales renders Dan. ix. 27, thus : “ But one week shall establish a [new] covenant with many ; and half of the week shall abrogate the [daily] sacrifice and oblation. And upon the pinnacle [or battlement of the temple shall stand] the abomination of desolation, even until the consummation [of the 2300 days.] But then the decreed [desolation] shall be poured [in turn] upon the desolator.”

He then adds, “ This chronological prophecy (which I have attempted to render more closely and intelligibly, supplying the ellipsis necessary to complete the sense of the original,) was evidently designed to explain the foregoing vision, especially in its chrono-

logical part of the 2300 days ; at the end of which the predicted desolation of the Jews should cease, and their sanctuary be cleansed."

If the "EXCEEDING GREAT HORN" of Dan. viii. is ROME, as all standard Protestant commentators admit, it follows that the 2300 days must be years. And as the 2300 days extend to the cleansing of the sanctuary, and the sanctuary is to be desolated to the end of the world ; if they begin with the seventy weeks, it follows that we have approached the very consummation, and may look daily for the coming of the Son of God.

4. We believe that the longer prophetic periods mark the limits of probation ; and that when they expire, the Lord himself will descend from heaven with a shout, raise all the righteous dead in incorruption and glory, change all the righteous living from mortality to immortality, restore the whole earth to its Eden state, and set up God's everlasting kingdom. Then the kingdom and the dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Our opponents locate their abode *above* the whole heaven.