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### These pre-millennialists, who are they? : facts presented, falsehoods punctured, familiar names produced

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These premillennialists.

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# THESE PREMILLENNIALISTS Who Are They?

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The object of this little pamphlet is to show that the literal, personal and premillennial return of the Lord Jesus has ever been the hope of the Church of God, from the days of the Apostles down to our day. During

**OBJECT** the past two or three years there has been such a general awakening throughout Christendom concerning this momentous event as to cause those who hold the error of postmillennialism considerable uneasiness; so much so, indeed, that public utterances have been made belittling the "blessed hope" and those servants of God who proclaim it, despite the fact that those who proclaim the fallacy that mankind is gradually moving upward, and that the world is growing better and better, are sadly put to confusion in explaining the existing conditions today.

To reassure, therefore, those in whose hearts is a divinely begotten longing for the coming of the Lord, we have thought it wise to issue this brochure, showing that the leaders in the church of God have always understood from the teachings of our Lord and His apostles that this dispensation, like all those preceding it, would end in failure as far as man is concerned; and that the great and blessed and only hope for this poor, sin-cursed world is the personal return of the Lord Jesus to establish His kingdom.

To illustrate: The Age of Innocency ended with the expulsion from the Garden of Eden; the Age of Conscience, with the Flood; the Age of Human Government, with the Confusion of Tongues; the Age of Promise, with the Bondage in Egypt; the Age of Law, with the Cross; this present Age of Grace will end with the Battle of Armageddon, and



the succeeding Age of the Millennium will end with the Judgment of the Great White Throne.

Inasmuch as the postmillennialists are constantly seeking to belittle the premillennialists by claiming that those who hold this view are composed of a few insignificant preachers and teachers; that this doctrine is dangerous, and that its effect is to paralyze evangelistic and missionary effort, we are giving the names of a few of the many great theological teachers, missionary leaders, evangelists and preachers who have held this doctrine, proving that, wherever held, it has had the very opposite effect upon the lives of people than that which is attributed to it by its enemies; and that by reason of the solemn warnings of the Lord Jesus Christ and His apostles concerning the imminent return of the Lord, those who hold this view are quickened in spiritual life, and earnestness of effort to seek and to save the lost, knowing that in such an hour as they think not, their Lord may come.

There is no doctrine in the Scripture so well calculated to induce a surrender of life and means to the Lord's cause, and to immediate and strenuous effort to fulfill His command to give the Gospel to a lost world. The names of the men cited in these pages, who have been owned and used of God, are the best possible refutation of the charges of the post-millennialists. We challenge these brethren to produce a like list of names of missionary leaders and evangelists who preach and teach that the world is getting better every day, whose ministry will compare in effectiveness and results with that of those men who stand alongside of the apostles and the early fathers, and, with the whole Bible in their hands, contend earnestly for the faith once for all delivered to the saints.

"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;

Who gave Himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

THESE THINGS SPEAK, and exhort, and rebuke with all authority. Let no man despise thee."—(Titus 2:11-15.)

For some of the facts and names used, we are indebted to "The Lord's Return," by Rev. Jesse F. Silver, which we take pleasure in commending to every one who desires a textbook on this great theme.

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The word "millennium" is derived from the Latin word "mille," meaning a thousand, and "annus," a year, and—in a Scriptural sense—is used with reference to the thousand years of Christ's reign on earth. (Rev. 20:4-6.)

"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."

The Cambridge Bible, speaking with reference to Rev. 20:4, says:

"This passage is quite sufficient foundation for the doctrine, even if it stood alone, and there are many other prophecies which, if not teaching it plainly, may fairly be understood to refer to it."

The Greek equivalent of the word is "chiliad," and the early Christians were known as "Chiliasts," the doctrine then being, as Harnack says, to all appearances inseparably associated with the GOSPEL itself.

A *pre*-millennialist, then, is one who believes the teaching of Scripture to be that the world will *not* be converted in this present age, but that God is taking *out* from the world a people for His name, (Acts 15:14-18.)

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name.

And to this agree the words of the prophets; as it is written,



After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up;

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, said the Lord, who doeth all these things.

Known unto God are all his works from the beginning of the world."

—and that when this purpose is completed, the Lord will return for the church, and there will be a *first* resurrection, according to 1 Thess. 4:13-18,

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

—to be followed by the tribulation period, and the visible, personal reign of Christ, *with* His saints, on the earth for a thousand years (Rev. 20:5), as above quoted.

A *post*-millennialist, on the contrary, believes that the Lord will not return, in person, until the *end* of the thousand years, but that the world will, under the preaching of the Gospel in this age, grow better and better, until it will finally culminate in a thousand years of earthly blessedness, at the end of which time Christ will return, and there will then take place the judgment of the Great White Throne.

It is not our purpose, now, to teach concerning the pre-millennial doctrine, but rather to prove that it has ever been held and taught by the great outstanding teachers of the

Word of God; but for the benefit of those who have never made a study of the Scripture bearing on this subject, we have appended an outline study taken from "The Return of the Lord Jesus" by Dr. R. A. Torrey, the noted evangelist, preacher and author, now Dean of the Bible Institute of Los Angeles. (See page 31).

Following this outline study of the doctrine itself, we have given a little Bible study showing how practical this doctrine is, and how the Spirit of God has used it as an incentive to holiness of life.

B. T. Roberts, who in 1860 became the founder of a radical branch of Methodism, said:

### TESTIMONY AS TO THE TREND OF THE AGE

"The professed church of Jesus Christ is rapidly passing from the dispensation of the Holy Ghost into the dispensation of worldly riches. \* \* \* The American people should wake up to the fact that we are rapidly verging on a state of anarchy."

James Johnston, secretary of the World's Missionary Conference in London in 1888, said:

"The heathen and Mohammedan population of the world is more by 200,000,000 than it was a hundred years ago; while the converts and their families do not amount to 3,000,000. The increase of the heathen is, numerically, more than seventy times greater than that of the converts during the century of Christian missions."

Gibbon, the renowned author of "The Decline and Fall of the Roman Empire," says:

"The ancient and popular doctrine of the Millenium was carefully inculcated by a succession of Fathers, from Justin Martyr and Irenaeus,—who conversed with the immediate disciples of the apostles,—down to Lactantius, who was the preceptor of the son of Constantine. It appears to have been the reigning sentiment of all orthodox believers. \* \* \*

### WHAT SAY THE HISTORIANS?

It was productive of the most salutary effect upon the faith and practice of Christians."

Harnack says:

"The claims of Chiliasm are sufficiently met by the acknowledgment that in former times it was associated—to all appearances, inseparably associated—with the Gospel itself."

Mosheim says:



"The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no opposition until the time of Origen."

*Bishop Newton*, eminent writer on prophecy, says:

"The doctrine of the Millennium was generally believed in the first three and purest ages."

*Bishop Russell*, professor of Ecclesiastical History in the Scottish Episcopal Church, says:

"The belief was universal and undisputed."

*Neander*, the ecclesiastical historian, says, in speaking of the Montanists and the Cathari, who composed the great body of orthodox and holy people at the time of the Council of Nice, 325 A.D., that—

"It was a solace and support to the Christians to anticipate that even here, on earth,—the scene of their sufferings,—the Church was destined to triumph in its perfected and glorified state."

Are these historians trustworthy?

**TESTIMONY OF THE EARLY CHURCH FATHERS**

*Clement*, of Rome, mentioned in Phil. 4:3 as a "fellow-laborer with Paul," wrote about A.D. 95, as follows:

"Let us every hour expect the kingdom of God in love and righteousness, because we know not the day of God's appearing."

—and Chapters 23 to 37 of his "First Epistle" contain constantly repeated exhortations in view of the expected return of the Lord.

*Justin Martyr* (A.D. 89), contemporary with Papias, Polycarp, and Irenaeus, writes:

"I, and as many as are orthodox Christians, do acknowledge that there shall be a resurrection of the body, and a residence of a thousand years in Jerusalem, adorned and enlarged, as the prophets Ezekiel, Isaiah, and others do unanimously attest.

*Lactantius*, the most learned of the Latin Fathers, was the instructor of Crispus, son of Constantine. He wrote about 300 A.D.:

"The King and Conqueror \* \* \* will Himself reign with them (the saints) on the earth, and will build the holy city, and this king-

dom of the righteous shall be for a thousand years. \* \* \* The earth shall bring forth all her fruit without the labor of men. \* \* \* The beasts shall lay aside their ferocity and become mild. \* \* \* The serpent shall have no poison; no animal shall live by bloodshed."

*Dr. Bengel*, author of "Gnomon Novi Testamenti," well wrote:

"The early church fully believed that the second coming of Christ would precede, or usher in, the thousand years of His reign with the saints."

It is true that when Constantine failed to suppress Christianity and immediately adopted it as the State religion, this "blessed hope" became obscure; nor is this surprising when we remember that paganism then commenced its corrupting influence until the church, thus married to a debasing paganism, made possible the system of Romanism, which is nothing but a baptized paganism, and chargeable to God for the impurities of morals and doctrines which ultimately became so bad that by general consent the ages before the Reformation were recognized as "The Dark Ages." But let the truth of the imminent coming of Christ be taught, and it has ever proven a purifying doctrine. (See 1 John 3:1-3.)

It is, therefore, clearly established as a fact that for three hundred years immediately following the Apostolic Age, the church was loyal to the teachings of Christ and His Apostles concerning this truth, and even post-millennial preachers and teachers are compelled to admit this fact, as will be seen from the following quotations from well-known writers. The first is from a recent publication by Rev. James M. Campbell,—the italics being our own:

"That the early Christians expected Him to come in a visible and spectacular way, and to come soon, there cannot be the slightest doubt. But \* \* \* the insuperable objection confronts us that their expectation was not so fulfilled. Nor, after the lapse of centuries, has the anticipated event taken place. \* \* \* When we come to the *Epistles of Paul, Peter, James and John*, and to the other writings produced within the circle of apostolic influence, we find the general outlook upon this subject *identical with that found in the Gospels.*



The attitude of all the apostolic writers was that of EAGER, CONFIDENT EXPECTANCY. That the Master they had loved and lost was to return to judge the world, wind up its affairs, and take His ransomed home, they never for a moment doubted. \* \* \* On this point, Dr. James Denney, one of the most conservative and careful Christian scholars, has these weighty words: *There can be no question that the primitive church generally cherished a fervent hope of the speedy return of Jesus, in the clouds of heaven.* There can be just as little question that it supported that hope by appealing to the words of Jesus himself. Further, there can be no question that the hope, in the form in which it was cherished, proved fallacious. It was not fulfilled.' \* \* \*

The only conclusion, therefore, to which we can come is that He actually returned according to promise, but in another form from that in which they were expecting him; that, in other words, He came not in outward bodily form, but in His spiritual presence, in which form He is now with us. \* \* \* It is clear that what they looked for and longed for, was some sudden outflashing of the glory of Christ which would be overwhelming in its effect. But nothing of the kind ever came. Instead, they received something infinitely better—a vision of Christ's glory that appealed not to the senses, but to the soul; such a vision as may be ours today. \* \* \* Let us beware of falling into the *mistake of the first Christians* in expecting His glory to shine forth in outward spectacular ways rather than in the supremacy of spiritual forces controlled by Him for the vanquishment of evil, and for the building up of the kingdom of righteousness."

Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary, well known as a Higher Critic and exponent of Modern Theology, in speaking of the "social impetus of primitive Christianity," in "Christianity and the Social Crisis," agrees with Mr. Campbell in his statement that the return of the Lord Jesus Christ was the "blessed hope" of the early church. He says (page 103):

"The hope of the immediate return of Christ dominated the life of primitive Christianity. Its missionary zeal, its moral

energy, its theological conceptions, and its outlook on the world, the interests it cherished and the interests it repudiated can all be understood only under the high atmospheric pressure of that expectation. This great culminating event was believed to be very near. Paul, too, believed this. \* \* \* The return of the Lord meant the inauguration of the kingdom of God. What the prophets had foretold, what the people had longed for, and what John the Baptist had proclaimed as close at hand, would come to pass when Jesus returned from heaven to reign. He had not achieved His mission during His earthly life; the opposition of the rulers had frustrated that; it had been God's will so; but He was still the Messiah of Israel; the national salvation was bound to come; the kingdom would yet be restored to Israel. In a very short time He would descend from heaven and then all their hopes would be fulfilled in one glorious and divine act of consummation."

It will be noted that neither of these writers makes any attempt to deny that the early Christians were premillennialists. Dr. Campbell is mistaken in his statement that the early church "looked for a spectacular manifestation of Christ to judge the world, wind up its affairs and take His ransomed home." What the early Christians did expect, and what the Scriptures definitely teach, as recorded in 1 Thess. 4:15-17, is that the Lord Jesus Christ will come to take His church out of the world to meet Him in the air, and to judge believers for their works, as recorded in 1 Cor. 3:13-15; that He will return at the close of the Tribulation period *with* His church to judge the living nations, as recorded in the twenty-fifth chapter of Matthew; to set up His earthly kingdom and reign with His saints for a thousand years (Rev. 20:4-6); and at the end of the thousand years to judge all the unsaved.

The quotation from Professor Rauschenbusch, however, is an exceedingly plain and definite statement of the premillennial view and compels one, logically, to accept one of two conclusions: Either that the writers of the New Testament were inspired, and we must accept their teaching that the Lord Jesus Christ will return to this earth *before* the millennium, as described in Thessalonians and Revelations; or else that these writers were *not* inspired, and that the mistaken belief of the



early church grew out of the erroneous teaching of Paul, Peter, James and John!

This is the conclusion reached by both Dr. Campbell and Professor Rauschenbusch. But if the writers of the New Testament were mistaken about this doctrine why could they not have been mistaken about other things? And what foundation have any of these brethren for *any* doctrine if they deny the plain, definite teaching of the Scripture regarding *this* doctrine of the premillennial coming of the Lord?

For ourselves, we prefer to stand with the apostles and the early church fathers. To the names already given we would add those of:

Hippolytus (222-280 A.D.)  
Ignatius of Antioch (100 A.D.)  
Irenaeus (Bishop of Lyons, 58-62 A.D.)  
Melito (Bishop of Sardis; died 170 A.D.)  
Methodius (Bishop of Tyre; died 311 A.D.)  
Nepos (Egyptian Bishop, 3rd century)  
Papias (died 165 A.D.)  
Polycarp (69-155 A.D.)  
Tertullian (160-240 A.D.)  
Theophilus (115-181 A.D.)

Would you deny these illustrious fathers a place in the annals of the Church, because they were premillenarians?

*The Waldenses* (Christians of the Walds) suffered much at the hands of the church that had become united to paganism, because of their spiritual and Scriptural witness to Christ and His holy Word, but they preserved alive the teachings of the primitive church so that even in the midst of their awful sufferings at the hands of Rome, which has ever been the enemy of the truth of the literal, personal, visible and pre-millennial coming of the Lord Jesus Christ, they still held fast to the doctrine of the Lord's return to establish His kingdom.

Commencing with the teaching of *Joachim of Floris* (Abbot of Calabria) about 1130, on to the time of Savonarola (1452-

1498) we find that the Reformers, striving to deliver the church from its awful corruption, where largely moved by their faith in the near return of Christ. For instance, Savonarola bases much of his preaching upon the prophecies which relate to the great tribulation period.

*John Wyclif* (1324-1384) "the morning star of the Reformation," wrote a book entitled "The Last Age of the Church" which teaches Chiliasm and denounces the covetousness of Rome. He regarded the Redeemer's appearing as "the object of the hope and constant expectation of the Church of God."

Martin Luther (1483-1546) dreading lest the end of the world should arrive before he had translated the Bible, published the prophecies of Daniel separately. He says:

"Some say that before the latter days the whole world shall become Christian. This is a falsehood forged by Satan."

William Tyndale (translator and martyr, 1480-1536), wrote:

"We are commanded to look every hour for that day" (the Lord's Return); and again: "Christ and His Apostles taught no other, but warned to look for His coming again every hour." For his witness to Christ and His Word, Tyndale was first strangled, and then burned at the stake.

Philip Melancthon (1497-1560), contemporary and friend of Martin Luther, divided the earth into five universal kingdoms:

"The fourth kingdom is Rome. The fifth will be the kingdom of Christ and His saints. \* \* \* The cruel kingdom of the Turks \* \* \* must soon decline, and then will dawn the day in which the dead will be restored to life."

Count Zinzendorf (1700-1760), founder of the Moravians, was a premillennialist, and that was the faith of the Moravians.

Another martyr, *John Bradford* (Chaplain to Edward VI) burned at the stake in 1555, writes:

"Covet not the things that are in this world, but long for the coming of the Lord Jesus \* \* \* whose coming is now at hand. Let us look for it and lift up our heads, for our redemption draweth nigh."

*Bishop Ridley*, who died at the stake in 1555, writes:



"Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, 'Come, Lord Jesus, come.'"

*The Bohemians*, the *Moravians*, the *Huguenots* and other sects that separated from the apostate Romish Church, were all premillennialists.

The *Confession of Augsburg* (June 25, 1530) was the Protestant confession of faith. Peter Hall, in his "Harmony of the Confessions" quotes this from the Augsburg Confession:

"They (the churches) condemn others also, which spread abroad Jewish opinions, that, before the resurrection of the dead, the godly shall get the sovereignty in the world, and the wicked be brought under in every place."

The *Westminster Assembly*, convened by Parliament in 1643, was directed to frame the doctrines of the Church of England. The following is taken from the "Westminster Standard" compiled at that time:

"So wil' He have that day unknown to men, that they may shake off all carnal security and be always watchful, because they know not at what hour the Lord will come."

And from the "Larger Catechism":

"We pray that Christ would hasten the time of His second coming."

*John Knox* (1505-1572), the Scottish reformer, remarking on the prospect of universal reform, says:

"It never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things \* \* \* But, we know that He shall return, and that with expedition."

Coming down to the time when the foundations of Methodism were laid, it is most evident that the "Oxford Methodists" were premillennialists.

*Samuel Wesley*, the father of the great apostle of Methodism, writing in the *Athenian Gazette*, issued Oct. 17, 1691, says:

"We believe, as all Christians of the purest ages did, that the saints shall reign with Christ on earth a thousand years. At the beginning of the thousand years, shall be the first resurrection wherein martyrs and holy men shall rise and reign here with spiritual delights."

Instances abound proving that John Wesley, himself, was a premillennialist. For instance, on Volume II, page 357, of "Sermons," he says:

"From the time that the Church and State, the kingdoms of Christ and the world, were so strangely and unnaturally blended together, Christianity and heathenism were so thoroughly incorporated with each other that they will hardly ever be divided until Christ comes to reign upon earth."

To sum up his notes and sermons relating to the coming of Christ, we observe he teaches:

- (1) Wickedness is almost universal.
- (2) Righteousness, when Christ reigns, will be universal.
- (3) The time for this manifestation is at hand.

Charles Wesley, the brother of John, also sang:

"Trusting in the literal Word,  
We look for Christ on earth again;  
Come, our everlasting Lord,  
With all thy saints to reign."

To these let us add the names of:

Bullinger, Henry (Swiss Reformer, 1504-1624).  
Cranmer, Thomas (English Archbishop, Martyr, 1489-1556).

Latimer, Hugh, Bishop (Martyr, 1470-1555).

Savonarola (Preacher, Martyr).

Spener, Philip J. ("The Father of Pietism," 1635-1705).

Waldo, Peter ("Peter of Lyons," 1179).

Zwingli, Ulrich (Reformer).

Would you be ashamed to appear in the company of this noble army of reformers and martyrs?

---

J. J. Van Oesterzee (1817-1882), the eminent Dutch theologian and writer, says:

"All the apostolic exhortations and consolations are so closely connected with the prospect of the personal return of the Lord, that whoever contradicts this last, takes away the roof and cornice from the structure of apostolic theology."



**AMONG THE  
COMMENTATORS,  
THEOLOGIAN  
AND WRITERS**

Matthew Henry (1662-1714), known throughout Christendom for his Commentary on the Bible," says:

"The mixture of good and evil as we now see it, will last till the harvest, till the winnowing day comes. The world will grow no better, no, not when it is drawing towards its period. Bad it is, and bad it will be, and worst of all just before Christ's coming. \* \* \* Christ will come at the time when men least expect Him. The day will be near, when the wicked put it far off. \* \* \* Those that have suffered with Christ upon earth shall reign with Him upon earth. This the whole creation looks and longs for."

Dr. Alexander Keith (1791-1880) of the Free Church of Scotland, makes the return of the Lord premillennial in his works on "Fulfilled Prophecy," "Signs of the Times" and other works.

Dean Henry Alford (1810-1871) of wide reputation as an exegete, says:

"The Lord will come in person to this earth. His risen elect will reign with Him there. This was the faith of His primitive apostolic church."

Joseph A. Seiss (1823-1904), editor of "The Lutheran," and a leader in his denomination, was a strong premillennialist, being the author of "Lectures on the Apocalypse," which has been translated into many languages.

Richard Baxter (1615-1691) author of "Saints Rest," writes:

"It is the presence of their Lord that they desire, but it is death that they abhor, and therefore though they cannot submit to death, it is the coming of Christ that they love and long for. \* \* \* Though the riotous would say 'My Lord delayeth His coming' yet the saints lift up their heads, for their redemption draweth nigh."

John Bunyan (1628-1688), "the immortal tinker," believed in the personal reign of Christ during the millennium.

Thomas Coke (1747-1814) the successor of Wesley, and eminent commentator, wrote:

"The period of time which yet remains we know is short; how short, who can tell? We ought to be in constant and hourly expectation of it. At the coming of Christ to deliver and avenge His people, the faith of His coming will in a great measure be lost."

John Milton (1608-1674) "The Christian Homer," looked "for the King to open the clouds" and proclaim "universal and mild monarchy," and declared that there would be a personal and visible reign of Christ on earth.

Augustus Toplady (1740-1778), author of "Rock of Ages," said:

"I am one of those old-fashioned people who believe in the doctrine of the millennium, and that there will be two distinct resurrections of the dead, (1) of the just; and (2) of the unjust."

Horatius and Andrew Bonar (1808-1889) of Scotland, were premillennialists, as was also George Duffield, who wrote "Stand Up, Stand Up, for Jesus."

Other names are those of:

- Anderson, Sir Robert (Commentator)
- Andrews, Bishop S. J. (Author "Christianity and Anti-Christianity in Their Final Conflict")
- Barnes, Albert (Commentator)
- Barron, David (Author "Rays of Messiah's Glory" and other books)
- Bickersteth, E. W. (Poet and Author)
- Blackstone, W. E. (Author "Jesus is Coming")
- Bullinger, E. W., D.D. (Commentator)
- Chalmers, Rev. Thomas, D.D. (1780-1847; Preacher, Author, Educator)
- Christleib, Theodore, D.D. (Theologian)
- Cocceius, John (1603-1669; Theologian)
- Collet, Sidney (Author)
- Cowper, William (Author and Hymn Writer)
- Cummings, Rev. John, D.D. (1810-1880; Scotch Author and Pastor)
- Darby, John N. (Author and Theologian)
- Daubuz, Charles (1670-1740; French Commentator)
- De Wette, Wilhelm (Theologian and Biblical Critic)
- Edersheim, Alfred, D.D. (Historian, Biblical Scholar, Theologian)
- Ellicott, Bishop Charles J. (1819-1905; English Biblical Commentator)
- Ellicott, E. B. (English Author)
- Erdman, W. J., D.D. (Author, Biblical Scholar)



Faussett, Canon (Commentator, Church of England)  
 Gerhardt, Paul (Theologian and Hymn Writer)  
 Gaussen, S. S. (Swiss Protestant Theologian)  
 Gill, John (English Baptist Theologian and Scholar)  
 Godet, Louis (Commentator and Theologian)  
 Grant, F. W. (Commentator)  
 Hahn, Michael (Theologian and Hymn Writer)  
 Hall, Newman (Author "Come to Jesus")  
 Hartzler, Bishop H. B. (Editor "The Evangelical," Harrisburg, Pa.)  
 Hastings, H. L. (Minister, Editor)  
 Heber, Bishop Reginald (Author and Hymnologist)  
 Hopkins, Rev. Evan (Editor "Life of Faith," London)  
 Jukes, Andrew (Commentator)  
 Keach, Benjamin (English Commentator)  
 Kellogg, Samuel H. (Commentary on Leviticus and others)  
 Kelly, Dr. Howard (Famous Surgeon, Johns-Hopkins Hospital, Baltimore)  
 Kelly, Wm. (English Commentator)  
 Lacunza (1731-1801; Author "Ben Ezra")  
 Lange, Johann Peter (Theologian, Commentator)  
 Lowth, William (1661-1731; Theologian, Commentator)  
 MacKay, Wm. Paton (Author "Grace and Truth")  
 McIntosh, C. H. (Author)  
 Marquess, Wm. Hoge, D.D., L.I.D. (Theologian and Bible Scholar)  
 Meyer, Heinrich, A.W. (Commentator)  
 Monod, Philip, Theodore and Adolph (Writers and Evangelical Pastors, France)  
 Morgan, George (Editor "London Christian")  
 Nast, Wm. (Methodist Commentator)  
 Newberry, Thos., D.D. (Author "Newberry Bible")  
 Oetinger, Frederick (1702-1782; Theologian and Author)  
 Olshausen, Hermann (Theologian and Commentator)  
 Oldcastle, Sir John ("Lord Cobham," Author and Martyr)  
 Orr, James, D.D. (Author, Theologian)  
 Patterson, Alexander (Author, Bible Teacher)  
 Pember, G. H., D.D., M.A., (Author "Earth's Earliest Ages")  
 Peters, G. N. H. (Author "The Theocratic Kingdom")

Pierson, D. L. (Editor, Missionary Review of the World)  
 Poirer, Peter (French Protestant Mystic)  
 Rotherham, T. B. (Noted Bible Translator)  
 Rutherford, Samuel (Scotch Covenanter)  
 Saphir, Adolph (Author, Presbyterian Pastor)  
 Sammis, Rev. John H. (Hymnologist, Author "Trust and Obey," Pastor)  
 Schofield, Dr. A. T. (Famous Physician and Author, London)  
 Scofield, Dr. C. I. (Editor "Scofield Bible")  
 Silver, Rev. Jesse Forest (Author and Pastor)  
 Stier, Rudolph Ewald (1800-1862; Author, Theologian, Translator)  
 Sutcliffe, Joseph (Wesleyan Commentator)  
 Thomas, Rev. Prof. W. H. Griffith (Theologian, Commentator, Educator, Church of England, Toronto)  
 Tregelles, Samuel Prideaux (New Testament Scholar, Greek Exegete)  
 Trench, Geo. F. (Author "After the Thousand Years," Church of England)  
 Trumbull, Charles Gallaudet (Editor "Sunday School Times")  
 Watts, Isaac (Hymnologist)  
 West, Rev. Nathaniel, D.D. (Commentator, Church Historian)

And these are but a few of the multitude of men who have held to the truth of the premillennial coming of Christ, to whom the Church owes a debt of gratitude for their contributions to its literature.

Archbishop William Newcome, of the 18th century, writing on Rev. 20:4, says:

"I understand this not figuratively of a peaceful and flourishing state of the Church on earth, but literally of a real resurrection, and of a real reign of Christ, who will display His royal glory in Jerusalem. This is the great Sabbath, or rest of the Church."

#### AMONG THE CHURCH DIGNITARIES AND LEADING MINISTERS

Bishop Samuel Horsley, one of the most distinguished divines ever produced by the Church of England, was a premillennialist.

C. H. Spurgeon (1834-1892), the great London Baptist preacher, said:



"I do look for His premillennial advent and expect he will come here again. Jesus, our Lord, is to be king of all the earth, and rule all nations in a glorious personal reign."

T. DeWitt Talmadge (1832-1902) boldly proclaimed the primitive faith looking for the premillennial return of the Lord. His advent views and utterances are familiar to all.

Some premillennial Moderators of the Presbyterian General Assembly:

Baer, John Willis (1919)  
Chapman, Rev. J. Wilbur (1917)  
Carson, Rev. John F.  
Cowan, Rev. E. R.  
Duffield Rev, George (1860; Author of "Stand Up, Stand Up for Jesus")  
Lyons, Rev. J. S.  
Marquis, Rev. David C. (1886)  
Matthews, Rev. Mark  
Sample, Rev. Robert F. (1899)  
Stone, Rev. John Timothy

Additional names:

Atkinson, Ralph (Associate Dean, Bible Institute of Los Angeles)  
Baldwin, Maurice D. (Bishop of Huron, Church of England)  
Burrell, David James (Pastor Marble Collegiate Church, New York City, Lecturer at Princeton)  
Brougher, J. Whitcomb (Baptist pastor and lecturer)  
Cameron, John D. (Baptist pastor and author)  
Carter, George W. (Secretary, New York Bible Society)  
Chase, Philander (1775-1852; Bishop, Protestant Episcopal Church)  
Dixon, A. C. (Baptist pastor, author, Bible teacher)  
Farr, Frederic W. (Baptist pastor, educator, Bible teacher)  
Findlay, Rev. D. J. (Pastor, Glasgow, Scotland)  
Fox, Rev. Preb. H. E. (Church of England)  
Frost, Adoniram Judson (Pastor and teacher)  
Gooch, Rev. Fuller (Pastor and author, London)  
Gordon, Rev. A. J. (Baptist clergyman, author)  
Gravett, Rev. Joshua (Baptist pastor, Denver, Colorado)  
Gregg, David (Pastor and Bible teacher)

Guthrie, Thomas (Scotch clergyman, author)  
Hall, Robert F. (1764-1831; Baptist preacher, author)  
Haldeman, I. M. (Baptist pastor, author)  
Henson, Rev. P. S. (Baptist pastor, Chicago)  
Hinson, Walter B. (Baptist pastor, Oregon)  
Hunter, John H. (Presbyterian preacher and Bible teacher)  
Irving, R. F. (Congregational pastor, London, England)  
Jowett, J. H. (Presbyterian pastor)  
Junkin, A. C. (Pastor and teacher)  
Kemp, Jos. M. (Baptist pastor and Bible teacher)  
Langston, Rev. E. L. (Anglican Vicar and author, London)  
Lillie, John (Presbyterian pastor and commentator)  
Mahy, George C. (Corr. Secy., General Assembly Committee on Evangelistic Work, Philadelphia)  
Mabie, Henry C. (Ex-Secretary Baptist Foreign Missionary Society)  
McAfee, Lapsley A. (Presbyterian pastor and Bible teacher)  
MacLaren, Alexander, D.D. (Preacher and Author)  
McIlvaine, Charles Petit (1798-1783; Bishop Episcopal Church, Theologian)  
Marshall, Rev. Edward A. (Presbyterian Minister, Traveler, Educator)  
Martensen, Hans Lassen, D.D. (Bishop of Zealand)  
Meyer, Rev. F. B., D.D. (Baptist Pastor, Author, President World's Sunday-School Union)  
Middleton, Thomas F. (1814; Bishop of Calcutta)  
Moule, Handley Carr Glyn (Bishop of Durham)  
Mueller, Karl A. (Bishop of Moravian Church)  
Newton, Thomas (1704-1782; Bishop Church of England)  
Newcome, Wm. (English Archbishop, Theologian)  
Nicholson, W. R., D. D. (Bishop Ref. Episcopal Church, Philadelphia)  
Norris, J. Frank (Baptist pastor and lecturer)  
Ottman, Rev. Ford C., D.D. (Presbyterian Pastor, Author)  
Pierson, Rev. A. T. (Preacher, Bible Teacher, Author, Editor "Missionary Review")  
Pentecost, Dr. Geo. F. (Pastor Bethany Church, Philadelphia; Author)  
Prichard, Rev. A. B. (Presbyterian pastor and teacher)



Ralston, Rev. J. H. (Presbyterian Minister, Editor, Educator, Chicago)  
 Riley, Dr. W. B., D.D. (Baptist Pastor, Author, Educator)  
 Ryle, J. C. (Bishop, Church of England)  
 Scroggie, Rev. W. Graham (Pastor and author)  
 Simpson, Rev. A. B. (Leader Christian and Missionary Alliance, Author)  
 Smellie, Rev. Alexander, D.D. (Pastor and author, Scotland)  
 Speer, Robert E. (Secretary Present Board, Foreign Missions)  
 Trench, R. C., Archbishop (Church of England, Theologian, Poet)  
 Tyng, Stephen (Pastor and teacher)  
 Ussher, James (Irish Archbishop, Chronologist)  
 Webb-Peploe, H. W., Rev. Preb. (Church of England, London)  
 White, Rev. Frank (Pastor and author)  
 Wolfkin, Rev. C. A. (Baptist pastor, Educator)  
 Work, Rev. Edgar W. (Pastor Fourth Presbyterian Church, New York City)  
 Young, Rev. Dinsdale T., D.D. (Pastor, author, ex-president Wesleyan Conference, England)

Have not these men proven themselves to be worthy of confidence as Biblical scholars, and devoted men of God?

Increase Mather (1639-1723), president of Harvard College for fifteen years, wrote:

"You must not only look for, not only believe that such a day will come, but you must hasten it,—that is, by earnest desire and longing wishes."

His son, Cotton Mather, also an able preacher, and writer of 383 works, taught the premillennial return of the Lord.

#### AMONG THE CHURCH EDUCATORS AND BIBLE TEACHERS

Thomas Chalmers (1780-1847), founder of the Free Church of Scotland, and Professor of Theology in the College of Edinburgh, was a premillennialist.

Other Prominent Educators and Bible Teachers:  
 Blanchard, Chas. A. (President Wheaton College)

Brookes, James H. (Bible Teacher, Preacher, Author)  
 Chafer, Lewis S. (Bible Teacher, Author)  
 Charnock, Stephen (English Educator)  
 Cooper, Joseph T., D.D. (Professor, Allegheny Theological Seminary)  
 Delitzsch, Franz (1813-1890, University of Leipsic)  
 Dorner, Rev. J. A., D.D. (Professor of Theology)  
 Erdman, Prof. C. R., D.D. (Princeton Theological Seminary)  
 Evans, Rev. William, D.D. (Bible Teacher, Presbyterian minister, Author)  
 Gaebelein, Dr. A. C. (Bible Teacher, Editor "Our Hope")  
 Gerberding, Rev. H. G. (Lutheran Theological Seminary, Maywood, Ill.)  
 Girodeau, Rev. John L., D.D., L.L.D. (Congregationalist, Professor Columbia Seminary)  
 Gray, James M. (Dean Moody Bible Institute)  
 Guille, George (Bible Teacher.)  
 Hopkins, Mark (1802-1887 President Williams College)  
 Kellogg, Rev. Howard W. (Bible Teacher)  
 Koch, Professor A. (Saxony)  
 Kyle, Prof. Joseph (President Xenia Theological Seminary)  
 Lord, Nathan (1793-1844) (President Dartmouth College)  
 Lummis, Henry, Professor (Lawrence College, Appleton, Wis.)  
 Meyer, Louis (Lecturer and author)  
 Morehead, Prof. W. G. (Xenia Theological Seminary)  
 Mullins, E. Y., D.D. (President Southern Baptist Seminary)  
 Myers, Dr. T. T. (Professor English Bible, Juanita College, Penna.)  
 Napier, Lord John (1550-1617; Inventor of Logarithms)  
 Pettingill, William L. (Superintendent, Philadelphia School of the Bible; Baptist pastor, Author)  
 Pearson, Dr. R. G. (Columbia Theological Seminary)  
 Pope, Rev. Howard W. (Moody Bible Institute; Congregational preacher, Author)  
 Pratt, Dr. J. R. (Bible Teacher, California)  
 Rainey, Principal (Edinburgh)  
 Ramsey, J. S. (Ft. Wayne Bible Training School)



Shelton, Don O. (President National Bible Institute, New York)

Soltau, George (Bible Teacher, Evangelist, Author)

Soltau, Henry W. (Bible Teacher)

Stearns, D. M. (Bible Teacher, Pastor, Philadelphia)

Stevens, W. C. (Bible teacher and author)

Stifler, Prof. J. M. (Crozier Seminary, Pa.; Author Commentaries on Acts and Romans)

Taylor, Malachi (Noted Bible teacher)

Torrey, Rev. R. A., D.D. (Dean, Bible Institute of Los Angeles, Evangelist, Pastor, Author)

Tucker, Rev. Leon W. (Bible Teacher, Baptist Pastor)

Weidner, R. F., D.D., LL.D. (President Lutheran Seminary)

Weston, Dr. H. G. (President Crozier Theological Seminary)

Whaling, Rev. Thornton (Columbia Theological Seminary, S. C.)

White, Rev. Wilbur W. (President, Bible Teachers Training School, New York)

Wilson, Dr. W. R. (Allegheny Theological Seminary)

Zwemer, Rev. James F. (Western Theological Seminary)

Do you not think any of these men could be trusted to teach a Bible class, or preach a sermon?

In nothing have premillennialists been more distinguished than in their aggressive and relentless missionary activity, though by some strange process of reasoning, the charge has actually been made that premillennialism is inimical to missionary enterprise.

### IN THE MISSIONARY WORLD

Karl Gutzlaff, who opened China in 1831, trusting God for temporal support, and J. B. Bettleheim, who opened the door of Japan shortly afterwards, were both premillennialists, as was also Prof. Franz Delitzch, of Leipsic University, who established missionary institutes in ten German universities.

George Muller, the founder of the Bristol orphanages in England, through whose hands vast sums of money passed,

for the support of the orphans and for foreign missionary work, was a premillennialist.

Reginald Heber, missionary bishop to India, and author of the immortal hymn, "From Greenland's Icy Mountains," which has been the inspiration of so many missionary meetings, was a premillenarian, as was also that other apostle to India, Alexander Duff, of Scotland, who has been called "the spirit of missions."

The Christian and Missionary Alliance, an organization which is avowedly premillennial, has sent forth hundreds of missionaries to every land and nation.

The China Inland Mission, founded by J. Hudson, Taylor, the largest independent missionary society in the world, having at the present time over a thousand missionaries on the field, besides native helpers, is altogether premillennial, as is also the Africa Inland Mission, of which Charles E. Hurlburt is the General Director, and which has over a hundred missionaries at work in Africa.

Hundreds of missionary leaders in other independent missions, together with the great bulk of foreign missionaries in the world field, are premillennialists. Who that is in touch with missionary effort, but is familiar with such names as Dan Crawford (Africa); Walter Crawford (Medical Missionary, Church Missionary Society, England); E. W. Bickersteth (Missionary Secretary, Church of England); Henry W. Frost (Director of the China Inland Mission); Grattan H. Guinness (Founder of the Missionary Training Institute, London, which has sent forth over five hundred missionaries); Adoniram Judson (The "Apostle to Burmah"); Dr. Frank A. Keller (Director of the Hunan Bible Institute and Colportage Work, under the auspices of the Bible Institute of Los Angeles); John G. Paton (Missionary to the New Hebrides); H. G. Underwood (Presbyterian Missionary, Korea); Samuel H. Wilkinson (Mildmay Mission to the Jews, London)?

It is a significant fact that almost all of the native Christians in China and Korea are premillennialists, and yet our postmillennial friends insist that the "premillennial doctrine cuts the nerve of missionary effort"!



George Whitefield (1714-1770), of England, looked for no millennium before the return of Christ. He warns that "ere long" and "in a little while" Christ will return.

Dwight L. Moody (1837-1899), who addressed 50,000,000 people, preached the imminent and premillennial return of Christ. He said:

"The church is cold and formal; may God wake it up! And I know of no better way to do this than to get the church to look for the return of our Lord."

### AMONG THE EVANGELISTS

Among those who have in the past, and those who are at this present time, giving out the Gospel message, who are avowed premillennialists, are the following:

Alexander, Charles M. (Singing Evangelist)  
Barnes, George  
Biederwolf, Rev. W. E. (also Editor "The Family Altar")  
Bishop, George (Dutch Reformed)  
Bliss, P. P. (Singing Evangelist)  
Brown, John E. (Arkansas)  
Chapman, Rev. J. Wilbur  
Cole, Major James H.  
Currie, John M. (Scotch Evangelist)  
Dowkontt, Geo. H. (Supt. of Fulton St. Noon Meeting, New York City)  
Elliott, John H. (Chicago)  
Fife, Rev. Clyde Lee  
Fykes, Maurice Penfield (Michigan)  
Guinness, Grattan H. (Evangelist, author, Founder "Missionary Training Institute," London)  
Hadden, Rev. R. A. (California)  
Haudenschild, Rev. C. R. (Illinois)  
Henry, Dr. J. Q. A. (California)  
Hobson, Rev. Tilman P. (California)  
Inglis, Charles (London)  
Inwood, Charles (London)  
Jones, Bob (Alabama)  
Kimura, H. S. (The "Moody of Japan")

Layfield, Rev. Robert L. (Kansas)  
Lyon, Rev. Elwood P. (California)  
Lyon, Rev. Milford H. (Indiana)  
McCheyne, Robert (Scotch Evangelist, 1813-1843)  
MacNeil, Rev. John (Australian Evangelist and Author)  
McNeill, John (Scotch Evangelist)  
Morehouse, Henry  
Munhall, L. M. (Methodist)  
Needham, Rev. George C.  
Nicholson, Rev. Wm. P. (Presbyterian, California)  
Oliver, Dr. French E. (Presbyterian, California)  
Ostrom, Henry E. (Methodist)  
Palmer, Rev. Frank N. (Indiana)  
Parsons, Dr. Henry M. (Presbyterian)  
Pentecost, Dr. George F.  
Petran, Rev. Henry J. (Minnesota)  
Radcliff, Reginald (England)  
Rader, Paul E. (Evangelist, Pastor Moody Church, Chicago)  
Radstock, Lord (English Evangelist)  
Roberts, Evan (Welsh Evangelist)  
Sankey, Ira P. (Singing Evangelist)  
Sayford, S. M. (Superintendent New England Evangelistic Society)  
Sayles, Rev. Harold F. (Illinois)  
Scoville, Rev. Charles Reign (Illinois)  
Smith, Rev. A. J. (Presbyterian, New York)  
Soltau, Rev. George (Evangelist, Bible Teacher, Author)  
Stough, Rev. H. W. (Illinois)  
Sunday, Rev. W. A. (Indiana)  
Trotter, Rev. Melvin E. (Grand Rapids, Michigan)  
Varley, Henry (England)  
Wheeler, Charles T. (Illinois)  
Whittle, D. W.  
Williams, Rev. M. B. (Chicago)  
Zartman, Parley E., D.D. (Secretary International Association Evangelists)

These are all well known names, and could be multiplied by the score had we the space to tabulate them.



In addition to the names already cited in this leaflet, the Southern California Premillennial Prophetic Association has affiliated with it, in Southern California alone, nearly two hundred premillennialists. Also, the Association has on file a publication by the Prophecy Investigation Society, of which the Rev. Prebendary H. E. Fox, M.A., is President; the Rev. Canon Girdlestone, M.A., ex-President; the Right Hon. Lord Kinnaird, Rev. Preb. H. W. Webb-Peploe, Sir Robert Anderson, Rev. Canon M. Washington, A. T. Schofield, M.D., Rev. E. P. Cachemaille, Rev. R. M. Hawkins, Sir W. Godsell, Vice-Presidents, which contains a list of about two hundred and fifty prominent English clergymen and laymen who are members of the Society.

And what shall we more say, for the time would fail us to tell of the great host of men and women—martyrs, missionaries, evangelists, ministers, and leaders in every form of church and Sunday School work—who, **IN CONCLUSION** inspired by this blessed hope, have toiled and suffered and made possible the extension of the Gospel throughout the world.

Besides all this, we confidently assert that every one of the departed saints are *now* full-fledged premillennialists.

To be a premillennialist is to be in full accord with God, the Father, who longs for the marriage of His Son to His waiting bride, the Church; with the Holy Spirit, who longs to present the Bride to the Bridegroom; with Jesus Christ, our Lord, who has said, "Behold, I come quickly"; with the saints in glory who wait for their glorified bodies; and with all the hosts of Heaven, whose one desire is for the coming of the great, glad, glorious day prophesied in the Old Dispensation, and in the New. Every true believer in the Word of God, and lover of the Lord Jesus Christ, should have a heart that is constantly saying, "Come, Lord Jesus, come quickly."

## COLLATION OF SCRIPTURE PASSAGES ON THE SECOND COMING OF CHRIST FOR INDIVIDUAL STUDY

(Rev. R. A. Torrey, D. D.)

### I. The Certainty of Christ's Coming Again.

John 14:3; Heb. 9:28; Phil. 3:20, 21; I Thess. 4:16, 17; Acts 3:19, 20; Acts 1:11; John 21:22; Matt. 24:30, 35, 42, 45-51; 25:1-13, 19, 31; Titus 2:13; II Pet. 3:3, 4; Luke 21:34-36; I John 2:28; Rev. 22:20.

### II. The Manner of Christ's Coming Again.

1. Personal. Acts 1:11; John 14:3; I Thess. 4:16, 17.
2. Bodily and Visible. Acts 1:11; Heb. 9:28; Matt. 24:30; 24:26, 27; Rev. 1:7.
3. With Great Publicity. Matt. 24:26, 27; I Thess. 4:16, 17; Rev. 1:7.
4. In the Clouds of Heaven with Power and great Glory. Matt. 24:30 (cf. Ex. 19:9; 34:5; Ps. 97:1, 2; Matt. 17:5; Ps. 104:3; 19:1), Matt. 26:64; Mark 14:62.
5. In the Glory of His Father with the Holy Angels. Matt. 16:27; Mk. 8:38; II Thess. 1:7.
6. In His own Glory. Matt. 25:31.
7. In Flaming Fire. II Thess. 1:8.
8. With a Shout, with the Voice of the Archangel, and the Trump of God. I Thess. 4:16.
9. With all His Saints. I Thess. 3:13.
10. As a Thief—unannounced, without warning, unexpectedly, suddenly. Rev. 16:15; I Thess. 5:2, 3; Matt. 24:37-39; 24:44; Luke 17:26-37; II Pet. 3:10; Luke 21:34, 35.

### III. The Purposes of Christ's Coming Again.

1. To Receive His Own unto himself. John 14:3; I Thess. 4:16, 17; John 17:24.
2. To Fashion Anew the Body of our Humiliation. Phil. 3:20, 21.
3. To Reckon with His Servants. Matt. 25:19.
4. To Judge. Ps. 50:3-6; Matt. 13:24-30, 31-43; 25:31-46; John 5:22; II Tim. 4:1, 8; Jude 14, 15; Rev. 20:5-15; Ps. 71:2-4; 96:10-13; 110:2, 3, 6; Is. 2:2-4; Micah 4:1-5; Is. 11:1-5; Mal. 3:1-6; 4:1-3; Matt. 19:28; 3:12; Luke 3:17; Acts 10:42; 17:31; Rom. 2:16; 14:9-12; I Cor. 4:4, 5; II Cor. 5:10; Jas. 5:8, 9.
5. To Bring to Light the Hidden Things of Darkness and to make Manifest the Counsels of the Heart. I Cor. 4:5.
6. To Render unto Every Man According to his Deeds. Matt. 16:27; II Tim. 4:8; I Pet. 5:4.



7. To Complete the Salvation of His People. Heb. 9:28; I Pet. 1:5.
8. To be Glorified in His Saints. II Thess. 1:10; Col. 3:4.
9. To be United in Marriage with His Betrothed Bride, the Church. Matt. 25:10; Rev. 19:7-9 (cf. Eph. 5:23-32).
10. To Reign as a King. Luke 19:11-15; Matt. 25:31-46; Rev. 19:11-16; 20:4; 11:15; Ps. 2:1-9; Zech. 14:9; Gen. 49:10; Num. 24:16-19; I Sam. 2:7-10; Ps. 18:43-45, 50; 22:27-31; 24:7-10; 45:1-17; 68:31-35; 72:1, 20; 85:1-13; 86:9; 89:3, 4, 19-29, 36, 37; 96:10-13; 102:12-28; 110:1-7; 132:11, 17, 18; Is. 4:1-6; 9:6, 7; 25:1-12; 29:17-24; 33:17-24; 35:1-10; 40:9-11; 42:1-17; 45:6, 20-25; 49:8-26; 52:1-15; 53:12; 54:1-17; 55:3-13; 56:1-8; 59:15-21; 60:1-22; 61:1-10; 62:1-12; 63:1-6; 65:17-25; 66:10-24; Jer. 3:14-17; 23:1-8; 30:1-11, 18-22; 33:1-26; Ezek. 37:15-28; Dan. 2:31-45; 7:1-28; 8:23-26; Hos. 3:4, 5; Joel 3:1-21; Amos 9:11-15; Ob. 15-21; Micah 4:1-13; 5:2-15; 7:7-20; Zeph. 3:8-20; Hag. 2:20-23; Zech. 3:8-10; 6:12-15; 8:1-13, 20, 23; 9:9, 10, 14-17; 12:1-14; 13:1-9; 14:1-21; Matt. 13:41-43; 19:28-30; 23:37-39; Luke 1:32, 33; 19:27; 22:29, 30; 23:42; Acts 2:30; 3:19-23; I Cor. 15:23-28; Phil. 2:9-11; Heb. 10:13; Rev. 1:5-7; 6:2-17; 17:13, 14.

11. To Deliver Israel in the Day When his Trials and Sufferings shall Culminate. Zech. 14:1-15.
12. To Gather together the Outcasts of Israel. Zech. 8:1-8.
13. To Deliver Israel and Turn Away Ungodliness from Jacob. Rom. 11:25-32; Is. 59:15-21.
14. To Sit as a Refiner and Purifier of Silver. Mal. 3:1-3.
15. To Punish the Inhabitants of the Earth for their Iniquity. Is. 26:20, 21; Jude 14, 15.
16. To Render Vengeance to Them That Know not God and to Them that Obey not the Gospel of our Lord Jesus Christ. II Thess. 1:7-9.
17. To Slay the Lawless One with the Breath of His Mouth and to Bring him to Naught. II Thess. 2:8, 9; Rev. 19:19-21.
18. To Establish a Universal Reign of Righteousness and Godliness upon Earth. Is. 11:1-10.

#### IV. The Results of Christ's Coming Again.

(Note. The results of Christ's coming again run parallel to the purposes of His coming again, but some passages are better classified under the purposes and others under the results).

##### 1. *AS REGARDS GOD.*

The glory of Jehovah shall be revealed and all flesh shall see it together. Is. 40:3-5, 9-11.

##### 2. *AS REGARDS THE CHURCH.*

- (1). The dead in Christ shall rise. I Thess. 4:16; II Cor. 5:1-8.

- (2). The bodies of believers shall be transformed into the likeness of the body of His glory. Phil. 3:20, 21; Rom. 8:23-25.
- (3). Believers shall be caught up together to meet the Lord in the air to be forever with Him. I Thess. 4:17; John 14:3.
- (4). Believers shall be made like Him. I John 3:2.
- (5). The Church shall be united in marriage to Him. Matt. 25:10; Rev. 19:7-9; cf. Eph. 5:23-32.
- (6). Believers shall be manifested in glory together with Him. Col. 3:4.
- (7). Those who love His appearing shall receive the crown of righteousness. II Tim. 4:8.
- (8). Faithful shepherds of the flock shall receive a crown of glory that fadeth not away. I Pet. 5:1-4.
- (9). His people shall live and reign with Him. Rev. 20:4-6; 5:9, 10; Matt. 19:28; Luke 22:30; Dan. 7:27; II Tim. 2:12; Rom. 8:17; Rev. 22:5.

##### 3. *AS REGARDS ISRAEL.*

- (1). They shall mourn over their sin in their former crucifixion of their Messiah. Zech. 12:10-14.
- (2). A fountain shall be opened for their sin and their uncleanness. Zech. 13:1, 2.
- (3). There shall be great joy among them. Is. 25:8-10.
- (4). Israel shall be gathered together from among the nations, from the four corners of the earth, and brought into their own land. Is. 11:11, 12; 27:13; 30:18-26; 32:15-20; 33:13-24; 35:1-9; 37:31, 32; 40:1-11; 49:8-26; 51:9-23; 52:1-12; 60:1-22; 61:4-11; Jer. 3:14-18; 12:14, 15; 23:3-8; 24:4-7; 30:3-22; 32:36-44; 33:1-25; Ezek. 16:60-63; 20:40-44; 36:8-15, 22-38; 37:11-14, 21-23; Joel 3:1-21; Amos 9:9-15; Ob. 17:21; Micah 5:2-9; Zeph. 1:14-2:7; 3:14-20; Zech. 1:14-21; 8:7, 8; 10:3-12; 12:1-9; 14:1-15; Mal. 3:4-6.
- (5). Divided Israel—Ephraim and Judah—shall be united into one nation under one King. Ezek. 37:19-22, 24-28.
- (6). Judah shall be saved and Israel shall dwell safely. Jer. 23:5, 6; Rom. 11:26.
- (7). Israel shall be cleansed from all their filthiness, and from all their idols, a new heart will be given them and a new spirit put within them; the stony heart shall be taken away from them and they shall be given a heart of flesh. God will put His Spirit within them and cause them to walk in His statutes and they shall keep His judgments and do them. Ezek. 37:23-28; 36:25-31; Jer. 31:31-34.
- (8). Israel shall be wondrously multiplied and the waste and desolate and ruined cities shall be rebuilt and the desolate land made like the Garden of Eden. Jerusalem shall be called the City of Truth and shall be filled with peace, prosperity and happiness. Ezek. 36:37,



38; Jer. 31:27, 28; Ezek. 36:33-37; Zech. 8:1-5; Is. 1:24-27; 4:2-6; 25:6-9; 26:1-21; 29:17-24; 44:1-8; 66:5-24.

(9). Israel shall be greatly exalted above the nations. Zech. 8:20-23; 2:8-13; Is. 49:22, 23; 2:1-4; 66:20.

(10). Israel shall go forth to the nations as preachers of the glory of Jehovah. Is. 66:18, 19.

#### 4. AS REGARDS THE NATIONS AND UNREGENERATE INDIVIDUALS.

(1). All the tribes of the earth shall mourn over Him. Matt. 24:30; Rev. 1:7.

(2). The kings of the earth and the great of the nations shall hide themselves and call to the mountains and to the rocks to fall on them and hide them from the face of Him who sitteth on the throne and from the wrath of the Lamb. Rev. 6:15-17.

(3). The nations then living upon the earth shall be gathered together before Him for judgment. Matt. 25:31-46.

(At the end of the Millennial reign those who had no part in the first resurrection shall be raised and shall be judged at the judgment of the Great White Throne. Rev. 20:11-15).

(4). The residue of men and all the nations upon whom Jehovah's name is called will seek after the Lord. People shall come and the inhabitants of many cities, many peoples and strong nations, to seek the Lord of Hosts in Jerusalem. Acts 15:16, 17; Zech. 8:20-23; Is. 2:2, 3.

(5). The Lord Christ shall shatter all those who are rebellious against Him. Ps. 2:7-12.

(6). Those who know not God and those who obey not the Gospel of our Lord Jesus Christ shall suffer punishment, even eternal destruction, from the face of the Lord and from the glory of His power. II Thess. 1:7-9.

(7). Every one that is left of the nations and kings and princes shall worship and serve Jesus Christ. Zech. 14:16; Is. 49:7; Rev. 15:4; Ps. 2:8; 72:8-11.

(8). The kingdom of this world shall become the kingdom of our Lord and of His Christ. Zech. 9:10; Rev. 11:15.

(9). War shall cease—peace and plenty shall reign and the righteous shall flourish. Is. 2:4; Micah 4:3, 4; Ps. 72:7, 16.

#### 5. AS REGARDS HUMAN SOCIETY AS A WHOLE.

(1). The earth shall be full of the knowledge of the Lord as the waters cover the sea. Is. 11:9.

#### 6. AS REGARDS THE ANTI-CHRIST AND THE DEVIL.

(1). The anti-christ shall be put out of the way by the breath of His mouth, and brought to naught by the manifestation of His coming. II Thess. 2:8, 9; Rev. 19:19, 20.

(2). The Devil shall be chained and cast into the abyss for a thousand years. Rev. 20:1-3.

(3). Ultimately the Devil shall be cast into the lake of fire where he shall be tormented day and night for ever and ever. Rev. 20:7-10.

#### 7. AS REGARDS THE PHYSICAL UNIVERSE.

(1). The creation itself shall be delivered from the corruption to which it is now subject into the liberty of the glory of the children of God. Rom. 8:19-21.

(2). Thorns, briars and carnage shall be no more; the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose. Is. 55:12, 13; 65:25; 32:15; 35:1-10.

(3). There shall be a new heaven and a new earth. II Pet. 3:12, 13; Rev. 21:1.

#### V. The Time of Christ's Coming Again.

(1). The exact time no man does know nor can know. Matt. 24:36, 42; Mark 13:32; Acts 1:6, 7.

(2). It will be at such a time as even His disciples think not. Matt. 24:44-46.

(3). It will be a time when the world is absorbed in its usual occupations. Matt. 24:37-42; Luke 17:26-30.

(4). Immediately after the tribulation, matters will develop so rapidly that the generation then living shall not pass away until "all these things be accomplished." Matt. 24:29-35.

(5). The Lord Jesus will not *come to the earth with His saints* until after the revelation of the man of sin. II Thess. 2:2-4.

(6). The last days will be a time of apostasy, grievous times, and faith will be hard to find. I Tim. 4:1-3; II Tim. 3:1-5; Luke 18:8.

(7). As far as we know, the Lord may come *for His people in the air* at any moment, for we are repeatedly exhorted to be watching, looking and ready for His return. Mark 13:34, 35, 36; Luke 12:35, 36; Matt. 25:13; 24:42, 44.

(8). It will be a time when there will be both converted and unconverted people upon the earth. Matt. 25:31, 32; Rev. 1:7; II Thess. 1:7-10; 2:2-4, 8; Luke 21:35; II Tim. 3:1-5.

(9). The final end (for which the coming of the Lord is a preparation) will not come until the Gospel of the kingdom shall be preached in all the world for a witness unto all the nations. Matt. 24:14.

#### VI. The True Attitude Toward Christ's Coming Again.



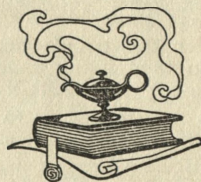
(1). We should be ready for His coming. Matt. 24:44; Luke 21:34-36; Matt. 25:1-30; I John 2:28.

(2). We should be looking and watching for the coming of our Lord. Luke 12:36, 37; Heb. 9:28.

(3). We should earnestly desire the coming of our Lord. II Pet. 3:12, 13; II Tim. 4:8.

(4). We should pray for our Lord's coming. Rev. 22:20.

(5). We should preach the Second Coming of Christ. I Thess. 4:18.



## THE DOCTRINE OF THE LORD'S RETURN VIEWED AS AN INCENTIVE TO HOLINESS OF LIFE

(T. C. Horton)

If the coming of the Lord is imminent, then it is logically an incentive to holiness.

What truth is so calculated to sober us as to believe that *today* we may be in His presence?

Suppose a physician tells his patient that he cannot live more than a few days. What is the effect? The world at once assumes a different aspect; it grows smaller; matters which seemed very important,—business, politics, social life, price of stock, the latest novel,—all fade into insignificance.

And this is the effect of a heart belief in the doctrine of the Lord's return. The world becomes small; its pleasures, its treasures, its praises,—lose their charm. Life is revolutionized, is filled with anticipation, desire.

The following texts are given to prove that the Holy Spirit uses it as an incentive to every phase of holy living:

### (1) *Sanctification.*

The Scriptural meaning of this word is "separation" and this is the first great point to be reached in a holy life (1 Thess. 5:23).

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

1 Cor. 1:8

"Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

(See, also, Eph. 5:26, 27; Phil. 1:9, 10; 2:15, 16).

### (2) *Moderation.* Phil. 4:5

"Let your moderation (or 'yieldingness,' 'considerateness,' 'forbearance') be known unto all men; the Lord is 'at hand.'"

We are to bear injuries, to yield our rights if necessary; for, all will be well—the Lord is at hand.

### (3) *Patience.* Jas. 5:7,8

"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth,



and hath long patience for it, until he receive the early and the rain.

Be ye also patient; stablish your hearts; for the coming Lord draweth nigh."

2 Thess. 3:3

"And the Lord direct your hearts into the love of God, a the patient waiting for Christ."

(Also, 1 Thess. 1:4-10; 1 Pet. 4:12, 13).

(4) *Mortification of the Flesh.* Col. 3:4, 5

"When Christ who is our life shall appear, then shall ye appear with Him in glory.

Mortify therefore your members which are upon the earth cation, uncleanness, inordinate affection, evil concupiscence and ousness, which is idolatry."

Paul laid great stress on purity of life. Titus 2:12

"The grace of God which bringeth salvation hath appeared all men; teaching us that denying ungodliness and worldly li should live righteously, soberly and godly, in this present wor

Looking for that blessed hope and the glorious appearing great God and our Saviour Jesus Christ."

2 Pet. 3:11, 12

"Seeing, then, that all these things shall be dissolved, wh ner of persons ought ye to be in all holy living and godliness, Looking for and hasting unto the coming of the day of G

(5) *Watchfulness.* Luke 12:35, 36

"Let your loins be girded about and your lights burning, yourselves like unto men that wait for their lord, when he will from the wedding; that, when he cometh and knocketh, they m unto him immediately."

(6) *Prayer.* Mark 13:33

"Take ye heed, watch and pray, for ye know not when t is."

Watching and praying are to go hand in hand. 16:15; 1 Thess. 5:2-4).

(7) *Heavenly-mindedness.* Col. 3:1-4

"If ye then be risen with Christ, set your affections or above, not on things on the earth; for ye are dead, and your hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye appear with Him in glory."