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## BROWN ON THE "SECOND ADVENT."

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Apropos to the Convention of Chiliasts recently held in Chicago, allow me to call the attention of your readers to an able work by Rev. David Brown, of the Free Church of Scotland, entitled "Christ's Second Coming. Will it be Pre-Millennial?" There are three general divisions in the book. Part first, The Second Advent. Part second, The Millennium. Part third, Objections Answered. The introduction contains an interesting statement: "The question to be discussed in this volume seems periodically to agitate the Church. In times of general excitement, of extensive change, of pervading uneasiness and trial, this question invariably rises to the surface. The struggles of the primitive Church forced it up, and kept it alive; with the battle of the Reformation it revived; in the existing times of the English commonwealth it took a prominent place; the French Revolution, startling Europe, intellectually as well as politically, from the sepulchral repose of the last century, shaking the old continent to its centre, and impregnating the entire social system with new elements both of good and evil, woke it up, and set inquiring minds to work upon it, to an extent unknown before." As to the character of the error of the Chiliasts, he says: "Pre-millennialism is no barren speculation—useless though true, and innocuous though false. It is a school of Scripture interpretation; it infringes upon and affects some of the most commanding points of the Christian faith; and, when suffered to work its unimpeded way, it stops not till it has pervaded with its own genius the entire system of one's theology, and the whole tone of his spiritual character, constructing, I had almost said, a world of its own; so that, holding the same faith, and cherishing the same fundamental

hopes as other Christians, he yet sees things through a medium of his own, and finds everything instinct with the life which this doctrine has generated within him." He speaks of Christ's Second Appearing as the "Church's Blessed Hope," "the very pole-star of the Church." He quotes a number of passages in which "careless sinners" and "lax professors" are warned by "the coming of the Son of Man" and saints are "stimulated to a fearless testimony for Christ, to patient suffering for his sake, to hope, to constancy, to heavenly-mindedness—to universal duty," by the appearing of the Lord. But that it is not "imminent" is evident from Paul's second epistle to the Thessalonians in which he warns them against the error, "that the day of the Lord is at hand." He states the Scripture evidence against the pre-millennial theory in nine propositions.

I. "The Church will be absolutely complete at Christ's coming." "Christ the first-fruits; afterward they that are Christ's at his coming." "He shall come to be glorified in his saints, and to be admired in all them that believe—in that day." The Scriptures teach "the absolute *completeness* of the Church at Christ's coming. The spotless *purity* in which it will then be presented, 'as a chaste virgin,' to Christ—the resplendent *glory* in which, as 'the bride, the Lamb's wife, she shall then be 'adorned for her husband,' the *praise* which will redound from such a spectacle to the Redeemer himself, the rapturous *admiration* of him which it will kindle, and, the ineffable *complacency* with which the whole will be regarded by 'God, even the our Father.'" This is "our gathering together unto him," this is "the universal concourse and assembly of the first-born registered in heaven."

II. "Christ's second coming will exhaust the object of the Scriptures." 1. As to saints, "take heed to the sure word of prophecy—until the day dawn." 2. As to sinners. "As it was in the days of Noah, so shall it be also in the days of the Son of Man."

III. "The sealing ordinances of the New Testament will disappear at Christ's second coming." 1. As to baptism. Baptize all nations—"even unto the end of the world." 2. As to the Lord's Supper. "As often as ye eat—ye do show forth the Lord's death till he come." The initiatory and confirming seals of the covenant will not be needed when the Church has received the Mediator.

IV. "The intercession of Christ, and the work of the Spirit, for saving purposes, will cease at the Second Advent." These are intermediate between the first and second coming. Christ ceases to be the advocate in the human heart, when he comes "the second time, without sin, unto salvation."

V. "Christ's proper kingdom is already in being; commencing formally on His ascension to the right hand of God, and continuing unchanged, both in character and form, till the final judgment." He remains a Priest upon his throne. Whom the heavens must receive until the times of restitution of all things spoken by his holy prophets since the world began."

VI. "When Christ comes, the whole Church of God will be "made alive" at once - the dead by resurrection, and the living, immediately thereafter, by transformation; their "mortality being swallowed up of life." "The dead in Christ shall rise first; then they that are found alive shall in a moment be changed."

VII. "All the wicked will rise from the dead, or be 'made alive' at the coming of Christ." "They that are in their graves shall hear his voice and shall come forth, they that have done good to the resurrection of life, they that have done evil to the resurrection of damnation." There is only one passage upon which pre-millennialists base the doctrine of two resurrections, one of the righteous dead before the millennium; the other of the wicked dead after the millennium. Rev. xx. 4. 7 He gives nine arguments showing this to be a figurative resurrection 1. If "the first resurrection" mean rising from the grave in *immortal and glorified bodies*, we do not need to be assured that the second death hath no power on such. 2. There are two alternatives only, either to "have part in the first resurrection," or to be under the "power of the second death." The myriads of men who people the earth, in flesh and blood, during the millennium, cannot have part in the first, must they go down in the record? 3. Why say they will "live and reign with Christ a thousand years," if they are entering upon the risen and glorified state, which is eternal? 4. If the first be a literal resurrection, then "the rest of the dead" who "lived not again until the thousand years were finished" must have a literal resurrection after the millennium. But is there any such resurrection for the wicked immediately at the close of the millennium? The Scriptures say not. The "little season" comes then 5 The manifestation of the sons of God is not until "the opening of the book of life at the final judgment" 6. In connection with the first resurrection it is not said "the sea, death and the grave gave up the dead" that were in them which proves it is not literal. 7. There is the first resurrection and the second; the first death and the second. In both cases there is a contrast. The second death is of the soul, the first of the body. The second resurrection is of the body, the first of the soul. 8. It is a martyr scene. Two classes of martyrs were seen upon the thrones. First class, "I saw the souls of them that were beheaded for the witness of Jesus." Second class, "I saw the souls of them which had not worshiped the beast, neither his image" What are these two classes? In the sixth chapter John "saw under the altar the souls of them that were slain for the word of God—and they cried, 'How long, O Lord, dost thou not judge and avenge our blood?'" And they were required to rest yet for a little season until their fellow servants who should be killed as they were be fulfilled. There one class appeared and another was promised. The martyrs under Pagan Rome had suffered, and the martyrs under Papal Rome were to follow. Here both classes appear. It is a figurative resurrection. "The heretics, Huss

and Jerome, are now alive again in the person of Martin Luther," said Adrian the Pope. This is the first resurrection. 9. The *judgment* given them proves it to be a figurative resurrection. They are raised to be avenged upon their enemies. Their enemies then must be raised to receive the judgment.

VIII. "The righteous and the wicked will be judged together, and both at the coming of Christ. "Before him shall be gathered all nations."

IX. "At Christ's second appearing "the heavens and the earth that are now," being dissolved by fire, shall give place to "new heavens and a new earth, wherein dwelleth righteousness, without any mixture of sin good unalloyed by the least evil "

The "binding of Satan" he makes to mean the destruction of his party. When paganism went down, "Satan was cast out into the earth," *i. e.*, his party was broken. So when Satan's allied forces on the field of Armageddon shall be swallowed up, he will be bound, his party will be destroyed, and he will not find material enough to form a new one.

The millennium is "just the full development of the kingdom of grace in its earthly state." The "little stone" becomes a mountain filling the earth. We close with a passage which he quotes with approval from the "seraphic" Rutherford: "O when will we meet? O how long is it to the dawning of the marriage day! O sweet Jesus, take wide steps! O my Blessed, flee as a roe or young lamb upon the mountains of separation. O if he would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband! O heavens, move fast! O time, run, run, and hasten the marriage day; for love is tormented with delays! Look to the East: the day-sky is breaking. Think not that Christ loveth time or delays unsuitably. "I have heard," says one, "of a poor man who, it seems, loved and longed for Christ's appearance, that when there was a great earthquake, and when many cried out the day of judgment was come, and one cried, 'Alas! alas! What shall I do?' and a third, 'How shall I hide myself?' etc., that poor man only said, 'Ah! is it so? Is the day come? Where shall I go? Upon what mountain shall I stand to see my Saviour?'"