**Perpetual Generations of the Human Race - PROPOSITION 152**

Daniel 2:44

“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 for ever.”

Daniel 7:27

“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.”

Daniel 9:24

“Seventy weeks are determined 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 to seal up the vision and prophecy, and to anoint the most Holy.”

The Millennium is the first thousand years of the eternal kingdom. Peter says as much in 2 Pet 1:11: “for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” Peter calls the Millennium “the everlasting kingdom of our Lord and Savior Jesus Christ.”

**THE THEOCRATIC KINGDOM**

[**PART 2**](C://Users/robre/Downloads/the_theocratic_kingdom_-_part_2.pdf)

**George N H Peters**

**PROPOSITION 152.**

***This Kingdom is connected with the perpetuation of the human race.*** This follows, of necessity from the preceding Propositions. The Kingdom, as covenanted and predicted, imperatively demands it; for it could not in its strictly Theocratic order exist without the restored Jewish nation, with which it is inseparably connected. *The Theocracy is no type but a reality; its restoration is not an ideal matter, but one of actual occurrence.* Hence the re-establishment of the Theocratic Kingdom always specifies or takes for granted the continuation of the race. This results not merely from its covenanted relationship, but from its very design, which is the salvation of the race in bringing to it the government, etc., that it needs.\*

**Obs. 1.** ***Complete Redemption requires the perpetuation of the race after the Sec. Advent.*** Down to that Advent the race, as such, is not saved; this is so clearly announced that it needs no proof. Yet it is a truth that the Redeemer will restore all the forfeited blessings, that He will bring salvation to the world, and that He will destroy all the works resulting from evil. This is admitted in general terms by our opposers, but in the restitution of those forfeited blessings they leave out one of the most precious, viz., the perpetuation of the race in a state of innocency and holiness—and thus constitute an imperfect Redemption of man. They forget that before the fall the command was given to “multiply and replenish the earth,” and that the fall prevented this earth from being peopled by a race, holy, God-fearing, and serving. If restitution indeed means a restoring to its former state and condition, and if it includes a restoration of the very things lost by sin, then, if complete, as the word insists it will be, it must embrace this long-lost, long longed for intended benefaction. The command of God given to Adam and Eve before the fall to fill the earth with a holy progeny, but sadly marred by the corruption entailed by sin, will yet be fulfilled in their descendants, since His Divine pleasure respecting the real status of the race is evidenced in the injunction, and His Divine purpose, thus indicated, cannot be frustrated by man’s fall. The interrupted design of making the race itself holy God will yet carry out, and not leave Satan glory in a defeat. The oppressive burden borne by the race and productive of fearful suffering shall be graciously removed from it, so that God’s merciful end to fill the earth to its utmost limits with a righteous people will yet be realized. “I am the Lord, I change not,” is a Divine attribute, which is God’s glory; and hence looking back to see what He Himself intended this race of man to become, we find in His expressed intention the Divine Will in the matter; and of Him it is said: “My counsel shall stand, and I will do all in my pleasure”—“I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.” Therefore, we believe, in humble reliance upon the unchangeableness of God’s purpose, that a holy, happy race shall yet possess this earth, and that it will be perpetuated precisely so far as God had intended it should be before man fell. Olshausen (Com., Pref. p. 117) expresses this so tersely that it is worth attention: “The proper fundamental idea of the doctrine of God’s Kingdom upon earth (which) is so simple, that we cannot understand how its truth could ever be doubted, until we remember the farragoes of nonsense which have been propounded under its sanction. This simple radical idea is merely, that as, in regard to an individual man, God, by the Saviour, redeems not merely a particular part of him, his spirit alone, his soul alone, or his body alone, but the whole man, his body, soul, and spirit, so the redeeming power of Christ has for its object the deliverance of the entire human race, and of the creation in general, from the yoke of sin.” God’s purpose is delayed for a time—which to finite man appears long, but to God is “as a day”—until the Saviour is provided, and the proper material has been gathered even out of the fallen race, for the leverage requisite to lift the race out of its sunken condition. The provision of the Saviour, the process of gathering out “the peculiar people,” who are to be the source of blessing to the race, proclaims that there is only a brief—to God—interval or interruption, of which He avails Himself to make His own triumph and glory the more conspicuous and permanent. And it is this very feature, which, perhaps more than any other, magnifies and exalts the inexpressible greatness, majesty, and glory of Redemption in Christ. For, instead of gaining here and there “those that believe” out of the nations, saving “the few out of the race while “the many” are lost, confining Salvation to the number of the saved gathered until the Sec. Advent, and leaving the race with its multitudes in the hands of Satan (thus giving the latter, as some one has aptly said, the victory in point of numbers), God in Christ, employing those that are saved as instrumentalities (comp. e.g. Props. 154 and 156) perpetuates salvation in the deliverance and perpetuation of the race until a countless host of righteous ones arises, a multitude of swarming generations of redeemed ones appear to replace the gap made by sin. God, instead of casting away the perpetuation of the race in holiness—as a thing of nought—and remaining satisfied with “the fragments” gathered, regards this as “a precious stone,” which He carefully polishes and sets with renewed lustre in His crown as of priceless value. This immeasurably exalts the work of Christ, the purpose of His incarnation, sacrifice, present exaltation and glorious reign, the greatness of the design, and the grandeur of the Salvation that He Himself contemplates to accomplish. It invests Him with a perfection as Redeemer and a sublimity as a King, mighty to save, that no other view can possibly bring to Him.

**Obs. 2.** While thus firmly holding to and advocating the perpetuation of the race after the Sec. Advent in a condition similar (not attained at once but gradually) to that before the fall, yet, to avoid misapprehension, it is necessary to define our position more accurately. Holding to a restoration of the race to that which was forfeited by sin, our opinion is guided mainly by the account preceding the fall. ***Able writers (as D. N. Lord, Rev. Newton, etc.), contend for an eternal, everlasting perpetuation of the race, perpetual and strictly never-ending, and rely exclusively upon the words rendered “eternal,” “perpetual,” “forever,” etc.*** The argument thus presented looks plausible and weighty; sufficiently so, that while not fully accepting of it, we at the same time do not deny it. The reasons which influence us to this caution are the following: The words depended upon (as eternal, perpetual, etc.) have sometimes, as critics of the most diverse sentiments state, a limited meaning, denoting simply a long duration, or a duration coeval with existing orderings or dispensations. The fact that actual eternity, never-ending succession, is meant, must be derived from a more detailed statement, in which this is asserted. Now, it is not stated that if Adam had not fallen his posterity would have gone on perpetually and forever increasing. This is only inferred. The announcement before the fall is simply to “multiply and replenish the earth,” and the inference might be made (as some theologians suggested), that at some remote future period, when the earth was filled with inhabitants, a general glorification would cause the multiplication of the race to cease, etc. If never-ending generations had been promised to Adam, then indeed the argument in favor of this view would be valid, for restitution would then embrace it. Then again, coming to the close of the Bible, where the fact is admitted of generations witnessing and enjoying the light and glory of the New Jerusalem state, and the decided impression is made for ages even, yet nothing specific is asserted of never-ending generations. Our position is this: We are satisfied to end the discussion where the Bible ends it, viz., with a portion of the race glorified and the race itself redeemed from the curse, passing on to higher stages of blessedness, and entering into the eternal ages in this happy condition. If Adam forfeited never-ending generations—if this was part of God’s original design—then the restitution will restore and carry it out; but if not, then only that wonderful increase commensurate with God’s design will be produced. Here we stop: that the race is perpetuated after the Advent is true; that this will continue on after the thousand years (which only limits Satan’s binding, etc.), is most certain; that it even may continue on forever may, for aught we know, be also correct (seeing that some language can scarcely be interpreted otherwise), but as to the latter, not feeling positive, we stop with “the many generations” of Isa. 60:15. The doctrine is not essential in our argument in that form, for if we show, as the Bible does, a completed restitution of all things, that is all that is required to perfect our system—the rest can well be left for the succeeding or eternal ages to develop. Desirous, on the one hand, not to limit the mighty power of God, and on the other hand not to pass beyond that which is positively (not merely inferentially) assorted, we proceed, with this expressed caution, in our argument, with the simple remark added, that such a posture accords best with the ideas of the primitive church on the subject. So far as the ordering of God in the matter is concerned, we are willing cordially to accept of the same, whatever it may be.

**Obs. 3.** The early Church, consistently with the doctrine of the Kingdom advocated, taught that after the Advent and after the resurrection and glorification of the saints, the Kingdom then established—being the Theocratic-Davidic restored under Messiah, David’s Son—would have the Jewish nation and spared Gentiles for its willing subjects. This, after the references made to their belief, needs no additional proof. Attention is called to it for two reasons. The first is: that, unless such a faith is Scriptural and was given under the teaching of the men who organized the primitive churches, it is unaccountable that a belief in so fundamental a point which involved the doctrine of the judgment—in brief, the most momentous interests of man—should have been so extensively circulated and embraced without opposition, and a counter statement, from the Church. The second is: the unjust means resorted to (and even practised at this day) in making out that these early Fathers do not carefully distinguish between the glorified saints (who neither marry nor are given in marriage, and hence of whom no multiplication of the race is asserted) and the men in the flesh, but that they teach that the glorified saints, as well as the others, continue in the marriage relation and produce the generations that follow. The falsity of this accusation has been so well met by honest men who are no Millennarians, that a citation of the fact will be all sufficient to exonerate us from holding to an opinion which is not to be found in the writings of any of the Millenarian Fathers, or of their successors. Our apology in thus specially directing the reader to this point, is the circumstance that books are written and circulated at the present time reiterating this often refuted charge. Dr. Lardner (Lardner’s Works, vol. 2, p. 691, etc., Bickersteth’s Guide, p. 190, etc.) gives an impartial account of the ancient faith in this respect, saying on this point: “But that they (i.e. the Fathers) received marriage, and the fruits of marriage, to belong to any of the raised saints does not appear to me a clear point.” Then refering to Origen and Jerome, as expressing and insinuating this charge, he adds: “But Irenæus and Lactantius, who were Millenarians, do not express themselves in that manner; what they say is, that at the time of the first resurrection there will be found some good men living upon the earth, and that of them, in the space of a thousand years, shall be born a numerous race, a godly seed, over whom likewise the raised saints are to reign, and by whom they are to be served.” So also Bish. Bull, quoted by Prof. Bush (Mill., p. 14), and many eminent writers, having no sympathy with our views, declare themselves, vindicating the Fathers and our doctrine from so gross a charge. Mede, well posted in Patristic lore, informs us by telling Dr. Twisse (see Bickersteth’s Guide, p. 191) “how wrongfully the ancient Chiliasts, and Lactantius by name, are charged to hold that the saints which rise from the dead shall marry and get children; whereas he expressly affirms it only of those who shall be alive in the body when Christ comes, nor did any of the rest of the Fathers, Justin, Irenæus, Melito, think otherwise,” If even one or more Millenarians could be found (they are not discoverable, and hence no one that has ever brought the charge has presented a single quotation directly taken from a Miilenarian writer advocating such a view) who have taught this—this—the mistaken opinion of one or more individuals—should not be charged upon us as a class, or upon our system of doctrine as a natural sequence following from it, when the immense majority and overwhelming mass of testimony are against it. This is a cheap way (but costly) of exciting hostility against a party—an appeal to ignorance and prejudice which only exposes the weakness of those who resort to it. Many of our opponents, we are happy to say, are too manly, intelligent, and righteous to yield to such caricaturing of a faith held by some of the noblest men that ever trusted in and labored for Jesus. As to the alleged charge of “carnality,” “grossness,” and “sensuality,” arising from the dwelling of the glorified saints and men in the flesh in the same Millennial new earth, this has been so fully answered in another place that it needs no reply here. If this is God’s ordering; if the saints occupy the exalted positions assigned to them as Kings and Priests, ruling and ministering over the restored race; if the glorified saints are associated with the Mighty King in a glorious Redemptive process; if they are specially, in view of this relationship, the inhabitants of that New Jerusalem that comes down from God, out of heaven upon this earth; this is amply sufficient to justify it.

**Obs. 4.** Briefly, it would be interesting to trace in what manner this early doctrine, once so prevalent—that the Jewish nation and Gentiles in the flesh would survive the Advent, and the fearful judgments then poured out upon the nations and would form the subjects of that world-wide dominion under Christ and His resurrected brethren—was gradually undermined and finally almost rooted out. What was said in another place, in a general way, respecting the decline of Millenarianism before the incoming flood of hierarchical and papistical doctrine, will also apply here, but yet this specific point finds a solution in the rise and progress of distinctive doctrine, to which it stood in opposition. Passing by the misstatements of Origen, Jerome, and others (which Mede and others justly expose), let us confine ourselves to a few exegetical and doctrinal phases which had a decided influence in this direction. The unfolding of the present prevailing view of the Judgment Day and of Christ’s Coming only to act in a judicial capacity, the plainest of philological errors (fastened by monkish writers upon the neck of the Church), viz., “the ending of the world,” instead of “the ending of the age” or dispensation (as all critics now admit, in accord with the early Church)—these, and similar perversions, converted the Eschatology of the multitude into a palpable contradiction to that previously entertained. Then followed what before the Church, owing to its cherished doctrine of the Kingdom (which was unsuited to the hierarchical tendencies), utterly repudiated, viz., the closing up of all earthly things (some including even the utter destruction, and some the annihilation of the earth), the ending of time, and, of course, the non-perpetuation of the human race. Strange that even the Sibyl (Sibylline Oracles, B. 3), speaking of the future age, should preserve greater consistency than professed theologians in saying: “a race shall be restored as it was in the ancient times.” This change thus produced, gradually but firmly incorporated into the belief of the Church, was but feebly defended at first, and owed its continued and intrenched position to the fact that the party who adopted it became the popular one, obtaining, through civil patronage, the exclusive control of the doctrinal position of the Church, and crushing, by the weight of assumed authority, all opposing views. Looking over the Scriptural basis alleged in support of so radical a departure from the primitive faith, it is found that the main leading Scripture adduced in its favor is Matt. 25:31–46. Around this passage, as on a pivot, all others are made to revolve. Having examined this (Prop. 134), it may be dismissed with the remark, that it is only more recently, driven to it in self-defense, that this departure from the early faith is sought to be defended in a systematic form by our opponents. It is necessary —for the sake of completeness—to refer to the line of argument adopted. In addition to the passages usually presented in old works, we have the following reasons assigned in its behalf by Dr. Brown (Christ’s Sec. Coming), who is regarded as the ablest of our opponents. The reader will notice that they are all based on mere inference, ***for no one has ever yet found a passage within the Bible that directly teaches that the multiplication of the race ceases after the Advent of Christ;*** the inference being suggested by a preconceived notion of the Judgeship of Christ, the Judgment Day, and the extent of the conflagration mentioned by Peter. Thus Dr. Brown informs us that “the Church will be absolutely complete at Christ’s Coming,” and implies from this that after that no others will be saved. Aside from our direct arguments in various Propositions which prove that such a conclusion is erroneous, it is sufficient to say that our doctrine itself embraces the completeness of the elect (i.e. those gathered out and accounted worthy to become kings and priests), who become “the first-fruits,” “the Church of the first-born” associated with Christ in rulership, etc. The Scriptures teaching such completeness, which is consistent with the Plan of the administrations of the Kingdom, do not at the same time declare that no others—after this specific number of chosen ones are gathered—shall be saved. To say this is adding to the Word of God, and is not to distinguish between things that belong to different dispensations. In the next place we are told that “Christ’s Sec. Coming will exhaust the object of the Scriptures,” that “the Word” and “the Ordinances” “shall then absolutely cease as means of grace and salvation to mankind,” and from such an extravagant postulate the deduction is made that none will be saved after the Sec. Advent. The early believers, instructed by inspired men, must have been indeed very foolish—yea the apostles themselves must have greatly misconceived the object, the gracious design of Christ’s Sec. Coming—when they believed it to be a coming “unto salvation,” and urged all to look and pray for it—not as “the goal of all revelation, its furthest horizon, its last terminus,” but in order that the glorious predictions of the prophets of revelation might be realized. The assumptions so far-reaching defeat themselves by being too sweeping; for admitting even that some things in the Scriptures are only adapted to one period of time (i.e. preceding Advent), that is no reason for assuming that when the Theocracy is re-established great changes will not occur in the manner of the divine administration, making new revelations, etc., necessary (Prop. 167) to adapt the world to the reign then inaugurated. The climax is reached in the next assertion, that “the sealing ordinances of the N. Test. will disappear at Christ’s Coming,” and inferring hence that none can be saved after that period. But how does he know that they will “disappear,” after Christ’s declaration that He would drink of the fruit of the vine with His disciples in His Kingdom, and when at the very time the Jewish nation is converted, seeing Him whom they pierced, an allusion to water is made? Suppose even that they do “disappear,” is not God able, if another dispensation is to follow, to institute, if it be requisite, a new order of arrangements to carry on the work of redemption? Artfully as the objections are made, they virtually limit the ability of God to effect the changes that may be required in each succeeding dispensation. The remaining reasons derived from the intercession of Christ ceasing, the work of the Spirit for saving purposes ending, etc., are answered in other places more in detail, so that it is needless to dwell upon them. Let us turn to another writer, far removed from Dr. Brown, and a representative of a totally different class, who, while accepting of a literal first resurrection, etc., denies the perpetuation of the Jewish nation and Gentiles, Waggoner (Ref. of Age to Come) assuming that when Christ comes this dispensation ends, and is not followed by another, but by the eternal age, hence argues that there will be no salvation for the race, all probation being ended. His main argument is derived from the universality of the language employed respecting the condemnation of the law (viz., that all the wicked will be condemned by it), and the belief of the Gospel (viz., that all that believe shall be saved). Hence, there are only two classes, while we are charged with creating a third class, neither condemned by the law nor saved by the Gospel. This, however, is a misapprehension of our faith in the matter; for instead of creating a third class, neither wicked nor righteous, we have the Jewish nation converted by the appearance of the Messiah, and the spared of the Gentiles also receive and cordially embrace the truth as it is in Jesus. The universality of language does not by any means forbid the future conversion of nations under the administrations of King Jesus; for the wicked shall perish at the Coming of Jesus (as a class, those who are given up as incorrigible—even among the Jews), and yet some, who are willing to become repentant and obedient, shall be saved. This is illustrated by the universality of expression that all men shall die, etc., and yet we find some that will not die, being translated. This indicates the danger of building a doctrine purely upon inference drawn from such language. Universal as it is, yet some exceptions may occur under it, being in correspondence with the Divine intention. For, even in the present dispensation, infants, small children, and heathen form an exception to the generally applied principles. Believing in a coming dispensation, as taught, we are not concerned in explaining the modifications that may occur (and reconcile them with what men may infer), of which we are not the judges, but leave them as they stand recorded with our hearty acceptance, also believing that they will be found in accordance with the Spirit of anteceding dispensations. That probation is found in “the new heavens and new earth” is evident from e.g. Isa. 65:17 seq.; that “the inhabitants of the earth will learn righteousness when God’s judgments are in the earth” (Isa. 26:9) is frequently declared; and that the removal of evil, etc. from the suffering nations is linked with the resurrection (as e.g. Isa. 25:8 comp. with 1 Cor. 15:54) is sustained by the general analogy of Scripture. Let such brethren be reminded, that back of all such inferential proof as they present, is the Davidic covenant, the Pre-Mill. Advent, resurrection, etc., which must first be duly considered, before such an incomplete Redemption is accepted, vitiating even the restoration of the promised Theocracy. We would rather keep in view those fundamental and positive teachings—too much overlooked, owing to their simplicity—which land us, after some preparatory stages (including this dispensation), right at the opening door of the race’s grand destiny; which bind the predictions from the earliest to the latest prophet into one connected chain of evidence testifying that the Kingdom of David’s Son is established here on the earth for the express purpose of unfolding and carrying on the eternal purposes of God respecting the race, for a time (“a moment”) delayed by the fall of man and the procedure required for redemption. Obs. 5. In deciding this subject the student ought to receive the testimony of the converging witnesses, contemplated independently in various propositions. The mass of corroborating proof in behalf of our position is so great that we can only briefly allude to some of it, leaving the reader to refer to the places indicated for a more detailed statement. The Pre-Millennial Advent (Prop. 121) at once decides the question; for if Jesus comes before that age is introduced, then, as a matter of course, men in the flesh live after His Coming during that period. This the prophecies inculcate. That it is Pre-Mill., as the early Church held, has been proven. Thus also the Pre-Mill. resurrection of the just (Props. 125–129) implies the same thing, in view of the Advent linked with it as the resurrecting agency. And, us stated, so plainly is this connection made that the resurrection is allied with Christ’s obtaining the sovereignty over the nations of the earth, as e.g. Rev. 11:15–18. Indeed, the Davidic Covenant (Prop. 49), which has not—since the overthrow of the Kingdom—been fulfilled down to the present day, but which we have shown is to be verified at the Sec. Advent, alone proves the necessity for such a continuation of the race, seeing that without the restoration of the Jewish nation (Prop. 111, 112, etc.) it is impossible to re-erect it as covenanted. The manner in which that Jewish nation is restored (Prop. 113), under the personal auspices of its Mighty King, whom the nation shall again see and with deeply repentant hearts acknowledge, is additional evidence that the race is perpetuated after the Second Advent. Taking any other position vitiates the election (Prop. 24, etc.) of that people, and makes God’s promises to them, and His covenant with them, a nullity. Denying this perpetuation, forces our opponents to make prophecies and promises relating to the Divine Purpose conditional, which (Prop. 18) introduces weakness and uncertainty—if not more—into the Word. Prophecies, too, which are admitted to be unconditional, as e.g. Dan. 7, notwithstanding they are linked with a Coming of the Son of man, which Jesus Himself refers to the future, are made, owing to their embracing in the Kingdom, “under the whole heaven,” “people, nations, and languages,” to be fulfilled in the present dispensation because of the implied and granted perpetuation of the race. Let any one turn to the prophecy of “the married wife” and “the barren woman” (Prop. 118) and see the increase predicated of the latter after the marriage with the former and the restoration of the latter to God’s favor. Can a consistent interpretation be placed upon the passage without admitting the early doctrine? Take the faith of the pious Jews (Prop. 20, etc.), of John the Baptist (Prop. 39), of the disciples sent out to preach (Prop. 43), and can this continuation of the race embraced in that faith be discarded without convicting them of gross error and folly? Take the preaching of Jesus (Prop. 44, etc.) and the postponement of the Kingdom until His Sec. Advent (Props. 58, 66, 68, etc.), and it is impossible to conceive of a Kingdom, such as preached and postponed, that does not include this very feature. This can only be rejected at the expense of denying that the same Kingdom which was overthrown (Props. 32, 33) shall again be restored (as prophets predict); of transforming the throne and Kingdom into something very different (Prop. 122, etc.) from that which the grammatical language indicates; of ignoring a renewed (Prop. 50) covenant and substituting another in its place; of misinterpreting the design (Prop. 86) of the present dispensation; of materially changing the force (Prop. 106) of Christ’s temptation; of exalting the deliverance of inanimate (and animate) creation (Prop. 146) over that of the race; and of weakening the analogy of Scripture. “The world to come” (Prop. 137), in its Jewish usage, adoption, meaning, and specific appropriation to the covenant promises, clearly teaches the continuation of the race in “the habitable world” still future. *So also the comprehensiveness of “restitution” (Prop. 144), of “regeneration” (Prop. 144), of the dominion of the Second Adam (Prop. 82), of “the transfiguration” (Prop. 153), of the reign of the saints (Prop. 154) cannot be consistently explained without including the perpetuation of the race.* “The day of the Lord Jesus Christ” (Prop. 138) and “the morning” of that day (Prop. 139), at “the end of the age” (Prop. 140), unmistakably includes this feature (and shows that Waggoner’s theory that Christ comes and then withdraws with His saints for a thousand years is untenable—for such a withdrawal is nowhere asserted, but His presence in this day and at this morning in His “inheritance,” “the purchased possession” is announced). Our doctrine does not make God’s effort at direct rulership over a nation in the flesh a failure (Prop. 201), but shows how God, out of this very unpromising condition (resulting from man’s sinfulness), raises up agencies by which this rulership shall yet be manifested in overwhelming grandeur and majesty. In vindication of this, we point to the Judgeship of Christ (Prop. 132)—as explained and defended—to the Judgment Day (Prop. 133)—as represented in the Word—to the Millennial predictions (Prop. 119, etc.), received without transposing or mutilating, and from these we learn, that nations in the flesh after the Second Advent and their perpetuation, are requisites to insure the proper fulfilment of Holy Writ. The glory of that Judgeship, the blessings of that Judgment period (in which the earth and its nations are to rejoice), and the happiness of that Millennial era, can never be realized without these. The “unchangeable priesthood” of Jesus Christ (Prop. 155), as well as the priestly office of His associated rulers (Prop. 156), certainly implies that there must be generations of men who are to be benefited by that priesthood extending into “the ages,” seeing that it is founded on the adaptation and relation that it sustains to those (not glorified saints who themselves become “priests”) whom it is designed to benefit. The intercession is not limited and made intermediate between the two Advents. Thus also, the work of the Spirit for saving purposes is not confined to this dispensation (Prop. 171), etc., but extends into the age to come, where its greatest manifestations—in glorifying the saints, in converting, etc., the nations—are yet to be witnessed. It is—in view of this preponderating evidence given through different phases of the subject and preserving a unity of purpose—simply faithless to suppose that the conflagration of Peter (Prop. 149 and 150) is to prevent the fulfilment of this perpetuation of the race. The identification of “the new heaven and new earth” of Isaiah, Peter and John (Prop. 151) confirms our position, seeing that it proves the identity of the Millennial era with its perpetuation of the race, with that of the New Jerusalem state. Such, enumerated with the utmost brevity, are some of the reasons which incline us to accept of a doctrine which logically results from covenant and promise; which even “the uneducated and ignorant” (as one calls it) primitive Church could not fail—owing to its nearness to apostolic teaching—to grasp; and which, instead of dishonoring God, or His Christ, or the glorified saints, brings honor and glory to the Father, Son, Spirit, and “the first-fruits” out of the nations, and ultimately to the nations themselves deliverance from the oppressive burden borne for thousands of years. Even some of our opponents, in view of the sublime opening which it unfolds in the future, have, at least, conceded that it is “a magnificent theory;” it is more, for it is the truth of God.

**Obs. 6.** Keeping under consideration the reasons already presented favoring the perpetuation of the race, attention is directed to various passages which proclaim the same truth. Allusion has been made to the contrast found in the beginning and ending of the Bible. *After this dispensation has closed and another age of “the ages” (Prop. 139) has been ushered in, and the New Jerusalem state is experienced by the saints, in strict accordance with Isa. 60: “The nations of them which are saved,” the honor and glory of “the nations” are mentioned (Rev. 21:24, 26). which is only applicable to then existing “nations” on the earth, seeing that the saints gathered out of all nations are never designated by this plural form of “nations.” The saints are elected out of nations and in their aggregate form “the peculiar people” or “nation,” to whom the Kingdom is given, while these nations are spoken of as saved in their national capacity, indicative of another dispensation.* Taking even the interpretation of our opponents of the city as representing or symbolizing the saints, the nations walking in the light of this city must be people separate and distinct from the city itself. This is, as we have already stated, corroborated by “the healing of these nations,” obtaining access—like the saints before them—to the tree of life restored to this paradisiacal earth, thus obtaining immortality as Adam would have done had he not fallen. (This is indicative that all obtain their immortality by the same process, and that the process of salvation continues.) And, the language is so worded as to imply progressive or successive healing as may be required by the growth of these nations. It is singular how oppositely opinions are expressed; for one (Priest’s View) who spiritualizes the Millennial prophecies and yet acknowledges the first resurrection to be literal (but carefully places the resurrected ones in the third heavens), is forced to admit that these “leaves” are for the healing of the mortal nations then living, and in his application proceeds, beyond even Millenarians, to make out that there is no death in the Mill. age (which is contradicted by Isa. 65:17 seq., etc., and the final removal of death after the thousand years, Rev. 20:13, 14). The fact is, that such passages briefly expressed presuppose a previous acquaintance with the prophecies which proclaim that some will be spared. Turn to Isa. 66, and it is declared that when the Lord comes to plead “by fire and by His sword with all flesh” etc. (v. 15, 16), He will “gather all nations and tongues” (as in Rev. 19; Matt. 25; Joel 3, etc.), and after punishing this gathering it is expressly said that some will escape (v. 19), who shall be sent to distant nations to declare God’s glory to the Gentiles. Then the restoration of the Jewish nation is asserted, and in connection with it this weighty assurance, “for as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain.” Here we have, then, after this terrible coming to Judgment, after this gathering of nations, and after the creation of this new heaven and new earth, the spared Jewish nation and the spared Gentiles. An increase is predicated of the Jewish nation, and the promise belongs to them. as the context shows, in their national capacity. Again: Isa. 24 describes the fearful ordeal through which the earth is to pass before “the Lord of hosts shall reign in Mt. Zion and in Jerusalem,” etc., and in v. 6 it is said: “Therefore the inhabitants of the earth are burned and few men left” (a remnant is also alluded to in v. 13), showing that some will be spared. This is followed by the reign here on earth, and in the description of it (next chapter) nations are included. In addition, the song that is to be sung in the land of Judah (ch. 26) corroborates this statement. That some are spared is also seen in Isa. 10:19, 20, 21, when “the consumption decreed shall overflow in righteousness;” in Ezek 36:36, where some of “the heathen are left” when the Jewish nation is restored and the “land that was desolate is become like the garden of Eden,” etc.; in Ezek. 39:21, 22, 23 and Ezek. 38:23, when God will, by the overthrow of the last confederation (comp. Rev. 19, etc.), make Himself “known in the eyes of many nations” and “heathen” who have escaped; in Isa. 45:20, when “the escaped of the nations” shall see “Israel saved in the Lord with an everlasting salvation,” etc.; in Ps. 69:35, 36, as a result of Christ’s work, “God will save Zion and will build the cities of Judah, that they may dwell there and have it in possession,” etc. The restoration of the Jewish nation, at the very time that God will “raise up the tabernacle of David that is fallen” and “will build it as in the days of old” (Amos 9:11–15), is followed by the rebuilding of the waste cities, the perpetual occupation of the land, and the possessing “the remnant of Edom and all the heathen” who shall then be converted. In Rev. 15:4 (comp. Rev. 14), after the gathering out of a select number, i.e. the elect, we are told that the fearful plagues which follow down to the ushering in of the Millennium are not designed to exterminate the race remaining, but to bring them into obedience, “for all nations shall come and worship before Thee; for thy judgments are made manifest” As intimated, it is impossible—taking Isa. 60 to describe one period of time, and noticing the manner of introduction, the events connected therewith, the inexpressible glory that is experienced, etc.—to locate that passage to be fulfilled before the Second Advent, seeing that the condition of nations and of the earth is asserted to be the reverse of all this down to that Coming. In this Scripture we have the restoration of the Jewish nation, other nations, many generations, and increase, specifically mentioned. The same is true of Isa. 61:4–11 and Isa. 62:1–5. In no other way can the longevity of Isa. 65:20–22, taking place in “the new heaven and new earth, be explained; for “as the days of a tree shall be the days of my people,” etc., can only be predicated of such a prolonging of man’s life that it shall be like the duration of a tree—a return to the original condition. While the one who is condemned to premature death manifests not only a rule over subjects in the flesh, but an actual return to the former Theocratic punishment. The same longevity is expressed in Zech. 8:4 with a joyful increase, so that “the streets of the city shall be full (comp. Isa. 44:4, etc.) of boys and girls playing,” etc., and this occurs when “I (the Lord) am returned unto Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called, A city of truth and the Mountain of the Lord of hosts, The Holy Mountain.” And added to this is a rebuke to those who will not credit it in the words: “If it be marvellous (hard or difficult) in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts.”

**Obs. 7.** So numerous are the testimonies and allusions, that attention can only be directed to the most important. Zech. 14 presents us a powerful argument in our favor, seeing that not only the Coming of the Lord and of His saints and the establishment of His Kingly authority “over all the earth” is distinctly announced, but that the continuation of the Jewish nation is designated, and then it is asserted (v. 16) that some shall be “left of all the nations which came against Jerusalem” and shall acknowledge (owing to the judgments inflicted) the supremacy of the King, and tender worship unto Him. This corresponds with the increase of Christ’s government (Isa. 9:7), which also follows a “burning and fuel of fire,” and a sitting “upon the throne of David” (thus restored). ***This agrees with what is recorded in Isa. 59:21 that His Spirit and words shall perpetually abide with the nation, and its “seed” and “seed’s seed,”*** when “the Redeemer shall come to Zion and unto them that turn from transgression in Jacob.” *This accords with Ezek. 37:25, when at the time the nation is restored in its undivided form and “my servant David shall be their prince forever,” then the nation shall dwell in the land “wherein your fathers have dwelt; and they shall dwell therein, even they, and their children and their children’s children forever.” (Comp. Jer. 32:39, 40; Jer. 33:7–14; Joel 2:27–30, etc.)* The unity on this point running through Scripture is surprising, and the repeated declarations on the subject seem to be given as if to meet the lack of faith in such predictions. Take Ps. 102, and notice the continuation of nations, not only after the Lord “shall appear in His glory” when “the set time to favor Zion is come,” and “when the people are gathered together, and the Kingdoms to serve the Lord,” but after the heavens and earth are changed “as a vesture,” then “the children of thy servants shall continue and their seed shall be established before Thee.” The connection makes this conclusive. That most expressive Ps. 72 (keeping in view the Pre-Mill. Advent) describes the extended dominion of David’s Son over all the earth, all nations, “throughout all generations” (making them of the city to flourish like grass of the earth), so that the idea of successive generations of men assumes great prominency in the prediction. So also Ps. 45, which describes the fall of the king’s enemies, the King in His majesty with the Queen and the King’s daughters and virgins manifested, significantly adds: “I will make thy name to be remembered in all generations,” etc. (Comp. Ps. 145:13; Isa. 34:17; Ps. 146:10; Isa. 51:8, etc.) Admitting (Obs. 2) that “everlasting” and “forever” are sometimes employed in a limited sense (the actual duration being determined by the nature of the thing to which it is referred), and that when applied to the race of man it includes that period— whatever it may be—in which the race shall produce its successive generations; admitting, too, that the future is made up of succeeding “ages,” and even designated “eternities” (so some critics), yet such is the comprehensiveness of the language employed, the vastness of design aimed at indicated by details and the direct association with the re-established Kingdom of the Messiah, that, only inclined to go as far as “the all generations,” etc., whatever they may be in number—an immense increase must necessarily be denoted by the use of such terms. *The “perpetual generations” in the covenant with Noah (Gen. 9:12–16) not only denotes that God will not again, for He will remember “the everlasting covenant,” destroy all flesh upon the earth in His wrath, but that there will be a vast, enormous succession of generations of men. This is corroborated by the covenant made with Abraham (Gen. 13:14, 16; Gen. 17:5–8), which embraces, not only successive generations and a multitude of nations, but so numerous that they shall be “as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered,” evincing such a host (comp. Jer. 33:22) still to come into existence as shall surpass the ordinary powers of enumeration—a condition very different to that hitherto occupied by the Jewish nation, decimated and downtrodden as it has been. All such promises are bound to the period still future, when (Ps. 89:4, 29, 36, 37, etc.) David’s throne is re-established unto “all generations;” when (Luke 1:32, 33) “the Lord God shall give unto Him (i.e. Jesus, Mary’s Son) the throne of His father David and He shall reign over the house of Jacob forever (through the ages),” so that there will be (Eph. 3:21) “to Him glory in the Church by Jesus Christ” (so Barnes, Com. loci, says literally) “unto all generations of the age of ages,” or “unto all the generations of the eternity of eternities, or the eternity of ages.” or (as Bloomfield, loci) “through the succession of all generations unto the latest period of eternity.”\**

**Obs. 8.** It may be appropriate to notice some objections that are urged against this view. The author of The Kingdom of Grace (p. 9) gives such a variety of them mingled together that we reproduce them with our answers given parenthetically. He opposes our using (!) the prayer, “Come, Lord Jesus, even so, come quickly,” because we then pray God to end this dispensation (we look for one more glorious): to let no Gospel be preached to sinners (it is successfully proclaimed to Jews and Gentiles and the saints are priests); to multiply no more trophies of victorious grace (we immensely increase these trophies by the salvation of the race); and to finish the number of the elect (true, in order that the vast project of redemption may be carried on through the agency of these same elect). To prove this, he attributes to us what we do not teach, as e.g. that the wicked will be all destroyed, so that there will be none to whom the Gospel shall be preached (the incorrigible will be, while those repentant under God’s judgments will be spared); that as only Christ and glorified saints will be on the earth during that period (which is a mistake), there will be no more death (correct as to saints, and as to those who may afterward be glorified, but not as to one class) nor propagation of the race (after quoting in other places Millenarian authors who directly teach the same). Hence we are guilty of intentionally praying “that the Gospel dispensation may quickly end, and that the number of the elect may be limited and cut off, rather than increased” (which is not our language or idea, for we pray not that the Gospel shall end, but the dispensation, and not that the number of the elect may be limited, but that the number God has determined may be speedily completed; and this, in order that God’s redemptive purposes may be carried out). This, he remarks, is opposed to what Paul says, “I am not ashamed of the Gospel of Christ” (that is, “the Gospel dispensation”— which certainly is an interpretation of the Gospel that needs no refutation), “for it is the power of God unto salvation” (neither are we ashamed of the Gospel of Christ because it brings us salvation, perfected, in His Kingdom); and concludes by telling us that when we pray for the Saviour to come, we ought to mean and pray for His Coming at death (this is spiritualizing away the Second Advent as “the blessed hope,” and putting in its place a penal characteristic). We have thus allowed the objections of one to appear in their involved manner, and thus briefly answered them, to indicate the nature and practice of a class of books circulated. Others are advanced of a similar character. Thus e.g. a prominent Divine, arguing against the saints and mortal men living in the same “new heaven and new earth,” gravely asserts that “the supposition is self-annihilating,” because “the one class with glorified bodies and the other with natural, cannot inhabit the same world;” and then adds: “If this is the Kingdom of heaven, how can the flesh and blood of fallen man inherit it?” The first part needs no refutation, seeing that the matter solely depends upon the teaching of God’s Word, while the latter part is a confounding of those who inherit (i.e. the glorified saints, who actually receive a rulership in the Kingdom) with the subjects of the Kingdom. The objection, so often repeated, that it would be degrading for Christ and the saints to dwell on the same earth where nations in the flesh reside, has been several times noticed and answered, so that it requires (comp. Prop. 203) no additional remarks. Brethren should be careful how they designate that pure Theocratic arrangement—once established—to be manifested in David’s Son and spoken of as one of great glory and power, “a degrading” position, lest they be found to be lowering, treating with disrespect, the Divine ordering and the Kingdom of Jesus. The exaltation, as well as the specific work and design contemplated, is an ample vindication of such a dwelling and reigning on the earth, an earth, too, lifted up from its present condition of suffering and degradation. This, while displaying God’s wonderful condescension, love and mercy, in being willing to act in the capacity of an earthly ruler, at the same time immeasurably exalts the worth of man in the scale of being, and the astonishing greatness to which the race itself will be elevated. But of all the objections, probably the one most confidently advanced by some, is the following, viz., that if such a propagation of the race continues after the Second Advent, the earth will not be able to contain the vast multitude, that there will be “no standing room,” etc. This is simply imitating the spirit of the lord who disbelieved Elisha’s prediction of plenty in Samaria; denying the ability of God to perform what He has promised, or that His wisdom and power is equal to any and every emergency. If the fact is revealed, the manner of its accomplishment may be safely left with the Almighty. Unbelief is not the measure of the fulfilment of Holy Writ. Even if there should be successive generations eternally (which we neither affirm nor deny), reason can suggest ways by which the difficulty could be removed, viz., as supposed by various writers, in successive translations, transference to other worlds, etc. God may have ways utterly unknown to us. In the re-creation, when “I make or create all things new,” the earth itself may be, for aught we know, enlarged to adapt it for the ages to come. Admitting creative agency exerted, we can assign—as the universe indicates in its infinity of phases—no limit, for the physical conditions that we faintly see revealed in other planets and stellar systems may be partly or entirely engrafted upon this earth. Who can tell e.g. that it may not shine forth in that day with rings like Saturn, etc. With the increased fertility of the earth, with God’s ability, if need be, to supply manna, with successive translations, with God’s power to meet necessities that He may cause to arise, with an objection relating to the exceeding distant future—so distant that it does not concern us—concerning which, owing to its remoteness, God has given no detailed information—it is unwise and faithless to reject revelation for mere assumption, and assumption, too, reflecting upon the Divine attributes. Much that was said respecting the extent of the conflagration (Prop. 150) will also apply here. The simple question to be decided is the one, whether God has thus predicted the multiplication and perpetuation of the race? if this is determined in the affirmative, then all such objections have no weight when placed in the balance against that Word. Instead of suggesting difficulties and impossibilities when God promises an astonishing display of His wonder-working attributes, we are content to receive and believe the promises that Messiah’s Kingdom shall yet be set up at His Sec. Coming—a Kingdom adapted to the character and wants of man (to the redeemed, the individual, society, and the nation), in which “every knee shall bow of the heavenlies, of the earthlies, and of the undergrounders” (so Sirr, First. Res., p. 104), “and every tongue confess that Jesus Christ is Lord to the glory of God the Father;” in which Jesus, seated upon this judgment seat or throne, shall indeed be “Lord both of the dead and the living;” in which “the Church of the first-born,” the exalted “first-fruits” shall witness a mighty redemptive harvest following in the revolving ages; and in which, Ps. 113, the glorious Hallel shall be sung, reflecting praise, not only upon the Lord on account of His majesty and dominion over all nations, and in exalting the poor and needy to be Princes, but in making “the barren woman to keep house (Marg. read to dwell in a house) and to be a joyful mother of children.”