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## Doctrinal Theology.

### ESCHATOLOGY.

Eschatology is the doctrine of holy Scripture concerning temporal death and the intermediate state of departed souls, the second advent of Christ, the resurrection of the dead, final judgment, the consummation of all things, the everlasting damnation of the wicked, and the eternal bliss of the righteous in the world to come. Concerning all these things God has, in his word, revealed whatever he would have us know concerning them, and while, also in this respect, *whatsoever things were written aforetime were written for our learning,*<sup>1)</sup> the words of the apostle, *Behold, I show you a mystery,*<sup>2)</sup> with which he sets forth one particular point of these *ἔσχατα*, apply to all of them. Here, too, *we know in part, and we prophesy in part,*<sup>3)</sup> and with the psalmist we say, *My soul doth wait, and in his word do I hope.*<sup>4)</sup> The last things, being mostly, in their nature, future events, are, as such, objects of Christian hope, and inasmuch as Christian hope is essentially faith concerning things to come, it must be in all its points based upon the

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1) Rom. 15, 4.

2) 1 Cor. 15, 51.

3) 1 Cor. 13, 9.

4) Ps. 130, 5.

written word of God. In Eschatology, as elsewhere in theology, whatever goes beyond the explicit statements of Scripture is not theology, but wild speculation, not Christian hope or faith, but idle dreams.

#### A. TEMPORAL DEATH.

Death is a mysterious thing. It is not merely and simply lifelessness. A stone, though void of life, is not properly dead. Death, as a process, is the cessation or extinction of life, which superinduces the state of death, the extinctness of life in a subject which was previously a living being. But life itself is an inscrutable mystery. Biology, the science of life or living things, while it has discovered and followed up many of the various manifestations of life, is utterly and hopelessly in the dark concerning the nature of that peculiar spontaneity which we call life, with the extinction of which all the manifold and various exertions and activities of which it is the principle come to an end, and which, when it has once become extinct, can never be restored by any natural cause or by any amount of human ingenuity or skill. Materialism is but an emphatic acknowledgment of the persistent futility and utter hopelessness of all the endeavors of the human mind to fathom this hidden mystery. Reducing the phenomena of life to chemical action, these scientists, or rather, nescients, simply deny what they cannot solve, and of which their very denial is but another evidence. But there is probably an ethical interest at the bottom of this denial. For the denial of life is also a denial of death. It is the same subtle foolishness of wickedness which denies God, soul, sin, life, and death.

Life in the created universe is of various orders, vegetable, animal, human and angelic life, and a subject can be dead only in the sense in which it was previously alive, as it can be deprived of such life only as it had. But vegetable and animal life and death do not concern us here; it

is human life and death wherewith we have to deal in this chapter of theology.

Man was not made to die. When God made man, he made him *a living soul*,<sup>1)</sup> and it was not with a view of undoing his work that he made man what he made him. Man was made for life, for immortality, being endowed with a *posse non mori*, which was to give place to a *non posse mori*. This living being was made up of two distinct constituent parts, a material body, *formed of the dust of the ground*,<sup>2)</sup> and elsewhere simply called *the dust*,<sup>3)</sup> and an immaterial soul, which was not made into separate existence and afterwards united with the body, but created into the body by the breath of God, who *breathed into his nostrils the breath of life*.<sup>4)</sup> By this breath or spirit of life what had before been a perfect human body, not a dead body, but a lifeless body, was quickened, and thus the whole human being, a complete person, was a living soul, named after its *pars potior*, that part wherein the personality and the life of the whole living person immediately inhered. By this personal union in a physical unit the life of the soul or spirit of man was also the life of the body as of a living organism, exerting its various energies in manifold manifestations of life by and through the several organs and avenues provided by the Creator when he formed the body for the purposes for which it was intended. This intimate union of body and soul, having been established by a creative act of God, was not intended as temporary and transient, but as permanent. Yet this union contemplated in the plan of creation was not, like the personal union between the divine nature of the Son of God with a human nature decreed in the plan of redemption, absolutely inseparable, but such that, under changed conditions, what God had joined together might, by a special dispensation of God, be again put asunder. And these changed con-

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1) Gen. 2, 7.

2) Ibid.

3) Eccl. 12, 7.

4) Gen. 2, 7.

ditions actually came about. They were not brought about by the Creator, but by the will of man under the influence of Satan. Sin entered into the world, *and death by sin.*<sup>1)</sup> And the special dispensation of God whereby death was made the consequence and penalty of sin was set forth in the word, *In the day that thou eatest thereof thou shalt surely die.*<sup>2)</sup> Accordingly, man, who, in his primeval state, had been a living soul in the full sense of the word, was, in his fallen state, consigned to death in the full compass of the term. Sin entered in and separated between man and God. This was the beginning of death, which set in on the day when the first human sin was committed. But sin was not in the world at large, like a miasma in the air; it was not only on record against man with the judgment pronounced thereon and the penalty imposed; it *dwelled in* man,<sup>3)</sup> and dwelling in every individual sinner, *worked death,*<sup>4)</sup> a separation of body and soul. Like a keen wedge, either working its way as by its own gravity from infancy to decrepit old age, or accelerated in its progress by actual sins, as of unchastity or intemperance, or by intermediate consequences of sin, as disease and want; or driven home by one finishing blow, as by an assassin's hand or a thunderbolt, sin forces asunder, under divine dispensation, what God has joined together. This disruption of body and soul, under now prevailing conditions, comes about in the course of nature, or by natural causes. But it is only in his fallen nature that it is natural for man to die. Death, like sin, was not created into the world. Hence the pang we feel in the face of death, be it our own or that of others, even where death has lost its sting. For the separation of body and soul is death to the body, the end of its physical life. The body has no life of its own aside from that of the soul, the spirit of life. When the soul *departs,*<sup>5)</sup> taking its flight from

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1) Rom. 5, 12.

2) Gen. 2, 17.

3) Rom. 7, 17. 20.

4) Rom. 7, 13.

5) 2 Tim. 4, 6. Phil. 1, 23.

its *earthly house of this tabernacle*,<sup>1)</sup> whether *carried into Abraham's bosom*,<sup>2)</sup> or hurried away to *hell and torments*,<sup>3)</sup> it takes with it the life inherent in it and leaves the body not only lifeless, but dead, deprived of the life by which its various functions were actuated and sustained. Thus it is that the dead body falls a prey to *corruption*,<sup>4)</sup> for which it was not originally intended, and *the dust returns to the earth as it was*.<sup>5)</sup> Such is death, a consequence of sin, not a natural consequence, not a fruit growing from an evil tree according to a preestablished law of nature, or a product of the evolution of evil in man, but a consequence of sin ordained by a *voluntas consequens* in God. Such is the physical death of sinful mortals everywhere, as the psalmist says, *Thou turnest man to destruction. . . . Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. . . . For it is soon cut off, and we fly away*.<sup>6)</sup>

And yet there is a vast difference between the temporal death of one class of men and that of another, the death of the wicked and the death of God's elect. When death was ordained because of sin, it was in the mind of God not only as a consequence, but also as a penalty of sin. *The wages of sin is death*,<sup>7)</sup> and wages are meted out for and in consideration of that whereby they are earned. Death is the penalty of sin imposed by the judicial justice and executed by the punitive or retributive justice of God, according to which *the soul that sinneth, it shall die*.<sup>8)</sup> Not only in consequence of, but *FOR his iniquity that he hath done shall he die*.<sup>9)</sup> That this judgment includes, though it is not restricted to, the physical death of the sinner, is clear beyond the possibility of doubt by the fact that man's Substitute,

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1) 2 Cor. 5, 1.

2) Luke 16, 22.

3) Luke 16, 23.

4) 2 Cor. 4, 16. 1 Cor. 15, 42.

5) Eccl. 12, 7.

6) Ps. 90, 3 — 5. 10.

7) Rom. 6, 23.

8) Ezek. 18, 20.

9) Ezek. 18, 26; cf. 33, 18.

the Holy One, being *made under the law*,<sup>1)</sup> and *made to be sin for us*,<sup>2)</sup> was also made to suffer the penalty of sin demanded by the law, *death, even the death of the cross*,<sup>3)</sup> death, which could not come upon him as a consequence of sin, since *in him is no sin*.<sup>4)</sup> It was not possible that Christ should die of a lingering disease. He died a judicial death, sentenced by an unjust judge, Pontius Pilate, but also sentenced by a righteous Judge, the Lord of hosts, who had *laid upon him the iniquity of us all*.<sup>5)</sup> When he was *cut off out of the land of the living*, he was *stricken for the transgression of his people*,<sup>6)</sup> being *wounded for our transgressions*, and *bruised for our iniquities*.<sup>7)</sup> When he *poured out his soul unto death*, it was because he was *numbered with the transgressors* and *bore the sin of many*.<sup>8)</sup> And now, since our Substitute stood condemned and sentenced and the sentence of temporal and eternal death was executed when he was forsaken of God in his agony and died the death of the cross, there is no condemnation, no sentence, no penalty, either temporal or eternal, to them which are in Christ Jesus.<sup>9)</sup> But there are those who reject the vicarious sacrifice of the Mediator, denying the Lord that bought them, and thus *bringing upon themselves swift destruction*,<sup>10)</sup> temporal and eternal death as the just penalty of their sins. *When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby*.<sup>11)</sup> When the soul of the unbeliever is required of him,<sup>12)</sup> it is a guilt-laden soul, under the wrath of God, a soul *already condemned* because of its unbelief.<sup>13)</sup> This condemnation is again unto death, eternal death, and the wicked soul is, in the moment of death, when it is torn from its habitation of clay, hurried to the prison-house of condemned spirits, down

1) Gal. 4, 4.

2) 2 Cor. 5, 21.

3) Rom. 5, 10. Phil. 2, 8. Luke 23, 46.

4) 1 John 3, 5; cf. 2 Cor. 5, 21. John 8, 46.

5) Is. 53, 6.

6) Is. 53, 8.

7) Is. 53, 5.

8) Is. 53, 12.

9) Rom. 8, 1.

10) 2 Pet. 2, 1.

11) Ezek. 33, 18.

12) Luke 12, 20.

13) John 3, 18.

to hell, where also the angels that sinned are reserved in everlasting chains under darkness unto the judgment of the great day.<sup>1)</sup> It is there that the souls of the unbelievers of the days of Noah were led more fully to comprehend that their condemnation was well-merited, when he, by faith in whom Noah, the preacher of righteousness, was saved, appeared in hell after his quickening in the sepulchre and heralded his victory over Satan, sin, and death, in his arch-enemy's dungeon.<sup>2)</sup> This is *הַשְּׂאוֹל*, *Ἅδης*, *hell*, whither the souls of the ungodly are sent, not to annihilation, but to destruction, *everlasting destruction*, whereby *they who obey not the gospel of our Lord Jesus Christ shall be punished*.<sup>3)</sup> *The wicked shall be turned into hell, and all the nations that forget God*.<sup>4)</sup> *The wicked in a moment go down to hell*.<sup>5)</sup> And hell is to the wicked soul in a certain sense what the grave is to the body, a place of perdition. Hence hell and destruction are conjoined in such texts as these: *Hell and destruction are before the Lord*;<sup>6)</sup> *Hell is naked before him, and destruction hath no covering*.<sup>7)</sup> That *הַשְּׂאוֹל* sometimes also stands for *grave*<sup>8)</sup> is only consistent with the various *usus loquendi* of *death*, which likewise stands for physical *death*, which kills the body and consigns it to destruction in the grave, and for spiritual and eternal *death*, the destruction of the soul and, finally, of both soul and body, in hell.<sup>9)</sup> And hell is not a haven of rest after the storms of life; neither is it a purgatory for smelting out the dross of sinfulness; nor is it an underworld like fabled Tartarus, where the souls of the good and the evil bewail their cold and gloomy existence: but it is a prison, unapproachably separated from the abode of the blessed, a place of punishment, where the souls of the wicked are confined

1) 2 Pet. 2, 4. Jude 6.

2) 1 Pet. 3, 18—20.

3) 2 Thess. 1, 8. 9.

4) Ps. 9, 17.

5) Job 21, 13.

6) Prov. 15, 11.

7) Job 26, 6; cf. Prov. 27, 20.

8) Gen. 37, 35; 44, 31. 1 Sam. 2, 6. Ps. 6, 5 al.

9) Matt. 10, 28.

with the devil and his angels, being in torments, and without a ray of hope for final delivery. *When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth.*<sup>1)</sup> Being dead in sin and under the wrath, the wicked soul, in physical death, sinks away into eternal death, in which it will be joined by the body on the day of judgment. Such is the course of death.

The course of life leads in an opposite direction, though also through the valley of temporal death. The death of the righteous is, like the death of the wicked, a separation of body and soul. Paul speaks of his impending death as his *departure*,<sup>2)</sup> the dissolution of this tabernacle;<sup>3)</sup> for him to die is to be unclothed.<sup>4)</sup> The souls of the righteous leave their habitations of clay, lay aside their garments of corruptible material, and depart. This is a consequence of sin. *Death passed upon all men, for that all have sinned.*<sup>5)</sup> Also when Christians die, *the body is dead because of sin.*<sup>6)</sup> God has ordained it so, and so must it be. Like disease and want and other hardships of our earthly pilgrimage, death has its pang and pain for those also whose Shepherd is the Lord. Paul would have preferred to be spared this bitter cup and *to be clothed upon* rather than *unclothed*,<sup>7)</sup> that mortality might not fall a prey to death, but *be swallowed up of life.*<sup>8)</sup> Yet, on the other hand, he also longs to be delivered from this body of sin and death,<sup>9)</sup> knowing that *he that is dead is freed from sin.*<sup>10)</sup> The termination of this mortal life in consequence of sin is also a termination of this sinful life, a cessation from sinning. Thus the final putting off of the old man with his sins and evil lusts also terminates the ceaseless struggle between the flesh and the spirit,<sup>11)</sup> and frees us from the burden under which we groan

1) Prov. 11, 7; cf. Eccl. 11, 3.

2) 2 Tim. 4, 6; cf. Phil. 1, 23.

3) 2 Cor. 5, 1.

4) 2 Cor. 5, 4.

5) Rom. 5, 12.

6) Rom. 8, 10.

7) 2 Cor. 5, 4.

8) Ibid.

9) Rom. 6, 6; 7, 24.

10) Rom. 6, 7.

11) Gal. 5, 17. Rom. 7, 11. 25.



while we are in this tabernacle.<sup>1)</sup> *We are all the children of God by faith in Christ Jesus.*<sup>2)</sup> In regeneration we were quickened into spiritual life, and in sanctification we walk in newness of life. But as we run our course, we are hindered by *sin which doth so easily beset us.*<sup>3)</sup> In death we *lay aside every weight,*<sup>4)</sup> and the spirit is set free, having *fought a good fight*<sup>5)</sup> and carried off the final victory. Thus the Christian, according to that nature which predominates in him and gives him his character, is not a loser but a gainer<sup>6)</sup> by the event which to the unbeliever is loss in every way. Natural man is dead in sin, and passes through physical death into a lower stage of misery, a confirmed state of spiritual death according to the soul, which is not set free, but sent to a prison of condemned spirits. But the regenerate man has *passed from death unto life,*<sup>7)</sup> and *hath everlasting life.*<sup>8)</sup> This life of faith and hope is not subdued in physical death, but is carried forward and upward to a higher mode or form of existence, the soul being transferred to a state of confirmed spiritual life with Christ in glory and perfect bliss for ever. Thus the physical death of a Christian is the very reverse of the death of the worldling, not a sinking away into deeper death, but a rising into higher life. On the day of his death the robber's ransomed soul was with Christ in paradise.<sup>9)</sup> Not in Sheol, a common abode of all departed souls both good and evil, but in *paradise*; and *paradise is heaven, even the third heaven.*<sup>10)</sup> *To be absent from the body is, for Paul and all believers, to be present with the Lord.*<sup>11)</sup> Our *desire to depart* is a desire *to be with Christ.*<sup>12)</sup> And Christ is not in Sheol, but in heaven,<sup>13)</sup> from whence he shall come to judge the quick and the dead.<sup>14)</sup> *Blessed are the dead which die in the Lord* FROM HENCE-

1) 2 Cor. 5, 4.

2) Gal. 3, 26.

3) Hebr. 12, 1.

4) Ibid.

5) 2 Tim. 4, 7.

6) Phil. 1, 21.

7) John 5, 24. 1 John 3, 14.

8) John 5, 24.

9) Luke 23, 43.

10) 2 Cor. 12, 2. 4.

11) 2 Cor. 5, 8.

12) Phil. 1, 23.

13) Luke 24, 51. Col. 3, 1. Hebr. 8, 1.

14) 1 Thess. 4, 16. Phil. 3, 20.

FORTH: *Yea, saith the Spirit, that they may rest from their labors.*<sup>1)</sup> There is no room for purgatory in the *great gulf fixed between*<sup>2)</sup> heaven and hell. And neither heaven nor hell is a dormitory for disembodied souls. The grave is the *coemeterium* of them that *sleep in the dust of the earth.*<sup>3)</sup> But hell is a *place of torment,*<sup>4)</sup> and heaven is the happy home where Lazarus is *comforted* in Abraham's bosom:<sup>5)</sup> hence, *to be with Christ is far better* than to be in the flesh, and we *have a desire to depart.*<sup>6)</sup>

As Paul uttered this hope and desire, he looked forward to the time of his departure.<sup>7)</sup> When he writes, *For me to live is Christ, and to die is gain,*<sup>8)</sup> he expects to be numbered with *them which are asleep.*<sup>9)</sup> Yet the same apostle also says, *We shall not all sleep.*<sup>10)</sup> He includes himself when he says, *WE which are alive and remain unto the coming of Christ.*<sup>11)</sup> This is not a contradiction, but an alternative. The apostle knew that *the Lord is at hand.*<sup>12)</sup> Christ had foretold his *coming in the clouds of heaven.*<sup>13)</sup> He had not stated the day and hour of his coming, but had expressly said, *Of that day and that hour knoweth no man.*<sup>14)</sup> He had earnestly warned all his disciples, *Watch therefore: for ye know not what hour your Lord doth come.*<sup>15)</sup> *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*<sup>16)</sup> His first message to them after his ascension was, *This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*<sup>17)</sup> Hence, from that day to this, God's people have been ready for the coming of their King, *waiting for the coming of our Lord Jesus Christ.*<sup>18)</sup> *Our conver-*

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|-----------------------------------|--|--------------------|
| 1) Rev. 14, 13.                   | 2) Luke 16, 26.                        | 3) Dan. 12, 2.     |
| 4) Luke 16, 28; cf. 22—25.        | 5) Luke 16, 22—25.                     | 6) Phil. 1, 22 f.  |
| 7) Cf. 2 Tim. 4, 6.               | 8) Phil. 1, 21.                        | 9) 1 Thess. 4, 15. |
| 10) 1 Cor. 15, 51.                | 11) 1 Thess. 4, 15, 17.                |                    |
| 12) Phil. 4, 5.                   | 13) Matt. 26, 49; 24, 30. Mark 13, 26. |                    |
| 14) Mark 13, 32. Matt. 24, 36.    |  | 15) Matt. 24, 42.  |
| 16) Luke 12, 40; cf. Luke 21, 36. |  | 17) Acts 1, 11.    |
| 18) 1 Cor. 1, 7.                  |  |                    |

sation, says Paul, *is in heaven, from whence also we look for the Savior, the Lord Jesus Christ.*<sup>1)</sup> Meanwhile many fell asleep in Christ,<sup>2)</sup> Stephen, the protomartyr,<sup>3)</sup> James, the apostle,<sup>4)</sup> and others who had seen the risen Lord,<sup>5)</sup> and each of these instances of mortality was apt to remind those who remained that their dissolution, too, might be impending. Besides, persecution was grinding its ax and preparing its fagots, and Paul was ready to be offered and considered the time of his departure at hand.<sup>6)</sup> And from that time to this, God's children have been ready for the summons which may at any moment call them hence. This daily and hourly readiness for our departure is by no means inconsistent with our daily and hourly readiness for our Lord's coming. Paul was prepared either to be *unclothed* or to be *clothed upon*,<sup>7)</sup> to *sleep* or to be *changed*.<sup>8)</sup> So are we. We know that *it is appointed unto man once to die*.<sup>9)</sup> We likewise know that *the Son of man cometh*<sup>10)</sup> at his appointed time, and that when he shall come, he will find a generation of children of God waiting for his coming, and a generation of unbelievers resembling the generation which was taken away by the flood,<sup>11)</sup> all of whom shall see him coming in the clouds of heaven.<sup>12)</sup> Then the wise virgins, who shall be ready for the coming of the bridegroom, will go in with him to the marriage.<sup>13)</sup> But *flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption*.<sup>14)</sup> Our mortal bodies, as now constituted, are not fit for the bliss and glory of the life to come. Hence, *when the last trumpet shall sound, and the dead shall be raised incorruptible*,<sup>15)</sup> those who shall be *alive and remain*<sup>16)</sup> shall be changed *in a moment, in the twinkling of an eye*.<sup>17)</sup>

1) Phil. 3, 20.

2) 1 Cor. 15, 18.

3) Acts 7, 60.

4) Acts 12, 12.

5) 1 Cor. 15, 6.

6) 2 Tim. 4, 6.

7) 2 Cor. 5, 4.

8) 1 Cor. 15, 51.

9) Hebr. 9, 27.

10) Luke 12, 40.

11) Matt. 24, 37—39.

12) Matt. 24, 30.

13) Matt. 25, 10.

14) 1 Cor. 15, 50.

15) 1 Cor. 15, 52.

16) 1 Thess. 4, 15—17.

17) 1 Cor. 15, 52.

They shall *not be unclothed, but clothed upon, that mortality might be swallowed up of life.*<sup>1)</sup>

Thus, then, whether we live, we live unto the Lord; and whether we die, we die unto the Lord.<sup>2)</sup> We live as in an Advent season, looking forward with the eyes of faith to the fulness of the time, to the last advent of Christ.

## B. THE LAST ADVENT OF CHRIST.

The first advent of Christ, his coming in lowliness to redeem the world, was predicted by numerous prophecies, and many were the signs whereby his people were to be reminded of these promises and their approaching fulfillment. The last advent of Christ, his coming in power and glory to judge the world and lead his people home, was also predicted by himself, his angels, and his holy apostles, and many are the signs whereby we are to be reminded of these predictions and their impending fulfillment.

Jesus himself foretold his second advent in plain words to his friends and to his enemies. In Caiphias' palace we hear him say, *Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven.*<sup>3)</sup> And with his disciples he repeatedly discoursed on the *coming of the Son of man,*<sup>4)</sup> when *they shall see the Son of man coming in the clouds of heaven with power and great glory.*<sup>5)</sup> In the very hour when he was taken out of their sight by a chariot of clouds, his angel messengers again assured them of his return, saying, *Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*<sup>6)</sup> St. Paul speaks of *the coming of the Lord,*<sup>7)</sup> *the glorious appearing of the great God and our Savior Jesus Christ,*<sup>8)</sup>

1) 2 Cor. 5, 4.

2) Rom. 14, 8.

3) Matt. 26, 64.

4) Matt. 24, 3—51; 25, 1—46. Luke 12, 36 ff.; 21, 25—36. Mark 13.

5) Matt. 24, 30; cf. Mark 13, 26.

6) Acts 1, 11.

7) 1 Thess. 4, 15; cf. 1 Cor. 1, 7.

8) Tit. 2, 13.

when *the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.*<sup>1)</sup> St. Peter testifies that *the day of the Lord will come,*<sup>2)</sup> and he will fulfill *the promise of his coming.*<sup>3)</sup> Like a herald St. John announces the advent of *the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth, saying, Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him.*<sup>4)</sup> And the close of the last chapter of Revelation unites the petition of the waiting bride with the promise of the coming bridegroom in the words: *Surely, I come quickly. Amen. Even so, come, Lord Jesus.*<sup>5)</sup>

In these texts and their contexts, the impending advent of Christ is described as a visible coming, visible to *all the tribes of the earth,*<sup>6)</sup> friends and enemies.<sup>7)</sup> It will be a coming with power and great glory. *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.*<sup>8)</sup> And it will be a last coming, to finish up the business of this world and time by the resurrection of all the dead, the final judgment, and the consummation of all things. Nowhere in all these predictions and descriptions of the Lord's coming is there any indication of or any room for a millennium of temporal or mundane felicity for the church and the children of a first resurrection from the dead in visible presence with Christ. To the end of time, the church of Christ shall be under the cross, amid dangers and trials and tribulations unceasing and increasing, as the shadows lengthen and deepen in the eventide of a declining day.<sup>9)</sup> When the disciples were with the Master on the mount of Olives, they said, 'Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world?'<sup>10)</sup> And thus to us also

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1) 1 Thess. 4, 16.

2) 2 Pet. 3, 10.

3) 2 Pet. 3, 4.

4) Rev. 1, 7; cf. v. 5.

5) Rev. 22, 20.

6) Matt. 24, 30.

7) Rev. 1, 7.

8) Matt. 25, 31.

9) John 16, 33. Matt. 24, 24. 1 Tim. 4, 1.

10) Matt. 24, 3.

the signs of the coming of Christ our Lord are the signs of the end of the world.

When the waters of the deluge had subsided, God established a covenant with mankind, that no flood should again destroy the earth or cut off all flesh, and said, *I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.*<sup>1)</sup> Thus had the rainbow received a new significance. It was thenceforth to stand between God and man as a token and testimony of a covenant established between them and as a surety of its fulfillment. In this sense, the bow in the clouds is now not only a physical phenomenon, but a sign, according to the definition, *Signum est, quod sub sensum aliquem cadit, et quiddam significat.*<sup>2)</sup> In like manner, Christ also has pointed out various phenomena and endowed them with a peculiar significance, whereby they are to be signs or tokens of the approach of a coming and predicted event, signs of his coming, and of the end of the world.<sup>3)</sup> When we see phenomena appearing in the sun and the moon and the stars, obscurations and other changes;<sup>4)</sup> when we hear the roaring of the waves of the sea;<sup>5)</sup> when false Christs and false prophets arise and show signs and wonders;<sup>6)</sup> when the gospel is preached in all the world for a witness unto all nations;<sup>7)</sup> when Jerusalem is being trodden down of the Gentiles;<sup>8)</sup> when the Jews in all lands are everywhere Jews;<sup>9)</sup> when antichrist, that man of sin, the son of perdition, is revealed, sitting in the temple of God, showing himself that he is God;<sup>10)</sup> when materialism pervades the masses, as it did in the days of Noe,<sup>11)</sup> and unbelief prevails:<sup>12)</sup> all these things are continually and ever anew to remind us of the coming of the Son of man, of the great change of heaven and earth which,

1) Gen. 9, 13.

3) Matt. 24, 3; cf. 33.

5) Ibid.

7) Matt. 24, 14.

9) Matt. 24, 34.

11) Matt. 24, 37—39.

2) Cicero, de imit. rhet., 48.

4) Luke 21, 25.

6) Mark 13, 22. Matt. 24, 24.

8) Luke 21, 24.

10) 2 Thess. 2, 3—8. 1 John 2, 18.

12) Luke 18, 8.

with every revolution of the luminaries above, is drawing nearer and nearer, until the last great sign, *the sign of the Son of man*, the Son of man himself *in visible presence, shall appear in heaven.*<sup>1)</sup>

*Little children*, says St. John, *it is the last time;*<sup>2)</sup> and St. Peter, *The end of all things is at hand.*<sup>3)</sup> And lest we be unmindful of such admonitions, our Savior directs our senses to the signs above us and about us, which are to be to us the tokens of his covenant, *Behold, I come quickly, and my reward is with me.*<sup>4)</sup> And to all generations of his disciples he says, *When ye shall see all these things, know that it is near, even at the doors.*<sup>5)</sup> And as in the days of St. John, so in these latter days, and to the end of time, *the Spirit and the bride say, Come. And let him that heareth say, Come!*<sup>6)</sup>

A. G.

*(To be continued.)*


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## THEOLOGICAL TRAINING IN THE EARLY LUTHERAN CHURCH OF AMERICA.

*(Concluded.)*

When, in 1779, a State University was organized at Philadelphia, Pastor Kunze was made one of the Trustees. He was also a member of the committee of five who were to devise a plan for the organization of the university. Kunze urged the propriety of due regard for the interests of the German element in the population of the state by affording them an opportunity to cultivate their mother tongue together with the languages and sciences, there being entire counties populated by Germans whose children understood not a word of English. After some opposition the Board of Trustees yielded to Kunze's arguments, and it was

1) Matt. 24, 30.

2) 1 John 2, 18.

3) 1 Pet. 4, 7.

4) Rev. 22, 12.

5) Matt. 24, 33.

6) Rev. 22, 17.