**“Nature of Christ” The Signs of the Times, 15, 40.**

E. J. Waggoner

The humiliation Christ voluntarily took upon himself is best expressed by Paul to the Philippians: “Have this mind in you which was also in Christ Jesus; who being originally in the form of God, counted it not a thing to be grasped [that is, to be clung to] to be on an equality with God, but emptied himself, taking the form of a bond-servant, becoming in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.” Philippians 2:5-8, Revised Version, marginal reading. {SITI October 21, 1889, p. 472.60}

The above rendering makes this text much more plain than it is in the common version. The idea is that, although Christ was in the form of God, being “the brightness of his glory, and the express image of his person” (Hebrews 1:3), having all the attributes of God, being the ruler of the universe, and the one whom all heaven delighted to honor, he did not think that any of these things were to be desired so long as men were lost and without strength. He could not enjoy his glory while man was an outcast, without hope. So he emptied himself, divested himself of all his riches and his glory, and took upon himself the nature of man in order that he might redeem him. It was necessary that he should assume the nature of man, in order that he might suffer death, as the apostle says to the Hebrews that he “was made a little lower than the angels for the suffering of death.” Hebrews 2:9. {SITI October 21, 1889, p. 472.61}

It is impossible for us to understand how this could be, and it is worse than useless for us to speculate about it. All we can do is to accept the facts as they are presented in the Bible. Other scriptures that we will quote bring closer to us the fact of the humanity of Christ, and what it means for us. We read in John 1:14 that “the Word was made flesh,” and now we will read what Paul says as to the nature of that flesh: “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Romans 8:3, 4. {SITI October 21, 1889, p. 472.62}

A little thought will be sufficient to show anybody that if Christ took upon himself the likeness of man, in order that he might suffer death, it must have been sinful man that he was made like, for it is only sin that causes death. Death could have no power over a sinless man, as Adam was in Eden; and it could not have had any power over Christ if the Lord had not laid on him the iniquity of us all. Moreover, the fact that Christ took upon himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which he assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the few words upon which this article is based. He was “made of the seed of David according to the flesh.” David had all the passions of human nature. He says of himself, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” Psalm 51:5. {SITI October 21, 1889, p. 472.63}

A brief glance at the ancestry and posterity of David will show that the line from which Christ sprung, as to his human nature, was such as would tend to concentrate in him all the weaknesses of humanity. To go back to Jacob, we find that before he was converted he had a most unlovely disposition, selfish, crafty, deceitful. His sons partook of the same nature, and Pharez, one of the ancestors of Christ (Matthew 1:3; Genesis 38), was born of a harlot. Rahab, an unenlightened heathen, became an ancestor of Christ. The weakness and idolatry of Solomon are proverbial. Of Rehoboam, Ahijah, Jehoram, Ahaz, Manasseh, Amon, and other kings of Judah, the record is about the same. They sinned and made the people sin. Some of them had not one redeeming trait in their characters, being worse than the heathen around them. It was from such an ancestry that Christ came. Although his mother was a pure and godly woman, as could but be expected, no one can doubt that the human nature of Christ must have been more subject to the infirmities of the flesh than it would have been if he had been born before the race had so greatly deteriorated physically and morally. This was not accidental, but was a necessary part of the great plan of human redemption, as the following will show:- {SITI October 21, 1889, p. 472.64}

“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” Hebrews 2:16-18. {SITI October 21, 1889, p. 472.65}

If he was made in all things like unto his brethren, then he must have suffered all the infirmities and passions of his brethren. Only so could he be able to help them. So he had to become man, not only that he might die, but that he might be able to sympathize with and succor those who suffer the fierce temptations which Satan brings through the weakness of the flesh. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We quote first 2 Corinthians 5:21:- {SITI October 21, 1889, p. 472.66}

“For he God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” {SITI October 21, 1889, p. 472.67}

This is much stronger than the statement that he was made “in the likeness of sinful flesh.” He was *made to be sin*. Here is a greater mystery than that the Son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon himself sinful nature. He was made to be sin in order that we might be made righteousness. So Paul to the Galatians says that “God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Galatians 4:4, 5. {SITI October 21, 1889, p. 472.68}

That Christ should be born under the law was a necessary consequence of his being born of a woman, taking on him the nature of Abraham, being made of the seed of David, in the likeness of sinful flesh. Human nature is sinful, and the law of God condemns all sin. Not that men are born into the world directly condemned by the law, for in infancy they have no knowledge of right and wrong, and are incapable of doing either, but they are born with sinful tendencies, owing to the sins of their ancestors. And when Christ came into the world, he came subject to all the conditions to which other children are subject. {SITI October 21, 1889, p. 472.69}

From these texts we are enabled to read with a better understanding Hebrews 5:7, 8, where the apostle says of Christ:- {SITI October 21, 1889, p. 472.70}

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered.” Jesus spent whole night in prayer to the Father. Why should this be, if he had not been oppressed by the enemy, through the inherited weakness of the flesh? He “learned obedience by the things which he suffered.” Not that he was ever disobedient, for he “knew no sin;” but by the things which he suffered in the flesh, he learned what men have to contend against in their efforts to be obedient. And so, “in that he himself hath suffered being tempted, he is able to succor them that are tempted.” “For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need.” Hebrews 4:15, 16. {SITI October 21, 1889, p. 472.71}

One more point, and then we can learn the entire lesson that we should learn from the fact the “the Word was made flesh and dwelt among us.” How was it that Christ could be thus “compassed with infirmity” (Hebrews 5:2), and still know no sin? Some may have thought, while reading this article thus far, that we are depreciating the character of Jesus, by bringing him down to the level of sinful man. On the contrary, we are simply exalting the “divine power” of our blessed Saviour, who himself voluntarily descended to the level of sinful man, in order that he might exalt man to his own spotless purity, which he retained under the most adverse circumstances. “God was in Christ,” and hence he could not sin. His humanity only veiled his divine nature, which was more than able to successfully resist the sinful passions of the flesh. There was in his whole life a struggle. The flesh, moved upon by the enemy of all unrighteousness, would tend to sin, yet his divine nature never for a moment harbored an evil desire, nor did his divine power for a moment waver. Having suffered in the flesh all that men can possibly suffer, he returned to the throne of the Father, as spotless as when he left the courts of glory. When he laid in the tomb, under the power of death, “it was impossible that he should be holden of it,” because it had been impossible for the divine nature which dwelt in him to sin. {SITI October 21, 1889, p. 632.1}

“Well,” some will say, “I don’t see any comfort in this for me; it wasn’t possible that the Son of God should sin, but I haven’t any such power.” Why not? You can have it is you want it. The same power which enabled him to resist every temptation presented through the flesh, while he was “compassed with infirmity,” can enable us to do the same. Christ could not sin, because he was the manifestation of God. Well, then, listen to the apostle Paul, and learn what it is our privilege to have:- {SITI October 21, 1889, p. 632.2}

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.” Ephesians 3:14-19. {SITI October 21, 1889, p. 632.3}

Who could ask for more? Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts, so that we may be filled with all the fullness of God. What a wonderful promises. He is “touched with the feelings of our infirmity.” That is, having suffered all that sinful flesh is heir to, he knows all about it, and so closely does he identify himself with his children, that whatever presses upon them makes like impression upon him, and he knows how much divine power is necessary to resist it; and if we but sincerely desire to deny “ungodliness and worldly lusts,” he is able and anxious to give to us strength “exceeding abundantly, above all that we ask or think.” All the power which Christ had dwelling in him by nature, we may have dwelling in us by grace, for he freely bestows it upon us. {SITI October 21, 1889, p. 632.4}

Then let the weary, feeble, sin-oppressed souls take courage. Let them “come boldly to the throne of grace,” where they are sure to find grace to help in the time of need, because that need is felt by our {SITI October 21, 1889, p. 632.5}

Saviour, in the very time of need. He is “touched with the feeling of our infirmity.” If it were simply that he suffered eighteen hundred years ago, we might fear that he has forgotten some of the infirmity; but no, that temptation that presses you touches him. His wounds are ever fresh, and he ever lives to make intercession for you. {SITI October 21, 1889, p. 632.6}

What wonderful possibilities there are for the Christian! To what heights of holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may abide under the shadow of the Almighty, and be filled with the fullness of God’s strength. The One stronger than Satan may dwell in his heart continually; and so, looking at Satan’s assaults as from a strong fortress, he may say, “Nay, in all these things we are more than conquerors through Him that loved us.” E. J. W. {SITI October 21, 1889, p. 632.7}

 **“That Blessed Hope” The Signs of the Times, 15, 41.**

E. J. Waggoner

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.” There are several points that may be noted on this text: 1. Those who are dead are represented as asleep. The term is very common in the Bible. Read Job 7:21; Daniel 12:2; John 11:11-14, etc. The righteous are asleep in Jesus. 2. This being the case, it follows that the dead are unconscious, for a sleeping man knows nothing of what is going on around him. The general tenor of the inspired writings is in harmony with this idea. For examples see Job 14:14-21; Psalm 6:5; 88:10-12; 115:17; 146:3, 4; Ecclesiastes 9:5, 6, 10. 3. It is folly to say that we cannot know anything of the future. Paul said that he would not have his brethren ignorant; if we believe his words, we must admit that something can be known of man’s future. 4. It is not wrong for Christians to sorrow; the only sin is in giving away to uncontrollable grief, as did the heathen. They, having no hope, indulged in the most extravagant expressions of sorrow-tearing out the hair, rending their garments, uttering loud shrieks, cutting their flesh, etc. A Christian’s grief may be even more acute than that of the heathen, for Christianity tends to elevate, and to quicken the sensibilities, but it will always be tempered by hope. {SITI October 28, 1889, p. 632.8}

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” From what place will God bring them? “From heaven,” many persons say. But the apostle says that those whom he brings have been *asleep*, and if the view of our friends be true, it must be that the saints in heaven do nothing but sleep, and that is absurd. The psalmist says, “In thy presence is fullness of joy; at thy right hand there are pleasures forevermore.” We think it will need no argument to convince any rational person that David’s conception of “fullness of joy” and “pleasures forevermore,” would not be met by a long period of unconscious sleep. Those who are asleep are in the grave, and from thence God will bring them, even as he did our Lord. Just as surely as Jesus died and rose again, so surely will God raise from the dead all the sleeping saints. {SITI October 28, 1889, p. 632.9}

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep.” Paul says, “We which are alive and remain unto the coming of the Lord.” From this some have supposed that Paul expected that the Lord would come in a very few years, and that he would live until that event; but this was not his expectation. Paul received his instruction directly from Heaven. Now to say that Paul was mistaken in regard to the time of Christ’s second advent, is equivalent to saying either that he was not inspired, or that the Holy Spirit was mistaken. Neither of these positions can be taken by those who believe the Bible. That Paul had a correct idea of the time of the second advent, is clear from 2 Thessalonians 2:1-8. In his vivid narrative, Paul speaks of things to come as though they were present. {SITI October 28, 1889, p. 632.10}

The word “prevent” is from the Latin words *pre*, before, and *venio*, to go, meaning, “to go before,” and was formerly used in this sense. It is so used in King James’ version. See Psalm 88:13; 119:147, 148. But as one who went before another was able to “head him off,” as it is commonly expressed, the word finally became restricted to its present signification, to hinder. The Revised Version has the passage in harmony with modern usage. {SITI October 28, 1889, p. 632.11}

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” We cannot regard this text in any other way than as a description of an actual occurrence to take place in the future. If the expression, “the Lord himself,” does not mean Jesus Christ in person, but is a figure of something else, what words could the apostle have used to express the reality? If this be figurative language, then there is no literal language in the Bible. It agrees, however, with the words which the angel spoke to the disciples at the ascension of Christ. Acts 1:9-11. The last clause of the verses quoted settles an important point: “And *so* shall we ever be with the Lord.” How shall we be with the Lord?-By the descent of Christ to raise the dead and change the living. Can we not be with him before that time?-No; for so he told his disciples when on earth. The ardent Peter said, “Lord, why cannot I follow thee now? I will lay down my life for thy sake” (John 13:27); but still Jesus did not reverse his former sentence: “As I said unto the Jews, Whither I go ye cannot come; so now I say to you.” Then he comforted them with these words: “In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” This is the “blessed hope;” with these words the apostle Paul commanded Christians to comfort one another. Men should be careful how they attempt to improve on the methods laid down by Inspiration. {SITI October 28, 1889, p. 632.12}

Some time ago a religious journal of note made an admission on this text, that was fatal to the popular view (the one which it also holds), that all men have inherited immortality. It said: “It is hard for us to understand how those converts could have imagined that it was peculiarly unfortunate to die before Christ’s second coming. It was because they imagined, and Paul too, perhaps, that Christ was to come soon, in the life-time of some of them [we have already shown that he did not imagine any such thing], and that his coming was physical; and they did not understand the doctrine of immortality of the soul.” That is, the doctrine of the immortality of the soul is so opposed to the doctrine of Christ’s second coming, that those who hold to the former necessarily ignore the latter. We believe that this is the case. But the doctrine of Christ’s second coming is one of the most prominent in the whole Bible, and it must therefore follow that the Bible is opposed to the doctrine of the immortality of the soul. It was well said that “they did not understand the doctrine of the immortality of the soul;” but if Paul and his co-laborers did not understand nor teach it, whence is it that our modern teachers have learned so much about it? Have they a later revelation in which Inspiration has corrected its former mistakes? Away with a doctrine which leads men thus to treat God’s word. Such teachers would do well to ponder upon Paul’s words to the Galatian brethren. Galatians 1:8. {SITI October 28, 1889, p. 632.13}

“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” No argument can be drawn from this to prove that Christians cannot know anything about the Lord’s coming, for the next verse shows that he comes as a thief only to those who cry, “Peace and safety,”-those who are not watching. The brethren, Paul states, are not in darkness that that day should overtake them as a thief. Christ gave his disciples very full instructions in regard to the times and the seasons (see Matthew 24), and as the whole gospel was revealed to Paul by the Lord himself, he had imparted the same information to the Thessalonian brethren. The prophecies of the Old Testament, especially the book of Daniel, give much light on the times and the seasons. {SITI October 28, 1889, p. 632.14}

On 1 Thessalonians 5:10, Dr. Barnes makes the following comment:- {SITI October 28, 1889, p. 632.15}

“‘Whether we wake or sleep.’ Whether we are found among the living or the dead when He comes. The object here is to show that the one class would have no advantage over the other. This was designed to calm their minds in their trials, and to correct an error which seems to have prevailed in the belief that those who were found alive when he should return, would have some priority over those who were dead. ‘Should live together with Him.’ The word rendered ‘together’ is not to be regarded as connected with the phrase ‘with Him,’ as meaning He and they would be together, but it refers to those who wake and those who sleep, those who are alive and those who are dead,-meaning that they would be *together*, or would be with the Lord *at the same time;* there would be no priority or precedence.” {SITI October 28, 1889, p. 632.16}

This is exactly the truth on this important subject. Happy would it be for Christianity if the churches had never departed from it. E.J.W. {SITI October 28, 1889, p. 632.17}

**“The Rest that Remains For the People of God. A Brief Exposition of Hebrews 4:9” The Signs of the Times, 15, 41.**

E. J. Waggoner

“There remaineth therefore a rest to the people of God.” Hebrews 4:9. This text and its context require frequent explanation. We accordingly give the following, which, although brief, will, we think, be found a sufficient key to the entire chapter. That God made to Abraham a promise of an inheritance, is well known. We will quote only two texts. The first is Genesis 13:14-17: “And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed 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. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.” {SITI October 28, 1889, p. 632.18}

Again the Lord said to Abraham, after he had offered Isaac:-“I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies.” Genesis 22:17. {SITI October 28, 1889, p. 632.19}

Putting these two texts together, we learn that the inheritance promised to Abraham contemplated peaceable and quiet possession of the land, not simply a few square miles, but of the whole world. Romans 4:13. Now it was in pursuance of this promise that the Lord delivered the children of Israel from Egyptian bondage. See Exodus 6:1-8. {SITI October 28, 1889, p. 632.20}

Passing by the wanderings in the wilderness, we come to the address which Moses made just before his death. Speaking to the tribes of Reuben and Gad and the half tribe of Manasseh, who were allowed to settle on the east side of Jordan, he said: “The Lord your God hath *given you this land to possess it*; ye shall pass over armed before your brethren the children of Israel, ... *until the Lord have given Rest unto your brethren as well as unto you*, and until they also possess the land which the Lord your God hath given them beyond Jordan; and then shall ye return every man unto his possession, which I have given you.” Deuteronomy 3:18-20. {SITI October 28, 1889, p. 632.21}

From this we learn that the giving of them rest was nothing more nor less than the establishing of them in their possession. The same thing is also shown by the following words:- {SITI October 28, 1889, p. 632.22}

“For ye are not as yet come *to the rest and to the inheritance*, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when he giveth you rest from all your enemies* round about, so that ye dwell in safety; then shall there be a place,” etc. Deuteronomy 12:9-11. {SITI October 28, 1889, p. 632.23}

In further confirmation of the idea that the promised rest comprehended quiet possession of the land, we read 2 Samuel 7:1, which says that “when the king sat in his house, and the Lord had given him rest round about from all his enemies,” then he thought to build a house for the Lord. In refusing to allow him to do this work, the Lord made great promises to David, and said:- {SITI October 28, 1889, p. 632.24}

“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.” 2 Samuel 7:10. {SITI October 28, 1889, p. 632.25}

It is evident, then, that the “rest” promised to the Israelites was the inheritance. Into this rest Joshua led them, as it is written: “And the Lord gave them rest round about according to all that he sware unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.” Joshua 21:44. Yet in the face of this declaration, the apostle declares (Hebrews 4:8, margin) that Joshua did not give them rest, and that the Lord afterward spoke of “another day,” in which they might secure rest. We have just read from 2 Samuel 7:10 the promise of that rest. If Joshua had given them that rest, then another day could not have been spoken of. {SITI October 28, 1889, p. 632.26}

Although God did give to the Israelites the land of Canaan, Abraham had no part in it (see Acts 7:5), neither did Isaac and Jacob, to whom the promise was made as well as to Abraham; and the apostle, after mentioning these patriarchs, and many other worthies, says: “And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect.” Hebrews 11:39, 40. This shows that the possession of the land of Canaan by the Israelites did not fill all the specifications of the promise. This is still more evident from the fact that they were at peace when the Lord renewed the promise, in 2 Samuel 7:10. {SITI October 28, 1889, p. 632.27}

But how shall we explain the statement in Joshua 21:43-45, that God gave to the Israelites that which he promised?-Simply on the ground that the partial inheritance which they then had might have been made complete if they had obeyed and trusted God. That they did not have the complete rest and inheritance that was promised to Abraham, is evident from the fact that the promise to him included nothing less than the possession of the whole world. Romans 4:13. Now from Jeremiah 17:19-27 we know that God designed that the Israelites should be forever established in the land of Canaan, whose capital, Jerusalem, was to be the capital of the whole world, even as the New Jerusalem will be the capital of the earth made new. But, although they were given possession of the capital of their inheritance, they entered not into the full possession thereof, because of unbelief; so that it was the same as though they had never had any of it. {SITI October 28, 1889, p. 632.28}

But the “Lord is not slack concerning his promise,” and so “there remaineth therefore a rest to the people of God.” This rest is the same as that promised to Abraham, namely, the whole earth; for, after evil-doers have all been cut off, “the meek shall inherit the earth, and shall delight themselves in the abundance of peace.” Psalm 37:11. The fact that some could not enter into rest because of unbelief, does not invalidate the promise that those who will now believe shall enter into it, for the rest was prepared and completed from the foundation of the world; and God will not allow his original plan to be frustrated. With the knowledge that the earth is the rest that was promised to Abraham and to his seed, and which remains for us who believe, it is very easy to understand Hebrews 4:3, 4, and the relation which the facts there stated bear to that rest. Thus:- {SITI October 28, 1889, p. 632.29}

The apostle says, “And God did rest on the seventh day from all his works.” This is positive proof of the statement made just before, namely, that “the works were finished from the foundation of the world.” Genesis 2:3 says that God “rested on the seventh day from all his works which he had made,” and that his blessing pronounced upon the seventh day was “because that in it he had rested from all his works which God created and made.” He made the earth “to be inhabited” (Isaiah 45:18), and gave it to man for a peaceful abode; and the fact that he rested on the seventh day was a proof that the works were finished and the rest prepared. The Sabbath, therefore-the memorial of God’s rest-a day in which to be glad through the work of God, and to triumph in the works of his hands, as we meditate upon their greatness (Psalm 92:4, 5), is an assurance that God has prepared a rest for his people, and that they will share it just as surely as he is the great Creator who changes not. The rest that remains is, therefore, the coming inheritance and kingdom of the saints. The “another day” of Joshua is the day of final reward. {SITI October 28, 1889, p. 632.30}

When Christ shall descend in glory, sitting upon the throne of his glory, having received the uttermost parts of the earth for his possession, that he may rid it of all that corrupt it, he will say to the righteous who have kept the faith, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matthew 25:34): and when they, with him, shall have executed upon the wicked the judgment that is written (see Jude 14, 15; Psalm 149:5-9), then will be fulfilled the promise given through the holy prophet: “And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” Isaiah 32:17, 18. Then shall the people of God enjoy the rest which was prepared for them from the foundation of the world. E. J. W. {SITI October 28, 1889, p. 632.31}