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PAST AND PRESENT STATE

OF

PALESTINE.

CHRIST'S SECOND COMING NOT FULFILLED
AT THE
DESTRUCTION OF JERUSALEM.

“Ye shall not see me henceforth ; till ye shall say, Blessed is he
that cometh in the name of the Lord.”

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GEORGE HERBERT, 117, GRAFTON-STREET.

LONDON: WILLIAM MACINTOSH.

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Past and Present State of Palestine,

ETC.

“Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”—MATT. xxiii. 39.

It has been asserted by some writers, that the visions recorded in the Book of Revelation were fulfilled during the period of the destruction of Jerusalem. This idea was refuted by Christians in the earlier ages of the Church, but has lately been re-asserted by more than one writer. The hope and faith of some persons may be painfully disturbed by such views. Let us, therefore, endeavour by Scripture evidence to prove that *one glorious event* foretold in that Book *could not* then have taken place, namely, *the second coming of the Lord Jesus Christ*. We look for a reign of *righteousness*: we would be sorry if the lukewarm Christianity of the last few centuries was to be the only fulfilment of that expectation. We look for a reign of *peace*: read the histories of the last 1800 years—wars, tumults, tribulations, persecutions—a strife to know who should be greatest, in place of the lowly religion of Jesus—the Church fighting against the Church, the Gentile against the Jew—bitterness and schism amongst Christians. *Such* has been the spirit of the past 1800 years. *Therefore* Christ hath not yet appeared.

At the destruction of Jerusalem, the houses were burned with fire, the palaces became ruinous heaps in the streets, where the Temple stood became ploughed ground, and, above all, in place of *Israel* being *gathered*, their nation was *scattered* to the four winds.

Let us just see whether such effects were to result to the Jews at our Saviour's second coming, and whether the promises to them (connected with that event) have yet been fulfilled (see Romans, xi.)—“What shall the receiving of *them* be, but life from the dead?”—“And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” In the 15th of Acts

we read—"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." This is plain, *literal* work, to be done at our Lord's *return*; and if we compare it with other Scripture, we will see that it is to be fulfilled at the *gathering* of Israel (see Amos, ix. 11)—"In that day will I raise up the tabernacle of David that is fallen, and I will build it as in the days of old." The context refers to the restoration of Israel. In Zechariah we read—"And I will bring again the captivity of my people Israel, and they shall build the waste cities," "and they shall *no more* be pulled out of their land which I have given them, saith the Lord God." See the strong promises in Ezekiel, xxxvi.—"For I will gather you out of all countries, and will bring you into your own land." "And the heathen shall know that I the Lord build the ruined places, and plant that that was desolate." Isaiah saith—"And the hands of *strangers* shall build up thy walls, and their kings shall minister unto thee." "The sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." And in the 45th chapter we see that such promises refer to this *earth*—"Thus saith the Lord, I have made the earth, and created man upon it." "He shall build my city, and he shall let go my captives." "Israel shall be saved in the Lord." "He shall not be confounded *world without end*." "For God himself, that formed the earth and made it, he created it not in vain; he formed it to be inhabited." In the 66th chapter—"Hear the word of the Lord, ye that tremble at his word; your brethren that cast you out said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." The context is, "Rejoice ye with *Jerusalem*," "and they shall be comforted in *Jerusalem*."—"Thus saith the Lord, which made the sun for a light by day, and the ordinances of the moon and stars for a light by night, If those ordinances depart from before me, then the

seed of Israel shall cease from being a *nation* before me *for ever*." "Though I make a full end of all the nations whither I have driven thee, yet will I not make a full end of *thee*." "For as the heavens and the *new earth* which I will make shall remain before me, saith the Lord, so shall your seed and your name remain." All these promises refer to a period after the *resurrection*, which resurrection takes place at our Lord's second coming. *Therefore* He has not come yet. Neither could a period of *destruction* be a period of building up.

In Ezekiel we read an address to the whole house of Israel—"O my people, I will bring you up out of your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and *ye shall know* that *I am the Lord*. When I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land." The context shews that Judah and Israel must *together* partake of these promises—"In *that* day there shall be upon the bells of the horses, HOLINESS UNTO THE LORD."—Zech. "And the name of the city shall be from that day, THE LORD IS THERE."—Ezek. Judah's day of trouble took place at the destruction of Jerusalem. Our Saviour was rejected and given to be crucified by the tribes of *Judah* and *Benjamin only*. *They* cried, "Let his blood be on us, and on our children." Forty years after, that awful prayer was answered at the destruction of Jerusalem. History tells us that such numbers of *Jews* were then *crucified*, that room could not be found for the crosses to be erected. A day of trouble is *yet* in store for all the nations that oppressed the Jews. That day is, in all probability, not far off; and at *that* day our Saviour will come the *second* time. St. Paul saith (speaking of Jesus)—"Yet *once more*, I shake not the earth only, but also heaven." "And unto them that look for him shall he appear a *second* time, without sin, unto salvation."

Yes, "not far off." Who can tell how soon that day may come. Last summer the hands of *strangers* completed the walls of Jerusalem. The ruined heaps which had made the "straight streets crooked," have been removed, and beautiful buildings erected on either side. So *exactly* is this prophecy being fulfilled, that where a *line* is drawn, all that interferes with it must be removed. Such is the particular direction given for the clearing of those old pathways. For 1800 years the paths have been from side to side of the ruinous heaps. "The crooked is now made straight, and the rough places plain, and the glory of the Lord shall be revealed: and *all* flesh shall see it *together*."—Isaiah, xl. 5. Yes; *all* flesh. In that Book of Revelation we are told that "*every* eye shall see him." And to His judges our Saviour said—"Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." And to the *Jews* He said—"Ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. xxiii. 39. Let it be our part to prove, from Scripture, that whether as living, or as risen saints, *we* also must behold that grand personal coming. That day is too intimately connected with the "Resurrection," the "Judgment," and the destruction of present things, for us to fear for a moment that it has already taken place.

That there was more than one miraculous manifestation of Almighty power, during the last days of the destruction of Jerusalem, we cannot doubt; but that our Lord was *visible*, or appeared *on this earth*, the boldest writer cannot assert. "If they shall say he is in the secret chambers, *believe it not*. For as the lightning cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of Man be. And he shall send his angels with a *great* sound of a trumpet, and they shall *gather together* his elect from the four winds, from one end of heaven to the other." We read in Thessalonians, that both the risen and the living saints will, at the sound of that trump, be

caught up together to meet our Lord in the air; and so shall they ever be with the Lord. Now, if such an event as *this* had taken place *then*, we should have been left without faith on earth,—without a church,—without an apostle,—without a *Christian*,—without a teacher to give the message of life to the generations which have since been born. In our Saviour's prayer, recorded in St. John's Gospel, He saith—"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Neither pray I for these alone, but for them also which shall believe on me through their word." In a parable our Lord tells us, "that after a *long* time the lord of those servants cometh." Yes, "He is as a man taking a far journey." St. James says—"Be *patient*, therefore, brethren, unto the coming of the Lord. Behold the husbandman *waiteth* for the precious fruit of the earth, and hath *long* patience for it, until he receive the early and the latter rain." In another parable our Lord saith—"But and if that evil servant shall say in his heart, My lord delayeth his coming, the lord of that servant shall come in a day that he looketh not for him, and in an hour that he is not aware of." It is evident St. Peter thought Christ's coming might be delayed, when he reminds us that "in the last days there shall come scoffers, saying, Where is the promise of his coming?" "But, beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day. The Lord not slack concerning his promise as *some men count slackness*, but is *long* suffering to usward, not willing that any should perish." St. Peter evidently thought one thousand years might pass before our Saviour's return to fulfil all things.

Another event which we are led to expect before our Lord's descent to this earth is, the revealing of a being who (in the power of Satan) will strive to usurp all the kingdoms of this earth. St. Paul warns the Thessalonians "not to be troubled, as that the day of Christ is at hand, *for* that day shall not come, except there come a falling away *first*, and that man of sin be

revealed, the son of perdition, who opposeth and exalteth himself above all that is called God." Now, let us examine some of the *marks* of that man. One is—"He sitteth in the temple of God, shewing himself that he IS God."—2 Thess. ii. 4. Another sign is—The *Jews* will receive him: for our Saviour saith, "If another shall come in his own name, him *ye will* receive." And why? "*Because* they received not the love of the truth, that they might be saved." So will it be with *all* who *reject Jesus*. "For this cause God will send them strong delusion, that they should believe a lie."—2 Thess. ii. 11. Now, if the Jews had ever received such an one, they could not be still looking for Messiah, *as they are*, to this day.

Some writers say that *Nero* was this being, but the Jews, so far from receiving *Nero*, *hated* him, and refused most positively to admit his image within the walls of Jerusalem. We are told that *all* the world wondered after the beast, and *all* that dwelt upon *the earth* shall *worship* him. Now, *Nero* strove to make people worship him, but Jews and Romans alike *loathed* *Nero*. When the dread "wicked one" "ascendeth out of the bottomless pit," he will really be accepted *as God*, and he will "lead captive" in his snares *all* "whose names are not written in the book of life." We read other marks in the Revelation. "His coming is with all power, and signs, and lying wonders." The dragon (*Satan*) will give him his power, and cause miracles to be wrought for him, such as fire to come down from *heaven* on the earth, in the sight of all men. Another beast causeth an image of the first beast to be made, and he had power to give *life* unto the image of the beast, that the image of the beast should both *speak* and cause that as many as would not worship the image of the beast should be killed. Now mark, the *image* is to be given *life*. Where do we read of an image with *such marks*? We read further, that when St. John (in vision) saw heaven opened, He who is called the "Word of God" was followed by His armies. The beast, and the

kings of the earth, and their armies, gathered together to make war against Him. Now, how could Nero do this? He was dead so long before the destruction of Jerusalem, that *four* other emperors reigned in Rome after his death, and before that destruction. Also we read that after that gathering to make war, both beasts were taken and cast *alive* into the lake of fire burning with brimstone. This takes place at our Lord's coming; for St. Paul tells us that the Lord will consume that *wicked one* with the spirit of His mouth, and destroy him with the brightness of *His coming*. A late writer says, that the sound heard *in the temple* (mentioned by Josephus) as of a great multitude, saying, "Let us depart hence," may have denoted the *resurrection*. This sound was heard at the feast of Pentecost, before the destruction of Jerusalem, and was supposed to denote the close of the Jewish dispensation. The priests were in the temple. Why did they not *see* the bodies? When saints before arose (at our Lord's resurrection), they *appeared* unto many. Were all the saints buried in the *temple*? The sound was heard only there. The same writer says, that "the Christians were to escape from Jerusalem in the day when the Son of Man was revealed," and that "a bright light which shone round the temple" may have denoted that moment, *and also* the time in which "the saints were caught up to meet their Lord in the air." Jesus said, that it was *after* the tribulation of those days He would appear and gather His elect. The description (in the 19th of Rev.) where the "Word of God" comes to make war with the nations, and destroy the beast, is evidently after the destruction of the mystical city. The Christians fled in the reign of Nero; Jerusalem fell in the second year of Vespasian's reign; Galba, Otho, and Vitellius had reigned in the meantime.

"Mohammedan Arabs, now living in Palestine, believe in the reign of a future Antichrist. Their tradition is, that he will arise on the frontiers of Syria, lay waste kingdoms, and assume the dominion of land and sea, and that the *whole earth* will be afraid of him. The Moslems say that the Jews will call him 'Ben

David, *their Messiah* ;* that he will be followed by the Persian Jews. They believe that Jesus will descend from heaven, gather all His people unto Him, and destroy this *monster* Antichrist, then march to Jerusalem at sunrise, when *the Imaum* will give way to Him ; that He will set up His throne in Mount Zion, and prepare the kingdom of God, by causing justice to be observed, and truth to be taught ; so that all men shall be happy, and the whole earth at peace.”*

The writer (before referred to) thinks it not necessary that our Saviour's coming should have been seen by *all*, or any, *except disciples*. Now, our Saviour expressly says that “ *all* the tribes of the earth shall mourn, and they shall *see* the Son of Man coming in the clouds of heaven with power and great glory.” *Every* eye shall behold Him—His enemies, His judges—those whose hearts are failing them for *fear*, *they* shall see the Son of Man.

Now, this particular coming is to be “ *immediately* after the tribulation of *those days*.” And as there was no *visible* coming at the destruction of Jerusalem, “ *those days* ” must mean a period extending over a longer time than we may think ; a late writer† thinks “ *those days* ” are not *yet ended*. Our Saviour apparently meant the period between His first and second coming ; that is, while *He is absent* from His Church, it will be subject to tribulation. “ But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in *those days*.” The Bridegroom is still absent. He said to His Apostles, “ In the world ye shall have tribulation.” Persecution *commenced* immediately after His ascent ; and at the destruction of Jerusalem, there was tribulation such as never before was known on this earth. Then came the martyred throngs of the (Pagan) Roman age ; then the thousands who were persecuted, even to death, at and after the period of the Reformation.

* The Agas and Effendis at Lydda will tell travellers this tradition. See “ Letters from the Holy Land,” by W. H. Dixon.
† Philip Henry Gosse, F.R.S.

“*Those days*” are not yet ended; they will close with the tribulation of the *last days*, after which Jesus will *immediately* appear.

Those days may seem to us a long period; but to Him with whom days are as years, the time is short—how short compared with the *eternity* which will know *no sorrow!* Isaiah says, “For these be the days of vengeance, that all things which are written may be fulfilled.” *All things* are not yet fulfilled. While the Jews are scattered, and have been trampled on in most countries—and still are in some—they could not think those days ended. No; while the Jew is outcast, those days are not ended. “When *the times of the Gentiles are fulfilled,*” then “those days” will be ended. Our Saviour certainly taught that, “The Jews should be led away captive into all nations, and Jerusalem should be trodden down of the Gentiles, *until* the times of the Gentiles are fulfilled.” Now this *until* means much. According to it, while the Jews are scattered, the times of the Gentiles remain unfulfilled. The Jews may be restored, and *believe on Jesus* with a rapidity almost miraculous. St. Paul not only tells us, that “the receiving of them will be life from the dead,” but he tells us that “there shall come out of *Zion the Deliverer*, and shall *turn away* ungodliness from Jacob.” In the preceding verse St. Paul says, that “blindness in part is happened to Israel *until* the fulness of the Gentiles be come in.” It is plainly our Saviour’s coming which is to remove that blindness. Isaiah says, “Shall the earth be made to bring forth in *one day?* or shall a nation be born *at once?*” Yes, all Israel will then be *born* of the Spirit. This birth of a nation is addressed to Zion, and is to take place at the coming of our Lord. The context is, “Rejoice ye with *Jerusalem*, and ye shall be comforted *in Jerusalem*. For behold the Lord will come with fire, and with His chariots, like a *whirlwind.*”—See Isaiah, lxvi.

The Jews are still in unbelief. St. Paul tells us that, “Even unto this day, when Moses is read (or the Old Testament), the veil is upon their heart.”—2 Cor. iii. 15. *Some* are converted, but few comparatively. The

blindness was only to be in *part*. If our Saviour had come at the destruction of Jerusalem, why was not ungodliness turned away from Jacob, why does the veil continue *still*?—Rom. xi. 25, 26.

Also at the destruction of Jerusalem, our Lord cannot have fought *for Israel*, because if He had done so, the Romans could not have conquered. On the contrary, Josephus tells us, “that the Romans believed that God fought on *their* side.” Titus said so more than once. Yes, for *that* was the day of vengeance *against* Judah!

At Christ's second coming He will fight for Judah and Israel. We are told in Revelation, that “He will come on a white horse, and the *armies* of heaven shall follow Him; and that He shall smite *the nations*, and rule them with a rod of iron,” &c. The *beast* and the kings of the earth make war *against* him, and are *destroyed*. “The ten kings who give their power to the beast shall make war with the Lamb, and the Lamb shall overcome them.” Isaiah says, “And he shall cause his glorious voice to be heard. So shall the Lord *come down* to fight *for Mount Sion*, and for the hill thereof. He shall roar; he shall *prevail* against his enemies.”—Isaiah, xlii. 12. “For I will contend with him that contendeth with thee, and I will save *thy* children, and *all* flesh shall know that I the Lord am thy Saviour and thy Redeemer.”—Isaiah, xlix. 25, 26. Read the latter part of Zephaniah—“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the *kingdoms*, to pour upon them mine indignation.” “Shout, *O Israel*; be glad and rejoice with all thy heart, the Lord hath taken away thy judgments, he hath *cast out thine enemy*: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil *any more*. Behold, at *that time* I will *undo all that afflict thee*: and I will gather her that was driven out,” &c. Read from the 6th to the 17th verses of the 3rd chapter of Joel, and many similar passages, all referring to God's vengeance on the *enemies* of the Jews, at the *coming of the Lord*.

Scripture evidence also teaches us that ~~our~~ Lord could not have come from heaven after His *ascension*, and returned thither, without fulfilling *all* these promises. For we read in St. Paul's Epistle to the Hebrews, "That Christ sat down at the right hand of God, from henceforth expecting *until* his enemies be made his footstool." "God said, Sit thou on my right hand *until* I make thine enemies thy footstool." St. Paul lets us know that this is to be *after the resurrection*: "For he (Christ) must reign until he hath put *all* enemies under his feet." And "the last enemy that shall be destroyed is *death*." And "*then cometh the end*." Now, while one of Christ's redeemed continue subject to death, that enemy is not altogether destroyed.

Also we are told in the 3rd of Acts, that the heavens must receive Jesus, "*until* the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Surely the destruction of Jerusalem was not a period of *restitution* of all things; and *what* restitution did the prophets write of. Since the world *began*, takes us back to the garden of Eden. Before *sin* entered, there was no *death*! There were no *thorns and thistles*. Jesus will raise us up without *sin*, and without *death*. *That* will be the *great restitution*. Also the earth will cease to produce *weeds*. It has been cursed with thorns and briars—Palestine in particular—and why? Because the Jews did not receive the mission of Elias. See Malachi, iv. 6—"Lest I come and smite the earth with a curse." The mission was to preach *Jesus*; they rejected it; so the curse was poured out. Our Saviour *again* promised (after John Baptist's death) a *restoration*—"Elias truly shall come and restore *all* things." Now, *all* things mean more than we need here describe. (Read the latter part of Ezekiel.) Part of that restoration may *now* be going on quietly in Palestine! For nearly 1800 years there has been *drought*, and barrenness, thorns and thistles has it brought forth; but God has for some time past caused again to come down the former and the latter rain.

The Almighty promised this former and latter rain

in due season to the children of Israel, if they kept His commandments. See Leviticus and Deuteronomy. He then foretold to Amos that He would withhold it; and to Joel, that He would again restore it. He *has now* restored it. He foretold by Isaiah that, "Upon the land of my people shall come up briers and thorns." And again, "That instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." In Ezekiel we read, "And they shall say, This land that was desolate, is become like the garden of Eden." A letter from Palestine last summer mentioned *casually* that the people were remarking that the land had become like the garden of Eden! We read in Isaiah that "the desert will yet blossom as the rose," and the wilderness be a fruitful field. Now, this very wilderness spoken of has hitherto been a most sterile place, *until this year*; it is now being cultivated, and found to be land of the *best* description. Such has already been the effect of *the rains*. Honey is again pouring from the rocks as in former days, and the kine now yield an abundance of milk. Yes, *restoration is* going on in the land; and I repeat, *restoration and restitution* are to attend our Saviour's second coming—*not destruction* and desolation; that the *Almighty* poured "that that was determined upon the desolate," is certain, but that He will again restore them is *equally* certain. Different letters from Palestine last year mentioned that *so great* a plague of locusts was never known (except the plague of locusts in Egypt in the time of Pharaoh), as infested the land of Palestine last year. They eat every green thing, first appearing as palmerworms. See the Book of Joel (to which a writer from Palestine referred us) for a description of them. We also read in Joel that "God will restore to the children of Zion the years which the locusts hath eaten, the cankerworm, and the palmerworm, *God's great army* which He sent among them." When we see such things begin to come to pass, it is surely time that we should WATCH! A Mary would "treasure all these signs in her heart."

Again, a *resurrection* must attend our Lord's return

to this earth. "In Christ shall all be made alive: Christ the first-fruits, afterward they that are Christ's *at His coming.*" We are led to expect this resurrection *before* our Lord's final descent to the earth. St. Paul tells the Thessalonians, that "the dead in Christ shall rise first, then we which are alive shall be caught up together *with them* in the clouds, to meet our Lord in the air; *after* which He will descend from heaven with a *shout*, with the *trump* of God." The events must take place in this order. For we read that, "Even so them also that sleep in Jesus, will God bring *with Him.*" At the *last* trump the dead shall be raised incorruptible, and we shall *all* be changed. Yes, at the coming of our Lord Jesus Christ with *all* His saints.

Noise also attends the resurrection; and it is to be the *last* trump. If the *last* trump was heard 1800 years ago, are *we* to be awakened without such a sound, and yet the promise is to *all*. Without these attendant circumstances, our Lord will not come. The word *we* was not addressed to the Apostles *only*, but to the Church of the Thessalonians also. A late writer says, "The graves need not be opened." No history has recorded a resurrection except that which took place at the time of our Lord's. Then "the rocks were rent, the *graves* were *opened*, and many bodies of the saints which slept arose." There was a *great earthquake*; when those that were watching saw the earthquake, they feared greatly. *This* resurrection our Saviour may have meant when He said, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." But when foretelling the events connected with the destruction of Jerusalem, He said not a word of a *resurrection*. The *particular first* resurrection spoken of in the 20th of Revelation, is given to martyrs, and to those who have not got the *mark of the beast* upon their foreheads, or in their hands. Has *that miraculous Beast yet* appeared; has he been *revealed*? If that *first* resurrection took place 1800 years ago, why has the Church been silent on the subject? Is it like the dealings of our just Creator to leave His children throughout gener-

ations, *hoping, praying, longing*, that they should each have a part in that *first* resurrection? Why, such prayers would be a *munimery*, if they were addressed to Him whose promise is *sure*. He would have given some certain sign to His Church that such prayers need not continue.

None will tell us that the *last* day has *yet* come, and passed. And yet it is at *that* day the resurrection is to take place. Martha said she knew that Lazarus would rise again in the resurrection at the *last* day. Our Saviour promises that "*all* that the Father hath given Him, He will raise up again at the *last* day." That "*all* whom the Father draws to Him, He will raise up at the *last* day." That all who partake of His flesh and blood, He will raise up at the *last* day.—John, vi. To none of these has He promised resurrection *before* that *last* day.

The *judgment*, also, must take place after our Saviour comes to the earth. "*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, and before him shall be *gathered all nations*."—Matt. xxv. 31. The succeeding verses give a full description of that final judgment. Destruction to the *bodies* of one nation (the Jews) is something very different from final judgment on *all nations*. St. Peter tells us that the Lord will *reserve* the unjust unto the *day* of judgment to be punished. St. Jude says that God "*hath reserved* the angels who kept not their first estate, in everlasting chains, under darkness, unto the judgment of the *great day*." Enoch, prophesying, said "*Behold* he cometh with ten thousand of his saints to execute *judgment* upon *all*." This final judgment cannot take place until *after the resurrection*, for we are told, "*And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged*, every man according to their works." St. Paul saith, "*I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom*." St. Paul also "*reasoned of*

righteousness and *judgment to come.*" Even if our Saviour now watches and judges us, yet, "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body." "For we shall all stand before the judgment seat of Christ. So then every one shall give account of himself to God." Yes, "every idle word that men shall speak, they shall give account thereof in *the day of judgment.*"—Matt. xii. 36.

St. Paul frequently speaks of *the day of judgment*— "Because God hath appointed *a day* in the which he will judge the world in righteousness, by that man whom he hath ordained."—Acts xvii. 31. He also speaks of the wicked—"But after thy hardness and impenitent heart, treasurest up unto thyself wrath against *the day* of wrath, and revelation of the righteous judgment of God, in *the day* when God shall judge the secrets of men by Jesus Christ."—Romans vii. St. Paul even warns against *premature* judgment—"But he that judgeth me is the Lord, therefore judge nothing *before the time, until the Lord come*, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."—1 Cor. iv. 3. "Let the heathen be wakened, and come up to the valley of Jehoshaphat, for *there* will I sit to judge all the heathen round about: multitudes, *multitudes* in the valley of decision, for *the day* of the Lord is near in the valley of *decision* (*i.e., judgment*)."—Joel iii. 13, 10. This is too *literal* a description to be mistaken; read such Scripture to a *child* and he will believe *exactly* as God has said. The *Jews* were never called *heathen*.

Zechariah was inspired to write—"For I (God) will gather *all* nations against Jerusalem to battle; then shall the Lord go forth to fight *against those nations*, and his *feet* shall *stand* in that day upon the mount of Olives; and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a *very great* valley (this is to form the valley of decision), and half the mountain shall remove toward the north and half

toward the south : and ye shall flee, *like as ye fled* from before the earthquake in the days of Uzziah, and the Lord my God shall come, and *all* the saints with Him." The *miraculous* event here described, did not take place at the destruction of Jerusalem ; but it *will* come to pass, *as literally* as the earthquake in the days of Uzziah, *which earthquake was also foretold*.

"The coming of the Lord," and "The day of the Lord," are terms used to denote the same period ; and not only the resurrection, and the judgment, but also the destruction of the present heavens and earth, must take place during some portion of that period. St. Peter after speaking of the promise of Christ's coming) says, "But the heavens and the earth which are now, by the same word" (the word which drowned the world) "are kept in store, reserved unto fire, against *the day of judgment*, and perdition of ungodly men."—"But the day of the Lord will come as a thief in the night, *in the which*, the heavens shall pass away with a *great noise*, and the elements shall melt with fervent heat ; *the earth* also, and the works that are therein, shall be burnt up. Seeing then that all these things *shall be dissolved*, what manner of persons ought ye to be, in all holy conversation, and godliness, *looking for*, and *hastening unto*, the coming of the day of God, *wherein the heavens, being on fire*, shall be dissolved, and the elements shall melt with fervent heat." The terms, "In the which," and "Wherein," must mean *during* that *period*. The day of the Lord will evidently commence with the gathering of the righteous, and close with the destruction of all that was tainted by sin. That the burning of *part of one city* could have been the utter dissolving by fire of heaven and earth, here recorded, seems an impossible idea. We read in Revelation that "the *heaven* departed as a scroll, and *every* mountain and island were moved out of their places." Jesus said, "Heaven and earth *shall* pass away, but my words shall not pass away."

Yes ; "As it was in the days of Noah, so also shall it be in the days (mark *days*, not day) of the Son of Man."—Luke xvii. 26.

No one can assert that these things have taken place ; yet, *most surely, they will.*

The more wicked and *infidel* the world becomes, the nearer that time is ; for Christ will come to destroy that very wickedness. "Nevertheless, we, according to promise, look for new heavens, and a new *earth*, wherein dwelleth *righteousness*. Yes ; that is the righteousness we *still* look for, *everlasting* righteousness. When Christ who is our life shall appear, then shall *we* also appear with him in glory.

The destruction of Jerusalem was *very like* the destruction of the "mystical Babylon," foretold in Revelation, but there are some marked points of difference. *Ancient* Babylon was *utterly* destroyed, and "found *no more at all.*" Seleucia (which was built of the walls of Babylon, and called the "Daughter of Babylon") was destroyed by fire in *one day*, and found *no more at all.* Nineveh was found no more at all. Carthage, Thebes, and other "cities of the nations," were "found no more at all." But *Jerusalem* was not *utterly* destroyed in "one day," in "one hour." She was not (as it were) "cast into the sea." "The voice of musicians," &c., have been heard in her since. "Craftsmen" have been found in her. The "sound of the millstone" has been heard in her. "The light of the candle" has shone in her. "The voice of the bridegroom, and of the bride," have been heard in her. And above all, it is recorded, that "the *Christians returned from Pella* after the Romans left, and founded a Church at Jerusalem."*

Our Saviour more than once promised His disciples that they should see Him come again *before* their death, but such passages of Scripture could not have referred to His *final* coming. We will find that they bear a distinct meaning. One is in Matt. x. 23, "But when they persecute you in this city, flee ye into another : for verily I say unto you, ye shall *not* have gone over the cities of Israel, till the Son of Man be come."

Now they *had* gone over all the cities of Israel before

* See "Letters from the Holy Land," by W. H. Dixon.

the destruction of Jerusalem; for St. Paul tells us that "the gospel was preached to every creature which was under heaven, whereof he, Paul, was made a minister." So Jesus must have referred to a more *immediate* coming. You will see in the 7th of Mark, that "the twelve went forth and preached as our Lord commanded." And you will see in Luke ix., that "they went through the towns preaching the gospel everywhere." Now, our Lord had *come again* in the power of the *resurrection* before the Apostles had gone over *all* the cities of Israel. He again sent them forth, *after His resurrection*, to finish that mission (See Mark xvi. 15)—"Go ye into all the world, and preach the gospel to every creature." *Here* there is no mention of a near coming, because He had fulfilled that promise when He came after His death, "and appeared unto witnesses chosen before of God."

The power of *that* coming rent the rocks, and opened the graves of many; there was a *great* earthquake; the vail of the temple was rent in twain; angels attended it; one rolled back the stone from the sepulchre; two appeared unto Mary at the sepulchre. Such a coming fulfilled the promise in Matt. xvi. 23—"Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Now our Lord (after His resurrection), "manifested himself to above five hundred brethren at once."—Cor. xv. 6. "He shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts, i. The promise could not have been accomplished by His transfiguration on the mount, for He did not *come* then. St. Paul said, "Christ was declared to be the Son of God with *power* by the *resurrection* from the dead." In Mark we read, "There be some standing here which shall not taste of death till they see the kingdom of God come with *power*." Jesus, after His resurrection, said, "All *power* is given unto me in heaven and in earth." Also His coming in the gift of the Holy Spirit, was coming with power into His kingdom. When one

of His disciples asked him, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered him and said, "If a man love me and keep my words, my Father will love him, and *we* will come unto him, and make our *abode with him.*" His answer was *not*, "We will take him up off the earth;" on the contrary, He prayed the Father, "Not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." St. Paul tells believers "they are the temple of the living God, as God hath said, I will dwell in them, and walk in them."

Such expressions as "The time is fulfilled," "The kingdom of God is at hand," "Repent ye, and believe the gospel," meant that *spiritual* kingdom into which we are admitted *before* our death. In Col. i. 13, we read, "God hath delivered us from death, and hath delivered us from darkness, *into the kingdom* of his dear Son."

In the 14th of John we read (He saith unto His disciples), "A little while, and ye shall not see me, and again a little while and ye shall see me:" "and ye now, therefore, have sorrow, but I will see you *again*, and your heart shall *rejoice*, and your joy no man taketh from you." Now this promise of *joy* was fulfilled by our Saviour's resurrection; for we read in Luke xxiv., that "when Christ said, Behold my hands, and my feet, that it is I myself, they believed not, for *joy*;" and after he was carried up into heaven, they worshipped him, and returned to Jerusalem with *great joy*. Such an expression as "This generation shall not pass away till all be fulfilled," may have meant the generation of *the Jews*, which have not yet passed away. Our Saviour used the word generation in a similar sense, when he said, "O *generation* of vipers," to the *Pharisees*.

That the disciples hoped that (during their life-time) Jesus would come to reign *gloriously*, there can be no doubt; such hope supported the early Church in all the persecutions and martyrdom it underwent; and such hope has supported the Church in all ages, and through every tribulation, and will until the end, *when most surely* Christ will appear.

APPENDIX.

WITH regard to the date of the Revelation, there are expressions in the Book which would lead one to think that it may have been written *before* the destruction of Jerusalem; but as Jerusalem has not ceased to exist, those expressions may yet be accounted for by events of the latter days. We have seen plainly in Acts xv. 16., that the tabernacle of David is to be again rebuilt. St. John tells us that he was in the isle that is called Patmos when he saw the visions; they were *separate* visions. Some related to things that he (John) *had seen* (perhaps events connected with the destruction of Jerusalem, amongst others); some to things which *then existed*, and some to things which must be *hereafter*. The *first* vision related to things which were *shortly* to come to pass, but that expression did not include the other visions. It will not answer to account for *mystical* events foretold in that Book, by saying, that St. John used the symbolic language of that day. St. John did not *choose* the language; we must remember that he was *inspired*, and *should* write as *God directed*. The language that seems *mystical*, will cease to be so, when those *mysteries* are revealed. Some persons think that "the Revelation" may have been given to St. John during the reign of Nero; but *nearly all* the writers of the earliest ages of the Church agree in saying that it was during the reign of *Domitian*.

Irenæus says that "St. John saw the apocalyptic visions towards the end of the reign of Domitian." We can have no better authority than Irenæus, because he was Polycarp's scholar (Polycarp knew St. John well, and was a disciple of his). "All the presbyters (says Irenæus) who lived familiarly with the Apostle John in Asia, do assure us, that they had this related to them from *John himself*, for, he *lived with them* even unto

the times of *Trajan*." Irenæus further tells us, "that the Church of Ephesus was under the care of the *Apostle John* until *Trajan's* time."

Origen, Eusebius, Jerome, Clemens Alexandrinus, and all the ancients *except Epiphanius*, tell us that "the Revelation" was written about the year 95, or perhaps as early as 92. "We cannot trust Epiphanius in opposition to all antiquity." Drusus says, "*Scimus omnes Epiphanium in multis graviter hallucinatum.*" Petavius scruples not to correct Epiphanius, for where he has written "*Imperante Claudio*" he writes this note in the margin—" *Mendosé pro Domitiano.*" Eusebius says, "In the days of Cerdo, Ignatius, and Simeon, the Apostle John, the beloved disciple, was yet alive, inspecting the Churches of Asia, having returned after Domitian's death from the island whither he had been banished."

Tertullian tells us that St. John was cruelly persecuted by Domitian, and banished to Patmos. "*Nerva* revoked the edicts of Domitian, so that in his reign St. John returned to Ephesus, when finding Timothy (Bishop of Ephesus) martyred, he governed that Church until the time of Trajan, about the beginning of whose reign St. John departed this life, being about one hundred years old." He could not have been this great age at an earlier period, because the Church is unanimous in saying that he was a young man when our Saviour said to Mary—"Woman, behold thy son"; and she was then not fifty years old. St. John is supposed to have been about thirty years old at that time. The fact of St. John being *alive* in the time of Trajan, proves that the Church was not *translated* during the destruction of Jerusalem, as *he* certainly would not, in that case, have been left on the earth, he "*the beloved disciple!*"*

If the Book of "Revelation" was *all* fulfilled, why do not we see the *new Jerusalem* which was (according to a late writer), to have *descended* from heaven to earth

* The *earliest* date assigned to St. John's Epistle, and to the martyrdom of St. Peter and St. Paul, is A.D. 68; that is, two years *after* the miraculous light was seen round the temple.

when the old Jerusalem was destroyed, or "blotted out"? Where is that city wherein God promises to dwell? We read in the 21st of Revelation, that after it descends out of heaven, there will be no more death. If this *one* event is unfulfilled, then my argument is proved; we have yet to look for the *final* coming of our Lord. Let an unprejudiced reader *mark* every event in "Revelation" which is *positively unfulfilled*, and he will know that such events *he* may look for *any day*. The *kings* of the earth did not (at the destruction of Jerusalem) call on the rocks to fall on them, and hide them from the fear of him that sitteth on the throne, and from the wrath of the Lamb. Simon and John were low and *mean* in their origin. They became the ringleaders of rebellious factions. *They* hid themselves underground from the *swords* of the *Romans*; but such small numbers as were hidden with them could not represent "the great men, the rich men, the mighty men, *every* bondsman, and *every* freeman, who are represented as calling on the mountains and rocks to cover them from the wrath of the Lamb," &c. Are *we* ready to meet the *great day* of His wrath; *who then* shall be able to stand! Our Lord would not have taught His disciples to pray "Thy kingdom come, thy will be done *on earth* as it is *in heaven*," if he *never* meant to answer that prayer. That prayer *will* be answered during OUR LORD'S REIGN OF RIGHT-EOUSNESS on the NEW EARTH.

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