

A
COMPLETE REFUTATION
OF
MILLER'S THEORY
OF THE
END OF THE WORLD
IN
1843.

BY ABEL C. THOMAS.

"Figures do not lie, saith the proverb; nevertheless, it behooveth us to consider whether our figures be correct, and also whether they be rightly placed."—ANON.

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TO THE READER.

To enumerate all the delusions which have afflicted the human race, from time to time, would be a task of infinite labor, and one, if completed, that would certainly astound even the minds of the superstitious and the ignorant. Prophet after prophet, each with his several dogmas, has come forth to curse the land; and scarce have the opinions of one died away before those of another are proclaimed with equal presumption, destined to the same fate, but carrying in their fall thousands of deluded wretches to infidelity and misery. And there is something singular in the contemplation that, no matter how many of these delusions may have been proved of the most hurtful tendency, and the intentions of their Prophets of the most unholy and sin-dyed character, still there can be found thousands who, with all of this experience before them, are ready to engage in the first scheme that may come forth, no matter what may be its character or what its ultimate tendency. But it is the more singular, and, indeed, to be deeply regretted by the sincere christian, that in this age of enlightened understanding, expanded intellect, and increase of all that can benefit the human mind, there should be found those who are so devoid of good sense—so devoid of every principle that can elevate the character of man as to engage in delusions which have been proved in *former ages* foolish and vain. Respecting the final dissolution of the world we have had prophecy after prophecy proclaimed by “Prophets,” “Messengers of God,” “Holy Men,” “Chosen of Christ,” &c.; but as the world has never been destroyed, we of course are right in pronouncing these prophecies as *incorrect* and their originators as *no prophets*.

In the year 1794 (in England) it happened that the *true* spirit of prophecy was found to exist in one John Wright. This man proclaimed the final dissolution of the world which he showed by *fair* calculation, which brought “fear and trembling” upon hundreds of deluded followers who, to appease the wrath of God, spent all their time in doing services which, in their estimation would prepare them to meet the second advent of Christ. The doctrines of Wright soon spread, and that his principles might have a still wider dissemination, he found it necessary as well as convenient for his own pockets to publish a book containing “calculations,” descriptive of terrible things, which must shortly come to pass. This book was entitled “*Revealed knowledge of some things that will speedily be revealed in the world, communicated to a number of christians by the power of the spirit of God from all nations; now published by his divine command for the good of all men, by John Wright, his servant and one of the brethren.*” The contents of this book consisted of “awful calamities,” “terrible desolations,” “signs in the heaven and in the earth,” “wars and rumors of wars,” together with all that is now proclaimed by the followers of Miller. This book sold very fast, and the pockets of Wright were soon filled to his extreme gratification; and, in a short time, he became a rich, and, certainly, a very learned prophet! Old Father Time brought the day around—the deluded followers gazed upon the heavens for their Lord—their ears were opened

beyond their natural limits, that they might hear the "blasts of the trump;" but the Lord did not come—the blasts were heard not—no sign appeared in the heavens, and the whole scheme died away remembered only by Wright, who of course would not forget how his pockets were filled by the operation.

Shortly after the above transaction, there appeared in England another "Prophet" who called himself "Nephew of God;" but whose real name was Richard Brothers. The person, John Wright, who was mentioned above, soon became acquainted with this new prophet, and being himself well skilled in matters and things pertaining to this peculiar trade, Brothers took him as a "chosen apostle," and they planned together for future operations. The world this time was most assuredly destined to be overthrown, as Brothers & Co. showed by the most decided calculations. Letters were sent to the King and members of Parliament, warning them of the awful destruction that was shortly to take place, and that they must turn from their opinions and believe in the "chosen prophet" of God. Brothers also told his followers that he intended to proceed to Jerusalem and prepare it for the receptacle of the saints at the second coming. It would be impossible to describe the rapidity that distinguished the spread of this delusion; but certain it is that the whole of England was affected by it and trembled. Old men now began to dream strange dreams—young men prophesied—visions were seen in the heavens—sounds were heard in the silent night—singular shocks were felt—men became afraid; some drowned themselves, some cut their throats,—women destroyed their children,—and such was the awful state to which this delusion brought the people, that the government of England found it necessary for the safety and peace of society to take the matter in hand. Brothers & Co. were committed to prison, and the poor deluded wretches who had bowed before them now exulted at their torments.

Another instance of strange delusions we find recorded in the Life of Johanna Southcott. This person made the most ridiculous pretensions—professed to be the woman spoken of in the scriptures as having the moon under her feet, and the twelve stars, representing the twelve apostles, on her head. Thousands believed her professions and acknowledged her as the prophetess of God. A book was also published containing her doctrines, which sold at a rapid rate, and brought what she most desired, money into her pockets. Johanna was soon found out to be an impostor—the people deserted her, and, in a short time, she died a most miserable death, and was buried without ceremony.

Thus we have noticed a few of those delusions which have brought with them misery and distress. We could mention many others, but we do not deem it necessary, as the intelligent mind is already convinced that nothing shall be established but what is founded in truth. In this age we have "Mormonism" and "Millerism" before us. The former a book speculation well known to all, and the latter an oft repeated prophecy that the world must shortly come to an end. In the following pages will be found a full and complete refutation of Millerism, while Mormonism needs no refutation. To the candid reader we commend the arguments in this book, hoping that he may be convinced that Millerism is a delusion, being well assured ourselves that "the lip of truth shall be established forever."

C. S. BAILEY.

Philadelphia.

END OF THE WORLD.

SYNOPSIS OF THE THEORY AND CALCULATIONS.

Daniel speaks prominently of 2300 days. He has also four other numbers, namely, 1260, 1290, 1335 days, and 70 weeks, (equal to 490 days.) Each of these days Mr. Miller considers a year; and it is one of his cardinal propositions, that in prophecy this method of computation must always be regarded. Accordingly, the 2300 days aforesaid are reckoned as so many years, and are declared to commence with the going forth of the commandment to rebuild Jerusalem, and to extend to the resurrection and end of the word in A. D. 1843; and therefore they are supposed to embrace all the other numbers in the book of Daniel. The subjoined are the five principal calculations:

CALCULATION I.

From the date of the commandment to rebuild Jerusalem, B. C.	
457, to the crucifixion of Christ, 70 weeks, or 490 years,	490
From the crucifixion of Christ to taking away the daily abomination, which is supposed to signify Paganism,	475
From taking away of Pagan rites to setting up the abomination of desolation, or Papal civil rule,	30
From the setting up of the Papal abomination to the end thereof,	1260
From the taking away of the Papal civil rule to the first resurrection and end of the world in 1843,	45
These being added, present the sum of the years,	2300

CALCULATION II.

From the full term of the vision, as above exemplified,	2300
Subtract 70 weeks of years to the crucifixion of Christ,	490
Add to this the term of our Saviour's life,	33
End of the world in	A. D. 1843

CALCULATION III.

From the crucifixion to taking away the daily abomination, the second item of the first calculation,	475
Add our Saviour's age, 33, and Daniel's number 1335,	1368
End of the world, in	A. D. 1843

CALCULATION IV.

From the full term of the vision as before exemplified,	2300
Subtract the date of the commandment to rebuild Jerusalem, B. C.	457
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End of the world, in	A. D. 1843
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CALCULATION V.

In Leviticus xxvi. 23, 24, the Lord speaks of punishing the house of Israel "yet seven times for their sins." Seven times (or years,) each day reckoned as a year—360 multiplied by 7,	2520
Subtract the date of the first captivity in Babylon, at which time, it is assumed, this threatened punishment commenced,	B. C. 677
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End of the world, in	A. D. 1843
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Behold how clearly it is shown, by four methods of calculation, that the world is doomed to destruction in Anno Domini 1843! The calculations and result will surely be undeniable, *if* days in prophecy are always to be computed as years—and *if* a time signifies 360 years—and *if* the assumed references are correct—and *if* the dates are all right,—and so on to the end of the chapter of contingencies. One year of error will confute the theory. No, not *one* year—for in 1838 Mr. Miller declared, that divers specified evils would come upon the land in 1839, as the precursors of the destruction of the world,—but 1839 passed away without bringing the predicted evils; and now we are informed that he made a mistake of a year,—and that the evils referred to will come the current year! Among the specified evils are these: "Christians will be persecuted unto death, and dens and caves in the earth will be their retreat. . . . And this, *if I am right in my calculations*, will begin on or before A. D. 1839," corrected to 1840. How much prospect there is of the fulfilment of this prediction, the reader will judge.

There is a remarkable circumstance to be noted in relation to this theory, namely:—It is reasonable to suppose that our Saviour and his apostles understood the prophecies of Daniel; and, having all his numbers before them, they surely could have made as correct calculations as those in review. Why did they not inform us that the world would be destroyed in or about A. D. 1843? Admit, if you please, that they could not determine the hour, day, week, or month; could they not have mentioned *the year*? or, at all events, *the century*? And yet it is not pretended that any thing of the kind is so much as intimated in any part of the New Testament! Admit, moreover, that they had not the knowledge of then *future* and now *past* events possessed by Mr. Miller: according to the theory before us, it was only necessary to know two things, in order to determine the issue within a year—1st. The number 2300 in the prophecy of Daniel; and 2d. The date of the edict to rebuild Jerusalem, B. C. 457. Subtract, and you have A. D. 1843. In this way our author first learned the tidings he is now proclaiming; and could not our Saviour have made and given us this brief calculation? It appears to me, that this consideration alone should invalidate the whole of this modern theory of the end of the world. We profess to revere our Lord as a 'wiser than Solomon;' but if the theory be true, and *he* understood it not, a still wiser individual is in our midst! And if our Saviour *did* understand it, and knew that Daniel's vision of 2300

days would be fulfilled or consummated in 1843, can any plausible reason be assigned for his perfect silence on the subject? Will Mr. Miller pretend that the revelation of this matter was reserved for him?

TWO ERRORS IN THE THEORY.

Admitting, for the present, that all the *propositions* and *dates* are correct, there are two facts which utterly refute the whole theory.

I. Mr. Miller computes from B. C. [that is Before Christ;] but all his dates since the commencement of the Christian era are the common dates of A. D. [that is, Anno Domini, or year of our Lord.] Thus: From Daniel's 2300 he subtracts B. C. 457, and then gives the result, A. D. 1843. But it is notorious that *our A. D., or Vulgar Era, is four years deficient*. Let any one examine the account of the birth of Christ, in any quarto Bible with marginal references, and he will see that it stands thus:

Matthew ii. 1, 2. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

The 4th year before the common account called Anno Domini.

See also Luke ii. 21.—Dr. Adam Clarke says, "By the year before the *vulgar era* of Christ, is meant, that *correct chronological reckoning* which showed that the *vulgar* or *common reckoning* of the A. D., or year of our Lord, is deficient not less than *four years*; so that the present year, 1812, should be, according to strict chronological precision, 1816." [Advertisement to Com. on N. T.] I need not multiply quotations, for no person of any Biblical knowledge will dispute this statement. For our present purpose, it matters not how this error occurred: it is sufficient for us to know that it exists, and that the present year, A. D. 1840, is in reality 1844! Where now is Miller's Theory? He says the world will be destroyed in 1843—but 1843 is already past!!

II. The framer of the theory in review, adopts the Jewish method of computing time, namely, 30 days to a month, and 360 days to a year; and he carries this computation forward to 1843. Thus: A time, times, and half a time, are 3 1-2 years, or 42 months, or 1260 days,—each day being reckoned as a year.—But why should he overlook the fact, that we do not compute time in this way? We reckon 365 days and 6 hours nearly, to a year. He errs to the amount of 5 1-4 days in each year—and this error since the birth of Christ amounts to more than 26 years! Add this to the before mentioned error, and we have 30 years to subtract from 1843—leaving 1813 as the date of the burning up of the world! This theory is constituted on the principle of the joint-snake,—wherever you touch it, it breaks. What confidence can persons of good sense repose in the calculations of a man who either *overlooks* or *looks over* such self-evident truths as these! I have not yet disputed a single proposition, nor doubted a single date:—for argument's sake I have admitted the entire hypothesis—and lo! the mark of Ichabod already appears! The theory is exploded by admitting it to be true!

ERRORS IN THE CALCULATIONS.

But let us enter somewhat into the details of the calculations in respect of numbers, dates, &c. For the present I will not question the cardinal

proposition, that in prophecy a day is always to be reckoned a year, nor will I meddle with any other of his general assumptions, in this section of the review.

The *first* calculation is the basis of the whole theory. Mr. Miller began with the idea that 2300 years extended from the edict to rebuild Jerusalem, B. C. 457, to A. D. 1843; and he considered it essential to specify the several periods of the vision, so that all of Daniel's numbers might be embraced.

He begins with 490 years (being the seventy weeks) to the crucifixion of Christ, as the first period. The second item is thus obtained: From 2300, subtract 490, and the remainder is 1810 after the crucifixion. From this sum, subtract Daniel's 1335, and the remainder is 475. To this, add our Saviour's age, 33, and you have A. D. 508, as the date of taking away Paganism, or the daily abomination.

Several things must here be noted: Mr. Miller says, that 666 in the Apocalypse, is the number [which he considers *the age*] of the Pagan beast, or Pagan Rome. How does he make this appear? Ans. Having fixed A. D. 508, and wishing to secure 666, he looks into a chronological table for the difference between these numbers, namely, B. C. 158—and luckily, he finds that in that year “the Grecian general Bachides withdrew his army from before Jerusalem, and never returned to vex the Jews any more.” What a wonderful coincidence! Our author desired to obtain the sum of 666—so he added A. D. 508, to B. C. 158—and behold! he succeeded! And with what shadow of reason? He says, that the Roman influence secured the withdrawal of the Grecian army; the Roman influence was obtained by a league of amity with the Jews; and this league is alluded to in Daniel xi. 23. But even admitting that Daniel here prophecied of the league which is matter of history in Josephus, Antiq. B. xii., the subject has no more reference to the Apocalyptic beast, than it has to the Nahant sea-serpent! But seriously, what right has any man to *torture time and facts* in this way? When we speak of *the age* of a person, we inquire for the date of his *birth*, and not for the date of any particular incident in his life. If Pagan Rome be signified by the beast having the number 666, we must go back to the building of Rome, B. C. 752. Besides: What authority is there for assigning A. D. 508 as the end of Pagan Rome? Rome literal was destroyed by the Goths, A. D. 476; and Paganism, as a religion, virtually ceased in Rome, when Constantine was converted to Christianity, namely, A. D. 313. The notes in Dr. Clarke's Commentary on Rev. 12: 9, assign 395 as the date of “the total suppression of Paganism.” The same date is given by Prof. Tytler of the Edinburgh University.

The third item of the first calculation is 30 years, obtained by the simple process of subtracting 1260 from 1290! And it is asserted by our author, that 30 years elapsed, (a sort of *interregnum*) between the cessation of Pagan rites and the beginning of the civil rule of Papacy. Add 30 to 508, and you have A. D. 538. Notwithstanding the assumption of this date as the commencement of Papacy, Mr. Miller states that ecclesiastical jurisdiction was given to the Bishop of Rome in 534. Dr. Johnson says, in his chronological table, that in the year 606 “the power of the Popes, by the concessions of Phocas, emperor of the east, begins.” The theory before us assumes 538,—and in this there is an error of 68 years! But the true date of the temporal authority of Papacy is A. D. 755. In that year temporal power was conferred on Pope Stephen II. by Pepin, King of France. And

mark! our author's calculations concerning Papal Rome refer, *not to ecclesiastical authority, but to civil or political rule*, as will be seen in the next paragraph. Now, since the temporal power of Papacy began in 753, if it shall continue 1260 years, it will not cease till 2015. And if to this we add the 45 years of the theory, we shall postpone the end of the world to Anno Domini 2060! A small error of *two hundred and seventeen years!*

The fourth item of the first calculation is 1260. This is one of Daniel's numbers, and is said to be equivalent to a time, times, and a half; or three and a half years; or forty-two months; each being considered prophetically—a day for a year. Mr. M. alleges that 1260 years are specified as the duration of the image or Papal beast. Taking his own [false] date, A. D. 538, he adds 1260—and finds the result to be A. D. 1798. And then, (O wonderful coincidence!) he sees the fulfilment of prophecy in the fact, that the Pope was deposed and taken prisoner by the French in that very year! The little horn was then broken! and 45 years from that date, shall be the first resurrection and the burning of the world! However, let us suppress the organ of *marvellousness* for a brief space, and allow a little exercise to the organs of *number, comparison, and causality*.—1st. Our author does not pretend that the *ecclesiastical power* of Papacy ceased in 1798: no, it is the *civil power* which, in his judgment, was then abolished. Of course, if temporal authority ended in 1798, and had continued 1260 years,—temporal authority began in 538. But we have shown that it did not begin till 755—an error of 217 years! 2d. It is not true that Papal political or civil authority is abolished. It is true, that the Pope was deposed and his power suspended for a season—but it was shortly restored, and is now recognized by all the states of the christian world. The Pope still reigns over his Italian dominions, and dwells in the Vatican, not only as a spiritual ruler, but as a political Prince.—But what of all this? When a man has determined to make out a theory, he has no respect for facts, excepting so far as facts have respect for *him*.

The fifth item of the first calculation is obtained with as much ease as was the third, and in the same way. Subtract one of Daniel's numbers from another, namely, 1290 from 1335, and you have 45. Add this to the four preceding items, and (O marvellous consummation of the theory!) you have 2300! Then add 45 to 1798, and you have shown that the world will be burnt up in A. D. 1843!

Mr. Miller's method of making out his theory, reminds me of the manner in which a lazy school-boy operates in Arithmetic. The terms of "the sum" are given, and also "the answer." He goes to work, and labors assiduously—but he fails in the attempt. Becoming perplexed, he inserts a number here, and a number there—changes this item, and alters that,—and, finally, the last row of figures is the desired answer. But when interrogated for *the reasons* of the calculation, he can only reply, that he sought the solution, and has found it!—

As the second, third and fourth calculations of the theory are based in the first they need not be separately analyzed.

In the *fifth* calculation, two positions are assumed; 1st. That 7 *times* signify seven years, each day to be computed as a year—namely, 2520 years; and 2d. That the punishment threatened in Levit. xxvi. 23, 24, began B. C. 677, the assumed date of the first captivity in Babylon, and will terminate in A. D. 1843. Let us examine these positions.

1st. Do *seven times* in prophecy signify 2520 years? Consider Nebuchadnezzar's dream of the tree, Daniel, ch. iv. The interpretation given by the prophet was as follows: "This is the decree of the Most High, which is come upon my lord the king; That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and SEVEN TIMES shall pass over thee," &c.—That this was a *prophecy* is manifest. It was a prediction uttered a year before there were any signs of its fulfilment—nevertheless, "All this came upon the King Nebuchadnezzar. At the end of twelve months he walked in the palace of the king of Babylon. The king spake, and said, Is not this great Babylon, that I have built," &c. See verse 28, et seq. Now if *seven times* signify 2520 years, Nebuchadnezzar is among the beasts of the field, and is eating grass at the present day, and will continue so to do for 110 years longer! This judgment came upon him B. C. 570. Subtract this from 2520, and the remainder is A. D. 1950!—But Nebuchadnezzar was restored to his kingdom after *seven years* of punishment; and therefore *seven times* in prophecy do not signify 2520 years, nor any thing like it.

2d. Mr. Miller asserts that the punishment threatened in Lev. 26, began with the first captivity in Babylon, which he dates B. C. 677. But where is the proof that the text refers to any specific captivity or punishment? There is no such proof. And besides: Although king Manasseh was bound in fetters and carried a captive to Babylon, there is no propriety in considering this the first captivity. Manasseh was taken by treachery, [Josephus, B. X. ch. 3.] and was afterward liberated, and returned to his kingdom, and reigned in peace and piety. He was taken captive B. C. 677, [or according to Calmet, 661,] and the Jews were not troubled by the Chaldeans for more than half a century afterwards! The first captivity in Babylon is dated about B. C. 602, [Calmet] and the fourth, (which was the commencement of the 70 years captivity predicted by Jeremiah,) about 14 years subsequently. But our author perceived that *no other date* besides B. C. 677 would answer his purpose; and therefore he chose to disregard the interdict of propriety, in order to establish a baseless theory!

COMPUTATION OF TIME IN PROPHECY.

One of the cardinal propositions of Mr. Miller's Theory, is, that in prophecy *a day* signifies *a year*; a month, 30 years; and a year, 360 years. I shall endeavor to show that this is an error.

First of all, however, let it be noted, that probably the 70 weeks of Daniel signify weeks of years, namely, 490 years. We know that the Old Testament speaks of Sabbatic years, as a prominent item in the Jewish economy, because referring to the Jubilee. See Leviticus xxv. Every seventh year *the land* was to enjoy a Sabbath of rest, that is, it was not to be tilled. And the year following seven of these Sabbaths *to the soil*, namely the fiftieth year, was to be a Jubilee *to the people*. Thus we read: "And thou shalt number seven Sabbath of years unto thee, *seven times seven years*; and the space of the seven Sabbaths [or weeks] of years shall be unto thee forty and nine years....And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you." This was a distinctive feature of the Jewish

institution; and it would not be a matter of astonishment should we find that a Jewish prophet has spoken of sabbaths or weeks of years.

But in the case of days, months or years, we have no such precedent; and therefore, even admitting that the 70 weeks of Daniel signify 490 years, it does not follow that his 2300 days signify 2300 years; or that 42 months signify 1260 years; or that 7 years signify 2520 years.

But Mr. Miller thinks he has found three scriptural examples, which justify his proposition that in prophecy a day is to be considered a year. 1st. Jacob served seven years for Rachel, but Leah was palmed upon him by the craft of Laban. When he expostulated, Laban said, "*Fulfil her week*, and we will give thee this also for the service which thou shalt serve with me yet seven other years," Gen. xxix. 27. Mr. M. says the word *week* here signifies Jacob's seven years' service for the second daughter. But this is an error. The allusion is to the seven days of the marriage feast customary among the Jews. See Clark on the passage.

2d. In Numbers xiv. 34, the Lord said to the Israelites, "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." But here note, that *the prophecy concerns the forty years*. The *forty days* already constituted an item of *history*; and the *historical fact* of forty days searching the land, is merely mentioned as the ground work of the forty years punishment of wandering in the wilderness, here *predicted*.

3d. The prophet Ezekiel (chap. iv.) was commanded to lie on his left side 390 days, and then on his right side 40 days, *as a sign to Israel and Judah of their punishments, respectively*; and it is subjoined, "I have appointed thee each day for a year." But let it be observed, that the 430 days of the sign were not a *prophecy*. The thing prophesied was 430 years of punishment; and Ezekiel, in being directed to lie 390 days on one side and 40 on the other, received a *special command* to consider a *day of the sign as a year of the prophecy*. But Daniel received no such command concerning the 2300 days. Besides: the word days is used as significant of days only, in ch. x. "The prince of the kingdom of Persia [Cyrus] withstood me one and twenty days," verse 13. This period is mentioned in verses 2, 3—"In those days I Daniel was mourning three full weeks, [Heb. *weeks of days*.] I ate no pleasant bread . . . till three whole weeks were fulfilled." This could not have been 21 years—for Cyrus lived only 19 years after taking Babylon—and that which Daniel speaks of occurred in the 3d year of Cyrus, verse 1.—Mr. Miller's examples are therefore not to the point.

Days. Jonah prophesied that in 40 days Ninevah would be overthrown. Did he mean 40 years? The Lord said, Gen. vii. 4, "Yet seven days, and I will cause it to rain upon the earth 40 days and 40 nights." Are days in this prophecy to be reckoned as years? Joshua said to the Israelites, "After three days, ye shall pass over this Jordan," Joshua i. 11. Did he mean three years?

Months. In Ezekiel xxxix. 12, it is said *in prophecy* concerning the slain of the armies of Gog, (Antiochus) that the house of Israel should be seven months burying them. Does this signify 210 years? See Dr. Clarke on the place.

Years. Jeremiah prophesied that the Jews should "serve the king of Babylon seventy years," ch. xxv. 11, 12. Did this term signify 25,200

years? Surely Mr. Miller must have been sorely pressed for premises, before he assumed the principle that *in prophecy*, time is to be reckoned a day for a year!

DATE AND INTENT OF THE APOCALYPSE.

THE DATE of the book has generally been set down A. D. 96—but there is much internal evidence that it was written previously to the destruction of Jerusalem. This view is maintained by Grotius, Lightfoot, Hammond, Sir Isaac Newton, Bishop Newton, Wetstein, and other eminent critics.

The book contains several direct references to the city of Jerusalem, and the temple. "Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months," ch. xi. 1, 2. *The court of the Gentiles* was peculiar to the Jewish temple; and that *Jerusalem* is here termed the holy city, may be seen by Luke xxi. 24—"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." In ch. xi. 8, there is mention of "the street of the great city.... *where also our Lord was crucified.*" In ch. xiv. 15 there is a reference to the temple at Jerusalem in contradistinction from "the temple which is in heaven," mentioned verse 17.

THE INTENT of the book may be gathered from a variety of circumstances of which the subjoined are examples.—John speaks of three cities, Sodom, (also called Egypt,) Babylon, and New Jerusalem. He also speaks of two women and one man child.

1. *Sodom.* But we learn that this long-destroyed city only furnished the name by which *Jerusalem* was intended, for this was "the great city, which *spiritually* is called Sodom and Egypt, *where our Lord was crucified,*" ch. xi. 8. Our Saviour had said, "It cannot be that a prophet perish out of Jerusalem," Luke xiii. 33. It was here that the prophets of the old dispensation was slain, and here were slain the Messiah and some of his disciples—and possibly the Old and New Testaments are the *two witnesses* who continued to prophecy, though in sackcloth, during the 1260 days 42 months, or a time, times and the dividing of time, or three years and a half, from the commencement of the siege of Jerusalem to its final overthrow, and the destruction of the temple by the Roman army.—By the "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," Jerusalem, as the centre and representative of *Judaism*, is meant. She gave birth to a *man child* [*Christianity*]; and when "her child was caught up unto God and to his throne," she fled into the wilderness, where a place had been prepared for her, to be nourished 1260 days, (the period above noted, until the consummation of the prophecies in regard to the establishment of Christianity.

2. *Babylon.* As Sodom was but a name for Jerusalem, so Babylon is but a name for a *seven-hilled city*, a mark which cannot be mistaken. This city had the empire of the world; for it is said thereof, "which reigneth over the kings of the earth," ch. xvii. 18; and this renders it certain that by Babylon on the Euphrates is signified *Rome* on the Tiber. The scarlet colored beast, having 7 heads and 10 horns, is the symbol of Heathenism, of which Rome was the centre.—"The seven heads are seven mountains [*Rome*] on which the woman sitteth;—and there are seven [*Roman*]

kings," who gave their power successively to Heathenism, [by the two beasts, one out of the earth, and the other out of the sea, land and sea forces,] to persecute the woman [Judaism] who gave birth to the man child, [Christianity,] and to the remnant of her seed, ch. xii, the believing or converted Jews. Of the seven kings, five had fallen when John wrote, [probably Caligula, Claudius, Nero, Galba and Otho,] one *was*, [probably Vitellius,] and the other *had not yet come*, [probably Vespasian, under whose reign Jerusalem was destroyed and the temple burnt.] The ten horns signified ten kings who had not as yet received a kingdom, but who should afterward arise, and give their power and influence to the Roman government for the destruction of Christianity. "These have one mind, and shall give their power and strength to the beast"—but in the issue "they shall hate the harlot, and shall make her desolate." I offer no opinion as to who may be intended by these ten kings—though possibly they signify the chiefs of the barbarous nations who ravaged and destroyed Rome.

3. *New Jerusalem.* By this the Gospel is signified. John says, "I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God," ch. xxi. 2, 3. This is the new heaven wherein dwelleth righteousness, 1 Peter iii. 13. Of this Isaiah had prophesied, ch. lxi. 17. And this New Jerusalem, was established in the earth, after the destruction of Jerusalem, (spiritually called Sodom,) which destruction was symbolized by the lake of fire and brimstone, which is the second [national] death of the Jews—the *first* death being when Nebuchadnezzar destroyed the city and temple. The power of LITERAL *Babylon* caused the *first* national death of the Jews: the *second* [which was like unto the first] was caused by Rome, which is CALLED *Babylon* in the Apocalypse.

LITERAL Jerusalem was trodden under foot forty and two months, being the three and a half years from the commencement of the siege to the destruction of the temple. During this space of forty and two months, the beast was permitted "to continue," or as in the margin, *to make war*. Also during this period the woman, or Judaism, was nourished in the wilderness, ch. xii. 6, 14. During that period, namely, of the siege, eleven hundred thousand Jews fell by the edge of the sword, [Josephus, Wars, B. VI. ch. ix. 3,] and in the end, the rest were led away captive into all nations; and Jerusalem was trodden under foot of the Gentiles, until the times of the Gentiles [the 1290 and 1335 days of Daniel] were fulfilled. Then the Christians had rest,—the Jews were shut out of the kingdom, being blinded; the two witnesses [the Old and New Testaments, previously clothed in sackcloth,] testified of "the man child," Jesus, and his saving power; and the truth was disseminated far and wide.

Thus we have seen that the Apocalypse treats of Judaism, Heathenism, and Christianity; that Sodom spiritually is Jerusalem literally—Babylon spiritually is Rome literally—and the city of the New Jerusalem is Christianity in its establishment on earth. And as Jerusalem, as the chief city of Judaism, is represented by the woman who give birth to a man child,—so Rome, as the chief city of Heathenism, is symbolized by "Mystery Babylon, the mother of harlots and abominations of the earth."

The establishment of Christianity after the overthrow of Jerusalem, is the prominent theme of the Apocalypse. *All other events mentioned are but introductory to and consequent of this consummation of the vision of John.*

And though the forms and ceremonies of both Judaism and Heathanism continued to exist after the advent of the New Jerusalem, and still exist,—the principles of Messiah's kingdom then confirmed, and destined to universal diffusion and triumph. The grain of mustard seed shall grow into a widely-spreading tree. The heaven shall leaven the whole lump. The stone cut out of the mountain without hands, shall fill the whole earth.

Besides the foregoing considerations, the subjoined are worthy the most candid attention: It was as necessary that some inspired person should stand by to witness and record the fulfilment of the prophecies, as that those prophecies should have been delivered. And John was chosen for this purpose. Peter saith to Jesus, referring to this disciple, "Lord, and what shall this man do? Jesus saith unto him, If I will that *he tarry till I come*, what is that to thee?" John xxi. 21, 22. Accordingly we find that John lived till the second coming of Christ; and, in the Apocalypse, we have the result of his observations of passing events connected with the destruction of Jerusalem and the establishment of the Christian Religion. See ch. 1, 1: "The revelation of Jesus Christ which God gave unto him, to show unto his servants things which *must shortly come to pass*; and he sent and signified it by his angel unto his servant John." And whereas Daniel was commanded to seal the prophecy, because *the time was long*, John was forbidden to seal it, because *the time was at hand*, Apocalypse xxii. 10. The book is introduced with epistles to the seven churches in Asia, of which John was overseer. And then follows the train of events which preceded the descent of New Jerusalem.

As an example of the manner in which the fulfilment of our Saviour's prophecies is noted by John, I present the subjoined. It occurs under the sixth seal. The first seal was opened, and the white horse came forth, bearing the Conqueror. The second was opened, and there went out a red horse, denoting War. The third seal was opened, and there went forth Famine, under the figure of the black horse. The fourth seal was opened, and Death rode forth on the pale horse. The fifth seal was opened, and the martyrs "cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The answer was "that they should rest yet for *a little season*." Then the sixth seal was opened, "and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth and the great men.... hid themselves in the dens and in the rocks of the mountains; and said *to the mountains and the rocks, Fall on us, and hide us* from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand!?" Rev. vi.

Now refer to Luke xxiii. 27—36. As Jesus was on his way to Calvary, "there followed him a great company of people, and of women, who also

bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are those who are not mothers. [See the place, and Luke xxi. 23.] Then shall they begin to say to the mountains, *Fall on us; and to the hills, Cover us.* For if they do these things in a green tree, what shall be done in the dry?" That the reference here is to the destruction of Jerusalem is plain. It is called the great day of wrath, and properly,—for Jesus said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," Matt. xxiv. 21. "These be the days of vengeance, that all things which are written may be fulfilled. . . . There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon and in the stars," &c. Luke xxi. 20—25. And that the opening of the sixth seal refers to the same period, may be seen by consulting both passages in connexion. Yet Mr. Miller dates the opening of the sixth seal during the French Revolution in 1790!

FULFILMENT OF THE PROPHECIES.

1. Daniel's 70 weeks probably signified weeks of years, as noted in the article on the Computation of Time. I might assign a number of reasons for stating this in the way of probability merely,—but I do not think it necessary.

2. Daniel's first abomination refers to the doings of Antiochus Epiphanes, the history of which you may find in Josephus, Antiq. B. xii. 5., and also in 2d Maccabees. The *history* there detailed is *prophecy* in Daniel xi. He is mentioned as "the little horn" in ch. viii. 9. It is said in the verse preceding. "The he-goat [Alexander] waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." This denotes the division of Alexander's empire in Macedonia on the west, Persia on the east, Egypt on the south, and Syria on the north. 'And out of one of them, [Syria] came forth a little horn, which waxed exceeding great toward the south, [Egypt,] and towards the east, [Persia,] and toward the pleasant land," [Judea.] This is strictly true of Antiochus, as is also every thing assigned to the little horn. He polluted the sanctuary of strength, took away the daily sacrifice, offered swine's flesh on the altar, and set up the statue of Jupiter Olympus in the temple. In verse 13, the question is asked, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer is given—"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The 2300 days was the duration of the vision concerning that circumstance, and this number does not include the seventy weeks. The duration refers merely to the ascendancy and evil influence of Antiochus—which existed about 6 years and 4 months. He commenced by tampering with the religious integrity of the Jews, and soon sold the high-priesthood to the highest bidder. This was the transgression of desolation. And then he took away the daily sacrifice, polluting the temple, and thus made the Jewish sanctuaries desolate for three years and six months, or 1260 days. Josephus, Wars, B. v. ch. 9, § 4. But about

2300 days from the commencement of his ascendancy and evil influence, he died a miserable death on his way from Persia to demolish the city,—and Judas Maccabeus then cleansed the sanctuary and restored the temple worship.

3. Daniel had a vision of four great monarchies, Babylonian, Persian, Grecian and Roman. He was in captivity in Babylon when he wrote; and as his prophetic eye looked down the lapse of time to the period when the power of the holy people should be finally scattered, he beheld the overthrow of the Babylonian monarchy by the Persian; the overthrow of the Persian by the Grecian; and the overthrow of the Grecian by the Roman. But he saw an important circumstance between the division of Alexander's kingdom and the eventual triumph of Rome. That important circumstance was the pollution of the temple by Antiochus. Of this he speaks, by way of episode, to the close of chap. xi. and then recurs to the evils to befall the holy people [the Jews,] by the agency of the fourth or Roman monarchy. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time," xii. 1. Our Saviour has determined the reference of this prophecy. He said to his disciples, when detailing the signs which should precede the destruction of Jerusalem, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand;) Then let them which be in Judea flee into the mountains; let him which is on the house top not come down to take any thing out of his house for then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be again," Matt. xxiv. 15—21.—This is conclusive—but to make "assurance doubly sure," consult Dan. xii. 11—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." In verse 9, the question was asked, "How long shall it be to the end of these wonders?" The answer was given, "It shall be for a time, times and a half, (42 months, or 1260 days;) and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The difference of 30 days may denote the time which elapsed from the destruction of the temple to leading the Jewish people away captive into all nations, thus scattering the power of the holy people; and there may have subsequently been forty five days before quietness and rest were restored to the disciples of Christ. At all events, it is clear that every thing noted in Daniel xii. was fulfilled and finished within 1335 days from the period when the Roman army under Titus invested Jerusalem. The prediction was then fulfilled, that the abomination which maketh desolate should stand in the holy place.

In this view of the subject, we can readily understand why our Saviour did not give us the brief calculation by which Mr. Miller proves that the world will be destroyed in 1843. Our blessed Lord has fixed the reference of Daniel's vision in chap. xii., and he who reveres the divine authority more than he does the visionary speculations of uninspired men, will give diligent heed to his testimony. "Whoso readeth, let him understand."

Mr. Miller assumes that by the little horn Daniel meant the Papal power. We, on the contrary, have considered it to signify Antiochus Epiphanes. In giving the history of this barbarous king, Rollin says: "It is impossible

for us, whilst we read this prophecy, not to be prodigiously struck, to see the justness and accuracy with which the prophet traces the principal characteristics of a king, whose history is so much blended with that of the Jews; and we perceive evidently, that for this reason the Holy Spirit, either entirely omitting, or taking only a transient notice of the actions of other much more famous princes, dwells so long on that of Antiochus Epiphanes.

“With what certainty does Daniel foretell a multitude of events, so very remote, and which depended on so many arbitrary circumstances! How manifestly did the Spirit, which presented futurity to his view, show it him as present, and in as clear a light, as if he had seen it with his bodily eyes! Do not the divine authority of the Scriptures, and, by a necessary consequence, the certainty of the Christian religion, become, by such proofs, in a manner palpable and self evident? No prophecy was ever fulfilled in so clear, so perfect, and so incontrovertible a manner as this. Porphyry, the professed enemy of the Christian religion, as well as of the Holy Scriptures, both of the Old and New Testament, being infinitely perplexed at finding so great a conformity between the events foretold by Daniel and the relations given by the best historians, did not pretend to deny this conformity, for that would have been repugnant to plain sense, and denying the shining of the sun at noon-day. However, he took another course, in order to undermine the authority of the Scriptures. He himself labored, by citing all the historians extant at that time, and which are since lost, to show, in a very extensive manner, that whatever is written in the eleventh chapter of Daniel, happened exactly as foretold by that prophet; and he inferred from this perfect uniformity, that so great a number of events, could not possibly have been written by Daniel so many years before they happened, and that this work must certainly have been written by some person who lived after Antiochus Epiphanes, and borrowed Daniel’s name.” —Rollin’s History, vol. VII. pp. 138, 139.

THE SECOND COMING OF CHRIST.

The first coming of Christ was as the babe of Bethlehem, and “the man of sorrows and acquainted with grief,” Isa. liii. And it is written, that “in his *humiliation* his judgment was taken away: and who shall declare his generation? for his life is taken from the earth,” Acts viii. 33. And whereas the *first* coming of Christ was in *humiliation*, his *second* coming was to be in the *glory of his Father*. The question is as to the period of the second coming of Christ. “To the law and the testimony.”

Matthew xvi. 27, 28: “For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. 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.” Cruden undoubtedly gives the true exposition of this passage, in the way of paraphrase. “All who are at present living, shall not be dead, when this shall come to pass. There are some at this day living, who shall be witnesses of the evils which I have foretold shall befall the Jews.” See Dr. Clarke to the same purport. The second coming of Christ, not in humiliation, but in glory, was to be during the natural lives of some who heard him utter these words.

Mark viii. 38. ix. 1: “Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall

the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, verily, I say unto you, there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." For the meaning of these passages, Dr. Clarke properly refers the reader to his notes on the preceding quotation. Both refer to a period during the natural life time of some of our Saviour's audience, when he thus addressed them.

Luke viii. 26, 27: The language here is substantially the same as the above. They are parallel passages, and the meaning is the same. We have therefore three distinct passages of Holy Writ, each of which declares that the second coming of Christ should be during the natural life of some of those whom he addressed.

And this result corresponds precisely with other testimonies concerning the second coming. When Jesus sent forth the seventy disciples, he informed them that they should encounter divers difficulties, and subjoined, "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," Matt. x. 16—23. Again: Peter, referring to John, said to our Saviour, "And what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou me," John xxi. 21, 22.

In Matt. xxiv. 3, the disciples said to our Saviour, in a private interview, "Tell us when shall these things be? [namely, the utter overthrow of the temple, of which he had just been speaking;] and what shall be the sign of thy coming and of the end of the world?" (See next article for the signification of the phrase, end of the world.) Our Saviour proceeded to answer the question; and having noted the tribulations which were to come upon Jerusalem, he added, "*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then [namely, immediately after the tribulation of those days] shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily, I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away," Matt. xxiv. 29—35. And then he proceeds to say, that God *only* knew of the precise day and hour: of this, however, they might rest assured,—it would come *unexpectedly* as did the deluge; and it would certainly be before that generation should pass away. (For the meaning of the phrase "this generation," see the article with that title.) This corresponds precisely with the declarations of our Saviour, before cited, that his second coming, even in the glory of his Father, would be during the life-time of some of those who stood by when he spake; and before the seventy had gone over all the cities of Israel; and before the death of John.*

By referring to Mark xiii., you will find the same subject treated of, namely, the second coming of Christ in glory, in close association with

the tribulation of Jerusalem: and the testimony is again recorded, "Verily, I say unto you, *this generation shall not pass till all these things be done.*" verse 30. You will find the same in Luke xxi. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." And in this strain he proceeds, and subjoins the emphatic declaration, "*This generation shall not pass away till all be fulfilled,*" verse 32.

The apostles spake and wrote in conformity with these most explicit testimonies. James, addressing the Christians among the twelve tribes scattered abroad, says, "Be patient, therefore, brethren, unto the coming of the Lord. . . . *The coming of the Lord draweth nigh.*" James v. 7, 8. Paul, in addressing the converts from Judaism, says, "For yet a little while, and he that shall come will come, and will not tarry," Heb. x. 37. The believers appear to have become impatient, and these instructions were designed to inspire them with confidence in the truth of our Saviour's prophecies concerning his coming in glory before the close of the generation in which he lived. Our Lord had said, "And then [that is, in connexion with armies encompassing Jerusalem] shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," Luke xxi. 27, 28. And hence it was that John, who lived to be a witness of the fulfilment of prophecy, in relation to the destruction of Jerusalem and the second coming of Christ, records these expressions prior to those events: "Seal not the sayings of the prophecy of this book, for *the time is at hand.* . . . Surely I come quickly," Rev. xxii. 10, 20. And this is in perfect conformity with the introduction to the Apocalypse: "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must *shortly come to pass.*" ch. i. 1.

Thus we have learned that the second coming of Christ in glory and with his angels, was to be during the life-time of some who listened personally to his instructions—even during the generation in which Jesus labored among men; and this explains the fact, that the apostles spake of that coming as *drawing nigh, and being at hand.*

This being established, Matthew xxv. 31—46, is not now to be regarded a prophecy,—but merely a prophecy of what transpired some seventeen centuries ago—for the time is thus noted: "*When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory,*" &c. The same is true of 2^d Thess. i. 6—10; for there the time is thus mentioned: "When the Lord Jesus shall be revealed from heaven with his mighty angels, [Greek, the angels of his power,] in flaming fire taking vengeance on them that know not God," &c. By consulting Luke xvii. 22—37, you may learn how it should be "in the day when the Son of Man is revealed," namely, from heaven, verse 30—and this is the second coming of which we have spoken.

OBJECTION I. "Several of the cited passages speak of the sun being darkened, the moon withholding her light, the stars falling from heaven, and the powers of the heavens being shaken. Did any of these things occur at the period of the destruction of Jerusalem? or were these things in any way connected with the second coming of Christ at that time?" Ans. The Bible is the best expositor of its own meaning. The Scriptures must teach us the use of Scriptural language. Now it is manifest that the boldest and most startling imagery is used in holy writ to denote great changes and judgments in the

earth. The following are examples: Isaiah thus represents the fall of Babylon—"Howl ye, for the day of the Lord is at hand: it shall come as a destruction from the Almighty . . . for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. . . . Therefore I will shake the heavens, and the earth shall remove out of her place," ch. xlii. Similar language is used in ch. xxxiv. to represent the doom of Idumea: "The mountains shall be melted . . . And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall come down upon Idumea, and upon the people of my curse, to judgment." The destruction of Egypt is spoken of in a similar manner by Ezekiel: "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land," ch. xxxii. The prophet Joel, in describing the devastations of locusts, (which he terms the army of the Lord,) says, "The earth shall quake before them; the heavens shall tremble; the sun and moon shall be dark, and the stars shall withdraw their shining." And he afterwards describes the destruction of Jerusalem, in this strong language; "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord," ch. ii. [Read verses 28—32, in connexion with Acts ii. 14—20.] In corresponding language the destruction of Jerusalem is foretold by our Saviour: "The sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken;" and he immediately adds, "And *then* shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory," Matt. xxiv. 29, 30.

OBJECTION II. "Our Saviour prophesied that he would be seen coming in the clouds of heaven; and in Acts i., we have an account of Christ's ascension connected with this declaration, that, 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. Did Jesus appear *personally* at the destruction of Jerusalem?" Answer: Of the Lord, "who maketh clouds his chariot," it is said, "for he cometh, for he cometh to judge the earth," Psalm lvi. 13—but "God is a Spirit," and cannot therefore appear personally—yet it is said that he *cometh* to judge the earth. See also Psalm lviii. 9—13, and Isa. xix. 1, for other instances in which God is said to come to the earth in clouds. In the last cited text, it is written, "Behold the Lord rideth upon a swift cloud, and *shall come into Egypt*." How? Surely not personally.

"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven," Matt. xxvi. 64. On this passage, Dr. Adam Clarke says, in a paraphrase, "Hereafter in a few years, ye shall see the Son of Man sitting on the right hand of power, fully invested with absolute dominion, and coming in the clouds of heaven to execute judgment on this wicked race. See ch. xxiv. 30."

"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him, Rev. i. 7. This is plainly a citation of Matt. xxiv. 30: "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds," &c. I have previously shown the period to which this passage refers; and I now subjoin Dr. Clarke's note. "The plain meaning of this is, that the destruction of Jeru-

salem will be such a remarkable instance of the divine vengeance, such a signal manifestation of Christ's power and glory, that all the Jewish tribes shall mourn, and many will in consequence of this manifestation of God, be led to acknowledge Christ and his religion." Matthew Henry thus writes:—"Coming in the clouds of heaven. This refers to another prophecy concerning the Son of Man, Daniel vii. 13, 14, which is applied to Christ, Luke i. 33, when he came to destroy Jerusalem; so terrible was the judgment, and so sensible the indications of the wrath of the lamb in it, that it might be called a *visible appearance of Christ.*"

It is objected, however, that John says, "every eye shall see him." Very well: Jesus said, "they shall see the Son of Man coming in the clouds." He also said, "There be some standing here who shall not taste death, till they see the Son of Man coming in his kingdom." We are reminded, moreover, that "the kingdom of God" was not to come "with observation,"—that is, it would not be seen as a really tangible thing—but the persons addressed would see it, and the Son of Man coming in it, in the same sense that we see the progress of truth, and the like. The progress of truth, is but its effect; and so the disciples, when they saw the fulfilment of the prophecies in relation to the overthrow of Jerusalem and the temple, were to be as positive that the Son of Man was coming in his kingdom, as though they saw him with their outward eyes.

It is still objected, that "the same Jesus was so to come in like manner, as he ascended into heaven." Very well: No one supposes that another Jesus or Messiah was to be appointed to execute judgment. Moreover: he ascended, not in humiliation, but in glory; and he was to come the second time, in like manner, that is, in the glory of his Father. It is not to be supposed that all the circumstances must be the same. Jesus was informed of certain "Galileans whose blood Pilate had mingled with their sacrifices;" and he said, "Except ye repent, ye shall all likewise perish." And so of the eighteen "upon whom the tower of Siloam fell." Luke xiii. 1—5. But he did not mean, that the persons exhorted to repent would be slain by Pilate, or crushed by the falling tower of Siloam, in case they remained impenitent. Yet he said, "Ye shall all likewise perish." By this he merely signified, that the doom of the persons addressed would bear some resemblance to that of the examples cited—namely, its agony, &c. So when we are informed that Jesus was to come in like manner as he ascended into heaven, we are not to infer that the second coming would correspond in all respects to the ascension. The ascension was bodily, and in a cloud literally; the second coming was to be in spirit, in the execution of judgment on the Jewish people and the establishment of his kingdom and truth. And he is represented as coming in the clouds. The chief circumstance of correspondence is, that the one *was*, and the other *should be*, in power and glory. God came to Egypt in clouds to execute judgment, Isa. xix. 1; and in the same sense Jesus came in clouds to execute judgment on Jerusalem.

OBJECTION III. It is alleged, that "all nations were not gathered before the Son of Man at any time in connexion with the destruction of Jerusalem; and that therefore the coming noted in Matt. xxv. 31, must yet be future." Ans. Matt. xxiv. and xxv. constitute one discourse, unbroken excepting by the modern division into chapters and verses. It was uttered by our Saviour on the Mount of Olives, to a private audience of his disciples. The discourse is properly divisible into three sections. 1st. *The time of his coming*, the signs thereof, and the judgment on Jerusalem which should then take place. This division extends to Matt. xxiv. 41, inclusive. 2d. The second section extends to xxv. 30 inclusive, and regards the disciples. The parables of the faithful and unfaithful servants, the wise and foolish virgins, and the talents, were severally used as incitements to diligence and watchfulness on the part of those who professed the name of Christ. 3d. The third section embraces verses 31—46 of ch. xxv.,

and refers to those among all nations to whom the gospel should be proclaimed by the disciples. Those who treated them well, should enter with *them* into the joys of the kingdom into which Jesus promised to come before that generation passed away; and those who maltreated them, would be sentenced to go into the everlasting punishment to which the unbelieving Jews were doomed,—which punishment was symbolized by everlasting fire.

Of this everlasting punishment the prophets had spoken: See Jer. xxiii. 39 40: "Therefore, behold I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence; and I will bring an *everlasting reproach* upon you, and a *perpetual shame*, which shall not be forgotten." Accordingly when the *everlasting institution* of Moses [Levit. xvi. 34] was superceded by the Gospel, and the *everlasting priesthood* of Aaron [Ex. xi. 15] was abolished, the Jews were driven from their *everlasting possession* of Canaan, [Gen. xvii. 8] into *everlasting reproach* and *punishment* among all nations of the earth.

In the reply of our Saviour to the question of his disciples concerning the sign of his coming and of the end of the world, he says, "And this gospel of the kingdom shall be preached in all the world for a witness unto *all nations*, and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand;) *then* let them which be in Judea flee into the mountains," &c. Math. xxiv. 14—16. St. Paul himself speaks of the gospel's being come into *all the world*, and preached to every creature under heaven, Col. i. 6, 23; and in his epistle to the Romans, ch. x. 18, he very elegantly applies to the lights of the Church, what the Psalmist said of the lights of heaven. Their sound went into *all the earth*, and their words unto the end of the world. Dr. Clarke. And when the gospel had thus been preached in *all the world* for a witness to *all nations*, then came the end of the Jewish polity; and then were fulfilled the prophecies concerning the second coming of Christ; and then *all nations* were gathered before him—not in an outward sense, for Christ did not come personally, but in a spiritual sense. And then began the judgment of the world in righteousness, which is spoken of in Acts xvii. 31. For, mark! there is nothing said of a resurrection in Math. xxv. 31—46; nothing about faith, or profession of faith: the judgment is wholly of works. For the salvation which is *not* of works, see 2 Tim. i. 9. Titus iii. 3—6. Rom. v. 18. Eph. ii. 8. Phil. ii. 9—11. Col. i. 20.

PHRASE END OF THE WORLD.

The phrase "end of the world" occurs 7 times in the New Testament. The Greek term rendered *world* is not *Kosmos* (which signifies the *material world*,) but *αιων*, which signifies *era*, or *age*. Its meaning is well expressed when we speak of the Christian era, Jewish era, Elizabethan era—or golden age, the dark ages, and the like. Hence we read of Christ, that he did not "offer himself often, as the high priest entereth into the holy place every year with blood of others; for then he must often have suffered since the foundation of the *world* [*Kosmos*]; but now once in the end of the world [*αιων* in the plural,] hath he appeared to put away sin by the sacrifice of himself," Hebrews ix. 25, 26. When did Jesus offer himself on the cross? Ans. *In the end of the world*. When was that? Ans. *In the end of the Jewish world*, or era.

Paul speaks of the punishment of the murmurers in the wilderness, and says, "Now all these things happened unto them for ensamples;—and they are written for our admonition, upon whom the *ends of the world* [*αιων* in the plural] are come," 1 Cor. x. 11. On whom did the ends of the world come? Ans. On Paul and the Christian believers of his day. What world (or worlds) does he refer to? Ans. The Jewish world or era, and all the other eras which preceded the Gospel or Christian era.

The disciples asked our Lord, in a private interview, "What shall be the sign of thy coming, and of *the end of the world*?" [aion or Jewish era,] Matt. xxiv. 3. (See the preceding article for the second coming of Christ.) The sign of the end of the world, was the same as the sign of the coming of the Son of Man. In the reply of our Saviour, he speaks thrice of the *end*, namely, *the end of the world* inquired for, verses 6, 13, 14; and he assures his disciples that the end would be before that generation passed away. (See the next article.)

Our Saviour, in instructing his disciples to go forth and preach the gospel, promised to be with them always, even unto *the end of the world*, [aion, or Jewish era,] Matt. xxviii. 20. That is, he promised to be with them till that period "working with them, and confirming the word with signs following," Mark xvi. 20; and that the allusion is to *the signs of miracles*, will be manifest by referring to verses 17 and 18 of this chapter. Miraculous signs ceased at the close of the Jewish era and the commencement of the Christian era.

The other 3 places in which the phrase *end of the world* occurs, are in Matt. xiii. 39, 40, 48. And since the preceding examples refer only to a period of time long since past, namely, the end of the Jewish era or age, may not the passages now quoted refer to the same period? Let us examine them.

"The field is *the world*," not *aion*, or era; but *kosmos*, the material world. There is not a place in the Scriptures in which *the end of Kosmos* is mentioned—but *the end of aion* is seven times spoken of in the New Testament. Four of the places have already been noted. Matt. xiii. 39—"The harvest is the end of the world, [aion]—verse 48, "so shall it be in the end of this world," [aion.] It was at that time that the Son of man would *gather out of his kingdom* all things that offend, and them which do iniquity. What kingdom is meant? Plainly, the outward gospel kingdom, compared to "a net which gathered of every kind." *In that kingdom* were those who violated the commandments and taught men to do so, as well as those who were obedient, Matt. v. 19. But at the second coming of Christ to reward every man according to his works, (see preceding article,) a separation was to be made. The evil were then to be cast into a furnace of fire. What is signified by this furnace of fire? I answer, as Jerusalem is spoken of spiritually as *Sodom*, and her punishment symbolized by a lake of fire and brimstone in the Apocalypse,—so she is spoken of spiritually as Egypt, ("Sodom and Egypt where also our Lord was crucified," Rev. xi. 8)—and Egypt is spoken of as a furnace, Deut. iv. 20; and we read in Isa. xxxi. 9, "The Lord's fire is in Zion, and his furnace in Jerusalem." See also Ezekiel xxxii. 18—22:—"Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God; because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace so shall ye be melted in the midst thereof; and ye shall know that I the Lord, which poured out my fury upon you.

THIS GENERATION.

The disciples put this question to our Saviour,—"*What shall be the sign of thy coming and of the end of the world*," Math. xxiv. 3, thus speaking of these as simultaneous or contemporaneous events. The sign of the one was the sign of the other. After detailing many events which should precede his coming and the end of the world, Jesus introduced the parable of the fig tree, and then subjoined, "Verily I say unto you, *this generation* shall not pass, till *these things* be fulfilled," verse 34.

