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from the dead, his ascension to heaven, and his future coming in his kingdom.

PHILO.

ART. III.—CHRIST'S PROPHECY (MATT. XXIV.) OF THE DESTRUCTION OF JERUSALEM, AND OF HIS SECOND COMING.

THE expositions of this prophecy with which we have met in recent commentators, add little of importance to its elucidation; they contribute rather, in some respects, to obscure and perplex it. Thus Olshausen, though presenting in the main a very just and impressive view of the import of its two great predictions—of judgment on the Jews, and of Christ's second coming—falls into the singular error of regarding it as representing that the overthrow of Jerusalem and the second advent of Christ would be contemporaneous.

“As regards the contents of the discourse, a great difficulty lies in its placing in apparent juxtaposition circumstances which, according to the history, are separated by wide intervals. Obvious descriptions of the approaching overthrow of Jerusalem and the Jewish polity are blended with no less evident representations of the second coming of the Lord to his kingdom. . . We do not hesitate to adopt the simple interpretation, and the only one consistent with the text, that Jesus did intend to represent his coming as contemporaneous with the destruction of Jerusalem and the overthrow of the Jewish polity.”—*Com.*, vol. ii., pp. 221, 222.

This statement surprises us; as there not only is nothing in the prophecy to justify it, but it is an impeachment of the accuracy of the prediction. As Christ's coming was not in fact to take place at the time of the destruction of Jerusalem, nor till many centuries after, how can a representation that they were to be contemporaneous consist with truth? Why would not such a contradiction to the Divine purpose form as decisive a proof of the error of the prophecy, as an equal contradiction to the Divine designs and to fact in respect to any other events? And what motive

can be supposed to have prompted such a false exhibition of the relations of the two events in time, which, on its being demonstrated by the fall of Jerusalem without the personal advent of the Son of man, would have convicted the prophecy of error in the judgment of all careful readers, divested it of authority, and debarred it from the faith of the church? The supposition is thus in every respect untenable.

Mr. Alford falls into the equally singular error of holding that the prophecy has, in its earlier part, a double meaning. He says:—

“For the understanding of this necessarily difficult prophetic discourse, it must be borne in mind that the whole is spoken in the pregnant language of prophecy, in which various fulfilments are involved. The view of the Jewish Church and its fortunes, as *representing the Christian Church and its history*, is one key to the interpretation of the chapter. *Two parallel interpretations* run through the former part as far as v. 28: the destruction of Jerusalem and the final judgment being both enwrapped in the words, but the former, in this part of the chapter, predominating. Even in this part, however, we cannot tell how applicable the warnings given may be to the events of the last times, in which, apparently, Jerusalem is again to play so distinguished a part. *From v. 28*, the lesser subject begins to be swallowed up by the greater, and our Lord's *second coming* to be the predominant theme, with, however, certain hints thrown back, as it were, at the event which was immediately in question, till in the latter part of the chapter and the whole of the next, *the second advent*, and at length *the final judgment* ensuing on it, are the subjects.”—*The Greek Text*, vol. i., p. 217.

These views are put forth as though they were so obviously in harmony with principles on which the prophecies are framed, that no proof was necessary of their applicability to the predictions of this chapter. They are, however, wholly groundless and mistaken. Where is there any authority for the assumption that the Jewish church and its fortunes are representatives of the Christian church and its history? Most assuredly none is furnished by the Scriptures; and most assuredly the Jewish church or people cannot be representatives in this chapter of the Christian

church and its history ; as, if they were, the representation would be proved to be false ; inasmuch as the history of the Christian church, instead of a parallel, is the very opposite of that of the Jewish church or people. The Jewish church was swept from existence ages ago. The Christian church has undergone no such annihilation. The Jewish people have been denationalized and held in exile from their land, and among the Gentiles, for a long train of generations and ages. The Christian nations have undergone no such denationalization and dispersion from their own soil among the population of other parts of the globe. The Jewish temple was destroyed and its peculiar worship intercepted soon after the prophecy was uttered. No such destruction of the sacred edifices of the Christian church and interception of the worship offered in them has taken place. The Jewish church and people were smitten with those judgments because of their apostasy and rejection of Christ. The Christians, whose persecution and slaughter are here foreshown, were persecuted and slain not because of their having apostatized, but for their fidelity to the Saviour. It is clear therefore from history, that the great events foreshown of Jerusalem, the temple, and the Jewish people, cannot have been representatives of corresponding events in the Christian church. How is it that these palpable facts escaped Mr. Alford's notice ?

We may add, that there are no predictions in the Scriptures formed on the principle which Mr. Alford ascribes to this prophecy. There are no prophecies in which the event directly and expressly foreshown, is set forth as being also a representative of still another event of a different nature. Of the numerous prophecies that are interpreted in the sacred writings, and that are represented as fulfilled in occurrences that have taken place, there are none that are exhibited by the explanation of their meaning as filling such a double office. The allegorization of the sacred word in that manner, is altogether unauthorized and arbitrary, and occupies itself wholly in the invention of imaginary and false senses.

Were the things, moreover, enumerated in this prophecy, representative of others of a different nature, on the principle on which the agents, objects, and events of an allegory

and of symbolic predictions are used, then those agents and events would be employed simply as the media of the prophecy, and would not themselves come into existence. The seeming predictions of false prophets and false Christs, of famines, pestilences, and earthquakes, of hatreds, persecutions, and apostasies, would no more have a fulfilment, than the representations in Daniel and the Apocalypse of beasts rising from the sea, a dragon in the sky, a woman standing on the moon, and other agents and events, have, or are to have a literal fulfilment: and Mr. Alford's interpretation of those parts of the prophecy, as to have a literal as well as an allegorical accomplishment, is overthrown.

Dr. Owen falls into still greater errors. Both Olshausen and Mr. Alford hold that vs. 29-31 foreshow the personal coming of the Son of man to establish his kingdom on the earth. Dr. Owen maintains, that they relate exclusively to the overthrow of Jerusalem; and in order to remove the obstacles to that construction, assumes first, that the questions of the apostles, to which the prophecy is a reply, related only to the fall of that city and the destruction of the temple. (Com. pp. 306, 307.) But that is against the clear meaning of those questions. Christ had said: "See ye not all these things"—the buildings of the temple? "Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." In reference to this the apostles said: "Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the age?" vs. 1-3. Here are certainly two distinct subjects of inquiry—the time of the overthrow of the temple, and the signs of Christ's coming and of the end of the age; and they as certainly received separate and different answers from Christ. He foreshows, that the destruction of the temple was to take place immediately after the abomination of desolation should be set up in the holy place. But the sign of his coming and of the end of the age is predicted as immediately to follow the great affliction that was to commence with the invasion of Judea by the Romans, the siege and capture of Jerusalem, and the dispersion of the survivors of the nation into exile, and was to extend through the long series of ages, denominated the times of the Gentiles. Luke xxi. 24-27. When that period

closes, then the sign of the Son of man shall appear in heaven, and he will be seen coming in the clouds, to put an end to the present and to introduce a new age. The answers to these two questions are thus as distinct as the questions themselves are, and their periods—the event has shown—are separated from each other by more than eighteen centuries.

And next, to evade the direct prediction, vs. 29, 30, 31, that the Son of man is to come in the clouds of heaven *after* the close of the Jewish affliction, which is to end with the times of the Gentiles, Dr. Owen assumes first, that the predicted coming is representative of a providential interposition to destroy Jerusalem by the agency of the Romans in the first century, eighteen hundred years before the Jewish tribulation terminates and the Gentiles cease to tread their holy city; and then, that that providential coming is representative of Christ's real coming at the day of the final judgment. Thus he says on the comparison, v. 27, of the publicity of Christ's coming to the visibleness of a shaft of lightning that flashes in dazzling splendor across the sky:

“This advent is primarily the one to take vengeance upon the Jewish nation, but may secondarily, and in a higher sense, be referred to his final coming to judge the world. But we are not to adopt such a jargon of hermeneutics as to make this coming of Christ refer *primarily* to both events, or to consider, with Alford, that both these comings are enwrapped in the words. To adopt such a principle of interpretation would soon lead to the attaching as many senses to the words of a passage as one's fancy might dictate, and destroy all reliance upon language as a medium of fixed and definite thought.”—*Comment.*, pp. 317, 318.

And he says of the direct prediction of Christ's coming in the clouds, vs. 29, 30:—

“The similarity of language to that employed in reference to his coming at the day of judgment, is found in the fact that the destruction of Jerusalem was a *great type or symbol* of the day of general doom, and the language of the one may, with little variation, be applied to the other; . . . the one event is typical of the other; his coming to destroy Jerusalem is a representation, faint, indeed, but real, of his glorious and awful

coming to take vengeance upon the finally impenitent; and that language, therefore, is used of it which seems appropriately to belong to the final judgment."—Pp. 318, 319.

The assumption on which Dr. O. here proceeds is surely as complete a "jargon of hermeneutics" as that of Mr. Alford. For he divests *the language* of the Saviour altogether of a predictive office, and assigns that function to *the events* which his words denote; making the coming of the Son of man in the clouds of heaven, a mere type or symbol of the acts of his providence by which Jerusalem was destroyed; and then assigns to those acts of providence by which that city was overthrown, the office of representing his real personal coming at the last judgment, to take vengeance upon the finally impenitent. Can a worse error in "hermeneutics" be conceived than this, which thus wrests from the language of prophecy all its predictive meaning, and transfers the office of prediction to the events which it signifies, as types and symbols of a different class of events; and then makes these *last events* types and symbols of the other class that are literally denoted by the language of the prediction, and by which they are themselves held to be represented? Or is there any other principle that makes the interpretation of the Sacred Word more entirely the work of a wild and lawless fancy?

But where is there any authority for the assumption, that the acts of providence, by which Jerusalem was overthrown, were types and symbols of Christ's coming in person in the clouds to take vengeance upon the impenitent at the close of the present age? Dr. Owen alleges none. None can be adduced from the word of God. It is not only gratuitous, but it is against the laws of analogy. Christ's coming in the clouds in visible glory has no adaptation to symbolize the march of the Roman armies into Judea to overthrow Jerusalem. The advance of those armies to Jerusalem and destruction of the city and temple, have no adaptation to symbolize the personal coming of Christ in the clouds to take possession of the earth, destroy his incorrigible enemies, raise his saints from the grave, reward his people, and redeem the earth from the thralldom of sin and death. No agents can be more unlike each other, than Christ and the

debased, lawless, and idolatrous Romans; no events can present a greater contrast, than their invading Judea to avenge the revolt of the Jews from their cruel rule, and Christ's coming in the clouds to assume the sceptre of this world, of which he is the creator and Saviour, and redeem it from the dominion and curse of sin. The ground on which Dr. O. founds his construction of the prophecy, vs. 1-42, as relating only to the overthrow of Jerusalem and dispersion of the Jewish people, is thus altogether arbitrary and irreconcilable with the laws of language. Had he interpreted it on the principles of philology, which are his guides generally in his commentary, he would have held vs. 29-31 to be a clear prediction of the personal coming of the Son of man at the close of the Jewish exile and captivity, which had their commencement at the fall of their city and temple.

It is surprising that any who have made the interpretation of the sacred word a subject of study, should have imagined that the prophecy, or any part of it, is symbolical or representative. There are neither any symbols nor allegories in it. It is a pure language prophecy, and its grammatical sense is its predictive and only meaning. This is too clear to need any formal demonstration. The writers who assume that parts of it are symbolical or allegorical, offer no proofs that they are such. They make the assumption either under the false notion that the Scriptures generally are to be spiritualized, or treated as having a double meaning; or else simply because the grammatical sense contradicts their preconceived notions respecting Christ's second coming. If they can verify their assumptions, why do they not demonstrate that those parts of the prophecy which they construe as symbolical or representative are truly such? Instead of this, Dr. Owen admits that he finds nothing in the language, that indicates that that which it grammatically denotes, is but a mere symbol of a different event which it is the aim of the prophecy to foreshow. Thus in reference to v. 15: "When ye, therefore, shall see the abomination of desolation standing where it ought not, then let them which be in Judea flee to the mountains." He says:—

"Our Lord now proceeds to point out some of the more im-

mediate signs of his coming to destroy Jerusalem, and put an end to the Jewish state and dispensation. Even Olshausen, who blends in such inseparable union the proximate and remote comings of our Lord, admits that vs. 15-21 'contain a very minute representation of the destruction of Jerusalem, without any pause being observed, or any intimation being given, that what follows is to be separated from what has preceded.' It is precisely for this reason, viewing the Saviour's reply to his disciples as designed to be intelligible, that *in this portion of the prediction, I can find no direct reference to the day of judgment*, only as the whole event of the coming to destroy Jerusalem is symbolical of that great and final coming to take vengeance on the ungodly."—P. 312.

In regard also to v. 30, "and then shall 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," he says:—

"That *the language* is similar to that in which Christ's final coming is described, cannot be denied. But that is not strange, when we consider, as has been remarked, that the one event is typical of the other; that his coming to destroy Jerusalem is a representation, faint indeed but real, of his glorious and awful coming to take vengeance upon the finally impenitent, and that *language* therefore is used of it, which seems appropriately to belong to the final judgment."—P. 319.

By his own concession there is thus nothing in the language or form of the prophecy to indicate that it is symbolical or allegorical. It has all the characteristics of a mere language prophecy. The assumption, accordingly, that it is not such, but is symbolical, is not only gratuitous, but directly against its nature.

That it is not symbolical nor allegorical is clear, moreover, from the fact that its predictions are in the future tense—not in the past, as they would have been if it were symbolical; and from the fact, also, that the agents, objects, and events of which it treats were not exhibited to Christ, nor by him to the apostles, in vision. All the representatives of the symbolic prophecies were exhibited to the eyes of the prophets through whom they were made; they

beheld them exerting the acts, or passing through the changes which are ascribed to them, and their descriptions of what they beheld are accordingly in the past tense—never in the future. But there is nothing of that nature here. The events foreshown are foreshown only through the language of the prophecy; and that represents them as not yet in existence, but as to take place at a time that was then future. The prophecy is of the same nature throughout. It is framed on the same principle, and presents no more indication in one part than in another, that the events which it is employed to foreshow are not those simply which its language directly denotes. If, then, it is in any part symbolical or allegorical, it must be throughout. If any one of its predictions is to be taken as representative, the whole must be. Dr. Owen, however, and others who assign to portions of it a representative office, do not pretend that the whole of it is of that character. They do not attempt to subject the whole to a symbolical or allegorical construction, but apply that method of interpretation only to such parts as must be invested with a sense that supersedes the grammatical meaning, in order to shield their preconceptions, respecting the time of Christ's second coming, from confutation. They hold that the predictions of false Christs and false prophets, of wars and famines, of pestilences and earthquakes, of persecutions and martyrdoms, of the abomination of desolation, and of the great affliction and slaughter of the Jewish people, are literal, and exclusively so. They do not attempt to divest their grammatical meaning of its predictive office, and make that which it denotes the mere representative of a different set of events. But why not? If their assumption is just in respect to those parts of the prophecy which they treat as symbolical, it must be equally so in regard to the others, and the whole should be interpreted as of that nature.

But there are parts of the prophecy that cannot be allegorized without involving anomalies and falsehoods so palpable and revolting, that no writer of judgment can acquiesce in them. Who, for example, can the *false* Christs and false prophets denote, if instead of men of whom those names are proper denominatives, they are mere representatives of intelligences of different orders and pretensions? Who can

a false Christ, spiritualized, be! What can a spiritualized false prophet be, in distinction from a literal false prophet? What can Christ's disciples being hated of all nations for his name's sake, be allegorized? What, interpreted on that principle, can the abounding of iniquity denote, and the love of many waxing cold? What can be the meaning of fleeing to the mountains, not coming down from the house tops, and not turning back in the fields to take their clothes? But as the whole prophecy is framed on the same principle, and language is its only medium, the fact that these and other parts of it cannot be allegorized without perverting it, and without making it a vehicle of absurdity and contradiction, is a proof that no other part of it can, without equal violence and an equal misrepresentation of its meaning.

But that it is to be interpreted by the laws of language exclusively, and that its grammatical is its true and only sense, is placed out of doubt by the fact, that a large share of it has already been accomplished, and has had its accomplishment in the exact events and in those alone, which taken in its grammatical sense it foreshows. Thus its predictions of wars, famines, pestilences, and earthquakes, of the hatred, persecution, and martyrdom of Christ's disciples, of the rise of false prophets, of delusions and apostasies, of the prevalence of iniquity and the decline of love, of the siege of Jerusalem, the demolition of the temple, the affliction of the Jewish people, their exile from their country, and the possession of their capital by the Gentiles, as foreshown in the parallel passage in Luke xxi. 24, it is admitted by all interpreters, have had their accomplishment according to their grammatical sense; and this fact makes it certain that all its predictions that have not yet had their fulfilment, are to have it in the same manner in the events which their language literally denotes. There is no more reason for supposing that its unaccomplished parts are not to be literally fulfilled, than there is for imagining that those which are already accomplished were not. The coming of the Son of man in the clouds of heaven with power and great glory, and gathering his elect together, can no more be treated, without a total violation of the prediction, as a mere symbol of the invasion of Judea and destruc-

tion of Jerusalem by the Romans, than the endurance of hatred, persecution, and martyrdom by Christ's disciples, can be interpreted as representing the persecution and martyrdom of pagans and idolaters, or than the demolition of the temple can be held to symbolize the demolition of the fanes of pagans and idolaters, or any other event to which it bears no analogy.

We shall proceed, therefore, to analyse and interpret it as a pure language prophecy, and hold its grammatical to be its true and only meaning.

The prophecy consists of five parts: 1. A prediction of the demolition of the temple (vs. 1, 2). 2. Predictions for the purpose of guarding the disciples from deception in respect to the events of which they had inquired of him, or signs of them—namely of the rise of false Christs, of wars between the nations, and of convulsions and disasters in the natural world; and especially of the persecution of the teachers and believers of the gospel, of the apostasy of many, of the prevalence of irreligion, and finally of the proclamation of the gospel to all nations, immediately before the end (vs. 3-14). None of these announcements are direct answers to the questions of the apostles. While the cautions (vs. 5, 6) imply that the followers of Christ were for a time to look for his speedy advent, their aim is to foreshow on the one hand, that the course of the political and natural world would continue to be what it had been for ages, marked by conflicts and destroying judgments; and on the other, that those who received and obeyed the gospel, instead of rising into power, were to be obstructed, persecuted, and in many cases put to death, down to the time when the glad tidings of salvation shall be proclaimed to all the nations. 3. A prediction indirectly of the setting up of the abomination of desolation in the holy place, as a sign of the siege and destruction of Jerusalem and the temple; predictions of the dangers, sufferings, and calamities of the Jewish people, that were to commence with that event, with directions to the disciples to escape them by flight; and forewarnings again of the rise of false Christs and false prophets, and cautions against deception by them (vs. 15-28). Here are no specific indications of the time when the temple and city were to be destroyed. There is only an announcement of

an event at the beginning or early stage of the war, in which they were to fall, that was to be a signal for the flight of Christ's disciples; a prediction of the great calamities and sufferings that were then to begin; a forewarning that false Christs and false prophets were then to arise; and cautions against being betrayed into the belief that he had or should then come. 4. A direct and specific prediction that immediately after the close of the affliction of the Jewish people, which was to commence with the siege and destruction of their city and temple, extraordinary phenomena shall occur in the sky—the obscuration of the sun and moon, and the fall of stars—and that then the sign of the Son of man shall appear in the heavens, all the inhabitants of the earth shall see him coming in the clouds of heaven with power and great glory, and his elect shall be gathered from the different parts of the world to his presence (vs. 29–31). The events here foreshown, are wholly different from those previously announced, and are expressly represented as to take place, after those before enumerated shall have been accomplished. 5. Then follow assurances that these events would take place in the order indicated: forewarnings that the world would disbelieve and disregard the prediction; and cautions to believers to be watchful and ready for Christ's coming (vs. 32–42).

That these are the great points of the prophecy, and the forms in which they are presented, will fully appear from the exposition of its several parts.

The prophecy was occasioned by some of the apostles pointing to the temple and expressing their admiration of its material structure. They were prompted to this, probably, by the forewarning Christ had immediately before uttered to Jerusalem, that because of her persecution and slaughter of the prophets and rejection of him, her house—her temple, or perhaps the whole mass of edifices her people inhabited—should be left a desert: Chap. xxiii. 37, 38, "And Jesus going out departed from the temple, and his disciples came and showed him the buildings of the temple," v. 1, and referred especially, it would seem from Mark and Luke, to the beauty of the materials and massiveness of the structure. "See, Master, what stones, and what structures," Mark xiii. 1; "And some spoke of the temple as adorned

with beautiful stones and sacred gifts," Luke xxi. 5. To this Christ replied, "See ye not all these things? Verily I say unto you there shall not be left here a stone on a stone that shall not be thrown down," v. 2. This is a simple prediction of the total demolition of the temple, without any intimation of the time or circumstances of its destruction; and it led the apostles to inquire when it should be accomplished, and what signs should indicate the approach of the catastrophe, and of his coming, and the close of the age.

"And as he sat upon the Mount of Olives, the disciples came unto him by himself, saying, Tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the age?" v. 3. *της συντελειας του αιωνος* denotes the end of the age, not of the natural world. Here are thus two distinct questions. The first relates to the time when the temple should be overthrown, so that not one stone should be left upon another; the other to the nature of the sign that should foretell Christ's coming, and the end of the age. The latter question shows that the disciples were aware that Christ was to come again, and therefore that he was to depart before that second coming; and the assumption that one sign was to foreshow the approach both of his second coming and of the end of the age, indicates that they expected his coming and the end of the age at the same epoch. And that departure and return they manifestly regarded as personal. If they expected him to remain in person at Jerusalem, how could they have conceived of an act of his providence there as a return to that place? If, on the other hand, they believed he was to depart in person from the earth, as he would then continue to exercise a providence over it, how could they have regarded an act of his providence at Jerusalem as his coming again to that place? That Mark and Luke omit the question respecting the sign of Christ's coming and of the end of the age, and represent the apostles as asking what the sign should be when the overthrow of the temple was about to be accomplished, does not imply that the questions were identical, nor that the destruction of the temple and his coming were to be at the same period. The evangelists differ from each other equally in stating the apostles' remarks in respect to

the structure of the temple, and Christ's counsels and predictions in the prophecy; and often vary from each other in their narratives of his ministry; each omitting incidents and particulars that are recorded by the others, and mentioning facts and relating discourses that the others do not notice.

To these questions Christ replies first, by cautioning them against deception by what they might mistake for signs of his coming; and forewarns them, that events were to occur that would expose them to that danger. "And Jesus answered and said unto them: Take heed lest any one should deceive you. For many shall come in my name, saying I am the Christ, and shall deceive many," vs. 4, 5. Their coming in his name, was their coming with the pretence that they were the Messiah, and asserting the prerogatives, and claiming the homage, that belong to him. Their coming was of course to be a personal one. They were to appear among the Jewish people, and openly announce themselves as the Christ, and claim the rights that belong to him. This forewarning of the disciples is of great significance, therefore, and throws, if rightly contemplated, important light on the expectations that were to prevail in regard to the nature of Christ's coming, of which the disciples asked the sign, and which he, towards the close of the prophecy, foreshows. For the appearance of those false Christs indicates, that there was to be a general impression at the period, that the true Messiah was then to come in person. Why should they then announce themselves as the Messiah, and attempt the assumption of his prerogatives, if no expectation was entertained by the people that he was to appear at that crisis? The prevalence of such a belief and hope might naturally prompt impostors to attempt to pass themselves off as the Messiah, and rise by that means to conspicuity and power. But if no such belief was entertained, their attempt to personate him could have had no prospect of commanding the faith of the people.

But the cautions addressed to the disciples indicate with equal clearness, that *they* were to be looking for the personal coming of Christ. For if they were to entertain no such expectations; if they were to have a direct and full persuasion, that he was not to come at that epoch; what danger could there be, that the pretexts of false Christs

would betray them into the persuasion that he had actually come, and manifested himself to others, without having revealed himself to them? If his coming in person at that period had been against their positive knowledge of his purposes, and clear and settled belief, the rise of impostors professing themselves to be the Messiah, could have had no power to draw them from their established convictions. But holding it possible and probable that he would then come in person, the report that he had actually appeared, in some scene at a distance, might deceive them, and draw them into sin. This forewarning, therefore, proceeds on it as a fact, that the disciples were actually to look for the coming of Christ, as possible and probable, at the period when those false Christs were to arise; and shows also, that the coming for which they were to look, was a personal coming, not a mere interposition by an act of providence. For if they were not to look for a personal coming, if they were only to expect some extraordinary act of providence, what adaptation could the personal coming of impostors, pretending that they were the Messiah, have to deceive them into the impression, that he had come, not in person, but by an act of providence? The coming in person of false Christs, impiously pretending to be him, and claiming the honors that were due to him, could be no rational ground of belief that he had come impersonally by an act of avenging providence, to destroy the temple, and convert the city into a desert. The coming, therefore, for which they looked, and for the sign of which they inquired, was demonstrably a personal coming. In the light of this truth accordingly, the whole prophecy is to be interpreted; for the coming which it foreshows, is that for which they looked, and for the sign of which they asked.

Christ next warned them of another class of events which they might be in danger of mistaking for signs of his coming.

“And ye shall hear of wars, and rumors of wars. See that ye be not troubled: for all these must happen; but the end is not yet,” v. 6. The prediction as presented by Luke, differs slightly. “When, moreover, ye hear of wars and commotions (insurrections and revolutions), be not terrified. For these must come to pass first; but the end is not

to be immediately," Chap. xxi. 9. That there was danger of their mistaking these events as signals of Christ's coming, indicates that they held that the time of his coming was to be a time of wars and commotions. For why else should they be in danger of regarding wars of which they heard, and rumors of wars, as signals of his advent? This persuasion they may have derived from the ancient prophets; as from the prediction, Ps. ii., that the nations were to rage, and the kings of the earth were to set themselves against Jehovah, and his Messiah, to prevent the establishment of his throne on Zion; and Zechariah xiv., where it is foreshown that at the time of Jehovah's coming with his saints, the nations are to be gathered together against Jerusalem. That wars and commotions were regarded by them as to precede and herald his coming, shows also that the coming for which they looked was a personal coming. For why are those events called by their proper names, and not his coming, if the event called his coming was to be of the same nature? And how could wars and rumors of wars in other parts of the world be regarded as signs of a war on Jerusalem, with which they had no necessary connexion? Wars between the Romans and other nations were not uniformly followed by a war between the Romans and the Jews.

Τὸ τέλος, the end, which he foreshows, was not to be yet, and of which wars were not to be a sign, is the end of the age, doubtless, when he is to come in the clouds of heaven; as he proceeds to predict that a long series of wars, earthquakes, famines, and other calamities were to take place before the end comes. "For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in diverse places. All these are the beginnings of sufferings," vs. 7, 8. The language of Luke is, "Then, he said unto them—nation shall rise against nation, and kingdom against kingdom, and there shall be great earthquakes in divers places, and there shall be famines, and pestilences; and there shall be fearful and great signs from heaven," chap. xxi. 10. 11. That these were to be ἀρχὴ ὀδύνης, the beginning of birth pangs, and were to be to the miseries that were to follow, what first birth pangs are to those that succeed, indicates that a vast train of calamities and sufferings was to intervene before the end

should arrive, when Christ is to come and deliver his elect people.

Christ next proceeds to foreshow that the disciples whom he was to send forth to preach the gospel, instead of meeting a welcome, and rising to the power they are to enjoy when he comes and establishes his kingdom, were to be repulsed, scorned, and persecuted. Mark and Luke here relate predictions that are omitted by Matthew. Thus Luke: "But before all these, they shall lay their hands on you and persecute you, consigning you to synagogues and prisons, you being brought before kings and rulers for my name's sake, and it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer. For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist," chap. xxi. 12-15. The "all these" before which their adversaries were to "lay their hands on them and persecute them," were the wars, famines, pestilences, earthquakes, and fearful prodigies predicted, Matt. xxiv. 7, 8. And this prediction was signally verified; as the seizure and persecution of the apostles in Judea began within a few days after they commenced their ministry, and in Syria, Asia Minor, Greece, and Italy, almost with the first proclamation of the gospel in those regions; and Stephen, James and others were soon put to death at Jerusalem, and many others in other cities and provinces of the Roman empire; while the wars, earthquakes, and famines, that were the beginning of miseries to the Jewish people in Judea and other parts of the empire, were of a later date. The first famine of the period mentioned by historians, occurred in Palestine, Italy, and other parts of the empire, in A. D. 49, and contributions were sent by the churches of Greece and Asia Minor to relieve the suffering believers in Judea. Others occurred subsequently. The first earthquake of note, appears to have taken place in Italy in A. D. 46; and others followed at intervals in that country, in Greece, Asia Minor, the islands of the Mediterranean and Judea, for the next twenty years. The invasion of Judea by Cestius Gallus did not take place till A. D. 66, two years after the first great persecution of Christians by Nero.

Mark's language is: "But take heed to yourselves: for

they shall deliver you to councils (Jewish sanhedrims or senates) and ye shall be beaten in synagogues, and ye shall be brought before rulers and kings for my sake, in order to a witness to them: and the gospel must first be preached to all nations," chap. xiii. 9, 10. Their being arraigned before rulers and kings, was to open the way for their delivering to them their testimony respecting Christ. That the gospel must first be preached to all nations, and for a testimony to them, as Matthew states, implies therefore, that it was to be proclaimed to them as it was to the rulers and kings, as alien and hostile, and prove by their rejection of it a test of their character and a witness against them.

The prophecy as related by Matthew, then proceeds: "Then shall they deliver you up to affliction (the injuries and miseries of persecution), and they shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended (stumble, and become alienated and hostile), and shall betray one another and hate one another. And many false prophets shall arise and shall deceive many, and because iniquity shall abound, the love of many shall become cold. But he that shall endure unto the end, shall be saved. And this gospel of the kingdom shall be preached in the whole inhabited world for a witness unto all nations, and then shall the end come," vs. 9-14. *Τότε, then*, in the expression, v. 9, "then shall they deliver you to affliction," refers to the time of the wars, famines, and earthquakes, vs. 7, 8, which were to be the first throes of the long train of miseries of the Jewish people that was to comprehend the fall of their capital and their captivity and exile among the nations. The first persecutions of his disciples, Luke relates, were to precede those first inflictions on the nation (chap. xxi. 12-15). The persecutions and slaughters *here* foreshown, were to be of a later period. They were to commence *τότε, then*, that is, at the time of those first calamities, vs. 7, 8, that were to fall on the Jewish people, and were to extend, it is implied, to Christ's coming and the end of the age. For the preaching of the gospel of the kingdom throughout the inhabited world *for a witness* to all nations, as it was to be preached to the persecuting rulers and kings for a witness to them,

indicates that it was to fill the same office to the nations as it was to fill to those persecuting monarchs and rulers, namely, simply to apprise them of its glad tidings and its claims; while they were to be left to show their hostile dispositions by rejecting it and persecuting and slaughtering its ministers and disciples. And this is confirmed by the peculiarity which distinguishes this persecution from those that preceded it, namely, *that the members of the church itself were to be the active agents in it.* In the persecutions at the first promulgation of the gospel, the adversaries of the apostles and disciples were unbelieving Jews and Pagan Gentiles, who openly rejected and resisted the gospel. But the far more terrible persecutions that were waged, after the overthrow of the Jewish state, by Trajan, Antonine, Severus, Valerian, Diocletian, and others, prompted many as predicted, v. 10, to renounce their faith and become informers against others; and on the nationalization of the church by Constantine, the gospel in its purity and those who adhered to it, became objects of dislike to the church itself, generally; and the zealous partisans of the state religion, prelates and private members, became the principal actors in the denunciation of those who resisted the false doctrines and superstitious rites which they patronized, and subjection of them to exile, imprisonment, labor in the mines, and death; and that has been the character of the persecutions with which the faithful disciples of Christ have been pursued through the long tract of ages since. The Asiatic, the African, the Greek, the Roman churches, have been the prompters and agents of all the chief persecutions and martyrdoms that have raged in their several jurisdictions from the legalization of Christianity, in A. D. 311, to the present time; and those persecutions have been ceaseless. The repression of the truth by the restraint, disfranchisement, dishonor, and slaughter of the faithful witnesses of Jesus, has been the policy and practice of the churches of the East from their association with the state by Constantine, under all the changes of political rule through which they have passed, to the present age. It has been still more conspicuously and sternly the aim and business of the Romish church wherever she has established her power, and whatever has been the political rule under which she has subsisted. One

of her most extensive and energetic organizations is, her band of spies, inquisitors, and torturers. Her whole priesthood and membership, indeed, is a police, whose office it is to detect, denounce, and exterminate those who refuse submission to their usurped authority and reject their idolatrous worship. She has had her dungeons, her instruments of torture, and her martyr-fires in every city of Europe, and has at times employed powerful armies to sweep those who rejected her faith, and their families and the communities to which they belonged, from existence by promiscuous slaughter. Millions on millions have thus perished by her murderous hands.

This great feature of the persecutions depicted in this passage, and so conspicuously and exclusively belonging to those that took place subsequently to the Jewish war, and have prevailed fifteen or sixteen centuries, shows with the clearest certainty that the period to which this part of the prophecy relates, is that which followed the overthrow of the Jewish state, and the union of the church with the civil governments, and extends down to Christ's second coming. That is the only one in which it has had a fulfilment; and through that long round of centuries, it has had an accomplishment on a scale far more extensive, and in forms far more dreadful, than could beforehand have been thought to be indicated by the terms of the prophecy.

This makes it clear, accordingly, that the end, which is to arrive at the close of this persecution, is the end of the age, when Christ is to come in the clouds of heaven; and that the preaching of the gospel throughout the inhabited world, for a witness to all nations, that is immediately to precede it, is a preaching to them as unbelieving and hostile, for a witness to and against them, as it was to the persecuting rulers and kings in the first age, before whom the apostles were arraigned. The notion held by many expositors, that this proclaiming of the gospel to all nations, was to precede the fall of Jerusalem, is thus shown to be mistaken. The view entertained by others, that it is to precede Christ's second coming by the period denoted by the millennium is also wholly erroneous. Here are no signs of the conversion of the nations prior to the end of the age and Christ's appearing. So far from it, they are exhibited

as continuing alien, and the messengers and disciples of Christ as proclaiming the gospel to them as the devotees of false religions, and hostile and persecuting to the end. To preach it for a testimony, is to preach it to those who before were without a knowledge of it, and to place them thereby in a condition, if they choose, to accept it. To preach it for *a witness* to those who already knew, received, and obeyed it, would seem to be solecistical. In what form could it be a mere witness to them, when it was no new announcement, but had already been the means to them of salvation? Instead of a proclamation to believers, it is to be that, undoubtedly, foreshown (Rev. xiv. 6, 7) by the angel flying through mid-heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, "Fear ye God and give glory to him: for the hour of his judgment is come. And worship ye him who made the heaven, and the earth, and sea, and fountains of waters." This is a summons to them to fear and honor God, the creator of the universe, and a warning that the hour has arrived in which Christ is to come and judge them. It is to be a testimony to them, therefore, of their duty and their danger; and the preaching of the gospel throughout the world for a witness to all nations, foretold in this part of Christ's discourse, is to be of the same nature: a summons to them to turn from their idols to the worship of Jehovah, and an announcement that the Son of man is speedily to come in the clouds and judge them.

This division of the prophecy thus contains no answer to the inquiry of the apostles respecting the time when the temple should be destroyed, nor any respecting the sign of Christ's coming and of the end of the age, except in the last verse, in which it is foreshown that the gospel shall at length be preached throughout the world for a testimony to all nations. It is occupied in cautioning the disciples against the dangers of deception to which they were to be exposed from their supposing Christ's coming might take place many ages before it will; and in forewarning them that they and their successors were not only to be persecuted by unbelieving Jews and Gentiles before the commencement of the calamities with which the Jewish people

were to be overwhelmed ; but were after that to be hated, betrayed, and put to death by apostates and false disciples in the church, till the great hour shall arrive of his advent in the clouds to judge his enemies and redeem his chosen people.

Christ now, in the third division of the discourse, proceeds to indicate an event that would be a sign to his disciples that the destruction of the temple was at hand, and directs them to withdraw from Jerusalem and the open parts of Judea to the mountains, predicts the great calamities and sufferings with which the Jewish people were then to be overwhelmed, and warning them not to be led by false teachers to the belief that he had come, tells them that when he comes, it will be publicly and conspicuously to all eyes.

“When then ye see the abomination of desolation, [the abominable desolator] spoken of by Daniel the prophet, standing in the holy place (let him who reads understand), then let those in Judea flee to the mountains. Let not him that is on the house-top go down to take the things from his house; and let not him that is in the field turn back to take his garments,” vs. 15–18. By “the abomination of desolation” is meant—not the desolation itself, or its character; as at the time to which the passage refers it was not to have been accomplished—but the authors of that desolation, “the abominable desolator,” namely, the Roman army. This is clear, also, from Luke xxi. 20, where, in answer to the question, “What shall be the sign when the destruction of the temple is about to take place?” the presence at the city of a foreign army is given as the signal that its desolation is at hand: “But when ye see Jerusalem surrounded by armies encamped, then know ye that its desolation is near.” By Jerusalem’s being encircled by camps of the enemy, is not meant its being besieged; as that would have precluded the flight from it which Christ immediately enjoins; but simply the establishment of camps of the enemy on the principal lines of approach on the different sides of the city; indicating their design to intercept the inhabitants from flight and subject them to a strict siege; for camps on the high grounds on the different sides of the city, at the distance of many miles, might be seen from the Mount of

Olives and other heights in the vicinity. At this signal, accordingly, the disciples were directed to flee without delay, both from the city and open country. And Christ added as a reason, "For they are days of vengeance, for the fulfilment of all the things that have been written" [predicted]. The πάντα τὰ γεγραμμένα, all the things that have been written, are all the predictions in the Old Testament of the siege and desolation of the city, the suffering, slaughter, captivity, and subjection of the people to the power of their enemies, with which God was to punish them for their rebellion; such as Dent. xxviii. 49-53: "The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth, a nation whose tongue thou shalt not understand, a nation of fierce countenance, that shall not regard the person of the old, nor show favor to the young; and he shall besiege thee in all thy gates, until thy high and fenced walls come down wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee; and thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the straitness wherewith thine enemies shall distress thee." Isaiah xxix. 1-6, also, where it is predicted that during the siege of the city, Jehovah should "visit it with thunder, and with earthquake, and great noise, and with storm, and tempest, and the flame of devouring fire." And Daniel ix. 26, 27, where it is foreshown that soon after the Messiah should be cut off, the people of the prince that should come should destroy the city and the sanctuary, and the end of them should be as with a flood. And this desolation of the city and subjection of the people to the power of their enemies, it is expressly foreshown, Dent. xxix. 58-68, was to be of long continuance. It seems to be indicated, Dan. ix. 27, that it is to continue till the desolator himself is destroyed, as is foreshown chap. vii. 9-11: "And over the border," that is, the surrounding region, Judea and Palestine, "there shall be a waster, until the destruction that is determined," and foreshown, chap. ii. 40-45, vii. 9-11, "shall be poured on him," the prince of the Roman people, "who is to be destroyed." And this corresponds with Christ's prediction as

recorded Luke xxi. 24, that Jerusalem shall be trodden by the Gentiles—that is, held in subjection by them, until the times of the Gentiles shall end. And all these and other similar predictions of the ancient prophets have been literally fulfilled.

Christ next predicts the distress to which the people should be subjected. “But woe to them that are with child and to them that give suck in those days. But pray ye that your flight be not in the winter, nor on the sabbath. For there shall then be great affliction, such as has not been from the beginning of the world until now, nor could be. And except those days should be shortened, no flesh could be saved. But on account of the elect those days shall be shortened,” vs. 19–22. This affliction is referred by *véve*, then, v. 21, to the period of the flight of the disciples from Jerusalem and Judea, and the siege and war that followed; and exhibited as reaching the whole people, and of such severity as to threaten their destruction, if it were not shortened. There is here no indication through how long a time it was to extend. The prophecy, as given by Luke, however, foreshows, that the infliction on the nation was not to be confined to that war, but that after many were slaughtered, the survivors were to be carried into captivity, and the city remain under the dominion of the Gentiles until the times of the Gentiles should be finished. “But woe to those with child, and those giving suck in those days. For there shall be great distress in the land, and wrath on the people. And they shall fall by the edge of the sword, and shall be led captive among all the nations. And Jerusalem shall be trodden by the Gentiles, until the times of the Gentiles shall be finished,” vs. 23, 24. It is thus expressly foreshown here, that the days of suffering and wrath were not to be confined to the siege and capture of the city and devastation of the country by the conquering army, but that after those calamities, the remnant of the people were to be carried captive among all the nations, and that their city was to remain in possession of the Gentiles, till the times of their supreme rule, as foretold in the prophets, Joel, Isaiah, Ezekiel, Daniel, Zechariah, and others, should end. The times of the Gentiles are the times especially of the fourth or Roman empire, that are to extend to the coming of the

Son of man in the clouds of heaven, Dan. vii. 7-13; one portion of which is designated as to consist of "a time, times, and half a time," Dan. vii. 25. The treading of Jerusalem by the Gentiles is to continue therefore to the overthrow of the powers of that empire in their last form, as foreshown Dan. vii. 7-10, Rev. xvii. 8-14, xix. 19-21. This shows accordingly, that the coming of the Son of man, of which the disciples inquired, was not to take place at the overthrow of Jerusalem by the Romans; for he is not to come until the end of the age; and the end of the age is not to arrive until the times of the Gentiles, which still continue, are finished. The coming of Christ, therefore, to which they referred, instead of having taken place at the fall of Jerusalem, is still future.

Christ now warns his disciples against being deceived by the false reports they might at this period hear, that he had come. "Then, if any one should say to you, Behold here is Christ, or here, believe ye not. For false Christs and false prophets shall rise, and shall show great signs and prodigies, so as to deceive if possible, even the elect. Behold, I have told you before?" vs. 23-25. The time to which *τὸς*, then, v. 23, refers, is the time of the great affliction of the Roman invasion and siege, the days of which were to be shortened, lest the whole nation should perish. These forewarnings that false Christs were to rise at that period, indicate, in the clearest manner, that the expectation was to prevail that Christ would then appear, and that his coming would be a personal one. For why should impostors pretend to be the personal Christ, and affect to prove it by their public acts, if no expectation was then entertained of his personal and visible advent? If the advent for which the people looked, were a mere invisible advent, the false Christs who professed to be of the seed of David, and to have come in person, would have contradicted, instead of conciliating the faith of those on whom they attempted to impose themselves. On the other hand, these cautions of the disciples against being deceived by the pretexts and prodigies of the false Christs, into the belief that he had come, indicate as clearly that the apostles and believers generally of that age, thought it possible and probable that Christ's coming might take place at that time, and that

it was to be a personal and visible coming. For if they did not look for a personal coming, and a personal coming only, how could they be deceived by the pretexts of the pseudo-christs, who were human persons, and showed themselves publicly, into the belief that Christ had come? If they looked for an invisible advent, the visible personality of these false Christs would have shown that he had not come in them, instead of indicating that he had. The notion of an impersonal advent of the Messiah is indeed wholly foreign to the word of God, and to the Jewish mind. Not a hint exists in the Scriptures that such an advent of Christ was ever to take place; not a trace appears in any of the uncanonical writings of the Hebrews, that such a coming of their Messiah was ever expected by them. It is the invention of a recent age, and is in total contradiction alike to Christ's nature as God-man, and the revelations he has made of his coming.

Christ next warns them against being misled by another class of deceivers, who should pretend, indeed, that Christ had come in person, but that his coming and revelation of himself were private, instead of public. "Should they then say to you, behold he is in the desert; go ye not forth. Behold, he is in the secret chambers; believe ye not. For as the lightning comes from the east and shines unto the west, so also shall the coming of the Son of man be. For wherever the dead body may be, there the eagles will be gathered,"—vs. 26-28. The expression, "Should they then, or therefore, say to you, behold he is in the desert," implies that this class of deceivers would endeavor in this form to delude them, *after* the false Christs of v. 24 had attempted to betray them into the belief that he had come publicly in them. And these cautions again show, that the advent of Christ which the disciples were to deem possible and probable at that time, was a personal and visible one. For what could the presence of Christ in the desert, or in the secret chambers be, in distinction from his presence in other places, if he was not personally and visibly there? Or what inducement could there be to any to go to the desert or to secret chambers in search of him, if it was not supposed that he could be seen there, any more than in any other scene? But this is placed beyond doubt by the em-

phatic announcement, v. 27, first, that his coming is to be the coming of the Son of man, the eternal Word in his human body, that is naturally and necessarily visible, unless concealed by a miracle. His coming must, therefore, be personal and visible. No greater contradiction can be conceived, than that *he* should come to this world, and yet that at the same time his complex person should remain in heaven. It implies that his human body, which is material and finite, may at the same time be in a specific place, and yet not be in it; and may at the same moment be in two places immensely distant from each other. And next, that his coming is to be public and visible, like a dazzling shaft of lightning that darts from one side of the heavens to the other, and flashes its splendors resistlessly on every eye, whether directly gazing at it or not. No language could declare more clearly and emphatically that the only advent of the Son of man for which the disciples were to look, is a personal, public, and official one, in the splendor and with the attendance of the God-man, who comes to take possession of the earth, clear it of his enemies, and make it the scene of his everlasting reign. The notion of an impersonal and invisible coming not only has no place here, but it is a revolting solecism. To make it the theme of the prophecy, is to offer a direct contradiction to the definition the Saviour himself gives of it as public and resplendent to all eyes, in distinction from one of which, even though personal, no signals were given to the world, and no manifestation made even to his own disciples. And this is confirmed by the passage that follows, "For where the dead body is, there the eagles will be gathered," v. 28; which, as it is given to illustrate the universal publicity and conspicuity of Christ's coming, its meaning is, as is seen by Luke xvii. 37, that as the eagles gather wherever there is a dead body, so Christ will be seen coming in power and glory, wherever there are human beings to be judged and punished, or saved by him.

It is thus clear, that this part of the prophecy, which treats of the destruction of Jerusalem, presents no intimation that the coming of Christ, of which, in reference to the expectations and inquiries of the disciples, it speaks, was to take place at that epoch, and was to be an invisible and

mere providential coming. So far from it, it expressly shows on the one hand, that the advent for which the disciples were then to look, was a personal one; and on the other, that his advent, when it takes place, is not only to be personal, but public and conspicuous to all the human beings, on whom he comes to take vengeance, or to bestow salvation. To attempt to wrest this fact from the prophecy, and put an impersonal coming, which is a positive not-coming, in its place, is to reject the prediction, and thrust an arbitrary and senseless human vaticination in its room. It has no ground in the language; it has none in the nature of things; but is as contradictory to the person of Christ, as it is to his words.

Christ now proceeds in the fourth division of his discourse, in answer to the question of his disciples, to foreshow the signs of his coming, and its time relatively to the calamities he had predicted were to be inflicted on the Jewish people; and to depict it as a public and glorious coming in the clouds of heaven, according to the representations of it by the ancient prophets and the subsequent predictions by the apostles.

“But immediately after the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven (the sky), and the powers of the heavens shall be shaken,” v. 29. This obscuration of the sun and moon and fall of stars, are represented by Luke as signs, and of Christ’s coming. “And then shall be signs in the sun and moon and stars, and upon the earth distress of nations in perplexity, the sea and surf roaring, men’s hearts fainting from fear and apprehension of the things that are coming on the world. For the powers of the heavens shall be shaken,” chap. xxi. 25, 26. That the event of which these are to be signs, is the coming of the Son of man in the clouds, is shown by the prediction which follows, that the period of these signs is to be the period of his coming. “*Then,*” at the epoch of these signs, “shall they see the Son of man coming in a cloud, with power and great glory,” v. 27.

What then is the period of these signs? What is the relation of their time to the time of the Jewish afflictions which Christ had just foreshown? It is expressly defined as *subsequent* to those afflictions. The language of Matthew is: “But immediately *after* the affliction of those days”—

namely, the days of the invasion of Judea, the siege of Jerusalem, the flight of the disciples, and the distress that was to follow to the Jewish people,—immediately *AFTER those days* “—the sun shall be darkened.” Mark also assigns it to the period that is to follow the calamities to the Jews, just before predicted. “But in the days *after* that affliction, the sun shall be darkened,” chap. xiii. 24, 25. What calamities then are included in that affliction, and over what space are they to extend? They are expressly defined in the prophecy, as recorded by Luke, as comprehending *the captivity of the Jewish people among all nations, and to extend down to the close of the times of the Gentile domination*, as foreshown by Daniel: “Woe to those with child and that give suck in those days; For there shall be great distress in the land, and wrath on the people; And they shall fall by the edge of the sword and shall be led captive among all nations; and Jerusalem shall be trodden by the Gentiles, *until the times of the Gentiles shall be finished*,” chap. xxi. 23, 24. The distress thus, *after the completion of which* those signs are to take place in the heavenly bodies, and on the earth, includes not only the calamities of the period of the Roman invasion and siege of the city, but all the calamities in which that war issued; namely, the sale of the surviving inhabitants into bondage, their dispersion among all nations, and their continuance in exile from their national land, till the close of the times of the Gentiles, at the destruction of the powers of the fourth empire, as foreshown, Dan. vii. 9, 10. No definition could be more explicit; no language could more unequivocally declare the absolute precedence of the whole period of the inflictions on the Jewish nation foreshown in the predictions pronounced immediately before. There is not a term in the passage that is vague or uncertain in respect to the chronological relation of these signs to the distress of the Jewish nation. There is nothing wanting in the definition to make it certain that that distress included all the calamitous issues of the Roman invasion and capture of the city—extending through the period of the dispersion of the people among the nations, till the time of the Gentile domination over Jerusalem, and over them, ends. This fact, accordingly, wholly precludes the notion held by so many commentators, that these signs were contempora-

neous with the siege of Jerusalem and were portents of its fall. That construction is not only without any ground whatever, but is in direct contradiction to the statements of the prophecy. It has not the plea in its favor of even a faint plausibility or possibility, but is an undisguised rejection of the meaning of the prophecy, and substitution in its place of a directly opposite sense, in order to evade the confutation Christ's language presents, of a pre-conceived theory respecting the time and nature of his coming.

This is confirmed also by the prediction that next follows, which exhibits these signs in the heavenly bodies, as of the same epoch as the sign of the Son of man in heaven, which is immediately to precede his coming in the clouds. "And *then* shall appear the sign of the Son of man in heaven; and *then* 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," v. 30. Mark omits the appearance of the sign, and the mention of the tribes of the earth. "And then shall they see the Son of man coming in the clouds with great power and glory," chap. xiii. 26. Luke also states simply, that "then shall they see the Son of man coming in a cloud with power and great glory," chap. xxi. 27. They thus concur in exhibiting the sign and the coming of the Son of man in the clouds, as of the same period as the signs in the sun, moon, and stars mentioned in the preceding verses; and as separated, therefore, from the siege and desolation of Jerusalem by the same space, as was to separate the signs in the sun, moon, and stars from that siege. As the signs in those orbs are not to take place until the times of the Gentiles and subjection of the Jewish people to their domination are finished; so the coming of the Son of man in the clouds, which is to be, *τὸτε*, of the same period as those signs, is not to take place till the times of the Gentiles and their treading Jerusalem, are finished. No artifices of philology can wrest this teaching from the passage; and it should have withheld commentators from the pretence that those signs in the heavenly orbs, and the coming of the Son of man, which is to take place at the same time, in fact preceded and were contemporaneous with the siege of Jerusalem, instead of following that siege and the dispersion of the Jewish people, in which it issued. The annals of inter-

pretation furnish no example, perhaps, of a more palpable misrepresentation of the sacred word, for the purpose of upholding a mistaken theory.

The coming here foreshown is the second personal coming of Christ, to establish his kingdom on the earth. The notion that it is an invisible impersonal coming at the destruction of Jerusalem, besides being wholly contradictory to the language, is precluded by the explicit designation of its period, as **AFTER** the Jewish tribulation, not contemporaneous with its commencement. It is expressly and unequivocally described as a personal and visible coming. *Térs*, then, **THE SON OF MAN**—not an act of providence, not an act of will, not a fiction of the imagination—but **THE SON OF MAN** shall be seen by all the tribes of the earth, coming in the clouds of heaven with power and great glory. Can a grosser misrepresentation of this prediction be devised, than to maintain that the coming which it foreshows and declares is to be beheld by all the tribes of the earth, is nevertheless neither to be visible to men, nor a coming with clouds and glory, nor even a coming of the Son of man himself, nor finally any coming whatever, but only a mere act of will or providence, permitting the Roman army to march into Judea and overthrow the temple! It is surprising that the writers who have endeavored to fasten on it this arbitrary and preposterous construction, have not recoiled at the undisguised violation of the passage of which they were guilty. If it is to be a coming of the Son of man, it cannot be a *not* coming of him. If it is to be visible to all human beings, and with clouds and glory, it cannot be an invisible coming and without clouds and glory. The contradiction of their construction to the text is too glaring and portentous to escape any who are not blinded by preconceptions and prejudices.

It is plainly the second coming of Christ which is here foreshown, from the identity of the description with that which is given in other predictions of his second coming. Thus it is the same as that of the vision, Daniel beheld of it. "I saw in the night visions, and behold one like the Son of man came in the clouds of heaven, and there were given him dominion and glory and a kingdom, that all people, nations and languages should serve him." Dan. vii. 13, 14. John

also predicts: "Behold he cometh with clouds, and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him," Rev. i. 7. These are unquestionably predictions of the same event. If they are not predictions of a personal coming of the Son of man, then none of the similar passages in the Scriptures are, and that great event, on which the church is required to keep its eye fixed, should be struck from its faith.

It is shown to be a real visible coming, by the effects it is to produce. All the tribes of the earth are to be overwhelmed with awe and terror at his presence, and are to wail because of him. Matt. xxiv. 30; Rev. i. 7. His appearance in the clouds is also exhibited, Rev. vi. 15-17, as filling the kings and their armies with consternation, and causing them to fly to the caves and rocks of the mountains, to hide themselves from his wrath. To deny that such a manifestation of the Son of man is to take place on the occasion to which these passages refer, is not merely to offer a point-blank contradiction to their representation, but is to exhibit the terror and despair, with which men are then to be smitten, as the work of delusion. For what greater self-deception, what more delirious fanaticism can be imagined, than that all the tribes of the earth should persuade themselves that the Son of man is beheld by them coming in the clouds of heaven with power and great glory, to assign them their eternal rewards, when no such coming, nor any visible revelation of him whatever is seen by them, or takes place? But if their fears are to be the result of deception, can they reflect any honor on Christ? Is it not to impeach his wisdom and truth to suppose, that he avails himself of such means, as the most effective in his power, to strike his creatures with a sense of his glory;—that the profoundest impressions that are ever to be made on them of his presence, dominion and wrath, are to be the sheer work of delusion! Such is the usual issue of attempts like this, of commentators, to wrest his word to the support of their false theories. They begin by rejecting the plain unmistakable meaning of his predictions, and substituting a fiction in their place; and then end in virtually impeaching his rectitude, and exhibiting him as accomplishing the most momentous effects of his government by deception and imposture. If their construction of this passage

is correct, then the answer of Christ to the adjuration of the high priest, "Thou hast spoken it. Moreover, I tell you, at a future time ye shall see the Son of man seated at the right hand of power, and coming in the clouds of heaven," Matt. xxvi. 64, was deceptive. Instead of meaning, that he would actually come in the clouds of heaven visibly to them, it only meant, that in a fit of frantic hallucination they would *imagine* that they saw him coming in the clouds, when no such coming took place.

It is shown to be his literal coming also, by the acts which Christ is to exert after his coming. He is then to "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," v. 31. This separation of the good from the evil by the angels, it is foreshown in the parable of the wheat and tares, is to be at the end of the age, when the harvest of the world is to take place. "The good seed are the children of the kingdom, but the tares are the children of the wicked one. The harvest is the end of the age; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of this age. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity. Then shall the righteous shine forth as the sun, in the kingdom of their Father," Matt. xiii. 38-43. Christ foreshows, also, Luke xvii. 37, that this separation of the holy from the evil, is to be at the time of his second coming. There is no prediction that it is to take place at any other epoch.

He is at this coming to judge the living nations. He predicts in immediate connexion with this prophecy, that "When the Son of man *shall come in his glory* and all the angels with him, *then* shall he sit upon the throne of his glory, and all the nations shall be gathered before him," Matt. xxv. 31, 32.

He is then, also, to destroy his incorrigible enemies: "At the revelation of the Lord Jesus from heaven, with the angels of his power, he is to take vengeance with flaming fire on them that do not know God, and them that do not obey the gospel of our Lord Jesus Christ," 2 Thess. i. 7-8. And he is then to destroy the wicked one, the man of sin,

by the brightness of his coming," 2 Thess. ii. 8. These passages all point to the same period. The acts they foreshow are to be exerted by Christ in person, and the coming they predict, is a personal visible coming. This cannot be denied, without in effect denying that there is any prediction in the Scriptures of his coming to the earth a second time in person. These several predictions are the same in form, they are nearly the same in language, and they all present the same view of the coming they foreshow, as a coming of the Son of man himself, not of a representative or act:—a coming with a visible attendance of clouds and of glory, and with power, or with angels the agents of his power. If that in the prophecy under consideration can be shown to signify no such personal coming, but only a mere act or permission of providence, or a hallucinated conception of men, then, on the same grounds, each of the others may be subjected to the same construction, and no prophecy remains that Christ is ever to come to judge and redeem the world. Indeed, if the assumption, on which those who deny that the advent here foreshown, is the personal coming of Christ, is legitimate, it must be as applicable to the other parts of the prophecy, as to this, and it results that not one of the persons, objects, or events, mentioned in it, is that which the language properly denotes. They become mere representatives of some imaginary and indeterminable thing of a different nature, and the prophecy is converted into a jargon of empty and deluding spectres. The temple is no longer the temple, nor its overthrow its overthrow. False Christs are no longer false Christs, nor wars, famines, and earthquakes—wars, famines, and earthquakes. Persecution, martyrdom, apostasies, hatreds, and wickedness, are no longer such. The siege and desolation of Jerusalem, the distress of the Jewish people, their slaughter, captivity, and dispersion among the nations, no longer have any reality, any more than the coming of the Son of man in the clouds with power and great glory. The whole is a mere procession of vague shadows—an unmeaning and mocking pageant. Such is the issue to which the assumption of these writers leads. For what right have they to claim that the principle on which they empty this prediction of Christ's coming, of its natural and grammatical meaning, shall be applied

only to that, and such other parts of the discourse, as must be allegorized, in order to yield a sense that does not conflict with their preconceived theories of what Christ should have revealed ?

This prediction is indisputably then a prediction of the personal coming of the Son of man in glory, to judge the nations, and establish his kingdom on the earth.

Christ now, in the last division of his discourse, assures his disciples of the certainty of these events, and gives a further answer to the question respecting the sign of his coming, and the end of the age, by a comparison of the signals he had already foreshown of his coming, with the prognostics which the budding of the figtree in the spring, furnishes of the approach of summer.

“ But learn a similitude from the figtree. When now its branch becomes tender and puts forth leaves, ye know that summer is near. So also when ye see all these (events), ye may know that (this) is near, at the doors. Verily I say unto you, this generation shall not pass away, until all these (events) take place. The heaven and the earth shall pass away, but my words shall not pass away,” vs. 32–35. As the budding of the figtree is an infallible signal of the approach of summer, so the occurrence of the events he had foreshown as to precede his coming in the clouds, would be a signal of the approach of that coming. That it is his coming of which those events are to be prognostics, is seen from the statement by Luke, that it is the kingdom of God which those occurrences are to indicate to be near. “ So also ye, when ye see these events taking place, may know that the kingdom of God is near,” chap. xxi. 31. What then are those events that were to be signs of Christ's coming, and yet were to come into existence, before the generation whom he addressed, passed away ; while his coming itself was not to take place till a long period after ?

The seeming incompatibilities of these predictions, have perplexed commentators greatly, and led many of them to deny that the advent here foreshown, is a personal one, and treat it as a mere figure or representative of the act of providence by which the Romans were permitted or employed to destroy Jerusalem, and drive the nation into exile. No such expedient, however, violating the language, and

subverting the prophecy, is requisite. The predictions are wholly consistent with each other, and were literally verified, before the generation had passed away that was in life when they were spoken. The events referred to, were those Christ had predicted *that were to precede the time of his coming*; not those like the signs in the sun, moon, and stars, that were to be contemporary, or of the same period with it. This is seen from their being signals that it was near, as the buds of spring are signals of the approach of summer, not of its actual arrival. As a space of some length intervenes between the first unfolding of the buds and leaves in spring, and the arrival of summer, so a proportional space was to intervene between the occurrence of those preliminary events and the advent of Christ of which they were to be the prognostics and harbinger. What then were all those events, which were to come into being before that generation passed away, and were to be signals of the approach of his advent? They were the rise of false Christs, the persecution of his disciples, the occurrence of wars, earthquakes, famines, and pestilences, alienations and apostasies among his professed followers, the invasion of Judea by the Romans, the distress of the nation, the siege and desolation of Jerusalem, and the captivity and dispersion of the survivors of the people among all nations: *for these are the events, and all the great events*, that he had foreshown as to *precede* the time of his coming; and all these events actually took place during the life of that generation, and far the most significant of them to the Jewish people, namely, their captivity and dispersion in foreign lands, and the treading of their city by the Gentiles down to near the time of Christ's coming, were to be a continually present sign, that the remaining predictions of the prophecy were to have a like exact fulfilment. Events of all these classes, verifying this prediction, thus actually took place, ere that generation passed; and that verification was not only consistent with the fact, that some of those events, such as the captivity and dispersion of the Jews, the persecution of believers, and the prevalence of iniquity, continued through long periods after; but also with the long delay of Christ's coming. The prolongation of the Jewish dispersion, presents no inconsistency with the fact, that it commenced

within a few years of the time when the prophecy was spoken. Nor is there any contradiction to its commencement in that age, or its prolongation, in the fact that Christ has not yet come. For the prophecy foreshows that his coming is not to take place, till the period of the Jewish tribulation is ended; and that tribulation, it foreshows, is to be prolonged till the times of the Gentiles are finished. The prophecy itself thus contemplated the intervention of a long space between the commencement and the end of the Jewish dispersion. The coming of Christ, accordingly, was as near to the commencement of that dispersion, proportionally to the great events that were still to precede his advent, as summer is to the first buds of spring, proportionally to the events that intervene between those buds, and the arrival of that season.

Christ apprises them, however, that notwithstanding these signs the time of his coming was to be unknown to men. "Yet of that day and hour no man knows, nor the angels of heaven, but my Father only. But as the days of Noe, so also shall the coming of the Son of man be. For as in the days of Noe before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and they knew not till the flood came and took them all away, so also shall the coming of the Son of man be. Then two shall be in the field; one shall be taken, and one shall be left. Two shall be grinding in the mill; one shall be taken, and one shall be left," vs. 36-40. That both, believers and unbelievers, were thus to be left in uncertainty of the exact period of his coming, implies that a considerable time was to pass between the fulfilments of the prophecy that were to take place before the generation passed, that was living when it was uttered, and his coming. And men were not only to be ignorant of the precise time when he was to come, but were to sink into utter thoughtlessness and indifference in respect to it, and devote themselves to the cares and pleasures of this life, as regardless of his approaching advent to judge them, as though no such event had been revealed to them, and was impending. And how has this prediction, in both its parts, been verified! Those who from time to time have attempted to fix the day of his coming, have only shown their ignorance and pre-

sumption: while not only the world at large, but the church generally, has sunk into an almost total disbelief of his speedy advent, and regards it with aversion. It is very generally denied indeed, that the advent here foreshown, is a personal advent, and maintained that no coming of the Son of man is to take place, till a time arrives when the race is to be arrested in its multiplication, the work of redemption brought to a close, and the earth consigned to annihilation; and those who reject these portentous fictions, and believe and defend the teachings of this and the other prophecies respecting Christ's coming and kingdom, are often jeered as fanatics, and repelled with insults and scorn. A very slight knowledge, however, of the events, in which they hold that this prophecy had its accomplishment, would reveal to them their error, and silence their reproaches. No facts respecting the siege and capture of Jerusalem, in which they hold it had its fulfilment, are more notorious and indisputable, than that they did not occur suddenly and unexpectedly to the Jewish people. The Roman army entered Palestine about four years before the siege of the capital was begun, and in the meantime had conquered all the other chief cities and districts of the holy land. Jerusalem was the last to be assailed, and the approaches to it of the legions from the west, north, and east, were very gradual, and gave time to such of the inhabitants as wished, to withdraw and retreat to a place of safety. Whatever the time may be, therefore, when the event denominated Christ's coming is to take place, it is certain that it cannot have been that of the approach of the Roman army to Jerusalem, and its siege and capture; as these events did not occur unexpectedly, nor suddenly, to the Jewish people. They were forewarned, that it was to be attacked, and in continual expectation of it from the commencement of the war in A. D. 66, to its fall in A. D. 70.

But Christ cautions his disciples against this unbelief and worldliness, and teaches them that their uncertainty in respect to the time of his coming, instead of leading to forgetfulness and insensibility, should prompt them to perpetual watchfulness and prayer: "Watch, then, because ye know not at what hour your Lord comes," v. 42. And Mark adds: "Take heed, watch and pray; for you know not when

the time is. As a man travelling, leaves his house, and gives the servants authority and each one his work, and directs the doorkeeper to watch; so watch ye: for ye know not when the Lord of the house comes, at evening, or at midnight, or at cock-crowing, or at morning; lest, coming unexpectedly, he find you asleep. And what I say unto you, I say unto all; Watch." xiii. 33-37. The time of his coming was thus left uncertain, in order that his disciples might ever keep it in their thoughts as the great event to which they were to look forward for the completion of their redemption, live under the impression of it as an impending reality, and watch for and pray for a preparation for it. This was their duty, whether their period in the present dispensation, during which Christ reigns on the throne of heaven, was at evening, at midnight, at cock-crowing, or at morning. They who lived in the first centuries after Christ's ascension, were to watch for his return. They were to watch for it, who should live in the midnight of the dark ages. They were to watch for it whose period should be the cock-crowing of the Reformation: and they also should watch for it, who are to live at the great moment when he is to come. What a token this presents of its immeasurable importance! What a rebuke to the slight and aversion with which it is now generally regarded! And what a confutation of those who maintain that it is not a coming of the Son of man, but only a mere permission of providence! If the illustration which Christ gives in the departure and return of the householder, presents a parallel to his own departure and coming; then as the householder was literally absent during the period in which he commanded his doorkeeper to watch, so Christ was to be literally and absolutely absent from Jerusalem and the world, during the period in which he commands his disciples to watch for his return. The assumption of the writers who maintain that the coming here foreshown was a mere act of providence, implies, accordingly, that Christ's *providence* was to be absolutely withdrawn from Jerusalem and the world, so that not a solitary act was to be exerted by him during the period that elapsed from his death to the siege and capture of Jerusalem! Their theory thus a denial of his dominion over the world, as well of his second coming as foreshown in this prediction; and in fact,

exhibits the whole prophecy as unworthy of reliance. For if Christ exerted no providence over the world for the long series of years that intervened between his death and the overthrow of Jerusalem, how could he have accomplished these predictions? Who upheld the world in existence during that period? Who gave the power to the apostles by which they proclaimed the gospel to the Jews and Gentiles? Who called the church into existence, and sustained it under the fiery trials to which it was subjected? Who heard and answered its prayers amidst the labors and successes, the persecutions and defeats of that period? Their theory thus overthrows itself, by implying that Christ had withdrawn his providence from the world, and that therefore there could not be an accomplishment of the prophecy.

And, finally, Christ again shows the error of their notion in his closing words, in enjoining not only the generation whom he addressed to watch, but all who were to come after them, down to the time of his advent: "And what I say unto *you* [who are now in life] I say unto *all*, watch." As all are to watch until he comes, the coming for which they are to watch cannot have been the overthrow of Jerusalem, which took place centuries and ages before multitudes of them come into life. But as his coming is to be a personal coming as the Redeemer and Judge of the world, and as the time of his coming is unknown, though it is revealed that it was to be preceded by the dispersion of the Jewish people, and the end of the times of the Gentiles—so all, whatever were the age in which they were to live, were to look forward to it in earnest expectation and watch for its arrival. Those alone who thus continually look for it, have any just sense of its significance. Those who disbelieve, scorn, and forget it, will, when it arrives, be taken by surprise, and be swept to destruction by his avenging fires, as the ancient world was by the flood.

Such are the clear and momentous teachings of this prophecy. No part of the word of God is more simple, intelligible, and free from all reasonable doubt as to its meaning. There is not one of its terms or expressions, the grammatical sense of which is equivocal or uncertain; and all those on which the construction principally turns, such as false Christs, persecutions, wars, earthquakes, the encircling of

Jerusalem by armies, the distress of the Jewish people, their slaughter, captivity, and dispersion among the nations, the times of the Gentiles, the terms of time—such as then, before, when, after,—the signs in the sun, moon, and stars, the Son of man, his coming in the clouds of heaven, and the terms and comparisons that are employed to exemplify the signs of the approach and manner of his coming, have a clear and settled meaning. This is most emphatically the fact with the terms and expressions to which a totally foreign and false sense is attached by those who interpret the prophecy wholly of the Roman war and fall of Jerusalem; namely, the Son of man, his coming in the clouds of heaven, the definitions that are given of his coming as personal and visible, and the representation that the great events that were to precede and foretoken his coming, were to take place before the generation contemporary with him should pass away. There is no uncertainty in respect to the import of the name, the Son of man. It is the denominative of the Eternal Word in his union with man—the Redeemer. So η παρουσία του υίου του ανθρώπου, “the coming of the Son of man,” has a clear and fixed meaning, and is used in only one sense in the Scriptures; and that is, the personal coming of the Redeemer to judge the nations and establish his throne on the earth. So, also, his coming, and being seen coming in the clouds of heaven with power and great glory, have a single and perfectly settled meaning, namely, his coming, and being beheld by men coming in person, in that visible and glorious manner. The terms neither have, nor can by the laws of language have, in the form in which they are used, any other signification. In like manner, the terms employed to indicate the relation of precedence or subsequence, in time, of the great events predicted, have a clear and established meaning, and show on the one hand, with the utmost certainty, that the siege and desolation of Jerusalem, and the captivity and dispersion of the Jewish people were to *precede* the coming of the Son of man in the clouds of heaven; and, on the other, that his coming is not to take place till after the Jewish tribulation reaches its end, and the times of the Gentiles are finished. It is accordingly only by arbitrarily rejecting these meanings, and attaching, by allegorization, a foreign and false sense to the terms,

that commentators force on them the construction by which they substitute an act of providence, or the Roman army, in the place of the Son of man, and the march of that army into Judea for his coming in the clouds, and make the time of the coming the time of that invasion and the overthrow of Jerusalem, instead of a time that is to follow the captivity of the Jewish people and the domination of the Gentiles over their city. And it is only by assuming against the clear definitions of the text, that the great predicted events that were to take place before the generation living when the prophecy was spoken should pass away, *included the coming of the Son of man* in the clouds, instead of preceding it at an unknown distance, that they extort from that passage a seeming support of their false construction of his coming, as an event of the period of the Roman war.

The prophecy is thus demonstrably a prophecy of the events which its language, taken in its simple grammatical sense, denotes; First, foreshowing the dangers and sufferings to which Christ's disciples were to be subjected by false teachers and persecuting enemies, down to the end of the age; next, indicating, in answer to the apostle's questions, the signs that were immediately to precede the destruction of Jerusalem, and the great calamities that were then to be inflicted for a long period on the Jewish nation; then predicting the signs that at the end of that period, are to appear as his heralds in the heavens, and his visible coming in the clouds with power and glory; and finally, forewarning his disciples that his advent will be unexpected and full of terror to the tribes of the earth generally, and enjoining them to live continually in expectation of it, and to desire and watch for it as the great event in which their redemption is to reach its completion. And these warnings and commands he announces in the last words of the prophecy, are addressed to all. "And what I say unto you, I say to *all*,—Watch," and show that the duty is as incumbent on us as it was on those whom he directly addressed. Faith in his coming in the clouds, which he has here foreshown, an earnest expectation of it, and awed and prayerful watching for it, are enjoined by him on his followers of the present day, as expressly as they were on those to whom he spoke the prophecy. May his Spirit open the

eyes of his people to discern the reality and glory of the advent he has here revealed, and prompt them to look and watch for it with the faith and joy with which it should be contemplated.

ART. IV.—DR. PARK'S SERMON ON THE REVELATION OF GOD
IN HIS WORKS.

BY THE REV. H. CARLETON.

SERMON AT THE INSTALLATION OF REV. JACOB M. MANNING,
Associate Pastor of the Old South Church, Boston. By
Edwards A. Park, D.D., Abbot Professor in Andover
Theological Seminary.

ALL persons who love the gospel, the church of Christ, and their fellow men, and whose chief delight is in the glory of God, will readily admit that the sermon before us demands a careful and impartial examination, both on account of the position of its author and the singular character of the production itself. Prof. Park occupies a position, which, it is not too much to say, is second to no other, in responsibility and honor, in this country, or perhaps in the world. The Professor of Theology in the Andover Theological Seminary can aspire to no higher place in the gift of the American Church.

The sermon was preached on an important occasion. The Old South Church is known in every town in the land, where there is a church composed of the descendants of the Puritans, or of the inheritors of their faith. The memorials of the church are enshrined in the most thrilling and sacred incidents in our civil and religious history. The very name "Old South," awakens emotions of joy in the heart of the Christian, and suppresses the levity of the thoughtless, and awes into silence the blasphemer, the godless, and profane.

Whatever interests this ancient church, interests all who love the faith of the fathers of New England. The great event of a church is the settlement of a pastor, whose duty requires him to administer the ordinances of Christ's house ;