

MILLER'S WORKS EXPOSITION OF THE TWENTY-FOURTH OF MATTHEW;
THE TRUE INHERITANCE OF THE SAINTS; THE CLEANSING OF THE
SANCTUARY; THE TYPICAL SABBATH; AND A REVIEW OF DIMMICK.
p. 1, Para. 1, [1WMM24].

BY WILLIAM MILLER. EDITED BY JOSHUA V. HIMES VOLUME III.
PUBLISHED BY JOSHUA V. HIMES. 1842.
p. 1, Para. 2, [1WMM24].

TO ALL THEM WHO ARE LOOKING FOR THE BLESSED HOPE AND
GLORIOUS APPEARING OF THE GREAT GOD, AND OUR SAVIOR JESUS
CHRIST AT HAND, THESE WORKS ARE RESPECTFULLY DEDICATED BY
THE EDITOR. A FAMILIAR EXPOSITION OF THE TWENTY-FOURTH
CHAPTER OF MATTHEW, AND THE FIFTH AND SIXTH CHAPTERS
OF HOSEA. TO WHICH ARE ADDED AN ADDRESS OF THE GENERAL
CONFERENCE ON THE ADVENT, AND A SCENE OF THE LAST
DAY. BY WILLIAM MILLER. TO WHICH IS ADDED AN
EXTRACT FROM DR. COTTON MATHER'S LATIN
PREFACE, &C., ON THE SECOND COMING OF
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TO THE READER.--DEAR FRIEND, -- No man of the present age, perhaps, has done more for the cause of Christianity, in raising a barrier against the desolating flood of infidelity which has well-nigh overwhelmed the church and the world, than WILLIAM MILLER. The doctrine of the second coming of Christ, and the great objects of his coming, had well-nigh become obliterated from the mind of the community, or, if believed at all, it was feebly, and with faint impressions with respect to its near approach; the great mass of religious teachers were almost perfectly asleep, assuring their people that they had nothing to fear of the coming of the Judge these one thousand years at least, yet. The doctrine of the resurrection was almost obliterated from the pulpit theology of the age. Yes, the great doctrine, on which rests the whole Christian fabric, was well-nigh abandoned to the enemy. How seldom was it heard from the pulpit, that, as truly as the body of Christ was raised from the grave by the power of God, so surely all that are in the graves will come forth; they that have done good, at Christ's coming, to the resurrection of life, and they that have done evil, at the end of the one thousand years, to the resurrection of damnation. But, above all, how entirely was this world abandoned to the devil, and the children of God to be removed away to some other sphere! The idea that God had promised, and would most certainly perform that promise, to give the earth to the meek, and that they shall inherit it forever, and reign on earth with Christ, was hardly credible with the great body of the church, until William Miller lifted up his voice and wielded his pen in defence of these thrilling and glorious truths. It is difficult to say which has done the most for the spread of evangelical truth and the confirmation of believers in the faith once delivered to

the saints, his public labors or his writings. Certain it is, that both have been wonderfully blessed of God to the good of the church and the world. p. 2, Para. 4, [1WMM24].

Probably his public labors have come in direct contact with more minds, and produced a deeper and more thrilling sensation, for the time being, than his writings. But still that impression sooner wears off, and the confidence of the believer more easily shakes, than when produced by reading. Then there is opportunity to review, deliberate, and examine, again and again, if need be. It is a fact which should make a deep impression on the minds of those interested in this cause, and excite them to diligence in the work of circulating these writings, that it is only where men read, after having their minds called up to the subject, that they become confirmed and consistent believers in the doctrine. But there is but little doubt in the case of one who reads and studies the subject faithfully, but what he will be confirmed in its truth. p. 2, Para. 5, [1WMM24].

How many, through the influence of Mr. Miller's writings and labors, have been recovered from infidelity in all its various shades, eternity alone can tell, although much fruit is even now visible. p. 2, Para. 6, [1WMM24].

Whatever may be the result of his calculations on prophetic periods, the accomplishment of which is yet future, one thing is clear, -- the stupefying opiate of a temporal millennium, the restoration of the Jews, &c., prior to Christ's personal coming, will be dashed from the lips of thousands, and they will be aroused to look for the speedy coming of the Savior, until he does appear. p. 2, Para. 7, [1WMM24].

This little work will be read with deep interest by those who love the appearing of the Lord Jesus Christ. The enemy has long triumphed in the abandonment of the twenty-fourth chapter of Matthew to his service. If no more had been accomplished by Mr. Miller's writings than the rescuing of this portion of the word of truth, and restoring it from the grasp of infidelity to the support of the Christian cause, it would be one of the most important moral achievements of the age. The first lecture of his course has done more to effect this object, we believe, than any other production of the age. Let that point be yielded, and it is utterly impossible to establish the doctrine of the

coming of Christ again from any passage of the word of God: for no text is more clear and express, and if that does not teach the doctrine, it must fall, and all other assurances of the coming of Christ in the clouds of heaven must fall with it. This point rescued, and the doctrine must stand. What wonder, then, that those who would wrest from the Christian this glorious hope, should be sensitive on such a point, and bring, as they have done, their whole artillery to bear upon the daring spirit who presumed to dispute the field with them upon this question, forever if possible to blast his influence. p. 3, Para. 1, [1WMM24].

But, although the contest has been fierce, the ground has thus far been maintained without yielding a point. Let it never be given up. The present lecture is a still stronger position, and has been written after the most mature deliberation, and in full view of all that has been said for years upon all sides of the question. We doubt not it will be read with candor by lovers of the Savior and their Bible, and receive that respect which its merits deserve; while, at the same time, we expect the enemies of the truth to be greatly discomposed and troubled at the stroke their cause will here feel. p. 4, Para. 1, [1WMM24].

The lecture on the two days, of Hosea, will also be read with interest, and we trust with profit, as affording another collateral evidence of the near coming of the Son of man. p. 5, Para. 1, [1WMM24].

Of the address to the Portland Conference we need not speak; it needs only to be read to be appreciated. p. 6, Para. 1, [1WMM24].

The closing Scene is a rare and choice production, and in a most striking manner presents the situation of the lost sinner at the coming of Christ. The Lord grant that none who may read these pages shall ever know by experience its import! Amen. p. 6, Para. 2, [1WMM24].

JOSHUA V. HIMES. Boston, 14 Devonshire St., Oct. 16, 1841. p. 6, Para. 3, [1WMM24].

LECTURE I. EXPOSITION OF THE TWENTY-FOURTH CHAPTER OF MATTHEW p. 7, Para. 1, [1WMM24].

Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass

away, but my words shall not pass away. MATTHEW XXIV.34,35.
p. 7, Para. 2, [1WMM24].

THIS text has, in my opinion, been more abused than any other text in the whole word of God. It has been misunderstood, and perverted to support doctrines diametrically opposite to many of the most important truths revealed in the holy Scriptures. On the one hand, it has been used to prevent many from believing in the future coming of Jesus Christ; and others have made it a pillar for the sentiment of universal salvation; throwing back upon the Jews all the judgments denounced in the Bible against all ungodliness and sin, in a coming day of retribution, which, in my opinion, would contradict many plain passages of Holy Writ, such as Matt.xvi.27: "For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works." Rom.ii,9: "Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile." I know that many will say, "Dost thou teach us, having never learned Hebrew or Greek?" I answer, If this is the only argument which you can bring against my reasons for believing that the fulfilment of our text is yet future, it shows a weakness and a Pharisaical vanity, which a common person might blush to own. I hope therefore to have none of that vain and silly sneering, while I endeavor to reason, out of the Scripture, and show,- p. 7, Para. 3, [1WMM24].

I. WHAT IS MEANT BY THE WORD "FULFILLED," IN THE TEXT. p. 8, Para. 1, [1WMM24].

II. SHOW WHAT "ALL THESE THINGS" ARE, SPOKEN OF IN THE TEXT. p. 8, Para. 2, [1WMM24].

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IV. SHOW HOW "HEAVEN AND EARTH SHALL PASS AWAY." p. 8, Para. 4, [1WMM24].

I. WHAT IS MEANT BY THE WORD "FULFILLED," AS USED IN THE TEXT? p. 9, Para. 1, [1WMM24].

The word "fulfil" signifies to perform, accomplish, complete, or finish. This is the primary meaning of the word. And it is evident that our Savior had this meaning;

for Mark uses the word "done," xiii.30: "Verily, I say unto you, that this generation shall not pass till all these things be done;" -- and Luke xxi.32: "Verily, I say unto you, this generation shall not pass away till all be fulfilled." "All be fulfilled;" that is, all shall be accomplished, finished, or completed, which our text calls, "all these things." Now, let the reader keep in view, "that this generation shall not pass," -- Luke says, "pass away," -- until all these things be accomplished, or done. We will now examine our second proposition. p. 9, Para. 2, [1WMM24].

II. SHOW WHAT "ALL THESE THINGS" ARE, SPOKEN OF IN THE TEXT. p. 9, Para. 3, [1WMM24].

It must be the things Christ had previously mentioned in the same conversation; and we shall be under obligation in the beginning to examine and understand the conversation preceding the text. Matt.xxiv.1,2: "And Jesus went out, and departed from the temple; and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." This last verse contains a prophecy of Christ, which was fulfilled in less than forty years from the time it was given, i.e., the destruction of Jerusalem and the levelling of its walls. Matt.xxiv.3: "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Mark tells us that Peter, James, John, and Andrew "asked him privately, -- Tell us, when shall these things be?" What things? That "there shall not be left here one stone upon another." Then Mark says, "and what shall be the sign when all these things shall be fulfilled?" Now it is evident that Mark alludes to something beyond the destruction of Jerusalem; for he inquires for a sign when all these things (destruction of Jerusalem) are completed. Who would ask for a sign of the thing, when the thing itself was fulfilled? But Matthew has shown plainly what Mark means: "And what shall be the sign of thy coming, and of the end of the world?" p. 9, Para. 4, [1WMM24].

I will now remark, that the Savior, in answering the questions which these disciples had propounded to him, gives them a short prophetic history of the trials and afflictions of his people, (not of the Jews, as some

suppose,) down to the end of the world, or the gospel period, from the fourth to the fourteenth verse. He gives this historical prophecy with a mixture of warning and admonition, to his children which then believed, or afterwards should believe through their word, after showing them what should take place in the world to the end. He then goes back, and begins at the time when Jerusalem would be destroyed, and tells his believing children what they must do when these things should begin to come to pass, and what they should pray for, and again brings them down to the end of time -- beginning at the fifteenth verse, and ending with the twenty-eighth. He then goes back to the time when the persecutions under the Roman emperors should cease; and then gives them the signs of his second coming, and the end of the world, from the twenty-ninth to the thirty-first verse. He then illustrates these things by the parable of the fig-tree, verses thirty-two and thirty-three; then gives us the promise contained in verse thirty-four; and tells how "this generation" shall pass away, in verse thirty-five. p. 10, Para. 1, [1WMM24].

This, in my humble opinion, is the manner of the prophecy contained in this chapter. And who, I ask, that has examined the historical prophecies in the Bible, especially Daniel and John, does not see that this is the manner that God hath revealed the things of futurity to us? We cannot deny it. I will now examine the matter of what Christ has revealed. p. 11, Para. 1, [1WMM24].

Verse 4: "And Jesus answered and said unto them, Take heed that no man deceive you." This is an admonition to all the children of God not to be deceived by false teachers. 5: "For many shall come in my name saying, I am Christ; and shall deceive many." This text has been true in every age since the days of the apostles, and is not yet completed, or done. 6: "And ye shall hear of wars, and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet." Even at the present time this text is, in the most literal sense, fulfilling in a remarkable manner; "but the end is not yet." Luke says, "For these things must first come to pass, but the end is not by and by;" which proves that Christ is not talking of the destruction of Jerusalem, but of the end of the world, or at any rate the end of all wars and rumors of wars. It is a well known fact, that Jerusalem was destroyed in the first war of any note after this prophecy was given: and in this verse the disciples are expressly told not to be

troubled, for the end is not yet. Some considerable time must elapse before the end of these things -- meaning wars and rumors of wars. And surely no one can dispute, but that we hear of wars and rumors of wars until the present time. 7: "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places." In this verse we are told plainly of things which the world has experienced ever since the prophecy was given, and has not yet ceased to experience. 8: "All these are the beginning of sorrows. 9: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." This, too, has been literally fulfilled, and will also continue to be till the end of the world. "For in the world ye shall have tribulation." And how true is this prophecy! "And ye shall be hated of all nations for my name's sake." Can this mean the Jews? Are they hated of all nations for the name of Christ? No; for they themselves hate the name of Christ and those who bear the appellation of Christian. Then this point is settled, once for all, that Christ is not talking of the Jewish age, nor of the tribulation of the Jews, but of the Christian church and all nations. 10: "And then shall many be offended, and shall betray one another, and shall hate one another." Many of those who profess Christianity would betray and hate each other. This is not yet fulfilled, but fulfilling. See the same sects dividing, and members of the same churches hating each other. 11: "And many false prophets shall rise, and shall deceive many." False prophets are rising every day, and in every age of the church. Those are false prophets that cry peace and safety, and promise the church a long time of earthly prosperity before her Lord shall come; and by this means lull the virgins to sleep, when sudden destruction cometh, "and deceive many." See 1Tim.iv,1,2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy, having their conscience seared with a hot iron." p. 12, Para. 1, [1WMM24].

Verse 12: "And because iniquity shall abound, the love of many shall wax cold." It is acknowledged by the most able writers and divines of the present day, that this text has a most remarkable fulfilment in the present time. "Iniquity abounds." Our public papers teem with accounts of incendiaries, murders, thefts, &c. "The love of many wax

cold," in all things but the love of honor and of the world. 13: "But he that shall endure unto the end, the same shall be saved." A promise that he who shall endure through all these tribulations, shall be saved 14: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." This text proves that when the gospel shall be preached among all nations, then will the end of the world come, or end of the gospel age, which to my mind is the same thing. But some will inquire, Has the gospel been preached in all the world? I answer, I know of no place or nation that has not received the word of life, either in the days of the apostles, or since. Rom.x.18; Col.i.23. Mosheim, in his Church History, tells us that in the fourth century Africa was enlightened by the gospel, as much as Asia had been in the first century; and we know that every part of Europe and America have in these last times been favored with the gospel light. The text does not tell us that the gospel shall be preached in all the world at one time, or that all men would believe it; but as a "witness among all nations." It has been, in a remarkable manner, carried to the most distant islands of the sea. p. 14, Para. 1, [1WMM24].

I am of the opinion, that the literal meaning of the Savior was, that the gospel -- the moral light -- would go over the world from east to west during the gospel day; as the natural sun traverses the earth in twenty-four hours; or, as Watts says, -- p. 15, Para. 1, [1WMM24].

"It touched and glanced on every land." p. 16, Para. 1, [1WMM24].

To suppose, as some do, that the "end" spoken of in this text, means the end of the Jewish dispensation, is twisting Scripture, and wresting it in a most shameful manner, to accommodate our carnal views, which truth and common sense would not warrant. "And then shall the end come." What end? The end of all these things which Christ had been speaking of, from the fourth verse. The end of false prophets, deceit, wars, rumors of wars, famines, pestilences, earthquakes, &c.; which is the same thing as end of the world, when the church of Christ shall enter to her glorified rest, and all these tribulations shall have an end. Here the Savior has carried them to the end of suffering; he will now tell them what they must do. He therefore goes back to the time when Jerusalem will be besieged by the Romans, and says, verse 15: "When ye

therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)" In this we have a proof of what Daniel means by his "little horn," which rose up out of one of the four winds of heaven, towards which the Grecian kingdom was divided; Dan.viii.8-13. It evidently means the Romans and their armies making desolate Jerusalem. Compare Luke xxi.20: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This we are admonished to understand. 16: "Then let them which be in Judea flee into the mountains." "Them." Who? Children of God. We see, after noticing the time of the beginning of their sorrows, (verse 8,) he tells them to flee to the mountains; which Josephus tells us they did. Many virtuous men and women fled to the mountains of Pella, when the Roman army laid siege to Jerusalem. 17: "Let him which is on the housetop not come down to take anything out of his house." The Christians were to be in such haste, that if on the housetop when they saw the Roman army, they were not to go down into their house to take any of their goods. 18-20: "Neither let him which is in the field return back to take his clothes. And wo unto 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, neither on the Sabbath-day." Under these circumstances, they would be liable to fatal disasters. If they carried away their goods or clothing, they would be robbed by the Roman soldiers. Josephus tells us that some of the Jews swallowed their gold and jewels, in order to carry them out in safety, and the Romans, finding it out, slew them and ripped them open to obtain their riches. He also told them to pray "that their flight be not in the winter:" for if in the winter, destitute and naked as they must be in their flight, the consequences would be very disastrous -- they would suffer with cold and hunger. "Neither on the Sabbath-day." Because it was to be kept as a day of rest, and no servile work was to be done on that day, nor would it be right for them to travel on that day. Christ has in this place sanctioned the Sabbath, and clearly shows us our duty, to let no trivial circumstance cause us to break the law of the Sabbath. Yet how many, who profess to believe in Christ, at this present day, make it a point to visit, travel, and feast on this day! What a false-hearted profession must that person make who can thus treat with contempt the moral law of God, and despise the precepts of the Lord Jesus! We may here learn our obligation to remember the Sabbath day to keep it holy. p.

16, Para. 2, [1WMM24].

Verse 21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." At that time, when Jerusalem is destroyed, shall be such a time of trouble as Jerusalem never experienced before, no, nor shall Jerusalem ever again experience such a time of trouble. This must be the meaning; for no man can believe but that there were more lives lost in the flood, than were at the destruction of Jerusalem; and that in the end of the world will be a time of trouble,* of which Jerusalem was only a type. p. 18, Para. 1, [1WMM24].

Verse 22: "And except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened." This verse has had its fulfilment in the siege of Jerusalem, which was shortened by a providential {[[footnotes] * Dan.xii.1. + Rom.ii.9. 1Cor.x.11.} circumstance, related by Josephus in his account of the war, when Titus, the Roman prince, finally took and demolished the city. When Titus laid siege to the city, the Jews were so daring and desperate that they often sallied out and attacked the Romans, and slew many of them, and destroyed their battering-rams, which the Romans had, at a great expense, prepared to beat down the walls of Jerusalem. Titus, disliking this mode of warfare, and suffering great loss of the most valiant of his men; learning, too, that the Jews were suffering by reason of a sore famine in the city, and that the factions were destroying each other, concluded the best policy would be to suffer them to destroy each other, or perish by famine, than to suffer such a great loss of men and munitions of war; and therefore he withdrew his troops from the walls, and commanded his men to keep the Jews in, but to have no battle with them if they could avoid it. Shortly after this, a foraging party of the Jews came out of the city, between the camp of the Romans and the walls of the city, if possible to find some forage; and meeting with a small party of Romans, they began to skirmish with them in plain view of both armies. The Roman soldiers, seeing their fellows in danger, contrary to Titus's commands ran from their camp to assist their comrades. The Jews, from their walls, seeing their brethren engaged in conflict, opened their gates, and came out to aid in the engagement with their common foe. Titus, seeing the action had become very general, and not being able to restrain the impetuosity of

his own men, finally yielded to the necessity of the case, and, with a reserved part of his army, he entered the city by means of the open gates, and took the city, contrary to his own expectation, when many thousand of the Jews were taken prisoners, and sold as slaves into distant countries; and so many of the Jews were preserved alive, that otherwise would have perished in the famine or siege. "For the elect's sake those days shall be shortened." That is, for the sake of those who should afterwards believe among the Jews, the siege was shortened, and many lives saved, that otherwise must have perished. And so, in my opinion, will it be in the end of the world. "A short work will the Lord make on the earth." p. 19, Para. 1, [1WMM24].

Verse 23: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." That is, if any man shall say unto you that Christ's coming was at the destruction of Jerusalem, "believe it not." And he assigns the reason why he thus cautions them, in verse 24: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." And how literally has this text been fulfilled in our own days! False teachers have told us that Christ's second coming was at Jerusalem, and have quoted the signs and wonders which happened previous to, and at the destruction of that city; and by these arguments have deceived many. Yet we are expressly told by our dear Savior, "believe them not." 25: "Behold, I have told you before." Where had he told them before? In the 11th verse, when he went down with them the first time, he cautioned them against believing these false teachers. This verse shows that I am right in showing that Christ is repeating the prophecy. 26: "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." This verse is a double caution against our believing these false teachers, and explains clearly that he means his coming; for, if you inquire of them where Jesus was seen, they will tell you in the desert, where his people were commanded to flee: "Go not forth." If they tell you he is in the secret chamber, "believe it not." Why not believe, when our good and great men tell us Christ did come at the destruction of that wicked city, and there took "vengeance on them that knew not God?" Why not believe, when Luke tells us, chap.xxi.22, "For these be the days of vengeance, that all things which are written may be fulfilled?" These were the days of vengeance spoken by the

prophets against that city: but when Christ comes, he comes to take vengeance on all that know not God, both Jew and Gentile. 1Thess.i.7-10. And we have a clear reason why we should not believe them in verse 27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Who ever saw Christ at the siege of Jerusalem? Yet his coming is to be as visible as the lightning, and every eye is to see him. Rev.i.7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Surely, if anything could make our teachers blush, who teach that Christ came at the destruction of Jerusalem, these passages of the word of God would do it. But, alas! they are the very characters Jude describes, verse 13: "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Christ then closes this part of his instruction, according to Matthew, by saying, verse 28: "For wheresoever the carcass is, there will the eagles be gathered together. He here repeats a proverb, as found in Job xxxix.30. And Luke,xvii.37, gives us the occasion of this proverb. Christ, as Luke tells us, had been telling them how he would divide the sheep from the goats; that is, he would take one and leave another. The disciples inquire, "Where, Lord?" that is, where will they be taken? Christ, by his answer. shows, that where their affections are, there they will be taken. If they should look for and love his appearing, they would be taken up to meet Christ in the air; while those who loved the world, and the things in the world, would be left on the earth, to perish in the conflagration of the world. p. 21, Para. 1, [1WMM24].

Verse 29: "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Now it will be perceived that Christ has gone back again to the time of the tribulation spoken of in verse 21, and now says, "Immediately after the tribulation of those days;" that is, after they flee from Jerusalem, and after the great persecutions which followed the church in the days of the Roman emperors, spoken of in 9th and 10th verses. Then "shall the sun be darkened;" that is, the moral sun -- the gospel -- which is the means of light to the church, should become obscured; the same as the two witnesses being clothed in sackcloth. This would follow the tribulation of

the church. Every one acquainted with the history of the church, will recollect that the saints passed through a series of persecutions, from the destruction of Jerusalem until A. D. 312, when Constantine put a stop to persecution, and began to bring in those abominable heresies, which finally ended in the rise of Antichrist, the clothing of the witnesses in sackcloth, and the driving out of the church into the wilderness. "And the moon shall not give her light;" that is, the church should not spread her light. She would flee into the wilderness, where she would be fed twelve hundred and sixty years; the same length of time the two witnesses were clothed in sackcloth, or the sun was darkened. These times began A. D. 538, and ended in the year 1798. "And the stars shall fall from heaven." This has reference to the ministers of the gospel (lesser lights in the moral heavens) falling from the purity of the gospel into antichristian abominations. "And the powers of the heavens shall be shaken." The powers of the moral heavens are the principles or doctrine of morality; and in the great controversy between the Orthodox and Arians, in the 5th and 6th centuries, the true doctrine of the Bible, and the principles of our holy religion, were lost sight of. War was inculcated against each other, instead of peace and good will; hatred took place of love; the shedding of blood in the room of acts of kindness; persecution, rather than forbearance; and will-worship was the spirit of zeal, more than devotion of heart to God; worshipping of idols, of departed saints, and other mummeries were instituted for religious exercises, instead of obeying the commands of God, and following the ordinances once delivered to the saints; division into different sects, and each of them pretending to reform the abuses of the others, and then, in their turn, persecuting their fellows who were for still further improvements, or reform in the abuse of power. p. 24, Para. 1, [1WMM24].

Thus have the moral heavens been shaken for a number of ages, and thus will they shake until these heavens and this earth shall pass away with a great noise, and the elements melt with fervent heat. Then those things which cannot be shaken may remain, and we receive a kingdom which cannot be moved. Heb.xii.25-28. p. 26, Para. 1, [1WMM24].

Verse 30: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." After the sun

is darkened, and the moon has been obscured, and the stars have fallen, and the twelve hundred and sixty years have been fulfilled, "then shall appear the sign of the Son of man in heaven;" not the appearance of the Son of man in heaven, but the sign of it; and I am bold to affirm, that no man can bring a sign of Christ's second coming, which is given in the word of God, that has not been fulfilled, or is not being fulfilled literally, since 1798, when the twelve hundred and sixty years ended. "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." First, we have a time of trouble, such as is spoken of in Daniel xii.1; Rev.xi.18, xvi.18,19, which was typified by the destruction of Jerusalem. In this verse it says, "all the tribes of the earth," meaning all nations, shall mourn. Therefore, it cannot apply to Jerusalem, for it was not fulfilled there; neither can it apply to the Jew only; for all means more than a part, and other nations are called tribes besides Jews. See Isaiah xix.13. The next event prophesied of in this verse is the coming of the Son of man in the clouds. This prophecy was not fulfilled at Jerusalem. I challenge the world to prove that Christ's person was ever seen at the destruction of that city; yet he was to be seen when he should come in the clouds. See Matt.xxvi.64: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Rev.i.7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." He is to come in great glory. This was not fulfilled neither; for when he comes in his glory, then were the Christian church to appear with him in glory. Col.iii.4: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Then, too, the Christian church is to have completed its suffering, and be made glad with exceeding joy. 1Thess.ii.19,20: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1Peter iv.13: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Also, he is to come with all his saints. 1Thess.iii.13: "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Jude 14: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with

ten thousand of his saints." And they are to be presented without fault, before the presence of his glory. Col.i.22: "In the body of his flesh through death, to present you holy and unblameable, and unreprouable, in his sight." Jude 24: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy." Caught up to meet the Lord in the air. 1Thess.iv.16,17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Then, too, he comes to take vengeance on those who obey not the gospel. 2Thess.i.8-12. All these texts show conclusively that these things were not fulfilled at the destruction of Jerusalem. p. 26, Para. 2, [1WMM24].

Verse 31: "And he shall send his angels with a great sound of a trumpet," (this agrees with 1Thess.iv.16,) "and they shall gather together his elect from the four winds, from one end of heaven to the other." No one has ever been able to show how, or where, Christ ever did gather his elect at the destruction of Jerusalem; and this of course remains to be fulfilled in a future day. 32,33: "Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." "These things" are the things that are meant in our text, and the parable of the fig-tree is here given us to illustrate the idea, that we may know when the coming of Christ is near, even at the door. Some suppose we cannot know when Christ will come, because Christ has said, verse 36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." But in the verse under consideration he plainly and distinctly tells us, "So likewise ye, when ye shall see all these things" taking place and fulfilling before you, then "know that he is near, even at the door." And Paul, in corroboration of Christ's words, says, 1Thess.v.4, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Therefore, although we may not know the day and hour, yet the time near may be understood, and will be by the brethren, and all that will look for and love his appearing. Then comes in our text: "Verily, I say unto you, this generation shall not pass until all these things be

fulfilled." All what things? I have shown, that all wars and rumors of wars must cease; nation must cease to rise against nation, and kingdom against kingdom; famines, pestilences, and earthquakes must be ended; false prophets must no more deceive; the love of Christians will no more grow cold, nor iniquity any more abound; the gospel kingdom will be finished, and the powers of heaven be shaken; the Son of man will have come in the clouds, his angels sent forth to the four winds of heaven, to gather his elect, before "this generation shall pass." And will this generation then pass? I answer, yes; for heaven and earth shall pass away. But you may inquire, what is meant by "generation," in the text? I will now,-- p. 29, Para. 1, [1WMM24].

III. SHOW WHAT CHRIST MEANT BY THE WORD "GENERATION," IN THE TEXT. p. 31, Para. 1, [1WMM24].

The strict and literal meaning of the word generation is, children of one common parent, and is applied to many things, such as classes of like nature, or sprouts from the same root; cattle from the same stock; the human race from the same common parent; all men living at a certain age, being the children of that age; children of one family, because they were all from one parent; children of God, because they are begotten of God, having one Father, which is God, and one mother, which is the new Jerusalem, the mother of us all, both Jew and Gentile. Also, the Jews are called a generation, because they are the children of Abraham. The wicked are called a generation, because they are the children of the devil, and of the earth, earthy. p. 31, Para. 2, [1WMM24].

I believe these are the several ways in which the word is used in the Bible, or among us at the present day. The question now is, In what sense did Christ use the word in the text? I answer, he could not have used it in the sense of children of that age. Why not? say you. Because the things he had spoken of were not fulfilled or done in that age; for the major part of those things are yet fulfilling, and some have not taken place yet. Again; another reason is, he was not talking about the age he then lived in, any more than any other ages down to the end of the gospel kingdom. And another reason is, he was not talking about the age he then lived in, any more than any other ages down to the end of the gospel kingdom. And another reason is, he was not talking to, nor in the presence of, the multitude,

but only a few of his disciples. Yet he says, "this generation;" meaning a generation then present. I think, then, it would be ungenerous to construe the words of our Savior in that way that the whole conversation could not be strictly literal and true, when there can be no manner of use in it: for all must agree that the Bible uses the word in other senses, and Christ says in our text, "but my words shall not pass away." p. 32, Para. 1, [1WMM24].

Secondly. He could not mean the children of one parent, or man and woman. Why not? You all answer at once, it cannot be. But why? Because he was not talking about any one family of children, nor to them. Do you believe this is the reason why no commentator ever applied the word in this way, as it is used in Matt.i.1? Certainly we do, and it is perfectly consistent. Very well then; my argument on the generation of that age is certainly as good as yours. But some tell us he meant the Jews, as in Luke xvii.25: "But first must he suffer many things, and be rejected of this generation." This would be, in my opinion, a more consistent rendering than either the other ways which I have mentioned; and it is possible, and even probable, that there will be some Jews alive on the earth when Christ shall come; but I think it might be a hard task for any of them to prove clearly their pedigree, except by their profession. And I am of opinion that there is one insurmountable difficulty, as in the other cases: the Jews were not present, and, of course, Christ could not be talking to them. Yet he says, "this generation." Some few understand Christ to mean, by "generation," the race of Adam: the human family will not pass off the earth until Christ comes in the clouds of heaven, and then the saints will pass off to meet him, and the wicked will be destroyed from the earth by the brightness of his coming. 2Thess.i.9,10. This is still more plausible than either of the others; but I have one difficulty with this construction, and that is, I am not satisfied that it is so used in any other place in the Bible, and Christ seems to use it in a familiar manner, as it is used in other places. It is used in many places to mean the wicked class, as in Matt.xii.45, and iii.7. But this cannot, in my opinion, be the meaning of the Savior in this place, for the same reasons as I have before advanced. The wicked generation was not there, Christ was not addressing them, and there could not have been any propriety in saying "this generation." If he had been talking about them, they not being present, he would have said, that generation. In

every place where Christ has used the words "this generation," some of the class whom he meant by this designation were present. Therefore, I am led to believe he had particular reference to his children, the generation of the righteous, as used by David, Psalm xiv.5; xxii.30. "A seed shall serve him; it shall be accounted to the Lord for a generation;" xxiv.6; lxxiii.15; 1Pet.ii.9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." For there were none present but four of his disciples, and there can be no doubt but that these were all righteous, and all of them children of God. He had been telling them of the trials and afflictions his children should experience down to his second coming. He had informed them what his children should do in all these times of perplexity and trouble. For he could not mean, in all the instruction he gave them concerning Jerusalem, those four disciples only; for they were all dead but John, and there is no account that John was at Jerusalem at the time, but it is rather believed he was not there. p. 33, Para. 1, [1WMM24].

Again; he was telling them what his children should see, and, among other things, what they might know when these things should come to pass: they would know he was near, even at the door; they would see the Son of man come in the clouds of heaven, send his angels, and gather his elect. No one pretends that any one of these disciples but John ever lived to see the destruction of Jerusalem. And yet Christ says, "When ye see these things come to pass, then know," &c. p. 35, Para. 1, [1WMM24].

Who can believe that John saw all these things, these glorious things, and, although he lived nearly or quite thirty years after all was accomplished, yet never mentioned it, as we can learn, neither in his epistles, nor in any revelation, nor to any of his disciples? Who can believe that John lived in the time of Christ's first coming -- in the time of his humiliation -- saw and recorded every fact worthy of notice -- afterwards lived to see him come the second time in power and great glory, gather his elect from the four winds of heaven, and reward every man as his work shall be -- and then live thirty years afterwards, and not give us one solitary scrap of account of all this? None can believe it a moment, especially when we consider that John in his epistle, which

was written many years after Jerusalem was destroyed, mentions the coming of Christ as yet future; 1John ii.28: "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming;" also, iii.2: "But we know that, when he shall appear, we shall be like him; for we shall see him as he is;" and many places in Revelation, i.7, iii.11, xvi.15, xxii.7,20. These are positive proofs that John did not live to see these things, only in vision; and that Christ did, in his instructions given in the chapter under consideration, have reference to the generation of believers, or the children of his grace. Therefore the language of the text is like this: "Verily, I say unto you, these my children shall not pass till all these things be fulfilled." And will his children then pass? Yes; pass into the heavens, to meet the Lord in the air. For when he comes, the dead in Christ shall rise first, and those who are alive at his coming, who are his in the kingdom of grace, will be changed in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air. For "heaven and earth shall pass away." This brings me, -- p. 36, Para. 1, [1WMM24].

IV. TO SHOW WHAT IS THE MEANING OF "HEAVEN AND EARTH PASSING AWAY." p. 37, Para. 1, [1WMM24].

We can only reason on this point from the analogy of the things revealed in Scriptures. Peter, in showing the consummation of the present heavens and earth, has taught us how to reason in this case. 2Pet.iii.5: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." Who are ignorant? The scoffers. Why are they ignorant? Because they are willingly so. What are they ignorant of? That by the word of God, the old heavens and earth standing in the water and out of the water, "whereby the world that then was, being overflowed with water, perished;" that the antediluvian heavens and earth passed away by water. Verse 7: "But the heavens and the earth which are now." -- showing that there had been heavens and an earth before, -- "by the same word are kept in store," -- by the same power, and in a similar manner, kept, -- "reserved unto fire against the day of judgment and perdition of ungodly men." So that Peter shows us plainly how the first heavens and earth passed away by water, and then tells us that the present heavens and earth are reserved unto fire, to be destroyed in a similar way,

but by another agent. Peter further tells us, in the 10th verse, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." We learn by this passage when it will be: when Christ comes as a thief in the night. We learn also the manner: the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. This must be the same passing away, as is meant in our text, of the heavens and earth; for Peter says the same heavens and earth which were after the flood, and which were in his day, are kept in store, reserved unto fire against the day of judgment. As this day has not yet come -- for "the earth also and the works that are therein shall be burned up" -- surely this has not yet been accomplished. p. 37, Para. 2, [1WMM24].

Again; following this burning day is to be a new heavens and a new earth, wherein dwelleth righteousness. This is not true of the present earth; for no person can believe for a moment that there is any more righteousness in the world now than there was in the days of Peter. How is it possible that false teachers can deceive people who have a Bible, and can read? If we will be ignorant, notwithstanding the plainness and simplicity of God's word, then, if we perish, our blood will be upon our own heads. p. 39, Para. 1, [1WMM24].

The passing away of the heavens and earth, then, is to be by fire, as it was by water. As it was in the days of Noah, so shall it be in the days of the Son of man. They were eating and drinking, marrying and given in marriage, until Noah entered into the ark. Methinks I can almost see the scenes of that day. See you not that elegant building yonder, near that ark of gopher-wood? That building was reared at a great expense by the host, for the purpose of entertaining strangers who might come to visit that ark, and to ridicule and laugh at that old, white-headed man you see yonder pitching the ark. The host, you see, has become rich by the great gain he has made, from the furnishing of the workmen, citizens, and strangers with food and drink of the most costly kind. Look into the dining-hall of that establishment. See the table loaded with all the delicate viands of the season. See those bottles filled with the sparkling juice of the grape. See the host at his door, beckoning to each passer-by to enter and regale himself. Hear the conversation between the host and the stranger

guest who has just entered his mansion. p. 39, Para. 2, [1WMM24].

Guest. What great building is that in yonder field, on that eminence? p. 40, Para. 1, [1WMM24].

Host. That is called "Noah's ark." p. 40, Para. 2, [1WMM24].

Guest. But what use is he going to put it to? It seems to be built for sailing. Surely the old man does not expect to sail on dry land. p. 40, Para. 3, [1WMM24].

Host. Yes; you are right. The old man says the world is coming to an end,* and he has prepared an ark to save himself and family; for all flesh will be destroyed by water, as he says. p. 40, Para. 4, [1WMM24].

Guest. But how does he know this? p. 40, Para. 5, [1WMM24].

Host. He says God told him. p. 40, Para. 6, [1WMM24].

Guest. What kind of man is he? He must be a great fanatic, I am thinking [footnotes][* Gen.vi.13.] p. 40, Para. 7, [1WMM24].

Host. Why, yes; we think he is crazy a little; but you cannot discover it in anything else but his building that great ark, and neglecting his farm and other worldly matters. But what he has lost I have gained. p. 41, Para. 1, [1WMM24].

Guest. A farmer, say you? -- a farmer! Why did not God tell some of our "mighty men, which are men of renown?"* A farmer, too! There is no truth in it. But do any believe him? p. 41, Para. 2, [1WMM24].

Host. Believe him! No. We have other things to attend to, and cannot spend time to hear the old farmer. But we were all very much startled no longer ago than yesterday: for the old man has been telling some that he had prepared rooms for the beasts of the field, and for the fowls of the air, and every creeping thing; and yesterday they came, two and two of every sort, and entered the ark, apparently of their own accord.+ This you may be sure startled us some; but the banquets and feasts of last night have dissipated

the fears of all, and to-day things are as they should be. p. 41, Para. 3, [1WMM24].

Guest. It is rather strange -- yet it cannot be true. God will not destroy the world in the midst of this hilarity and glee, and in the height of all these improvements at the present day. [footnotes] * Gen.vi.4.--+ Gen.vii.8,9. p. 41, Para. 4, [1WMM24].

Much, much of the earth remains yet to be cultivated and inhabited. Our western wilderness is yet to be explored and settled. Then the world is yet in its infancy -- not two thousand years old yet; and you know we have a tradition that the earth is to wax old like a garment. It cannot be true, what the old man tells you. I will warrant you the earth will stand many thousand years yet. p. 42, Para. 1, [1WMM24].

Host. Look, look! there goes the old fool and his family now, I dare say, into the ark. I remember me now, the old man told us, four days ago, that in seven days* God would cause it to rain sufficient to destroy every living thing from the face of the earth. I shall have a chance to laugh at the old man four days hence. I told him to his face that, after his seven days were ended, he would be ashamed to preach any more, and we should have some quiet then. p. 42, Para. 2, [1WMM24].

Guest. But do your priests let him preach in their congregations and societies? p. 42, Para. 3, [1WMM24].

Host. Oh no! by no means -- that is, none that are called respectable, or of the higher class. Why, sir, they held a meeting last night at my banqueting house. After the cloth was removed, and while the wine was circulating freely, old Noah was the subject of the toast. And it would have done you good to have heard their sharp cuts and squibs; it caused a roar of laughter among the guests. See, yonder come some of them now. Let us go in, and enjoy another treat. (They go in.) [footnotes] * Genesis vii.4-10. p. 42, Para. 4, [1WMM24].

Ah, said I, were these scenes acted before the flood, and will it be so in the end of the world? And will the generation of the righteous not pass off until they behold these things acted over again? So says our blessed Savior: and so I believe. p. 43, Para. 1, [1WMM24].

Then shall "heaven and earth pass away." The righteous will pass off to meet their Lord, and the wicked be consumed to cleanse the world. Then will the prophecy in this chapter be fulfilled, and "the word of God will not pass away." p. 43, Para. 2, [1WMM24].

Prepare, ye servants of the Most High, to render up your stewardship. Ye scoffers, take warning; cease your revilings, your newspaper squibs, your bombast, your revellings, and your banquetings. And you, my dear reader, prepare! prepare! for lo,- p. 43, Para. 3, [1WMM24].

"He comes, he comes, the Judge severe; The seventh trumpet speaks him near." AMEN AND AMEN! p. 43, Para. 4, [1WMM24].