

**HIS GLORIOUS
APPEARING: AN
EXPOSITON OF
MATTHEW TWENTY-FOUR**

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His Glorious Appearing: An Exposition of Matthew Twenty-Four by Anonymous

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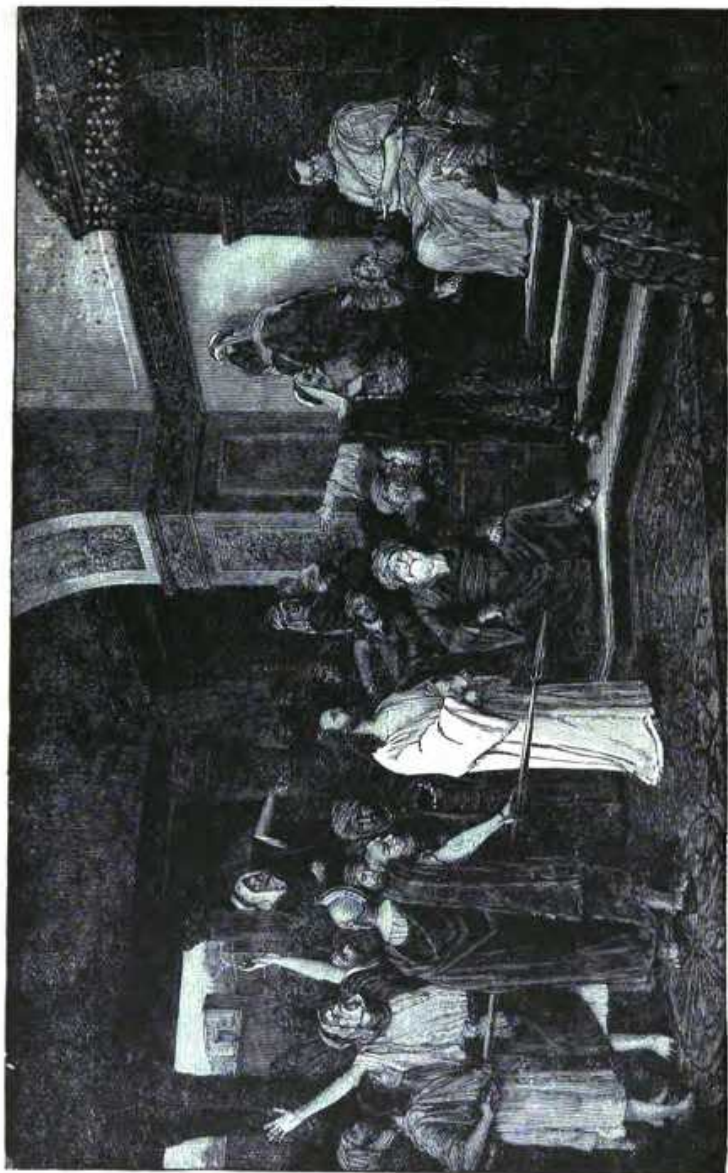
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ANONYMOUS

**HIS GLORIOUS
APPEARING: AN
EXPOSITON OF
MATTHEW TWENTY-FOUR**



FROM MUNKÁCSY'S CELEBRATED PAINTING.

CHRIST BEFORE PILATE.

HIS
" "
Glorious Appearing.

AN EXPOSITION OF

Matthew Twenty-four.

REVISED AND ILLUSTRATED.

"What shall be the sign of Thy coming, and of the end of the world?"—DISCIPLES.

"When ye shall see all these things, know that it is near, even at the doors."—JESUS.

Thirty-fifth Edition, - 310th Thousand.

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1905.

1925

CONTENTS.

	PAGE.
INTRODUCTORY	5
DIVINE JUDGMENTS ALWAYS PRECEDED BY WARNING	5
CHRIST'S PROPHECY	15.
PERSECUTION AND FALSE PROPHETS	23
INIQUITY ABOUND	27
THE END	29.
WHEN SHALL THESE THINGS BE?	33
WHAT SHALL BE THE SIGN OF THY COMING?	38.
DAYS SHORTENED FOR THE ELECT'S SAKE	46
LO HERE, AND LO THERE	46.
THE SIGNS OF CHRIST'S COMING	50.
"THE STARS SHALL FALL"	55
"THE POWERS OF HEAVEN SHALL BE SHAKEN"	77
"SIGN OF THE SON OF MAN"	78.
THE RESURRECTION	82.
PARABLE OF THE FIG TREE	84
THE DAY AND HOUR	86
NOAH'S TIME AND DAYS	91
PEACE AND SAFETY	96
THE FINAL SEPARATION	103.
WATCH	103
THE FAITHFUL AND WISE SERVANT	106
THE EVIL SERVANT	109
CONCLUSION	110

ILLUSTRATIONS.

	PAGE.		PAGE.
Frontispiece	2	Earthquake at Lisbon	58
Christ Weeping over Jerusalem	8	Modern Cyclone	60
Jesus on the Mount of Olives	10	Assassination of President Carnot	62
Ancient Jerusalem	16	Chicago Riot	66
Martyrdom of John Huss	22	Assassination of President McKinley	68
The Crucifixion	24	Destruction of St. Pierre	70
The Saviour's Ascension	28	Striking Phenomenon at Mont Pelee	72
Destruction of Jerusalem	34	The Russian Bear	76
St. Bartholomew's Massacre	40	A Forest Fire	87
The Pope Taken Prisoner	42	The Day of Wrath	98
Dark Day of May 19, 1780	52	Peace on Earth	101
The Falling Stars	56	All His Holy Angels with Him	111

[4]

In Memoriam

Published by the

INTRODUCTORY.

THE impression prevails to some extent that he who teaches that Christ is soon coming is acting the rôle of an alarmist. If so, it is certain that the great Teacher has placed himself at the head of the class. No one has spoken more positively upon this point than he has done. He said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. There is nothing ambiguous about that language. A child can understand it. It means that Jesus will come again. In the remarkable chapter that is here reviewed, the Saviour takes up the subject specifically, and not only affirms the fact of his coming, but foretells in explicit language the events which he would have us recognize as signs of the near approach of his coming and the end of the world.

But the message of Christ's second coming is not sensational in its essential character. It is a solemn, practical truth. It is full of warning and admonition to sinners and worldly professors, and full of comfort to the faithful followers of Christ. It is spoken of in the Scriptures as a fact, established upon the word which never fails. When speaking of his second advent, the Saviour said: "Heaven and earth shall pass away, but my word shall not pass away." Matt. 24:35. To disbelieve in his coming would be to doubt one of the two great features of the gospel plan. What the harvest is to seed-time, Christ's second advent

will be to his first. To doubt that he ever came to earth would be to subvert the gospel. To disbelieve his second coming would nullify in the mind his first coming, and rob the sacrifice of its glorious reward.

The apostle Paul speaks of the second advent as "that blessed hope." Titus 2:13. Jesus says, "And when these things [the signs of his coming] begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The prophet Isaiah anticipates the feelings of God's people who will witness the event and expresses them in the following manner: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

At his coming, the dead in Christ will be raised to everlasting life. The righteous living will be changed to immortality. The hand of our Saviour will wipe away all tears; "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Before visiting with judgments, God always sends warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warning. This was the case before the flood. The wickedness of the world had become very great. Every imagination of the thoughts of the hearts of men was only evil. It would seem that they had forfeited all claims for consideration. Violence and corruption filled the earth, and the only way to eradicate evil was to destroy it with its workers. But before doing so, the world must be warned of the impending doom; and there was found one man who would engage in the work. Noah had faith in God, and preached for one hun-

dred and twenty years the message of warning and salvation. His work also testified with his words.

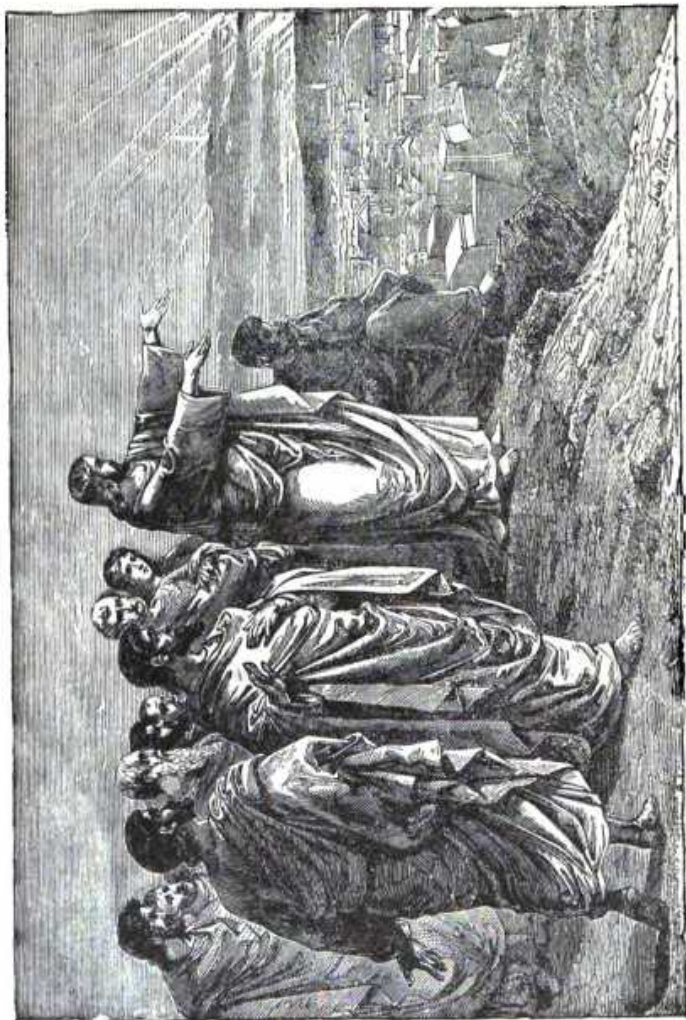
"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world." Heb. 11:7.

At a later period, when the nations had again become sunken in idolatry and crime, and the destruction of wicked Sodom and Gomorrah was determined, the Lord said,—

"Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18:17, 18.

And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Peter 2:7, 8. His righteous life had been a rebuke to them; and we have every reason to believe that the holy example of Abraham in his worship of the true God was known to them. He had at one time been their saviour, and rescued their captives and spoil from the victorious enemy who was carrying them away. But when Lot warned his friends of the approaching doom, "he seemed as one that mocked." Gen. 19:14. They, like the antediluvians, persisted in sin, and drank of the wrath of God.

At a subsequent time the sins of Nineveh rose to heaven, and Jonah was sent to bear to that proud capital the startling message, "Yet forty days and Nineveh shall be destroyed." The consciences of those sinners told them the message was true; and from the least of them to the greatest they humbled themselves, and the overhanging judgment was averted.



CHRIST WEEPING OVER JERUSALEM.