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THE COMING OF CHRIST WITH HIS SAINTS,

PRECEDED BY THE

Resurrection and Rapture of the Church;

GOD'S WAY OF BRINGING THE DEAD IN COMPANY WITH
THE LIVING INTO THE KINGDOM WITH HIM.

[WITH DIAGRAM]

ALSO,

GOD'S ORDER OF TIME,

IN CONNECTION WITH

THE BUILDING OF THE TEMPLE,

AND ALSO WITH THE

CYCLE OF SEVENTY WEEKS.

[WITH DIAGRAM.]

BY THE AUTHOR OF THE
"SEVENTY WEEKS OF DANIEL," AND "CYCLES OF SEVENTY WEEKS,"
"THE PROPHETICAL STREAM OF TIME," &c., &c.

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THE COMING OF CHRIST WITH HIS SAINTS,

PRECEDED BY THE

RESURRECTION AND RAPTURE OF THE CHURCH;

GOD'S WAY OF BRINGING THE DEAD IN COMPANY WITH THE
LIVING INTO THE KINGDOM WITH HIM.

1 THESSALONIANS IV. 13—18.

“I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.*

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

“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.

“Wherefore comfort one another with these words.”

* The apostle does not mean to accuse the Thessalonians, either as regards themselves or their brethren, of being “*without hope*.” He only compares them to those who are actually so, the unregenerate world, those who have no part in the first resurrection, and hence *have no title to hope*. By thus sorrowing over their brethren, they were putting them on a level with those who are to stand before the great white throne of Revelation xx. 11, there to be judged; quite losing sight of their standing as children of the light, children of the day, whom the darkness of the day of the Lord is not to overtake as a thief in the night.

ON entering upon the consideration of the above passage, the first question is, What were these saints of Thessalonica sorrowing about? They were not, I believe, mourning because they feared lest their brethren might possibly have perished: they knew them to be believers; and hence such a suspicion could not enter their minds. Neither were they indulging in mere natural grief because of their loss. This with them was altogether a secondary point. Their sorrow arose from neither of these two causes. From whence then did it arise? It arose, I believe, as the apostle intimates, from their being ignorant, with regard to these saints, of something touching THE HOPE OF THE KINGDOM. They did not in truth understand how they who had fallen asleep could partake with themselves of the coming glory of Christ. This fear therefore the apostle meets in a twofold way—*positive* as to some, *negative* as to others. First he shows them, so far from their brethren who had fallen asleep in any measure coming short of the blessing, that when God bringeth in the first begotten into the world, when He introduces Christ to that kingdom which He is to receive as the meed of His humiliation on earth, He (*God*) will bring with Him (*Christ*) those who previous thereto shall have died in the faith. Secondly he tells them, that, as a necessary consequence, the survivors, those whom death will not touch, who are to live on to the coming of the Lord*—namely, the point of time when Christ comes in glory—shall not prevent, that is, anticipate or get the

* “The coming of the Lord” (*παρουσία*), in verse 15, does not refer to His *descent into the air*, but to His *coming in glory*. What the Thessalonians were doing was this: They were drawing a false contrast between those who should be “alive and remain” up to the time of the kingdom, and those who had died. This was the mistake which the apostle was here called to meet. Hence the “coming” in question must be His coming to reign. Of His previous descent, too often viewed as *His coming*, and the ascent of the Church, they knew nothing as yet. He had not taught them the truth revealed in the two subsequent verses (16, 17); hence he would not surely refer to it here as though they were already instructed therein.

Observe, the words “we which are alive and remain,” which may also be read, “we, the living, the left,” (*ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι,*) determine nothing, as the word “remain” might incline us to think, as to *the place where these saints will be at the time*. They merely show that they, in contrast with those who are asleep,

start of, the others, by entering into life a thousand years* before them. He then proceeds to explain the means by which the *former* will be effected, the *latter* averted. He shows them, in verses 16, 17, that in order to come with Him they must be previously raised; that—as in the case of a sovereign visiting some city or province of his dominions, the nobles dwelling therein must go forth to meet him, in order to mingle among his retinue as he enters the place—so the saints (at least those of whom he is speaking—those who have fallen asleep—) must *ascend* in order to *descend* with the Lord when He comes in His glory. Having, in verse 14, spoken of the *ultimate thing*, he then turns back; and in verses 16, 17, he shows what *previous thereto* must of necessity happen. Observe, the resurrection meets the whole difficulty: it marshals them all, as it were—sets them all in their right places. They are *both* by this means brought into blessing together; and not, according to the fears of the Thessalonians, the

will be *exempted from dying*. The same phrase occurs twice in this passage; in verses 15 and 17; connected in the former with the Lord's coming in glory; in the latter with His previous descent into the air: the object, in both cases, being merely to designate those who are thus left, as destined to enter the kingdom without passing through death; the interval between these two events, and the change which is to pass on their bodies, making no difference as to this—not being taken into account in the mind of the Spirit: in both cases they are truly spoken of as those who "are alive and remain," that is, living and left, in the sense given above.

True it is, that in verse 15 they are *on earth*, and in verse 17 *in heaven* (they having been caught up and changed in the interim); still we maintain that *locality does not in either case enter into the question*; the real object being to mark such as are destined to put on immortality without passing through death, and who will forever be known and distinguished as those who had outlived the rest of the Church who had fallen asleep.

To make it more simple, verse 15 may be paraphrased thus: "We, who are at present alive, in the event of our remaining or living on to the coming of Christ, shall not, as you Thessalonians imagine, prevent or get the start of those who are asleep, so that while we are living and reigning with Christ they will continue to sleep, and not rise again till the last day, after the kingdom is ended."

* A thousand years it will be, as we now know from Revelation xx. 6. This however was not known to those here addressed; though, for the sake of our argument, we thus speak as though they were cognizant of it.

former at the *beginning*, the latter at the *close* of the day of the Lord.

The point on which the Thessalonians were ignorant, and on which they needed to be thus enlightened, was the doctrine of a "*first resurrection*." Like Martha, when she said of her brother, "I know that he shall rise again in the resurrection at the last day," and like many in our own day, they had some vague thoughts of a general resurrection of the righteous and the wicked at the end; but of "*the resurrection of life*" contrasted with "*the resurrection of judgment*" they knew nothing.* They thought that the dead and the living would meet and be equally blessed in the end; but that in the interim there would be a difference: they fancied that they who were alive would "prevent" † or get the start of the others; so that in proportion to the duration of the kingdom, of which, as we have said, they knew nothing as yet, the latter would lose the honour reserved for the former.

Probably indeed they had little or no idea of any of the

* From the Lord's word in Luke xx. 27—38, especially verse 35, I allow that they ought to have known something of the resurrection, restricted as it there is to a mere *earthly hope*, even "the resurrection *from among the dead*" (τῆς ἀναστάσεως τῆς ἐκ νεκρῶν,) in connection with the kingdom. But they did not know it; and therefore they sorrowed over their brethren "even as others which have *no hope*;" showing how completely they were without the prospect of meeting them again till the age of the kingdom was ended. Hence the apostle takes occasion, from the ignorance of these Thessalonians, to bring out, both for their instruction and ours, the truth here revealed; which goes far beyond anything taught by the Lord as above, inasmuch as it shows in a very definite way the resurrection, and with it the hope of the saints, in harmony with all that concerns THE CHURCH, to be a *heavenly thing*; that while, as seen in Zechariah xiv. 4, *the mount of Olives* is the spot where Christ and His EARTHLY PEOPLE, THE JEWS, will first come in contact, "*the air*" is the place where the Bride and the Lamb are to meet: and not only so, but that when He comes in His kingdom, she at the same time will *come with Him from heaven*.

† Observe, this word "prevent," in the minds of many, is connected with and limited to the resurrection—namely, the fact of *the dead in Christ rising first*. But this is quite a mistake: in reality it relates to the thousand years of the kingdom between the coming of Christ and "the end;" and not, as is often supposed, to the brief space of time between the resurrection and the catching up of the saints to meet the Lord in the air.

saints, either the dead or the living, coming with Christ; but supposed, according to the notion of many at present, that He is to come and establish His kingdom in connection with *a people on earth* already prepared to receive Him; as we know will really be the case with regard to His ancient people the Jews; while His Church will at the same time be manifested in heavenly glory, reigning with Him over the earth in close connection therewith. All this then the apostle was called on to meet: and he does meet it, as I have said, in this passage.

But it may be objected that verse 14 cannot apply to the Lord coming in His kingdom, because the saints spoken of here are only *a part of those who are to accompany Him then*. True it is that they are but a part; but this does not at all interfere with the interpretation here given. The fears of the Thessalonians, be it remembered, concerned *the dead, not the living*; for which cause St. Paul confines himself to the former, without (verse 14) alluding at all to the latter: he speaks of those which sleep in Jesus, without deeming it needful to say, what is true, that God will bring with His Son *the rest of the redeemed*; even the living, as well as those who have died, at the very same time.

True it is, when he comes to treat of the rapture of the saints in verses 16, 17, he speaks of the *living* as well as the *dead*. But why does he do so? Because the time was come for a new revelation to be made, not to these Thessalonians alone, but to the whole Church of God. And hence he takes occasion, from the circumstances of their sorrow, to bring this new unrevealed truth to light. Having shown them "by the word of the Lord" that the dead and the living will equally share the glory of Christ, he goes on to detail the order of events in reference to the resurrection and ascension of both—those who sleep in Jesus, and those who are left alive without dying. He tells them, that when Christ descends into the air, the first thing which will happen will be that the dead will be raised; next that the living will be changed; and then that they will, in their glorified bodies, both be caught up together to heaven; all which, we might be tempted to think, would take some time to effect, but which, being God's work, will be done, as we

read, "in the twinkling of an eye"—will be the work of a moment.

The foregoing remarks were written for the purpose of meeting a view of this passage which I find is more general among Christians than I was at all prepared to expect, and which, I must own, greatly surprised me. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." This, it has been said, applies to the coming of Jesus when He shall descend from heaven into the air, accompanied, as is thought, by the *spirits* or *souls* of those who have fallen asleep. Now after what I have said, it is needless for me to add that I believe this view of the passage to be wholly mistaken; and that unless we allow that verse 14 applies to the ultimate thing, as I have said, even the coming of Christ when He appears in His kingdom, and verses 16, 17 to what will previously happen—namely, the resurrection, the change, and ascension of the saints—we do not catch the object and mind of the Spirit through the apostle in this passage.

And here, with regard to *the separate spirit*, before I conclude I would say a few words. True it is that the souls of those who are asleep are now with the Lord; and equally true that when Christ descends from heaven they will take possession again of their bodies. But observe, the apostle says nothing at all in this passage of *spirits*. He speaks of the saints *as individuals*, neither viewing the spirit apart from the body, nor the body apart from the spirit. What he treats of is the *whole man—the believer*. His word is, not "*the spirits of them* which sleep in Jesus," but "*them* that sleep in Jesus will God bring with him." If indeed he at all speaks of one more than the other, it must be of the *body, that part of us which dies*, which ceases to act, in contrast with the spirit, which we know cannot sleep, but which becomes more actively alive, more energetic than before, as soon as it is freed from our present bodies of sin and death. This however I say, merely to strengthen my assertion as to the silence of scripture with regard to the re-entrance of the spirit into the body; because, whether St. Paul speaks in verse 14 of the coming of these saints with the Lord, or in verses 16, 17, of their previously

leaving their graves, he views them, as I have said, *in the totality of their existence—as men raised to life—as beings composed both of body and spirit.*

To me, I confess, the thought which I here venture to combat seems to lead to the conclusion that the soul sleeps while apart from the body; a thing which we cannot for a moment allow, but which notwithstanding we have no right to deny if we once admit that it is the *soul*, not the *body*, that is spoken of here; simply because that which “God will bring with him” is to *sleep*; and if this be the *spirit*, then the conclusion of necessity is, that *the soul sleeps as well as the body.*

Far be it from me to accuse any one holding this view of believing anything so false, so unscriptural, as the sleep of the separate spirit. I have no such thought or suspicion, I can truly say. Still, I repeat, that the view, if duly considered, will be found to involve this conclusion; just as the denial of the resurrection of *the dead* (1 Cor. xv.) involves nothing less than the denial of the *resurrection of Christ*. The apostle never meant, because the Corinthians failed in understanding this doctrine in reference to themselves, to accuse them of saying that Christ their living Head was not raised; because in so doing he could scarcely have owned them as Christians. He deals plainly and candidly with them, however: he exposes the error of the views they were actually holding, by showing the conclusion to which, if followed out, they must of necessity lead.

Where the heart is right and the eye is single, the Lord in His mercy keeps us from the consequences of many a mistake in the understanding of scripture into which the wisest among us may fall. This is comforting, considering that now at best we see through a glass darkly. Still, as in the present case, we should be careful as to what views we are holding; not knowing what advantage the enemy may thereby gain over us, as he sometimes has done, by leading the saints to push their conclusion so far as in the end to get into positive error. May the Lord keep us from this: may He keep us simple, humble, and dependent, in the study of scripture, on the teaching of His own blessed Spirit!

A BRIEF ABSTRACT OF THE FOREGOING.

1 THESSALONIANS IV. 13—18; V. 1—6.

“I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.” (Ver. 13.)

THE DAY OF CHRIST.

CHRIST COMES WITH THE CHURCH.

GOD'S PURPOSE AS TO THE CHURCH, CONTRASTED WITH THE MISTAKE OF THE THESSALONIANS.

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him,” (i.e. *with Jesus at His coming in glory, namely, His παρουσία*, referred to in the following verse.) (Ver. 14.)

“For this we say unto you by the word of the Lord, that we which are alive and remain (i.e. *the living, the left or surviving ones*) unto the coming (*παρουσία*) of the Lord (i.e. *His revelation in glory at the end of Daniel's last week*) shall not (*as you falsely imagine*) prevent (i.e. *fore-stall or anticipate*) them which are asleep.” (Ver. 15.)

THE PREVIOUS RAPTURE.

CHRIST COMES FOR THE CHURCH.

“For the Lord himself shall [1st] descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and [2ndly] the dead in Christ shall rise first; then [3rdly] we which are alive and remain (i.e. *we, the living, the left or surviving ones*), 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.” (Ver. 16, 17.)

“Wherefore comfort one another with these words.” (Ver. 18.)

THE DAY OF CHRIST.

HE CHURCH EXEMPTED FROM JUDGMENT.

“But of the times and the seasons, brethren, ye have no need that I write unto you: for yourselves know perfectly that the day of the Lord so cometh as a thief in the night: for when they shall say, Peace and safety,

then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness," &c. (Ver. 1—5.)

What troubled the Thessalonians as to their brethren was, the fear that they who had fallen asleep would for a season be excluded from blessing. They thought, it is true, that they would rise "*at the last day*;" but that *in the interim*, namely, during the time of the kingdom, they would still be asleep; and in this way that the survivors would "prevent" or anticipate those who had died; that is, that the former would enter into life at the *beginning*, the others not until the *close* of the day of the Lord. The apostle therefore begins by declaring two facts: **FIRST**, that, so far from this, when Christ comes in glory the dead will come with Him (ver. 14); and **SECONDLY**, that they who are alive at this juncture, having escaped death altogether, will not in the way above shown get the start of others. (Ver. 15.) According to which, **BOTH PARTIES WILL THEN BE ALIVE, AND BOTH WILL COME WITH HIM FROM HEAVEN.** After which he proceeds, in verses 16, 17, to explain the means by which this is to be effected. The Lord, he gives them to know, before then will descend into the air, with the voice of the archangel and with the trump of God; on which the dead will awake, and in company with the living be caught up to heaven, there to wait till the time shall arrive for them both to come in glory with Christ.

This, we feel assured, is the interpretation of 1 Thessalonians iv. 13—18; by which it appears that verses 13—15 refer to the *day of the Lord*, while verses 16—18 relate to the *previous rapture*: so that the *coming of the Lord*, of which the apostle speaks in verses 13—15, is not, as many suppose, that of which Jesus tells His disciples in John xiv. 3, namely, *His coming for them from heaven*, but His coming *with them* in His day.* And

* Wherever the word *παρουσία* (coming) occurs, it always means this—namely, **THE LORD'S COMING IN GLORY.** (See 1 Thess. ii. 19, iii. 13, v. 23; also Matt. xxiv. 27; 2 Peter i. 16.) Even in

observe, it is to this point that the survivors are here spoken of as living, not merely to the rapture, as shown in verse 17, but to the day of the Lord. They do not, in fact, die at all. They are changed, it is true; but this is *not death*; it is *passing from natural into resurrection life*: and hence their being alive and remaining unto the coming of the Lord means simply that they will be alive at the point of time when the kingdom begins. Observe, the apostle does not explain to them the doctrine of the *resurrection* (a truth which they had not hitherto known,) till verse 16; therefore, anticipatively to touch on it in the foregoing verse, as he is thought by many to do, would be altogether beside the whole line of his argument.

Then there is another point. In chapter v. 1—5, the Church is cheered with the assurance, that being in this wonderful manner taken out of the sphere and region of death, they will wholly escape all that which in the dark interval between her ascension and the day of blessing that follows will come on the wicked. Children of light and children of the day, as they are, and, as we elsewhere are given to know, being associated with Him in the act of judging the world, (1 Cor. vi. 2; Rev. ii. 26, 27, xix. 14,) they have no more occasion to fear than Himself. They are not in darkness; and therefore that day will not come on *them* as a thief. A powerful motive this, as we here find, to the saints not to sleep, but to watch and to wait for His coming.

2 Thessalonians ii. 1, we venture to say that it is so, where the fears of the saints as to being involved in the judgments are dispelled; not by their being told that they will be taken away before they begin, but by hearing that they will accompany the Judge when He comes to take vengeance, they having been previously gathered to Him. It is the same, we believe, as to 1 Corinthians xv. 23, "AFTERWARD THEY THAT ARE CHRIST'S AT HIS COMING." This does not speak of the saints being actually *raised*, but of their being *manifested in resurrection* together with Christ at His coming, according to revelation xx. 5, "THIS IS THE FIRST RESURRECTION."

Then there is another point. The COMING (*παρουσία*) and EPIPHANY (*ἐπιφάνεια*), though not the same thing, are *contemporaneous*. The *first* coming of Christ (save on the mount of transfiguration) was without any manifest visible epiphany. He came in humiliation, therefore His glory was hidden: His *second* coming will comprehend both: it will be "the epiphany, or brightness, of His coming" (*τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ*).

GOD'S ORDER OF TIME,

IN CONNECTION WITH

THE BUILDING OF THE TEMPLE,

AND ALSO

WITH THE CYCLE OF SEVENTY WEEKS.

“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the **FOURTH YEAR** of Solomon's reign over Israel, in the month Zif, which is the **SECOND MONTH**, that he began to build the house of the Lord.”—1 Kings vi. 1.

“And he began to build in the **SECOND DAY** of the **SECOND MONTH**, in the fourth year of his reign.”—2 Chron. iii. 2.

“In the **FOURTH YEAR** was the foundation of the house of the Lord laid, in the month Zif: and in the **ELEVENTH YEAR**, in the month Bul, which is the **EIGHTH MONTH**, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he **SEVEN YEARS** in building it.”—1 Kings vi. 37, 38.

THE object here proposed is, to illustrate a fact, which from a careful examination and comparison of the three above passages will be found to be true in the ways of the Lord in connection with Israel: namely, that *only part of a period* is often counted as *the whole*. We here see, that from the accession of Solomon to the foundation of the temple there were *three years, a month, and one day*; nevertheless that this is counted as **FOUR YEARS**, the above month and a day being counted as *a year*. Again, that from the foundation of the temple to its completion there were (short of *one day*) eleven months, five years, and seven months; which, according to the principle observed

in the former case, is counted as SEVEN YEARS. Then, inasmuch as *four and seven* amount to *eleven*, it is written that it was in the ELEVENTH YEAR that the house was finished, though in fact it was only the *tenth year*; the precise time being *nine years and seven months*.

If it be asked, What was God's object and purpose in this peculiar arrangement of time? we reply, that it appears to have been a provision on His part, by means of which He leaves Himself free, according to His good pleasure, to shorten the time in particular cases; such cases, for instance, as the *entombment of Christ*, and the *suffering of the Jewish remnant hereafter*.

As to the former, observe, that though the actual time that the Lord lay in the sepulchre was the close of one day, the whole of another, and part of a third, still, in God's account, according to the principle here shown, this is viewed as *three days and three nights*, the time that the Son of man was in the heart of the earth.*

As to the latter, observe, that forty-two months, or three years and a half, is the due time of the great tribulation of Israel, corresponding with the three and a half years of the testimony of Christ to the nation, the period of *His* trial at the hand of His people. But here, on the other hand, for the elect's sake these days are to be shortened (Matt. xxiv. 22); the tribulation, in the abounding mercy of Him who delighteth in mercy, is not to reach its full, its due measure. The fact is, the Lord will allow the tribulation to reach the beginning of the forty-second month, and then, in a day or so, it may be, He will interfere in mercy, and put a stop to the persecution, thus dispensing with their going through the whole of the trial; while, according to the principle here shown, He accounts the whole of the period to have elapsed. Observe, the period in question is the latter half of Daniel's last week; and for the above reason it is invariably spoken of either as *time, times, and a half*, or as *forty-two months*. Whereas the first half of the week, in which there is no shortening of time, which in fact runs out to a day, is always distinguished as *a thousand two*.

* See the Chart of the "DAYS AND HOURS" by the Author.

hundred and threescore (i.e. 1260) *days*; never either *as times* or *as months*.

And now to return to the question of the periods in connection with Solomon. The temple, as we have seen, was founded in the *fourth year* of his reign; *seven years more* were occupied in the building thereof, and *three* (as we shall endeavour to prove) in fashioning the furniture and vessels before the temple was dedicated. Thus we have FOUR, SEVEN, AND THREE YEARS, making *fourteen years* in all; the two former being definitely given in scripture (see 1 Kings vi. 37, 38); while nothing, we own, is said of the third, though, as we believe, its existence may be easily proved.

And now, with a view to establish our point, we turn to what we elsewhere have stated as to the great CYCLE OF SEVENTY WEEKS, OR FOUR HUNDRED AND NINETY YEARS;* and we maintain that if what we have there said be true, it is equally true that the above, namely three years, was precisely the interval between the *completion* and the *dedication* of the temple.

There were, as we have there undertaken to prove, between Abraham's birth and the cutting off of the Messiah, four great dispensational eras or ages, four periods of seventy weeks, or 490 years, one and all of which helped to tell the sorrowful and humiliating tale of Israel's shame and unfaithfulness; each cycle being marked in its course, on the one hand by the goodness and forbearance of God, on the other by the most heartless contempt of that goodness: and not only so, but at the close of each cycle a distinct offer was made, an opportunity given to Israel, had they had the heart only to accept it, of entering into rest; all which they despised and neglected, having no heart to believe either in Himself or His love. The four cycles are as follows:—1st, from Abraham's birth to the exodus; 2ndly, from the exodus to the dedication of the temple by Solomon; 3rdly, from the dedication of the temple to the return of the Jews from captivity with Nehemiah; 4thly, from Nehemiah's return to Christ—namely the cutting off of the Messiah according to Daniel ix. These are

* See the Chart on the "CYCLE OF SEVENTY WEEKS" by the Author.

the four cycles in question. Now it is the *second* of these that we have here to consider: and that such a cycle is to be found in the word we may, by means of this *three years*, most satisfactorily prove, in the following way. According to 1 Kings vi. 1, FOUR HUNDRED AND EIGHTY YEARS elapsed between the exodus and the foundation of the temple; then SEVEN YEARS MORE, according to 1 Kings vi., were occupied in the building thereof; and lastly, THREE YEARS being needed to make up the cycle, the 490 years above named, we may surely conclude that what we have begun by assuming as true is really so; that this was precisely the time spent in preparing the vessels.

And now, if what we have here said, be true, it enables us to understand another point of interest in connection with Solomon's work, namely, the time when he began to build his own palace or house: and this may be shown in the following way: The house, which according to 1 Kings vii. 1, occupied *thirteen years* in the building thereof, was completed at the same time that the temple, according to the above reckoning, was dedicated in the *fourteenth year* of his reign; as we read, "Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected." (2 Chron. vii. 11.) Now what we have to do in this case is, to *reckon back from this point*, and we of course reach the beginning of Solomon's *second year*, but three years before the temple was founded. Thus then we have two distinct periods; namely, *fourteen years* commencing with the accession of Solomon; *thirteen* commencing the following year; and both terminating at one and the same point of time; the former being connected with the *temple*, the latter with the king's *palace or house*.