

It lays claim to the superior authority over the faith of men and decides for them what they must believe. Add to this the false claim to the power to forgive sins, and to alleviate or remit the pains of purgatory. Dr. Taylor remarks on ver. 4—That this power is the opponent of Christ, exalts himself above the civil magistrates, kings and princes, and rulers; was to arise in the church herself, (sitteth in the Temple of God) avow himself to be infallible, lay claim to forgive sins, and possess the key of the gate of paradise, and admit or exclude whomsoever he pleases. No one can ever say this applied to the Jews before the end of their polity. Here we are warranted in saying that the Scriptures teach that the national conversion of the Jews, the triumphant progress of the Kingdom of Christ in the world, and the destruction of Antichrist were to precede the second coming of Christ; but these are in the future, therefore the second personal coming of Christ is yet in the future and not in the past.

V.—*The accompaniments of the second personal coming of Christ.*—We know that one of the accompaniments will be the general resurrection—I. Thes., iv., 15, 16, 17, "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 (precede) 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." The scope or design of the Apostle here is to comfort the Thessalonians, that they who have died in Christ shall not on this account be deprived of any advantage at Christ's coming. They shall be raised up, immediately preceding the changing of those who are alive—first the one thing shall take place then immediately the other. Such is the meaning of the Greek particles, ( ) There is no reference whatever to the first resurrection—Rev. xx., 5, 6. The parallel passage is in 1. Cor. xv., 51, 52—"Behold I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." On comparing these two classes of passages it is evident that at the second personal coming of Christ the dead shall be raised and the living shall be changed all simultaneously. Again the general resurrection is to take place at the last day, as Martha speaking of her brother said, (John, xi., 24), "I know that he shall rise again in the resurrection at the last day." Our Lord says, (John vi., 39) "It is the Father's will, that of all which he hath given me, I should lose nothing but should raise it up again at the last day." Again it is said (John, xii., 48) "The Word that I have spoken, the same