

## THE SECOND ADVENT

When Jesus Christ ascended to the Father forty days after his resurrection, the Scriptures declare that he “sat down” at the right hand of the majesty on high, waiting till his enemies should be made his footstool (Heb. 1:3; 10:12, 13). The Apostle Peter, speaking to the assembled people, said: “And he [Jehovah] shall send Jesus Christ, which before was preached unto you: whom the heaven must *retain* until the times of restitution of all things” (Acts 3:20, 21). The return of our Lord was therefore fixed by Jehovah to take place at the beginning of the great Jubilee of earth, or the “times of restitution.”

According to the time-prophecies and parallel Dispensations, this second Advent of Jesus Christ began in Autumn 1874 A.D., exactly 1845 years after his first Advent when he came as the Messiah at Jordan. The prophet Daniel, who foretold the first Advent of Messiah (Dan. 9:24-27), also foretold his second Advent in these words: “At that time shall Michael stand up, the great prince which standeth for the children of thy people” (Dan. 12:1). Michael, or Christ, the great Prince, of Israel, who “sat down” at the right-hand of Jehovah till the time when he should be “sent” to put into operation the work of restitution, was thus to “stand up” on behalf of his people and deliver them from bondage, and gather them into their own land. At that time, also, according to Daniel’s prophecy, the resurrection was due to begin, for “many of them that sleep in the dust of the earth shall awake” (Dan. 12:2), every man in his own order, Christ’s members being the firstfruits (1 Cor. 15:23; James 1:18).

The prophet David likewise foretold of Christ’s coming as the great King (Psa. 132:11; Luke 1:31-33); and Moses of his coming as the great Prophet (Deut. 18:15; Acts 3:20-22); but from the very beginning of the Jewish Age the people of Israel expectantly looked forward to the coming of the world’s Saviour under the name of Shiloh.

When on his death-bed, Jacob called to him his twelve sons and gave utterance to a prophecy regarding each. The most important is that which relates to Judah: “The sceptre shall not depart from Judah, nor a law-given from between his feet, until Shiloh come; and unto him shall the gathering of the people be” (Gen. 49:10). Thus, from the time of Jacob’s death onward, God’s faithful people in both Jewish and Gospel Ages have been anxiously looking forward to the Advent of this great Peace-maker and Deliverer.

He did come, indeed, at the end of the Age of Israel, but the purpose of this first Advent was not for the “gathering of the people.” It was for the preliminary work of purchasing the fallen race of mankind who had been condemned in Adam (Rom. 5:12, 18), by paying the ransom or corresponding price for Adam, a man’s life for a man’s life. It will be remembered that after his crucifixion, Christ’s disciples expressed disappointment at the apparent frustration of all their hopes. They said: “We trusted that it had been he which should have redeemed Israel” (Luke 24:21); and later, when they realised the fact of their loving Master’s resurrection from the dead, they asked of him anxiously: “Wilt thou at this time restore again the kingdom to Israel?” (Acts 1:6). It was not until after they received the Holy Spirit that they understood how God, in his great Plan of the Ages, had arranged beforehand that a certain company, the “Ante-Chamber” class, must first be selected out of the world, polished and made worthy to be associated with their Lord in delivering the people, before the kingdom of Israel could be restored.

These, the prospective members of the Bride of Christ, have also been eagerly looking forward to the promised coming of Shiloh; and now they know that he has arrived. They do not see him with their natural eyes; they were expressly warned not to expect to see him in the flesh (Matt. 24:23-27). It is with the eyes of their understanding that they discern him; for the Lord was “put to death in the flesh but quickened [brought to life] in the Spirit” (1 Pet. 3:18, R.V.) He is now a Spirit,

not discernible by any but the spiritual, those begotten of the Holy Spirit. As we read in 1 Cor. 15:45—“The first Adam was made a living soul; the last Adam was made a quickening [life-giving] spirit.” The spirit-begotten, by their study of the time-prophecies in the Bible, comparing spiritual things with spiritual (1 Cor. 2:13-15), can clearly see that the Lord has been present since Autumn 1874 A.D. (See *Studies in the Scriptures*, Vol. II, pages 187-190).

Since Christ's return in 1874 he has been engaged as Chief Reaper in the harvest work of gathering the wheat (the saints) into the garner, and binding the tares (professing Christians), in bundles ready to be burned as tares, i.e., to be manifested as not truly Christians. Soon Satan will be completely bound, and the kingdoms of this world completely overthrown in the great time of trouble which began as foretold in 1914 A.D.; and Christ's reign will eventually bring in everlasting peace.