

**THE CHRIST HAS COME: THE
SECOND ADVENT AN EVENT OF THE
PAST, AN APPEAL FROM HUMAN
TRADITION TO THE TEACHING OF
JESUS AND HIS APOSTLES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649547647

The Christ Has Come: The Second Advent an Event of the Past, an Appeal from Human Tradition to the Teaching of Jesus and His Apostles by Ernest Hampden-Cook

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ERNEST HAMPDEN-COOK

**THE CHRIST HAS COME: THE
SECOND ADVENT AN EVENT OF THE
PAST, AN APPEAL FROM HUMAN
TRADITION TO THE TEACHING OF
JESUS AND HIS APOSTLES**

*The Library,
Harvard College.*

*Presented by the Author.
Mill Hill School,
London, N.W.
January 1896.*

The Christ Has Come.

J. WILLIAMS-COOK,
PRINTER,
326, BETHNAL GREEN ROAD,
LONDON.

© THE CHRIST HAS COME.

The Second Advent
an Event of the Past.

AN APPEAL FROM HUMAN TRADITION TO THE
TEACHING OF JESUS AND HIS APOSTLES.

Ernest BY
E. HAMPDEN-COOK, M.A.,

St. JOHN'S COLLEGE, CAMBRIDGE; B.A., LONDON.

SECOND EDITION. FOURTH THOUSAND.

LONDON:
SIMPSON, MARSHALL, HAMILTON, KENT & Co., LIMITED.

1895.

~~III. 8124~~

C1224.90.5

✓



The Author

καθηγητὴς ὑμῶν ἐστὶν εἰς ὁ Χριστός. πάντες ἐγὼ εἰμὶ ἀδελφοὶ ἐστε.—Ματθ. παύλ. 8, 10.
πᾶς ὁ πρόγονος καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει. ὁ μένων ἐν τῇ
διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.—2 JOHN 9.

Affectionately dedicated

TO

JAMES STUART RUSSELL, D.D.,

AUTHOR OF

"THE PAROUSIA."

"Even now, after eighteen centuries of Christianity, we may be involved in some tremendous error, of which the Christianity of the future will make us ashamed."—*Vinet*.

"The outward and visible signs which were immediately to precede the appearance of the Son of man in heaven have long ago been accomplished. All these things had their place in the external history of the world, and they are known to us through contemporary historians. What happened in the invisible and eternal world immediately after the tribulation of those days is known to us through these words of Christ, as far as can be made known to us in earthly symbols. To use His own words, 'He came in the clouds of heaven with power and great glory.'"—*R. W. Dale*.

"It was to this event, the most awful in history (the destruction of Jerusalem) that we must apply those prophecies of Christ's coming in which every one of the apostles and evangelists describe it as *near at hand*. To those prophecies our Lord Himself fixed these three most definite limitations—the one, that before that generation passed away all these things would be fulfilled; another that some standing there should not taste death till they saw the Son of man coming in His Kingdom; the third that the apostles should not have gone over the cities of Israel till the Son of man be come. It is strange that these distinct limitations should not be regarded as a decisive proof that *the fall of Jerusalem was in the fullest sense the second advent of the Son of man* which was primarily contemplated by the earliest voices of prophecy."—*F. W. Farrar, Early Days of Christianity: Bk. v., ch. 29*.

"Brethren, we are now quickly to part from one another, and whether I may ever live to see your face on earth any more, the God of Heaven only knows; but whether the Lord hath appointed that or no, I charge you before God and His blessed angels, that you follow me no further than ye have seen me follow the Lord Jesus Christ.

If God reveal anything to you by any other instrument of His, be as ready to receive it as ever ye were to receive any truth by my Ministry; for I am verily persuaded, I am very confident, the Lord has more truth yet to break forth out of His holy word. For my part I cannot sufficiently bewail the condition of the Reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans can't be drawn to go beyond what Luther saw, what ever part of His will our good God has revealed to Calvin, they will die rather than embrace it. And the Calvinists, ye see, stick fast where they were left by that great man of God, who yet saw not all things.

This is a Misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light as that which they first received. I beseech you remember it, *'his article of your Church covenant. That ye be ready to receive whatever truth shall be made known to you from the written word of God.* Remember that, and every other article of your sacred covenant. But I must herewithal exhort you to take heed what ye receive as truth."—*From the Farewell Charge to the Plymouth Pilgrims, by their Pastor John Robinson. (Neal's History of New England, vol. i., p. 84.)*

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. . . . If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and THE TRUTH SHALL MAKE YOU FREE."—*Jesus Christ*.

CONTENTS.

I. INTRODUCTION.

| | Page |
|---|------|
| Revelation has been progressive | 1 |
| Man's understanding of the Bible progressive also | 2 |
| The Kingdom of God | 6 |
| The spiritual nature of the Kingdom | 10 |
| A world-wide judgment yet to come | 15 |

II. THE EVIDENCE FROM THE EPISTLES.

| | |
|-------------------------------------|----|
| 1 Thessalonians | 17 |
| 2 Thessalonians | 18 |
| 1 Corinthians | 21 |
| Romans | 23 |
| Philippians | 23 |
| The Pastoral Epistles | 23 |
| 1 Peter | 24 |
| 2 Peter | 24 |
| James | 25 |
| 1 John | 25 |
| Hebrews | 26 |
| The inference to be drawn | 30 |

III. THE EVIDENCE FROM THE GOSPELS.

| | |
|--|----|
| Matt. xxiv., Mark xiii., Luke xxi. | 36 |
| "At hand" | 44 |
| John a herald of speedy judgment | 45 |
| Before their ministry ended | 46 |
| Until the end of the Jewish age | 47 |
| At the end of the Jewish age | 48 |
| "White already to harvest" | 48 |
| Within the lifetime of some who listened | 49 |
| "Speedily" | 50 |