

**AMERICAN VIEWS OF CHRIST'S SECOND  
ADVENT; CONSISTING MOSTLY OF  
LECTURES DELIVERED BEFORE LATE  
GENERAL CONVENTIONS, IN THE CITIES  
OF BOSTON, LOWELL, AND NEW YORK**

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American Views of Christ's Second Advent; Consisting Mostly of Lectures Delivered Before  
Late General Conventions, in the Cities of Boston, Lowell, and New York by Henry Jones

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**HENRY JONES**

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CHRIST'S SECOND ADVENT;  
CONSISTING MOSTLY OF  
LECTURES

DELIVERED BEFORE LATE GENERAL CONVENTIONS, IN THE CITIES  
OF BOSTON, LOWELL, AND NEW YORK;

VINDICATING

THE LORD'S PERSONAL AND GLORIOUS APPEARING ON EARTH, TO JUDGE  
THE WORLD, "AT HAND,"

WITHOUT

FIXING THE TIME; WITHOUT A PREVIOUS MILLENNIUM; OR RETURN OF THE  
JEWS TO PALESTINE.

SELECTED, AND IN PART GIVEN,

BY HENRY JONES,

AUTHOR OF "PRINCIPLES OF INTERPRETING THE PROPHECIES,"—"SCRIPTURES SEARCHED,"  
AND "SHORT METHOD AGAINST UNIVERSALISM."

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1842.

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*Number of pages in each article.*

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JONES

## INTRODUCTION.

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THE doctrine of the Second Advent of our Lord and Saviour Jesus Christ is the glorious theme of both the Old and New Testaments, most dear in all ages of the church to the faithful heart. The hope of Jesus' near coming to make an end of sin and of suffering, and to bring the eternal rewards of the righteous and of the wicked in the dissolution of this present evil world, and in the constitution of the New Heavens and of the New Earth, was the strong support of the martyrs and confessors of the first three centuries, and also of the great reformers, and the martyrs of the Protestant church in the sixteenth century. In all her afflictions, in all her sufferings with Christ, the church has cherished a lively hope of soon reigning with him; that the time is at hand, when the enemies of our Lord shall be made his footstool, and he will sit for ever on the throne of David, ruling over the house of Jacob in a kingdom without end.

From the days of the apostacy under Constantine, Christians slumbered, until the voice of the reformers waked them up from the pleasing dream of the kingdom in this world, to the faith of the kingdom in the world to come. A relapse came upon the reformed churches in the latter part of the seventeenth century and since, which is equally manifest by comparing the present faith of the sects with the confessions and standards adopted by their founders, and with the Holy Word. But within twenty years last past, much attention has been awakened, both in England and in America, to the primitive faith of the Lord's appearing. Many English works have been published on this great theme, which have been extensively circulated in this country.

The Editor of this volume is encouraged to hope that a work,

embracing the views of many distinguished advocates of the Bible doctrine on this side of the Atlantic, will not be unacceptable to his countrymen who wait for the coming of their Lord. He puts forth this as an experiment; not being by any means all he could wish, but all he had in his power to do. Should it succeed, the work will be enlarged in a subsequent edition, and introduce a wider field of view, and embrace the labors of many other eminent advocates of the duty of preparing for the speedy coming of our Lord, whose names are held in honor in the American churches.

The title page sufficiently indicates the doctrine of the following discourses in respect to the times and seasons, which also is briefly expressed in these words of Holy Writ: "For yet a little while, and he that shall come will come, and will not tarry." Heb. x. 37. "But of the times and the seasons, brethren, ye have no need that I should write unto you: for yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thes. v. 1, 2.

H. J.

*New York, July, 1842.*

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EXPLANATION.—The manner of paging this work, though in some respects unusual, is as regular as circumstances would permit, inasmuch as a part of the work is printed from stereotype plates, used for reports, &c. heretofore published. The discourse on "THE HOPE OF ISRAEL," signed H. D. W. at the close, was given by Henry D. Ward, of this city, at the Tabernacle Convention in October last, and since published in the Methodist Quarterly.



LECTURE  
ON THE NATURE AND EVENTS OF  
CHRIST'S SECOND COMING,

BY HENRY JONES, OF NEW YORK,

*Before the 2d General Conference on the Advent, at Lowell, Ms., June 15, 16, 17, 1841.*

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CHRIST'S personal coming in his kingdom and in his glory, "to judge the world at the last day," is now, and long has been, a doctrine admitted by all his followers. And yet, most of those *prophecies* which *foretell* his second coming, his coming again, his coming to set up his everlasting kingdom, his coming to make his abode with the saints, and his coming to reign with them on the earth, are considered by many, including even the masters in Israel, as having their fulfilment in anything else than Christ's coming at the final judgment, or in "*the great day of his wrath.*" On this question, therefore, we are now hearing on every hand, as foretold by Christ, the proclamations of, "*Lo, here is Christ, or, Lo, he is there.*"—"Behold he is in the desert,"—"Behold he is in the secret chambers;"\* or, behold he has come already, in some spiritual, *invisible* manner, which has fulfilled those promises of his coming; while some would have it that these and similar prophecies were designed not to be understood by any, until explained by their coming to pass. Such manifest discordancy and grossness in the views of multitudes on these most interesting and solemn portions of prophecy, may be very naturally understood as a signal fulfilment of the ancient prediction,—"*Behold, the darkness shall cover the earth, and gross darkness the people.*"† "*And the vision of all has become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I*

\* Matt. xxiv. 23, 26.

† Isa. lx. 2.

cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned,—and their fear toward me is taught by the precept of men.\* Seeing, then, that these foretold days of darkness are fallen upon us, in our too general departure from the sure word of prophecy, to give heed rather to the vain jangling of conflicting “precepts” and traditions “of men,” it will be my object, in further remarks,—

I. To show, from the Scriptures, what the only second coming, or coming again of Christ, is;

II. What other important and solemn events are to be witnessed by all at this only second coming of Christ; and,

III. What will be the condition of things on earth, till this coming of Christ at the resurrection and judgment of the great day.

#### RULES ON WHICH TO PROCEED.

As a starting point, or fundamental principle of interpretation, it will be assumed, that, in the word of God, he always speaks *literally* when he foretells or describes things or events, which at first sight appear to be spiritual, infinite, or everlasting in their importance; that is, such prophecies *do literally mean* all which they literally express concerning those momentous matters; and are never to be trifled with, by an attempt to convert them into mere figures of things carnal, or infinitely less in their importance than they really signify when literally understood. And yet, to harmonize with this, and to make sense of the connection, *temporal* things and events are frequently interspersed in the midst of such prophecies, as “figures,” “types,” or “shadows of things to come;” or things spiritual, infinite, and everlasting.† And thus the Lord practises, not to mystify the subject, but because we, in our dark bodies, can never obtain impressive views of those great and solemn realities, except by the assistance of these temporal things as figures more forcibly to represent them. As proposed,—

I. In showing from the Scriptures what the only foretold second coming, or coming again, of Christ is, it may be proper, in the outset, to notice certain things or events, which by some are *considered* as Christ’s foretold coming again, in which events, most surely, he never makes his appearance, or never himself comes.

\* Isa. xxix. 11—13.

† Gal. iv. 24. Col. ii. 17. 1 Cor. x. 6, 11. See marginal readings.

## 1. NOT THE DEATH OF INDIVIDUALS.

The temporal death of individuals is not the foretold second coming of Christ. It is true, that in the dissolution of the body, individuals meet the Lord, and meet their doom for the future state; and though Christ may commission one of his angels to come and take away the soul at the death of the body; and though this may answer the same purpose to such individuals as the coming of Christ himself to do it; most certainly, after all, it is not his foretold coming again, any more than the chief magistrate of a nation comes or goes himself, when he rather remains at home, and sends a messenger to transact important business in his name. And why should temporal death be considered Christ's second coming now, since his first coming, any more than the same kind of death should be considered as his *first* coming, before he actually made his *first* appearance? And, indeed, it might seem to settle this point, that there is not one passage which either directly or indirectly mentions such an event as the *invisible, secret, or spiritual* coming of Christ the second time, to individuals or nations, for any purpose whatever, before his coming "to judge all men at the last day."

## 2. NOT THE CONVERSION OF INDIVIDUALS.

The conversion of individuals to the faith of Jesus, by the Spirit and word of God, is not the repeated foretold second coming of Christ. Individuals were thus converted from the error of their ways before Christ's *first* coming; and there is not even a human tradition which affirms that those conversions were either the first or second coming of Christ to the individuals then converted. And would not such traditions, if indeed to be found, be as much entitled to our faith, as those which *now* affirm that Christ really comes again to individuals at their conversion?

## 3. NOT PERIODICAL AWAKENINGS.

The periodical awakenings of the church, or branches of it, are not Christ's second coming. There being no scripture authority for the tradition that Christ himself comes in such awakenings, it must seem as an act of presumption, and as doing violence to the prophecies of Christ's coming again, to explain them as having their fulfilment in a manner so unnaturally figurative, and without his real coming.

## 4. NOT THE CHRISTIAN CHURCH SET UP.

The setting up of the Christian church, or commencement of the "gospel dispensation," was not the promised return, or coming again, of the "*Son of man in his kingdom.*" The Bible certainly nowhere explains the return of Christ in this manner; neither does it even mention such an event