

**AN INQUIRY INTO THE MEANING OF THE  
PROPHECIES RELATING TO THE SECOND  
ADVENT OF OUR LORD JESUS CHRIST; IN  
A COURSE OF LECTURES, DELIVERED IN  
ST. PETER'S CHURCH, BALTIMORE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649055586

An Inquiry Into the Meaning of the Prophecies Relating to the Second Advent of Our Lord Jesus Christ; In a Course of Lectures, Delivered in St. Peter's Church, Baltimore by J. P. K. Henshaw

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**J. P. K. HENSHAW**

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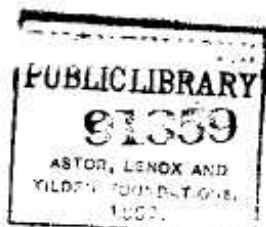
BY

J. P. K. HENSHAW, D. D.

RECTOR OF SAID CHURCH.

*(Episcopal.)*

BALTIMORE:  
PUBLISHED BY DANIEL BRUNNER.  
1842.



© LORD JESUS CHRIST, WHO AT THY FIRST-COMING DIDST SEND THY MESSENGER TO PREPARE THY WAY BEFORE THEE; GRANT THAT THE MINISTERS AND STEWARDS OF THY MYSTERIES MAY LIKEWISE SO PREPARE AND MAKE READY THY WAY, BY TURNING THE HEARTS OF THE DISOBEDIENT TO THE WISDOM OF THE JUST, THAT, AT THY SECOND COMING, TO JUDGE THE WORLD, WE MAY BE FOUND AN ACCEPTABLE PEOPLE IN THY SIGHT, WHO LIVEST AND REIGNEST WITH THE FATHER AND THE HOLY SPIRIT, EVER ONE GOD, WORLD WITHOUT END. AMEN.

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Jos. Robinson, Printer.

THE following Lectures, delivered in the ordinary course of parochial instructions, are now published to gratify the earnest desire of many who heard them, and in compliance with the recommendation of some valued clerical friends, whose advice was solicited.

The views herein advocated are the same which were maintained by many of the earliest *Fathers*, and by some of the *Reformers*, and which have found powerful support in the writings of the learned and pious *Mede* in the 17th century, and in those of *Bickersteth*, *McNeile*, *Melville*, *Dodsworth*, *Noel*, and other distinguished divines of the Church of England in our own day. The object of the Author will be gained, if this humble inquiry shall have any influence in directing the attention of his clerical brethren to an important, but, it is to be feared, too much neglected branch of Biblical investigation, or in awakening the minds of Christian people to a livelier faith in, and a more diligent preparation for, the coming and kingdom of our Lord.

*Baltimore, March 2d, 1842.*

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## LECTURE FIRST.

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### THE SECOND PERSONAL COMING OF OUR LORD.

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#### ACTS, CHAPTER I. VERSE 11.

“Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.”

THE holy season upon which we have this day entered\* has been observed in the church for more than fourteen hundred years as a solemn preparation for the great Festival of Christmas. In the prayers, hymns and lessons, in the gospels and epistles provided for her public services, the Church of Christ lifts up her voice—she lifts it up on high, and says to all her children “BEHOLD YOUR GOD!” Behold him as he came to visit us in great humility, by his sufferings and death to redeem the world! Behold him as he will come again in his glorious majesty to judge

\*Advent.

the quick and the dead! Receive the grace—be thankful for the mercies brought by his first coming! Prepare for the glories and solemnities that will be connected with his second coming!

In conformity therefore with the services of the season, and in the belief that the subject is of the deepest interest and importance, we would now invite your attention to some inquiries respecting that “glorious appearing of the Great God our Saviour” which is the grand subject of promise and of hope to his Church.

Our Lord Jesus Christ had frequent interviews with his disciples during the forty days which elapsed between his resurrection and ascension. He appeared to them, not for an instant only, and then vanishing like an apparition. But he held free and affectionate intercourse with them on various occasions and under different circumstances. He ate and drank with them; allowed them to touch his sacred person; and even permitted Thomas to put his fingers into the print of the nails, and thrust his hand into the wound which the spear had made in his side. He afforded them every possible means of proving his identity, and of obtaining the most full and satisfactory evidence of the fact of his resurrection.

We are even informed what were the leading topics of his conversation with them. He instructed

them to wait in Jerusalem for the out-pouring of the Spirit to qualify them for the momentous work entrusted to their hands, and freely spoke to them "*of the things pertaining to the kingdom of God.*" He undoubtedly gave them all needful directions as to the organization and government of his church, and authorised them to provide for the perpetuity of Christian instruction and discipline by commissioning others, as their successors in the ministry, to preach the gospel and administer its ordinances in all succeeding ages even to the end of the world. We believe also that our Saviour went far beyond this in his communications with his Apostles. That he spake to them of the progress and termination of the present dispensation, directed their view to its grand result, and gave ample instructions as to his second coming to display his glory as the king of Zion—to judge the quick and the dead—and to establish a "dominion from sea to sea, and from the river to the ends of the earth."

As Jews, they had dwelt much upon those strong and glowing passages of the Prophets which led them to expect a conquering Messiah, who would restore their nation to more than its ancient glory, reign upon the throne of David, and, at the same time, sway the sceptre of universal empire—having "the heathen for his inheritance, and the utmost parts of the earth for his possession." While they were as-