

**'THINGS TO COME'  
PRACTICALLY  
INQUIRED INTO**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649364763

'Things to come' practically inquired into by Christopher Bowen

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**CHRISTOPHER BOWEN**

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# “THINGS TO COME,”

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- I. THE KINGDOM OF OUR LORD JESUS CHRIST.
- II. THE COMING OF JESUS CHRIST, AND THE FIRST RESURRECTION.
- III. THE GENERAL RESURRECTION, AND LAST JUDGMENT.



BY THE  
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BATH:  
BINNS AND GOODWIN.  
LONDON: JAMES NISBET AND CO.

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1849.

BATH: PRINTED BY BINNS AND GOODWIN.



## P R E F A C E .

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THE following Lectures were written solely for the benefit of my own congregation at St. Mary's, Southwark; to whom they were delivered during the Advent season of last year. To the request that they should be printed, urged by many who heard them on that occasion, I declined to accede. Since then, however, the remarkable events of the present year have apparently awakened more general attention to the subjects here treated of. Finding a considerably increased interest to prevail amongst those connected with my own ministry in respect of the advent of our Lord, I am induced to place these pages in

the publisher's hands; committing them for a blessing to Him whose name they were intended to glorify, and whose cause, it is my humble prayer, they may in some measure tend to promote.

BLACKHEATH,  
*December, 1848.*



## LECTURE I.

### THE KINGDOM OF OUR LORD JESUS CHRIST.

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#### EZEKIEL XXI. 27.

“ I WILL OVERTURN, OVERTURN, OVERTURN IT: AND IT SHALL BE NO MORE UNTIL HE COME WHOSE RIGHT IT IS; AND I WILL GIVE IT HIM.”

It was the promised office of the Holy Ghost, that He should shew to the church of Christ “ things to come.” It was the object of the Divine Revelation to the beloved disciple to make known by him “ things which must be hereafter.” And in conformity with the scriptural example is the teaching of the Church of England, which has devoted a special season to the contemplation of a sub-

ject, the most glorious, animating, and improving, which can well occupy the hearts of men. The Advent of the Son of God is *glorious* to contemplate; for it will not be, as when in the infant weakness of humanity He once bowed himself and came down to suffer. He will come in majesty and power, and "every eye shall see Him." Then will be "the glorious appearing of the great God and our Saviour Jesus Christ." It is an *animating* subject,—selected by the Apostle to be the comfort of the afflicted;—chosen by the Lord himself, as being that which may best sustain his people in their short-lived troubles here;—"I will see you again, and your heart shall rejoice, and your joy no man taketh from you." It is a subject most highly *conducive to the improvement and the sanctification* of believers; for what motive so tends to keep up a spirit of watchfulness as the habitual waiting for the Lord? or what so leads to purity of heart and walk, as the knowing that "when He shall appear we shall be like Him," and the having *this hope*, the hope of our lives? But not only to the true Christian,—to the world,—the un-

godly, careless, busy world around us, is the consideration fraught with advantage. For to them it comes, not in the form of hope, but of judgment. It reveals a day of wrath to the sinner. It sounds—before that trumpet-note of no uncertain sound, “Prepare to meet thy God.” It sends both saints and sinners to their knees; the one to seek for grace and strength; the other to ask for mercy and salvation. And indeed the season itself is well chosen. For while, in one sense, as the beginning of a spiritual year it opens ~~out~~ the prospect of a life begun anew to God, it reminds all of the near termination of the natural year. And as the days and hours now become numbered, and the end approaches with certain advance, how solemnly does it tell, that with the coming of Jesus “the end of all things is at hand. Be ye therefore sober, and watch unto prayer.”

I. In directing our minds accordingly to this event and its accompaniments, the first thing will be to endeavour to have a clear sense of the great *fact*,—the wonderful truth of the coming and glorious rule of Jesus Christ, as of a reality soon to take place.