

and ahead, for we remember the Lord's death till he come. Every time we observe the Lord's Supper we memoráalize the two great aspects of His work, -- His ^ascrificial death, and His coming return in glory. (Paul said that the Thessalonian Christians ~~turned~~ from idols for two purposes, to serve the living and true God, and to wait for Hisson from heaven. In Peter's very first speech after Pentecost, he pointed ahead to the return of Christ. It runs all through the gospels. Whole chapters of each of the Synoptics are devoted to it. ~~It is well known that~~ Christ declared that he should come in great glory on the clouds of heaven. Over and over again he urged his followers to, watch, "for ye know not when the Son of Man cometh." The epistles are full of the subject. Let me quote Hodge on this point:

Systematic Theology, vol.III. p.794ff.

"That the Apostles understood Christ to predict his second coming in person does not admit of doubt. Indeed almost all the rationalistic commentators teach that the Apostles fully believed and even taught that the second advent with all its glorious consequences would occur in their day. Certain it is that they believed that He would come visibly and with great glory, and that they held his coming as the great object of expectation and desire. Indeed Christians are described as those who "are waiting for the coming of our Lord Jesus Christ" (1Cor.1:7); as those who are "looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ". (Tit.2:13) (it is to them who look for Him He is to "appear the second time without sin unto salvation." Heb.9.28) ; as those who are expecting and earnestly desiring the coming of the day of God (2 Pet.3:12) My remark...

Hodge continues: "It is a marked characterist of the apostolic writings that they give such prominence to the doctrine of the