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A SERMON,

ON

THE NECESSITY OF THE PERSONAL RETURN
AND REIGN OF CHRIST ON THE EARTH,

TO

THE PERFECTION

OF THE

HAPPINESS OF THE HUMAN FAMILY.

*Preached before the Premillennial Advent Association, in the city of New-York,
February 6th, 1842.*

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A S E R M O N .

REVELATION xxi. 3.

"And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

It has been well remarked, that "the Bible is a history of Paradise lost, and of Paradise regained." It begins with an account of the first creation, and ends with an account of the second creation. In the first chapters of Genesis we have a detail of the manner in which the globe we inhabit was constituted, and the order in which harmony, beauty and fertility arose out of the chaos in which every thing lay. In the last chapters of Revelation we have a description of the new creation, its splendor and glory, and the power by which it is accomplished. The same voice which in the book of Genesis we hear saying, Let there be light, let there be a firmament, let the waters be gathered together, and be called seas, and let the dry land appear, and it was all so; that same voice we hear in the book of Revelation, saying, Behold, I make all things new; a new heavens, *i. e.* atmospheric heavens or firmament; a new earth or dry land; for the first heaven and earth shall pass away, and there shall be no more sea or gathering together of waters; and as for lights in the firmament, then shall the sun be ashamed and the moon confounded, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, for the new Jerusalem shall have no need of the sun or moon, or light of a candle, for the glory of God shall lighten it, and the Lamb shall be the light thereof.

But why this new creation? Does not the account of the first creation conclude with the declaration, that God saw all that he had made, and behold it was very good? Why, then, change it for a new modification or transformation? The answer to this question is furnished in the third chapter of Genesis. In the second chapter we have a picture of Paradise, made, furnished and adorned, and given to man for a residence; but in the third chapter, how changed the scene. This lovely abode

is forfeited. Paradise is lost. Our first parents thrust out, and sent wanderers over a world, itself stricken with a curse for their sin. A change passes over the whole earth in consequence of the introduction of sin into it: affecting even the lower orders of creation; arming the brutes with a savage ferocity against their lord, and sowing the seeds of death in all the paths of life. Such is PARADISE LOST to the children of men; a howling wilderness, a land of sickness and death: as God said to Adam, Cursed be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Here then lies the necessity of a new creation; and hence, in connection with the announcement, "Behold I make all things new," it is distinctly declared, "and there shall be no more curse nor death, neither sorrow nor crying; neither shall there be any more pain; for the former things are done away." Done away by the new creation, just as chaos was by the first creation. As in the first creation, out of chaos order and beauty and fertility arose—so in the second creation, out of all the disorders and miseries of the present condition the harmony and peace and blessedness of the millennial period springs forth.

Paradise lost may be dated from the arrival of Satan to the earth; Paradise regained, from his expulsion out of it: for as soon as the mighty angel lays hold on that old serpent which is the devil and Satan, and casts him into the bottomless pit, and sets a seal upon him that he shall deceive the nations no longer, then commences the reign of Christ and his saints.—*Rev. xx. 4.*

The greatest calamity flowing from the loss of Paradise was the loss of God's communion. He who walked in the garden in the cool of the day, and conversed with Adam face to face, now withdrew his blissful presence, and ever since his face has been hid from the children of men. But the greatest gain that shall attend Paradise regained shall be a restoration of that blissful presence and joyful communion. We could hardly say that Paradise lost was regained, as long as this highest source of enjoyment were wanting. The great joy of the dispensation which we trust is near at hand to be introduced, shall be the personal presence and abode of Immanuel with his saints. In this belief we are confirmed by the Prophets and Apostles, by angels from heaven at his ascension, and above all by the assurance of our Lord himself, who declared before he went away that he would come again and receive his people to himself. This is the glorious event which is hailed with such acclamations of joy in the words of the text—"I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God."

The subject which is to engage our attention this evening is, the necessity of the personal return and reign of Christ on earth to the perfection of the happiness of the human family.

It is admitted by all Christians, that there is promised in the word of God a period when the kingdom of the Lord shall cover the earth as the waters do the sea; when universal peace and holiness shall prevail over all the earth, and the miseries resulting from poverty and ignorance and oppression, from pestilence and famine and a thousand other causes, shall entirely cease. By what means this golden age shall be introduced, learned and pious divines are not agreed, and the most intelligent among the laity differ. Many firmly believe that this desirable period can be introduced by a more extensive and powerful diffusion of gospel influences throughout the earth. Only increase, say they, the efficiency of the present means of grace; let the word of God be preached with more power; let the treasury of the Lord be well supplied with willing gifts, and the prayer of faith be more frequently offered, and the cause of Christ will triumph over all opposition—the Spirit will be poured out on all flesh, and all will be made willing in this day of God's power. Others doubt the efficacy of all these means, though used with the utmost diligence and faithfulness, to accomplish this end, and believe that nothing short of the divine power of the Lord Jesus, exercised by himself in person, will ever bring all things in subjection to himself and expel all evil out of creation, that it afflict mankind no more.

Embracing fully, as we do, this latter opinion, we shall assign some reasons for our belief of it, that it may be seen on what foundation our faith and hope in this matter doth rest.

I. We observe, That the whole history of the dispensation under which we live furnishes melancholy proof that the happiness of the human family and their perfect enjoyment of this world as their inheritance, has not been attained by the possession of all the privileges and blessings of the gospel, nor by the influences of the Holy Ghost sent down from heaven.

The gospel, instead of bringing *temporal* blessings to those who have received it, has often brought temporal curses, such as the manifold persecutions which have befallen the people of God for Christ's sake, and which are liable at any moment to burst upon them again: and the Holy Spirit, instead of leading them into paths of safety, where no evil should befall them, has often led them directly into the furnace of affliction, and called them to sufferings and martyrdom for the sake of Christ; and yet all the while the scriptures hold out such promises as these to believers: "Blessed are the meek, for they shall inherit *the earth*, and shall delight themselves in the abundance of peace"; and the spirits of departed saints, when singing the praises of redeeming love, exult in the prospect of yet *reigning on the earth*. Rev. v. 10. Now if the character of the gospel dispensation be such as the experience of eighteen hundred years has shown it to be; in other words, if the invariable effect of the faithful preaching of the truth and the outpouring of the Spirit

has been to awaken the opposition of an ungodly world, and often lead to bitter persecution, then we conclude that such a dispensation is not the one in which the whole human family is likely to be introduced into the highest degree of earthly happiness. And have we not Christ's own authority for such a conclusion? When speaking to his disciples of his departure from them, and declaring that though it was necessary he should go away, yet he would not leave them comfortless; he would send the Comforter, who would lead them into all truth—he yet informs them that great tribulations were in reserve for them.—“These things have I spoken to you that in me ye should not be offended. They shall put you out of the synagogue; yea, the time cometh that whosoever killeth you will think he doeth God service, and ye shall be hated of all nations for my name sake. Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoice, and ye shall have sorrow, but *I will see you again*: then shall your heart rejoice, and your joy no man shall take from you.” What is this but the declaration that during his absence, though in the enjoyment of the gospel and the Spirit, they still would be far from enjoying true happiness—their sorrows would never cease until his return. Then, when *I shall see you again* your sorrows shall forever cease, *your joy no man shall take from you*. Is it not an indubitable fact that the highest degree of spirituality which the Church has ever attained has yet afforded her no security against the opposition of the world: and is it not painfully evident that the greatest attainments in holiness which the saints have ever made, have been no proof against sickness, poverty, famine and distress? When, therefore, we find that these calamities have attended the gospel even in its greatest triumphs, must we not conclude that that exemption from them, so necessary to the perfection of the happiness of the human family, and which is promised in the scriptures to take place on the earth, belongs to another dispensation of God's grace. This inference appears to us both unavoidable and just.

We observe,

II. The great opponent of the Church's glory and prosperity, is the adversary of souls. The power which he enjoys as god of this world, has been continually exercised for the overthrow of the Church, and his cunning and malice has defeated many a well laid plan for the spread of the Redeemer's cause. So that, at this remote period, after 1800 years toil, the great work of blessing the world with the knowledge and love of Christ, is as far from being accomplished, as it was at the end of the first century. Now we know not that the Holy Spirit has any power over Satan to cast him out of the earth. He may supplant him in the heart, but Satan surrounds the person still with all his deceitful wiles. Though excluded from reigning in the heart where the Holy Spirit takes up his abode, he is still at large,

going to and fro throughout the earth, and walking up and down in it. To cast him out of the earth requires an act of violence ; whereas, the Spirit works by milder influence. To convince and convert, to comfort and sanctify, to bear witness of Christ, and prepare the bride for the coming of the Bridegroom—this is his work in the economy of redemption, and not to execute judgment upon the foes of God. Hence, during the whole of this dispensation under which we live, which is a dispensation of the Spirit, and not of the Son, Satan has been present in the Church and the world, leading men captive at his will, and blinding the minds of millions, lest the light of the glorious gospel of Christ should shine into them, and vexing and oppressing the people of God.

But while the Spirit has no power to cast out Satan, Christ has ; for, “for this purpose, was the Son of God manifested, that he should destroy the works of the devil.” Hence, in the days of his flesh, the devils, when he bade them depart out of those they had possessed, cried out, “Art thou come to torment us before the time ?” Now the time of Christ’s absence is the time of Satan’s triumph ; for, notwithstanding all the efforts of the Church to evangelize the world, he has been able to baffle them all, and retain the great mass of the human family under his own dominion. But the time of Christ’s return will be the time of Satan’s complete overthrow and expulsion from the earth ; for his first act will be to lay hold of that old serpent, which is the devil and Satan, and cast him into the bottomless pit, and set a seal upon him, that he deceive the nations no longer. If then the expulsion of Satan out of the earth cannot be effected by spiritual influence, but this roaring lion must be openly met and overcome by the Lion of the tribe of Judah, then we conclude that the happiness of the human family cannot be perfected under a dispensation in which Satan can maintain his ground, and continue to be present, but must be reserved for the dispensation when Christ shall, by his presence and power, expel him from the world, and place mankind beyond the reach of his influence.

III. Another great annoyance to the human family, and one which produces much inconvenience and unhappiness to multitudes, is the *unfriendliness of the soil on which we are all dependent* for our temporal subsistence. The original curse pronounced upon the ground still remains upon it in full force, for it yields to the demands of our necessities only through the efforts of laborious toil. The sweat of the brow must extract from a barren soil often nothing but a scanty portion ; and in doing this, there are a thousand adverse influences against which we must contend, and which often defeat the most patient industry, such as blasting and mildew, drought and insect, frosts and storms, and a variety of others. Could we only know with certainty the immense numbers of human beings who have fallen victims to the horrors of starvation, and have been famished out of life, when the labor of the olive has failed, and the fields have

yielded no meat, we might perhaps faintly realize the import of the malediction, "Cursed be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." We have reason greatly to bless God, that in this favored country, that most distressing of all calamities, famine, is comparatively unknown; but in how many sections of the globe is it of frequent occurrence, and what frightful miseries does it bring in its train.

In addition to the unfriendliness of the soil on which we depend for subsistence, is the *unhealthiness of many of its products*. How often is disease introduced into our system, by the very food for which we have labored and toiled, and which we supposed to be nutritious. The support of life has often proved to be the food of death. We need not enlarge on this subject; the bare mention of it is sufficient to call to mind a multitude of cases in which sickness, and death, has resulted from the very necessities of life received for nourishment.

The *unfriendliness of the lower orders of creation* is another source of vexation and fear and danger to the human family. The poisonous serpent has slain its thousands, and the beasts of prey their ten thousands. Whilst even the more domestic animals, who acknowledge the dominion of man, have put their fear upon him, and often risen up against his life. Are these only imaginary evils, or are they not real evils, evils which seriously affect the comfort and happiness of man, and daily disquiet their minds?

Need I add to this last of evils, in the last place, the *unfriendliness of the elements*? The very air, so necessary to vitality, is often charged with pestilential influence, and we, unconsciously, inhale from it disease and death. The aching frosts, the scorching suns, the pelting storms, the overflowing flood, the dreadful hurricane, the vengeful dart from heaven's artillery, the heaving earthquake, and—where shall I stop! All these number their slain, not by tens, or hundreds, but by thousands, and tens of thousands, and we might add for some, by millions. Now, has there been any tendency in the dispensation under which we live, to ameliorate the condition of man, with respect to all these causes of sorrow and death to him? Is it in the nature of the gospel in its greatest power to overcome and destroy these natural evils? All must agree that it is not. We conclude, therefore, that the happiness of the human family cannot be perfected under a dispensation which still retains so many elements of destruction and fountains of sorrow to man. The gospel can and often has removed many of the *moral evils* which have oppressed the human family—such as idolatry, superstition, ignorance, cruelty, oppression, &c. History abounds with examples in which nations have been rescued by the gospel from all these *moral* miseries, and have been introduced into all the privileges of New Testament grace; but thus far and no farther has the gospel in the hands of the Spirit been able to go. The removal

of any of these *natural evils* out of creation which we have mentioned, and which is promised in the scriptures to take place on the earth, cannot be accomplished by the present means, or under the present dispensation of God's grace, but await the coming of our Lord in a dispensation yet to be established.

Is it not evident, therefore, that imperfection belongs to the present dispensation of God's grace, and that under it the human family cannot attain to that state of exalted glory and perfect enjoyment which is declared in the scripture to belong to the millennial period, when the savage nature of the beasts of prey shall be destroyed, and the poisonous fangs of the serpent be rendered harmless; for the lion shall lie down with the lamb, and the child shall put his hand upon the cockatrice's den: when the inhabitant shall not say I am sick: when there shall be no more curse, either of barrenness or toil, contention or war, ignorance or idolatry, sorrow or sighing, sickness or death; in fine, nothing to hurt or destroy in all God's holy mountain. Is not such a state of things utterly unattainable by the greatest efficiency that can be given to the present means of grace.

Here a question arises, and a very important one it is, and one which we desire to give a candid examination; viz. Cannot all these results be attained without a change of the present dispensation? Cannot all mankind be enlightened and sanctified, as some are, by extensive and powerful outpourings of the Holy Spirit, and then Satan be cast out and all the physical evils we have enumerated be expelled from creation by a simple act of omnipotence from above, without the personal appearing and return of Christ to the earth? Has not God power to accomplish all these results in this way? and if so, Whence the necessity of Christ's personal return and reign on the earth to the perfection of the happiness of the human family, and to the accomplishment of all the glorious promises of Paradisaical blessedness? A question of this kind, originating in honest doubt, and prompted by pious feeling, we desire to treat with the greatest respect, and in reply to it would observe,

That God can do whatever he pleaseth. If it is his pleasure to bring all mankind at the feet of Jesus by the present means of grace, and then expel Satan and all physical evil out of creation by the simple word of his command from heaven, and thus introduce a millenium of perfect holiness and happiness, he can do it. Who can doubt this for a moment? But is this a question of the power of God? Is this great truth to be decided by merely ascertaining what God can do? Would those who ask this question be willing to decide other questions on this ground? Suppose we should ask them, Cannot God bring all men into subjection to himself by the secret operations of the Holy Spirit, without the assistance of so many societies, the agency of the press, and the money of the world? they will reply, Certainly he can, if he pleases: he has the power to subdue all things to

himself by the simple word of his command, without the agency of any of his creatures; but they would reply, This is not with us a question of the power of God—what he can do. It is a question of the purpose of God,—what he has resolved to do; and believing that he has resolved to employ human instrumentality to introduce this glorious period, we feel bound to use all the means in our power that will tend to this result. Now this is precisely the way in which we answer their inquiry. We say, What God can do is not the question, but what he will do; that is the point. And believing that he will send his Son again take possession of the earth, expel all evil out of it, and rule mankind in righteousness; therefore we maintain the necessity of the personal return and reign of Christ on earth, to the perfection of the happiness of the human family. It is a necessity resulting from the purpose of God, for his counsel must stand, and he will do all his pleasure. The question, then, of Christ's personal return and reign on earth, is simply a question of fact between us, to be determined by an appeal to the law and to the testimony, and all questions with regard to this simple fact, which relate to the power of God are entirely irrelevant.

Now, in briefly calling your attention to scripture testimony on this point, viz. the necessity of the personal return and reign of Christ on the earth, we shall content ourselves with a few passages in which we think this truth is exhibited in the clearest manner.

The first to which we call your attention is the text:—"I heard a great voice from heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."

Now let us inquire why this voice arrests the attention of all the earth in this extraordinary manner. Is it to declare something new, or not? For if Christ at that time shall be no more personally present than he is now; but his *dwelling* with men, and *being with them*, shall consist merely in his inhabiting them by his *Spirit*, as he now does, then nothing new is declared; for this kind of dwelling with men the Church has enjoyed ever since her organization. Here, then, a great voice from heaven calls upon all the earth, with that signal note of attention, the word "Behold"! to contemplate what. Why what she has always been contemplating. Nothing new; but something as old as Christianity itself; viz. the spiritual abode of Christ with his people. Is it according to the manner of the sacred writers to express ordinary events in such extraordinary language?

If any should suppose that this expression, "The tabernacle of God is with men," &c., is merely intended to describe the beatific vision of departed saints, whose spirits are supposed to be immediately admitted into the presence of God, to dwell with him forever, we answer, then it would seem to us that the lan-

guage is very unhappily chosen, to express such an event. It ought rather to be, the tabernacle of *men* shall be *with God*, and *they* shall dwell *with him*, and be with him. Such an expression we could easily understand to mean, the removal of glorified spirits to heaven, for it would naturally convey that idea; but not the contrary expression, the tabernacle of *God* is *with men*, and *he* will dwell *with them*.

But let us examine more particularly the phraseology of the text, and compare it with the same phraseology in other parts of the sacred scriptures, to determine, if possible, its meaning. The tabernacle of God shall be with men, and he will dwell with them. What is the meaning of this language?

The first place in which we have any account of a tabernacle of God with men, is in Exodus xxv. There Moses is commanded to speak unto the children of Israel, that they bring offerings of gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat's hair, and wood, and oil, and precious stones, and a variety of other things, and let them make me a sanctuary, that I may dwell among them, *according to all that I shall shew thee*, after the pattern of *the tabernacle* shall ye make it.

Now, if we will pass on to Exodus xxix., where God gives Moses direction about the continual burnt-offering, viz. that it should be offered at "the door of the tabernacle;" he adds, "there will I meet with thee to speak to thee, and I will also meet with the children of Israel, and I will sanctify the tabernacle by my glory, and I will dwell among the children of Israel, and I will be their God:" the very language of the text. Now, if we will know what kind of dwelling in this tabernacle this was, we may pass on to the 40th chapter, and there find, that when Moses, according to the command of God, reared up the tabernacle, God took possession of it; for as soon as he had finished the work, a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. If any one should be so rash as to assert that this cloud contained nothing, and that the bright shining light might be accounted for on principles of natural philosophy, let such an one hear the voice of the Lord to Moses: "Lo, I come unto thee in a thick cloud, that the people may hear when I speak to thee, and may believe forever." Accordingly, when the cloud arose from the tabernacle, the ark set forward, and Moses said, "Rise up, O Lord, and let thine enemies be scattered;" and when it rested, he said, "Return, O Lord, unto the many thousands of Israel." Moses here addressed the inhabitant of the cloud, and feared not to call him Lord, or Jehovah. Now, can any one deny, that the expression "*tabernacle of God*," and "*God dwelling with them*," under the Old Testament, meant a *personal* and *visible* manifestation and abode? If any further confirmation were wanting of this truth, we might pass on to the dedication of the temple

by Solomon. In 1 Kings, viii. 10, we read, that "when the priests were come out of the holy place, the cloud filled the house of the Lord, so that the priests could not stand to minister, because of the cloud, for the glory of the Lord had filled the house of the Lord. Then spake Solomon, The Lord said he would dwell in the thick darkness. I have surely built thee a house to dwell in, a settled place for thee to abide in forever." But, he adds, having his attention still fixed on the cloud, will God in very deed dwell with men, as in this cloud we see he doth? behold the heaven of heavens cannot contain thee, how much less this house which I have built. Here then was the Lord *personally* and *visibly* dwelling among the children of Israel.

Now the prophet Ezekiel assures us, that such shall be the case again. In that remarkable vision which he had of a city, and temple, and river, and other things, and which both spiritual and literal interpreters agree is not yet fulfilled, he says—Ezek. xliii. 5-7—"the Spirit took me up and brought me into the inner court, and behold the glory of the Lord filled the house; and I heard him speaking to me out of the house, and he said unto me, Son of man, the place of my throne, and the place of the soles of my feet where I will dwell with the children of Israel forever, and my holy name, shall they no more defile." And the last sentence of this remarkable prophecy concludes with this remarkable declaration, the name of the city, viz. which he saw in the vision, from that day forth, shall be "*The Lord is there.*" Now we regard the fulfilment of this prophecy as occurring at the very time when the prophecy of the text is fulfilled; for in the verse preceding the text, John says, "I saw the holy city, new Jerusalem, coming down from God out of heaven, adorned as a bride prepared for her husband." Then immediately follows the text: "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men," &c. Now the Lord Jesus, by taking up his abode in this city, the new Jerusalem, and making it the "city of the Great King," gives occasion to all the earth to say, "The Lord is there."

But we do not rest solely on the Old Testament authority to determine the meaning of the expression, "the tabernacle of God is with men, and he will dwell with them." We have authority nearer at hand, in the gospel of John, i. 14. He speaks thus: "And the word was made flesh, and dwelt among us." Original—tabernacled among us. Now, certainly no one will deny, that this tabernacling was literal. Why, then, when the *same* writer, on the *same* subject, expresses himself in the *same* language, will there be found those who change the meaning of the language, and give an interpretation to it which it never before received. In conclusion, we ask, if the Apostle had intended to convey the idea that the presence of Christ during the millenium would be only a *spiritual* presence, as it now is in the Church, is it probable that he would have used a form of expression which had

always conveyed the idea of *personal* presence, and would therefore be so unlikely to express his meaning? On the other hand, if the Apostle did mean to teach the doctrine of a *literal personal* abode of Christ with his saints on the earth, as we maintain he did, in what language could he have expressed that truth more suitably than in that which he had before employed to express it, and which had conveyed that one meaning and no other. For if such language as this, "the tabernacle of God is with men, and he will dwell with them, and God himself *shall be with them*," does not express personal presence and abode, how will you express it? What words will you use? We are at a loss to conceive. Hence, then, arises the necessity of Christ's personal return and reign on earth to the perfection of the human family, &c. It is a necessity arising from the purpose of God, which purpose is as clearly revealed as language can express it; and the purpose being unchangeable, the necessity is absolute.

So also the doctrine of Christ's personal advent to bless the earth is implied in the language of the very scoffers who shall arise in the last days, and say, "Where is the promise of his coming? for since our fathers fell asleep all things continue as they were from the beginning of the creation." Now what coming do they refer to? Not a spiritual coming in the millennium; for, according to our opponents, these last days are after the millenium, and just before the final judgment, and at that time they would not scoff at the promise of a spiritual coming which had just taken place. Nor can they mean his final coming to judgment, for then the reason they assign would not be true, viz. that all things continue as they were from the beginning, for a millenium of universal peace and holiness has just been enjoyed, and they would hardly be so bold as to assert that all things had continued as they were from the beginning, when the previous thousand years had been so different from all preceding ages. It must therefore be a personal coming of Christ to reign, at which they scoff, and the last days in which they shall arise must be the last days of the present dispensation, which the scriptures in several places teach shall be days of unprecedented wickedness and bold infidelity. And do we not already, since this glorious doctrine has been revived and spread abroad, begin to hear their taunts and sneers?

We might adduce a multitude of passages in proof of the personal coming of Christ to reign on the earth during the Millennium; * but let it suffice that we cite a few, which, while they

* This sermon having been preached as one of a course of lectures, in which the doctrine of Christ's personal coming and reign had already been discussed by one who had preceded him, the author did not feel called upon to enter at large upon the proofs of this particular point. To those, however, who are unacquainted with the proofs on which Millenarians depend for the support of this doctrine, he refers them to the following passages. Acts i. 11; iii. 20; 2 Tim. iv. 1; Titus ii. 11-13; Luke xix. 11-15; Zech. xiv. 3-5; Dan. vii. 13, 14; and many others.

declare this truth, immediately connect the happiness of mankind with it, and make their freedom from all evil to flow from it: and in making a selection of these passages let us again begin with the text: "I heard a great voice from heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." What immediately follows; "and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are done away": Is not such an assurance as this sufficient to beget in the heart of every true Christian a love for his appearing; an ardent desire that he would come, personally come, and take to himself his great power and reign? Freed from all sorrow and crying and pain and death, what will remain to us but joy unspeakable and full of glory? As Christ also said, having informed his disciples of the tribulations which should befall them during his absence, he adds, "*but I will see you again* and your joy no man shall take from you"; thus connecting the time of the full enjoyment or perfect happiness of his followers with the time of his return. And the apostle John, 1st Epis. iii. 2, teaches the same truth: "Beloved, *now*," i. e. even while He is absent, "are we the sons of God; but it doth not yet appear what we shall be"; i. e. we can have no idea now of the glory and value of this privilege—"but when He shall appear, then we shall be like him." How? In our bodies, which, though now vile, shall then be fashioned like unto his own glorious body, and be made shining forms, spiritual and incorruptible; and further, we *shall see him as he is*; or, as this same apostle declares in Rev. xxii: "His servants shall serve Him, and they shall see his face, and his name shall be in their foreheads"; and shall not the presence and the countenance of our Beloved to look upon, and his name to enjoy, perfect our happiness? The Psalmist could say, in anticipation of this glory, "*I shall be satisfied when I awake in thy likeness, when I behold thy face in righteousness*. And how often do we utter these same truths, perhaps unconsciously, in our songs of praise, when we sing,

"What have I in this barren land; my Jesus is not here:
Mine eyes shall ne'er be blest until my Jesus doth appear."

And so, also, throughout all the Old Testament prophets, the promises of millennial blessedness are all connected with the personal advent of the Messiah. When David calls upon all the earth to sing a new song, and to make a joyful noise unto the Lord; when he would arouse even the inanimate creation to join in the pæan of praise, the sea to roar, and the fullness thereof, the floods to clap their hands, and the hills to be joyful together, what does he assign as the occasion of all this rapturous joy?

It is the coming of the Lord ; for he cometh to judge* the world in righteousness, and the people with his truth. And hence he furnishes us with this prayer, to offer until that joyful event shall come ; “ Arise, O God, and judge the earth, for thou shalt inherit all nations.” So also the prophet Isaiah, describing the millennial blessedness of the world in all its fulness and extent, as not only pervading the hearts of all men with feelings of love to God, and of peace and good will to one another, but as also reaching down to the lower orders of creation, the lion, the serpent, and every hurtful thing, concludes his description of the whole, by tracing it to its cause—Isa. xii. 5—“ Sing unto the Lord, for he hath done excellent things : this is known in all the earth. Cry out and shout, thou inhabitant of Zion : for great is the Holy *One of Israel in the midst of thee.*” Here we have again the tabernacle of God with men, and God dwelling with them, as the source of their happiness and joy.

In like manner do Jeremiah and Ezekiel, when speaking of that great event which shall be to the gentile world as life from the dead, viz. the restoration and conversion of the Jews—connect it with the personal presence and abode of the Messiah—*Jer. xxiii. 5, 6*—In his days, i. e. the days of the righteous Branch which should be raised up to David, and the King that should reign and prosper—in *his days* Judah shall be saved, and Jerusalem shall dwell safely. Now, the expression, *in his days*, always means the *personal presence* and abode of the person spoken of. Are these days in which we live the days of the Son of Man ? Not so ; this is the time of his absence, in which we earnestly long and pray for his return. And does not Christ teach us, that the time of his absence was not his day ? He said to his disciples, “ The days will come, in which ye shall desire to see one of the days of the Son of Man, but shall not see it.” Why not, if the present dispensation is the day of Christ ? Why ? because he should be absent. Here, we are taught then, by his own lips, that his disciples should have a day, when he had none. Now, if the time of his absence be not his day, and this prophecy of Jeremiah was not fulfilled at his first advent, how can it be true that in *his days* Judah shall be saved, &c., unless he personally return and dwell again with men, and have a day, literally speaking. Wherefore, when the Lord, by the prophet Ezekiel, speaks of this same event, the restoration and conversion of the Jews, and declares that “ they shall dwell in the land wherein their fathers dwelt, they and their children, and their children's

* The term judge, is to be understood here in its most enlarged acceptation, signifying the administration of civil government, and not in that limited sense which denotes merely the pronouncing of a judicial sentence. Thus it was prophesied by Jacob—Dan shall judge his people as one of the tribes of Israel,—and fulfilled when Samson judged Israel 20 years. See also 1 Samuel vii. 15. In this sense Christ is also called the Judge of Israel, in Micah v. 1 ; but for the manner in which he administers this office, see verse 4 ; also, Isa xi. 1-4.

children, forever ; and that he will make a covenant of peace with them, and it shall be an everlasting covenant"—he adds, "I will also set my sanctuary in the midst of them forevermore. My *tabernacle also shall be with them* ; yea, I will be their God, and they shall be my people,"—the very language again of the text—"and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore."

We might adduce additional testimony from several of the other prophets, to show how the glory of the Jewish people first, and the happiness of the whole earth next, is connected with, and attributed to, the *presence* and power of Immanuel God with us ; but time will not permit, and enough has been adduced, we trust, to satisfy the candid mind of the truth of the doctrine we have undertaken to illustrate and defend. The same necessity which rested upon Christ to come and offer himself a sacrifice for our sins, and to which he refers when he says, "thus it is written, and thus it behoved me to suffer and die," &c.—that same necessity rests upon him to come again the second time, without sin unto salvation, to be glorified in his saints, and to be admired in all them that believe, and to punish with everlasting destruction all the workers of iniquity ; to bind Satan and cast him out with his own strong arm ; to expel all evil out of creation, build up the tabernacle of David which is fallen down, make Jerusalem his throne, set his glory among the heathen, and establish truth and righteousness, peace and holiness, and universal love to God and man throughout all the earth. Thus is it written of him, and thus it behoveth him to do. This is the purpose that is purposed upon the whole earth—this is the hand to be stretched out upon all nations ; for the Lord of Hosts hath purposed, and who shall disannul it ; and his hand is stretched out, who shall turn it back. What shall one then answer the messengers of the nations ? That the Lord hath founded Zion : he hath established it as his dwelling-place, where his tabernacle shall be with men, and that from thence also, with his own right hand, full of righteousness, he will dispense all the blessings of millennial glory to the children of men. These are *His* days, in which the righteous shall flourish, and shall enjoy abundance of peace so long as the moon endureth, for his name shall endure forever : all men shall be blessed in him, all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his holy name forever and ever, and let the whole earth be filled with his glory.

THY KINGDOM COME.

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