

**THE DAY OF THE LORD: A LECTURE
DELIVERED IN ST. JOHN'S
(LUTHERAN) CHURCH,
PHILADELPHIA, THE TWENTY-SIXTH
SUNDAY AFTER TRINITY, A. D. 1861**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649230730

The Day of the Lord: A Lecture Delivered in St. John's (Lutheran) Church, Philadelphia, the twenty-sixth sunday after trinity, A. D. 1861 by Joseph A. Seiss

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JOSEPH A. SEISS

**THE DAY OF THE LORD: A LECTURE
DELIVERED IN ST. JOHN'S
(LUTHERAN) CHURCH,
PHILADELPHIA, THE TWENTY-SIXTH
SUNDAY AFTER TRINITY, A. D. 1861**

THE
DAY OF THE LORD.

SEISS.

C. SHERMAN & SON,

PRINTERS, PHILADA.

THE
DAY OF THE LORD:

A Lecture

DELIVERED IN ST. JOHN'S (LUTHERAN) CHURCH, PHILADELPHIA,
THE TWENTY-SIXTH SUNDAY AFTER TRINITY, A.D. 1861.

BY
JOSEPH A. SEISS, D.D.

AUTHOR OF
"LAST TIMES," "GOSPEL IN LEVITICUS," "LECTURES ON HEBREWS," ETC.

PHILADELPHIA:
SOLD BY
SMITH, ENGLISH & CO., 23 NORTH SIXTH ST.
AND
LUTHERAN PUBLICATION HOUSE, 42 NORTH NINTH ST.
1861.

"In a time like ours, when not only the gospel of the cross, but even the most elementary views of God, of right and light, are foolishness to the Greeks, and often even to the noblest among them, it is of paramount importance to be faithful in the simple and fundamental truths which, however insignificant they may appear, are the foundation of all the rest, and to give all honor to truth with manly moral and logical energy, not heeding the contemptuous shrugging of shoulders of either friend or foe."—DR. AUBERLEN.

THE

Day of the Lord.

A LECTURE ON II. PETER III. 3-14.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation," etc.—2 PETER III. 3-14.

A VERY important portion of Scripture is that appointed for this day's Epistle, which I have read, and upon which I propose to make a few observations.

The object of these writings of St. Peter, as stated by himself, was to furnish a synopsis of the teachings of both prophets and apostles with respect to the great salvation, and to keep his readers specially admonished as to what they were to expect. And as the substance of evangelical doctrine is contained in his Epistles in general, so the substance of evangelical prediction is contained in this chapter in particular. I cannot enter into all the details, but will select a few topics which may profitably engage our meditations.

I. The first I name, and that which forms the centre in a group of wonders and at once determines the period to which the whole subject relates, is *the announcement that Christ is to return again to the earth*. It is this doctrine that the whole passage is meant to assert, defend, elucidate, and enforce in its practical bearings. It is a doctrine, also, remarkably prominent in the sacred writings. As a subject of hopeful expectation to the pious, and of terror to the ungodly, it is the most formally, repeatedly, and constantly affirmed. To say nothing about the Old Testament, (which is just as full of it as the New,* but which does not always distinguish

* "There is scarcely a prophecy in the Old Testament concerning Christ, that doth not, in something or other, relate to his second coming."—*Sir Isaac Newton on Daniel*, p. 182.

"The same oracles which attest the first coming of Christ, as if impatient to be confined to so narrow bounds, overflow, as it were, into the future age, and expatiate on the principal facts and circumstances of his *second coming*."—*Hurd on the Prophecies*, pp. 129, 130.

"It would be very difficult to select any one entire prophecy from the Old Testament, supposed to relate to this event, [Messiah's coming,] which was *in all its principal particulars* accomplished at our Lord's first coming. So far, indeed, as any importance may be attached to the general expectation of the Israelitish Church before that period, scarcely any of the things which they looked for and mused upon were fulfilled at the first Advent."—*Brooke's Elements of Prophetic Interpretation*, p. 119.

"The coming of Christ is the leading subject of the prophecies, both of the Old and New Testament, either as relates to his first or second coming; and these are often intimately connected together, especially in the Old Testament."—*Bickersteth's Guide to the Prophecies*, p. 69.

very clearly between the first Advent and the second,) there is hardly a chapter in all the evangelical writings which does not in some way refer to it.* The Savior himself, during his lifetime, spoke largely of a period when the mourning tribes of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory," and when "he shall send his angels, with a great sound of a trumpet, to gather his elect from the four winds." (See Matt. xxiv., xxv.; Luke xxi.) The mysterious heavenly per-

* "We affirm, that THE REDEEMER'S SECOND APPEARING IS THE VERY POLE-STAR OF THE CHURCH. That it is so held forth in the New Testament, is beyond dispute."—*Christ's Second Coming*, by Rev. D. Brown, D.D., p. 14.

"I am sure that any individual, who has not made the subject a matter of previous investigation, would be surprised at the result of an attentive research, by discovering how frequently the second coming of the Lord Jesus Christ is, in Scripture, brought before the believer's view as an event which he ought to keep in constant recollection, to stimulate him to incessant watchfulness and untiring patience in running the race set before him."—*White on the Second Advent*, p. 13.

"This was the great theme on which St. Paul dwelt, to animate the first Christians in their trials and to console them in their afflictions. . . . It is the principal topic of the Apocalypse of St. John; and to this he especially directs the attention of the first Christians."—*Very Rev. J. Baptist Pagan's End of the World*, p. 1.

"As an incentive to repentance and holiness to sinners,—as a motive for watchfulness, prayer, zeal, and diligence on the part of Christian ministers and people,—*more prominence is given to it* [the Savior's second coming] *in the pages of the New Testament than to any other.* The apostles never failed to give point and pungency to their warnings and exhortations by solemn reference to the certainty and suddenness of the Lord's coming."—*Bishop Henshaw on the Second Advent*, p. 220.

sonages who appeared when he made his triumphant ascension from the Mount of Olives said to those who witnessed it, "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." (Acts i. 9-11.) Paul declares that "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." (1 Thess. iv. 16.) In the Epistle to the Hebrews we read that "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Heb. ix. 28.) Peter says of himself and his fellow-apostles, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." (2 Peter i. 16.) John says, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him. Even so, Amen." (Rev. i. 7.) And in the very last words which close the canon of Scripture it is written, "I Jesus have sent mine angel to testify unto you these things in the Churches. . . . Surely I come quickly; Amen." (Rev. xxii. 16-20.) I know not of another doctrine of the gospel that is announced with more perspicuity or solemnity. Christ's birth of the Virgin Mary is not more explicitly and unequivocally asserted, or more certainly attested, than his return again to the earth as literally and truly as he went up out of it. Nor is there a Creed in Christendom, so far as I know,