

A

PLAIN GUIDE

TO

A RIGHT UNDERSTANDING

OF THE

SCRIPTURES

PERTAINING TO THE

FUTURE KINGDOM AND COMING
OF THE LORD.

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☞ NOTICE. ☞

This little manual is designed for the benefit of such as are willing to search the Scriptures for themselves, for ascertaining the truth respecting questions of infinite importance. It is the earnest desire and fervent prayer of the author, that every individual, into whose hands it may fall, will carefully read it through, not omitting to search out and examine every passage in the Bible referred to, as it occurs in connection with the remarks here submitted; remembering that one principle of interpreting Scripture, which is admitted as a correct one by all rational and sober expositors, is this, viz., "that every word and every passage must be understood in its literal import, unless it involves an absurdity or a plain contradiction."

PLAIN GUIDE.

§ 1. *The condition and prospects of man before the fall.*

In Gen. i. 26—31, ii. 19, 20, it will be seen that when man was first created, he was made lord of the earth, and of everything which God had created upon it, with the exception of a single tree. From this tree he was debarred, to teach him that since he was a creature of God, his dominion over the earth must be held in subordination to the will and the interests of his Maker, as the only way in which his happiness could be perpetuated. The earth being then an Eden, a paradise, filled with manifestations of the power, wisdom, and goodness of God, with everything that could be needful for his happiness, with a heart in communion with his Maker, man was then as happy as he could be made in any world. This, to him, was heaven, all the heaven he could have needed or desired; and no one has any reason to suppose that, if he had not sinned, he would not have continued here forever. He would then have had access to the tree of life, and would thus

have been rendered immortal. Gen. ii. 9; iii. 22—24.

§ 2. *Consequences of the fall.*

In Gen. iii. 1—19, it may be seen that when man sinned, Satan was the conqueror; and thus the prince of the power of the air gained dominion over the earth, and by continuing to work in the children of disobedience, (Rom. v. 12—14,) he has ever since been the prince of this world. Compare Luke iv. 6. Eph. ii. 2.

It may be seen also, by comparing Gen. iii. 22—24. 1 Cor. xv. 21, 22. Heb. ii. 14. Rom. viii. 22, 23, as also the history and present appearance of the earth and its inhabitants abundantly testifies, that Satan's victory and man's sin have resulted in subjecting the body to decay and death, and in rendering the earth in its present state a place where man can no longer enjoy the happiness which he pants after. All,—the soul, the body, and the earth,—all are in ruins.

§ 3. *The first promise of restitution.*

In Gen. iii. 15, we read, "And I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed; *it* [not they] shall bruise thy head, and thou shalt bruise his heel." To know what we are to understand by the serpent and the seed of the woman here, see John viii. 44. 1 John iii. 8. Rev. xii. 9. Gal. iii. 16. To bruise one's heel is merely to do him an injury, as Satan is now injuring the Savior,

by keeping under his sway so many of our race for whom he died. But to "bruise one's *head*" is not merely to injure, but completely to conquer and subdue him. But how, and when, will Christ bruise Satan's head? Not simply by bringing men out from under his sway, and cleansing them from sin, as we learn in Rom. xvi. 19, 20. Here the apostle says of those who were already rescued from the power of the devil and made holy or obedient, "The God of peace *shall* bruise Satan under your feet *shortly*." Of course it was not yet accomplished, by their being rescued from his dominion and made holy. And if this is not bruising Satan's head in respect to such a number of Christians, it would not be bruised, however great the number might be who should be rescued from the power of Satan and sin. This promise will not be fulfilled, then, by anything which the Savior will do among men in this life.

In 1 John iii. 8, we read, "For this purpose was the Son of God manifested, that he might destroy the works of the devil;" and in Heb. ii. 14, it is said that the devil "has the power of death," because "in Adam all die," and ever since he deceived our first parents he has been the god of this world.

Now in 1 Cor. xv. 21—26, (notice particularly v. 26,) we learn when and how this first promise respecting a Savior that ever greeted the ears of fallen man, is to be fulfilled, viz., when he shall have delivered up

his Father's kingdom, the end having come, and all rule and authority and power, being put down, and when Satan, who has the power of death, is bound a thousand years, and all the saints, with glorified bodies, begin to reign with Christ on the earth. See Rev. xx. 2—6. Compare Rom. viii. 23.

Thus the despairing eyes of all who lived before the time of Abraham were directed, for the complete consummation of their hopes and wishes, to a period beyond the scene of this world's probation—to the resurrection state. For then only will all the works of the devil, including death, the last enemy, be destroyed. These works, as we have already seen, pertain not only to the soul, but to the body also, and to the earth. All three are in ruins, in consequence of Satan's victory over our first parents.

In respect to bringing the soul back to a state of conformity with the claims of God's law, and keeping it there, this part of the work of restoration will be performed in all true believers in this life. (See Luke i. 68—75. Rom. viii. 1—4. 2 Cor. vii. 1. Eph. v. 25—27. 1 Thess. v. 23, 24. Titus ii. 4, 11, 12.) And yet the soul of the believer is not completely redeemed, until the works of the devil in respect to the body, are destroyed, i. e., till, at the resurrection, it is clothed with a body like unto Christ's glorious body. See Rom. viii. 19—23. Then also will the work of restoration be completed, in respect to the

earth. For Christ will not have destroyed all the works of the devil until he has caused the elements to melt with fervent heat, the earth also, and the works that are therein, to be burned up; and till he has made it "*a new earth*"—a fit abode for restored man, with his restored, glorified body. For this purpose was the Son of God manifested, that he might destroy the works of the devil—*all* of them. He will not, however, destroy or annihilate the earth. Why should he? It is, we know, a common idea, that when man's season of probation has closed, the whole solar system, with its innumerable worlds, will, in a moment, be struck out of existence. But such an idea is nowhere authorized by the Bible. And how unreasonable to suppose, that because the probationary state of those who dwell on this little speck of God's creation has closed, all these mighty worlds, with their innumerable inhabitants, must be at once destroyed! No, it is nowhere taught in the Scriptures that this earth will ever be struck out of existence; but we are told that "the works that are therein," i. e., the works of the devil here, will be burned up and destroyed by Christ, the second Adam, and that the elements and the earth shall melt with fervent heat, and that there will then be a new earth, paradise restored, where man will dwell in perfect righteousness and happiness forever, in accordance with the original design of Jehovah,

when he first created him. Hence Peter says, (2 Pet. iii. 13,) “We, *according to his promise*, look for a new heaven and a new earth, wherein dwelleth righteousness.” But the only “*promise*” of a new earth which was then to be found expressed in so many words, is in Isa. lxxv. 17—25, which see, and compare v. 19 with Rev. xxi. 1, 4. See also Acts iii. 20, 21.

§ 4. *The promise to Abraham and his seed.*

In Gen. xiii. 14, 15, 17, God said to Abram, when he was in the land of Canaan, “All the land *which thou seest*, to thee will I give it AND to thy seed forever.” “Arise and walk through the land, in the length of it, and in the breadth of it; for I will give it *unto thee*.” In Gen. xvii. 8, he said again, “I will give *unto thee*, AND to thy seed after thee, the land wherein thou art a stranger, *all the land of Canaan*, for an *everlasting possession*.” Did God mean by “the land *which thou seest*,” and by “the land *wherein thou art*,” some *invisible* country, up among the stars, *wherein Abram never was*? Read Heb. xi. 8. “By faith Abraham, when he was called to *go out into a place* [what place?] WHICH *he should after receive* for an inheritance, obeyed.” But it appears from the history of Abraham, as well as from Acts vii. 5, that *as yet*, God has “given him none inheritance in that land, no, not so much as to set his foot on, yet he promised that he would give *it* to him for a possession.”

But who are the *seed* of Abraham, to whom, as well as to him, that land *which he saw*, was promised? Let Paul answer this question. See Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not, And to *seeds*, as of many; but as of one, And to *thy seed, which is CHRIST.*" We see, then, that "by faith Abraham went out *into a place*" "*which he saw,*" which he *and Christ*, his seed, "*should after* receive for an inheritance." But if Christ inherits that land, so will all who are united to him by faith. See John xiv. 3; Rom. iv. 13—16. "For the promise that he should be the heir of the world was to Abraham and *his seed*, through the righteousness of faith"—"to the end *the promise might be sure to all the seed*, not to that only which is of the law, but to that also which is of the faith of Abraham." See also Gal. iii. 29. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." v. 7. "Know ye therefore, that they which are of faith, the same are the children of Abraham." Rom. ix. 8. "The children of the promise are counted for the seed." Gal. iv. 28. "Now we, brethren, as Isaac was, are the children of promise."

But Christ has never yet inherited that land, in any other sense than he did before this promise was made. And the great majority of those who were Christ's by faith, have left the world without having

ever seen that land; and not one of them has ever yet had it according to the promise, "for an *everlasting possession.*"

It is evident, therefore, that neither Abraham nor "his seed," who are the true heirs with him of that promised land "*which he saw,*" have ever yet received their promised inheritance. It is evident also that they cannot receive it till Christ leaves the mediatorial throne, bringing all those saints with him, who have died in faith, to reign with him on the earth. See Heb. xi. 13, 39, 40. 1 Chron. xxix. 15. Ps. xxxix. 12. 1 Pet. ii. 11.

§ 5. *The natural seed of Abraham, as such, not heirs with him of the promise.*

We have already learned from the declarations of an inspired apostle, that the only true seed of Abraham, who are the proper heirs with him of the land "*which he saw,*" are Christ, and all of every nation who are Christ's by faith. But the apostle does not stop with telling us who *are* the true seed, and heirs of the promise; he goes further, and says, Rom. iv. 13, 14, "The promise that he should be the *heir of the world,* was *not* to Abraham or to his seed through the law, but through the righteousness of faith," i. e., the promise of the land of Canaan, which secures to the heirs *the whole world,* (because when they receive their inheritance, "the kingdom and the dominion, and the greatness of the kingdom *under the whole heaven* shall be given to them," Dan. vii. 27.)

was not made on any ground, or condition, but that of faith,—“to the end, the promise might be sure to all the seed.” “For if they which are of the law be heirs, faith is made void, and the promise made of none effect,” i. e., if any are heirs except on the condition of faith. Gal. iii. 18: “For if the inheritance be of the law, faith is made void, but God gave it to Abraham by promise.” Rom. ix. 7, 8: “Neither because they are the seed of Abraham are they all children, but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed.” (See also Isa. lxxv. 13—15. John viii. 39. Rom. ii. 28, 29. Rev. ii. 9.) Gal. iii. 17: “And this I say, that the covenant which was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect;” i. e., a law four hundred and thirty years later than the promise to Christ, cannot take the inheritance from Christ, and from those who are his by faith, and give it to the natural seed, as such. See the scope of the apostle’s reasoning through the chapter.

Thus the inspired apostle has settled the matter, beyond all controversy, for those who are willing to make the Bible its own interpreter, that the natural seed of Abraham, as such, never were heirs of the promise originally made to Abraham, that he and his

seed should inherit the land of Canaan for an everlasting possession.

§ 6. *Why did the natural seed of Abraham inhabit that land?*

It is a matter of fact, that, although the natural seed of Abraham, as such, were not the true and proper heirs of the land of Canaan, as promised originally to him and his seed, yet they did take possession of it and dwell there for the space of about one thousand years. It is also true that their taking possession of it is frequently spoken of as in accordance with God's promise. See Deut. i. 8; vi. 18; viii. 1; x. 11. Josh. xxi. 43, 44.

It is important, therefore, to ascertain why they did thus possess it, and why their possessing it is thus spoken of. And this is the more important, because a misunderstanding of this subject has been the great source of error respecting the future prospects of the Jews, as if they had a peculiar share in the promise originally made to Abraham, that his seed should possess that land.

Now in respect to the passages last referred to above, let it be particularly noticed, that it is in no case said that their taking possession of that land, is or was in accordance with the *original promise* made to Abraham, that he and his seed should inherit that land for an everlasting possession. In some cases it is said, as in Deut. i. 8, "Go in and possess the land which the Lord sware unto your

fathers, Abraham, Isaac, and Jacob, to give *unto them* and to their seed after them." But this is not saying that the time had now come for *that promise* to be fulfilled, for that time cannot come until Abraham and the other heirs who have died, "not having received the promise," are raised from the dead, as already shown.

In other cases it is said, as in Deut. ix. 5, "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land, but—that—the Lord thy God—may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob." Now if God had never made any other promise to Abraham respecting this land, except the one which we have already considered, then we might suppose that this possessing of it by the literal seed, was included in the original promise made *to Abraham* AND his seed. But we find in Gen. xv. 7—16, that God said unto Abram, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord, God, whereby shall I know that I shall inherit it?" This question must be considered as asked, not only for himself, but for other heirs with him of the same promise; for he surely could not have needed a pledge of God's faithfulness more than they. Accordingly the pledge which God gave consisted of two parts, one applicable only to himself, and the other

adapted to serve as a pledge to all his spiritual seed. "And he said unto Abram, (v. 13,) Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years:—and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age. But in the fourth generation, (i. e., after the four hundred years of affliction are ended,) they shall come hither again." Here God swore unto Abraham ("*Know of a surety*") that his literal seed, (who are particularly designated, v. 13,) should come in, and possess the land of Canaan, after four hundred years of affliction, *as a pledge* that the promise which he had before made, securing it to him and his spiritual seed for an everlasting possession, should be, at a future period, fulfilled. This, then, is the promise referred to in all cases, where the literal seed possessing or inheriting the land, is spoken of as in accordance with the promise made to their fathers. This is also evidently the promise referred to by Stephen in Acts vii. 17, showing that the literal seed, as such, never were, in any sense, nor in any respect, included in the original promise *to Abraham* AND his seed.

It is evident also from other Scriptures, (See Heb. iii. 2—5; iv. 1—11,) that the literal seed inhabiting the land of Canaan, after forty years of bondage, was intended as a

type of the present condition of the true seed in this world, and of their deliverance and future condition when Christ their elder brother, and prophet like unto Moses, (see Deut. xviii. 15, 18. Acts vii. 37,—compare carefully Acts iii. 21, 22,) shall come to restore all things, and shall bring his people into their promised inheritance.

§ 7. *The future reign of the Messiah, denominated in the Scriptures “the kingdom of heaven,” and “the kingdom of God.”*

We have seen that the literal seed of Abraham did possess the land of Canaan, in accordance with God’s oath or promise, *as a pledge* that he and his spiritual seed should, at a future time, inherit it, as he had before promised; and also as a type of what would take place respecting the spiritual seed at a future time.

Let it be observed here, however, that until the commencement of the New Testament dispensation, all the *spiritual* seed of Abraham were associated with the *literal* seed. On this account, and for other important reasons, the Israelites, as a people, were all regarded and treated with special interest, as peculiarly *his people*. After they had entered the land of Canaan, God governed them for a time as their King, by means of judges. At length, as they demanded, he permitted them to have a king, and to be established as a kingdom, in form, like the other nations of the earth.

One of their kings was David, a man after God's own heart, whom he raised up and set over them, (Acts xiii. 22,) that he might be a type of Christ, (Jer. xxx. 9. Ezek. xxxiv. 23, 24; xxxvii. 24, 25. Hosea iii. 5,) who should, at a future time, reign on his throne in Mount Zion, over the spiritual seed of Abraham, in the promised land of their inheritance, forever.

Here we come at the correct view of the future reign of the Messiah, so frequently denominated in the Scriptures, "*the kingdom of God,*" and "*the kingdom of heaven.*"

It will be seen that Christ is represented in the Scriptures, not only as the "seed" of Abraham, and heir with him of "that land *which he saw;*" but that he is also represented as heir of David's throne, (Isa. ix. 7. Luke i. 32, 33.) He was the son, i. e., a lineal descendant of David, according to the flesh, (Ps. cxxxii. 11. Jer. xxiii. 5. John vii. 42,) and as David, his father, reigned in Mount Zion, over the literal seed of Abraham, among whom were then included all the spiritual seed; so Christ, as the seed of Abraham, and heir of the promised land, will, when the time appointed has come, bring into this earth, restored from the curse, all who are his people and heirs by faith, and will reign over them in Mount Zion, on the throne of David, forever. See Ps. lxxxix. 19—37. 2 Sam. vii. 12. Isa. ix. 7. Ps. cxxxii. 13, 14. Luke i. 32, 33. Isa. xxiv. 23. Ps. ii.

6. Accordingly, the Savior says, Rev. iii. 21, "To him that overcometh will I grant to sit with me *on my throne*, even as I also overcame, and am set down with my father *on his throne*," showing that he is not now on his own proper throne, where he is to reign forever.

It is also evident from Matt. xi. 27; xxviii. 18. John iii. 35. Eph. i. 20—22. Ps. cx. 1. Heb. i. 3, 13, that God the Father has given to Christ, as Mediator, to sit at his right hand, on his throne, there to manage the affairs of the universe till the work of redemption is completed. "Then cometh the end," when, leaving the mediatorial throne, having put all enemies under his feet, he shall deliver up the kingdom thus committed to him, to God, even the Father. See 1 Cor. xv. 24—26. Then, in subjection to the Father, (v. 28,) yet as one with him, he will assume his own proper throne, to reign on the earth, over the house of Jacob, forever. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

This view of "the kingdom of God,"—the "kingdom of heaven," or the kingdom of the Messiah, accords perfectly with Dan. ii. 34, 35, 44, and chap. vii. 9, 10, 13, 14, 21, 22, 26, 27, where it is represented as established after the utter destruction of all earthly kingdoms. To these chapters of Daniel all com-

mentators and expositors of the Bible refer us, as indeed they ought, for the true idea of the phrase "*Kingdom of God*," as used in the New Testament. And with this view of it, will be found to accord the following declarations of Christ and his apostles: Rev. v. 10; x. 7, compared with xi. 15—18. 1 Cor. xv. 50. 2 Tim. iv. 1. Matt. v. 5. (compare Ps. xxxvii. 9—11, 28, 29,) Luke xix. 11—27; xiii. 28; xxiii. 42; xxi. 31; xxii. 28—30. Matt. xxv. 34. Mark xiv. 25. 1 Cor. vi. 9, 10. Gal. v. 21. Eph. v. 5. John xviii. 36. Matt. vi. 10. Rev. xx. 4, 6.

The "*Kingdom of God*" is often represented by our Savior, as "like," or is "likened to" certain things. But in all such cases the phrase is used, by a common figure of speech, for some circumstance or transaction pertaining, or having reference to this kingdom as yet future; for surely the kingdom itself cannot be, literally, like such a variety of things. In a similar manner must the phrase be understood in Rom. xiv. 17.

The correct translation of Luke xvii. 21, is found in the margin of the Polyglott Bible; for the kingdom of heaven could not be "within" the Pharisees.

The right explanation of Matt. xvi. 28, may be gained by reading from v. 27 to xvii. 9, and comparing 2 Pet. i. 16—18.

The preparatory work for establishing or setting up the kingdom of God is now being performed, the materials are now being pre-

pared, and at the time appointed, Jesus, the King, and heir of David's throne, will come in the clouds of heaven, to destroy them that have corrupted the earth. Then "the kingdom and the dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High." Then "great voices will be heard in heaven, saying, The kingdoms of *this world* are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever."

§ 8. *The subversion of the temporal kingdom of Israel, the literal seed of Abraham.*

We have seen that after the literal seed of Abraham had entered the land of Canaan, they were established as a kingdom, in form, like other kingdoms of this world, under the special supervision of Jehovah. When David was their king, God said to him, (1 Chron. xxii. 9, 10,) "Behold, a son shall be born unto thee—his name shall be Solomon—and I will establish the throne of his kingdom forever." And when Solomon came to the throne, the Lord renewed the promise with a condition, which was evidently also implied in the promise to David. See 1 Kings ix. 4, 5. He then added, vs. 6, 7, "But if you shall at all turn from following me, you or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods and worship them; then will I *cut off*

Israel out of the land which I have given them :—and Israel shall be a proverb and a bye-word among all people.” Solomon violated that covenant, and, of course, the threatening must be fulfilled. (See 1 Kings xi. 6, 9—13.) And it *was* fulfilled. During the reign of Rehoboam, Solomon’s son, ten of the tribes of Israel revolted from him—Judah and a part of Benjamin, only, were left; and Rehoboam reigned over them in Jerusalem on the throne of David, while Jeroboam reigned over Israel in Samaria. After remaining thus separate and independent kingdoms for a while, they were, at length, utterly subverted and became perpetually tributary to the Gentile nations of the earth. This subversion was completed by the King of Assyria, B. C. 677, in the days of Manasseh, King of Judah. (See 2 Kings xvii. 1—23, and 2 Chron. xxxiii. 9—11. Compare Isa. vii. 8, and Lev. xxvi. 18, 19.) Since that period the literal seed of Abraham have never been an independent people, yet kings of the house of David did afterwards reign on David’s throne in Jerusalem, as *tributaries* to Assyria and Babylon, until the captivity of Zedekiah, king of Judah. (See Neh. ix. 32—37. 2 Kings xxiv. 18—20, and xxv. 1—10.)

Not only have the literal Israelites remained till this day subverted as a nation, and in subjection to the Gentiles, but they are *doomed to remain so*, till Christ comes in the clouds

of heaven to destroy the wicked out of the earth, and to set up here his everlasting kingdom. "The diadem is removed," the "crown is taken off," and they are to "be no more" favored with any peculiar privileges, as a people, "till He [Christ] come whose right it is" to take the kingdom, and it shall be "given him." Of the truth of this statement, any one may be satisfied by consulting Rom. ii. 28, 29; x. 12. Gal. vi. 15, 16; iii. 28, 29. Coll. iii. 11. Acts. xv. 9, 11. Matt. iii. 9. John viii. 39, 44. Rev. ii. 9; iii. 9; comparing Isa. lxxv. 15.

Thus it clearly appears, that, from the death of Christ onward, there was to be no difference, in regard to privileges, between the Jews and Gentiles; while the following passages show, that, as a nation they are utterly and *perpetually* rejected. Deut. xxviii. 20, 22, 24, 29, 33, 45, 46, 48, 51, 61. 2 Kings xxi. 13, 14. Isa. vi. 8—12; lxxv. 12—15. Jer. ix. 16; xxv. 9. Ezek. xxi. 25—27. Luke xxi. 24. Gal. iv. 30. And we are assured in Jer. xxv. 9—33, (notice particularly vs. 18, 29, 32,) that when the sanctuary is cleansed, (Dan. viii. 14,) and when the time of trouble has come, "such as never was since there was a nation," (Dan. xii. 1—3, and Rev. xi. 15—18,) the literal Israelites will be destroyed with the other guilty nations of the earth, except such of them as shall have come to Christ for salvation; having abandoned the idea that they are entitled to any peculiar

privileges on account of their descent from Abraham. "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the *Jew first* and also to the Gentile." Rom. ii. 9.

§ 9. *Predictions and promises relating to the future return of Abraham's seed to their own land.*

It has already been observed, (p. 15,) that till the commencement of the New Testament dispensation, all the spiritual seed of Abraham were included among, or associated with, the literal seed. Hence, during the period of their existence as a nation, and also during the period of their dispersion and captivity, till about four hundred years before Christ, prophets were raised up and employed to instruct them, to rebuke and exhort the wicked, and encourage those among them who were Abraham's spiritual seed, by keeping before their minds the promise which was originally made *to him AND his seed*, that they should, at a future time, have that land, including the whole world, (Rom. iv. 13,) for an "*everlasting possession.*"

Here we come at the correct view of the prophecies and promises, pertaining to the return of Israel, Abraham's seed, to their own land.

It has already been shown (§ 5,) that no promise had ever been made to the literal Israelites, as such, which was not now, or had

not been already fulfilled while dwelling in the land of promise.

It has also been shown (§ 8,) that their subversion as an independent nation, and the desolation of their kingdom, was *final* and *perpetual*; that after the commencement of the New Testament dispensation there was to be no difference, in respect to privileges and hopes, between the Jews and the Gentiles, while “*all* the promises of God are yea and amen in Christ Jesus,” and in him alone. Hence, of course, those predictions and promises which speak of the return of the Israelites or Jews, must be understood as having reference to the true seed of Abraham—the heirs by faith of the original promise, which, as we have seen, can be fulfilled only in the new earth in the resurrection state. (See Rom. iv. 13—15. Heb. xi. 13, 39, 40.)

That these predictions and promises are to be so understood, is so clearly manifest on the very face of some of them, that none can fail to see that they cannot consistently be interpreted in any other way. See, for example, the 37th chapter of Ezekiel—read the whole chapter, but notice particularly the 12th verse. “Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.” See, also, Isa. 26th chap.; noticing particularly vs. 19—21.

Then see, again, Isa. lxxv. 17—25, compared with 2 Pet. iii. 13, and Rev. xxi. 1, 4. See also Isa. lxxvi. 22—24.

That this is the way in which these prophecies were interpreted by the apostles, is evident from Acts iii. 20—25. Here Peter speaks of the promise made to Abraham, as connected in its fulfilment with the “times of restitution of all things,” which will not take place till Christ leaves the mediatorial throne; “whom the heavens must receive till the times of the restitution of all things.” It is also expressly stated, that this restitution of all things has been “spoken of by the mouth of all the holy prophets since the world began;” which cannot be true, unless these times of restitution are identical with the restoration of Israel to the promised land.

Again, in Acts xxvi. 6, 7, Paul, in his defence before king Agrippa, says, “I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise, our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, king Agrippa, I am accused of the Jews.” Yet he had said, just before, chap. xxiii. 6, and xxiv. 21, “Of the *hope and resurrection of the dead* I am called in question:” from which we learn, that Paul understood and interpreted those predictions and promises, on the ground of which the Jews “hoped to come” into the

promised land, as connected in their fulfilment with the resurrection of the dead.

All this accords, perfectly and beautifully, with what has already been brought to view respecting the nature and period of Messiah's reign, "the kingdom of God" and of heaven. And it will be seen that many of the predictions and promises respecting the return of Abraham's seed to the promised land, are expressly identified with Messiah's reigning as king in Zion. See, for example, Isa. xi. 1—16. Jer. xxiii. 3—8; xxxiii. 14—26. Ezek. xxxvii. 21—28. Compare v. 27 with Rev. xxi. 3.

It can now be seen that when it is said in Rom. xi. 26, "So all Israel shall be saved," it must mean all the *true, spiritual* Israel, "as it is written, (see the passage here quoted, as it is in Isa. lix. 20,) "The Redeemer shall come to Zion, *unto them that turn from transgression in Jacob.*" By "the fulness of the Gentiles, in the preceding verse, is to be understood, either the full time of their probation, or the full number of all who are to be converted from among them. *Till then*, we are assured that "blindness in part" is happened to the literal Israel.

If any difficulty is perceived in explaining any particular passages in accordance with this view of the fulfilment of these prophecies, it may be some consolation, while we are waiting for more light, to know that such passages do not respect the main points

pertaining to this subject, and that where *one* passage presents a difficulty on this view, there will be found at least *ten* which cannot be made intelligible by any rational principles of interpretation, with any other view.

Some persons may find it difficult to admit that this is the correct view of the subject, because it is so contrary to their long cherished opinion, that the prophecies *must all* be fulfilled in this probationary state; and because it seems to be confounding earth with heaven, time with eternity, to suppose that some of them are to be fulfilled in the resurrection state.

But a moment's reflection must satisfy any candid mind that this difficulty is without any reasonable foundation. Suppose you have a metallic cup or vase, of gross material, and that some individual could foresee what would be put into it, and how it would be used, in every respect, for seven years to come, and should give a minute and prophetic account of the whole; stating, among other things, that at the end of six years, it would be cast into a furnace, and be taken out purified from all its dross, essentially altered, and far more beautiful in its appearance than before;—would you have any difficulty in understanding what the man had written respecting another year of its existence and use, as pertaining to the *same vase*? And yet it is not in every respect

the same. The material is the same, yet it is truly a *new vase*.—So God says, “Behold, I create *new heavens* and a *new earth* ;” and Peter says, “We, *according to his promise*, look for *new heavens* and a *new earth* ;” and yet, when the promise is fulfilled, “great voices will be heard in heaven saying, *the kingdoms of THIS WORLD* are become the kingdom of our Lord and of his Christ.”

The prophecies cover the period of a thousand years after the season of this world’s probation closes, and no more, because, at the close of that period, and not till then, the wicked dead are to be raised, to receive, with Satan then loosed from his prison, their final doom.

§ 10. *Respecting a spiritual millennium before the resurrection of the righteous.*

It will be seen that most of the passages usually referred to in the Old Testament, in support of the theory of a spiritual millennium, are those which describe the state of things under Messiah’s reign, or when the seed of Abraham have come into possession of their promised inheritance. They must, therefore, as we have already seen, be fulfilled, after the resurrection of the righteous, in the “new earth.” They are among the things “which God hath spoken by the mouth of all of his holy prophets since the world began,” to describe that “restitution of all things,” which Peter assures us (Acts iii. 21,) will not be effected till Christ leaves

the mediatorial throne, having closed up the scene of this world's probation. It is evident that the words found in Isa. ii. 1—5, and in Micah iv. 1—5, which are so often quoted as predicting a spiritual millennium, are a mere prediction of what "people *will say*" in favor of such a millennium, "*in that day,*" when the Lord of hosts shall gather his "afflicted," down-trodden, persecuted people, to "reign over them in mount Zion from henceforth even forever." (See vs. 6, 7 of Micah, and vs. 6—21 of Isa.)

The only passages in the Bible where anything is said expressly of a "*millennium,*" i. e., a *thousand years'* reign of Christ, are found in Rev. xx. 4, 6; and this period of time is there spoken of, merely because the Revelator was bringing to view the resurrection and final doom of the wicked, and of Satan who had been an agent in effecting their ruin, together with the period when it will take place.

In order to a right understanding of those passages, it is important to notice that there is nothing said there about the *spirit*, the *faith*, or *piety* of the martyrs living and reigning *in the saints*, for a thousand years. But it says, "I saw the souls," i. e., the beings or persons, (see Rev. vi. 9, 10,) not only of the martyrs, but of all those "which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands," i. e., all

the saints, (see Rev. xiii. 8,) “and *they* (not their *faith* nor their *piety*,) lived and reigned *with Christ* a thousand years.” “The *rest of the dead* lived not again, till the thousand years were finished.” “This is the *first resurrection*.” (Compare 1 Cor. xv. 21—23, Luke xiv. 14. 1 Thess. iv. 16.)

Let it be noticed, also, that “the nations,” “Gog and Magog,” which are spoken of as “in the four quarters of the earth,” are represented as all there, perfectly prepared for the battle, to which Satan goes “to gather them,” at the very time when he is “loosed from his prison.” Of course he could have had nothing to do in bringing them to such a degree of wickedness, on the supposition of a great apostacy succeeding a spiritual millennium. Besides, there is not a word said of such an apostacy in any part of the Bible. Notice, also, in the eighth verse, it does not say that Satan shall go out to deceive the nations, *and* to gather them together to battle; but “he shall go out to deceive them, *to gather them*,” &c.; i. e., deceive them *in that way*.

This chapter, then, as bringing to view the reigning of the saints *with Christ*, on the earth, after the resurrection, harmonizes perfectly and beautifully with other Scriptures already quoted and applied, in the preceding sections of this tract.

That there *can be no such* spiritual millennium as many have been taught to expect,

before the coming of Christ to raise the righteous dead, and to destroy the wicked from the earth, is perfectly plain from the following passages: Dan. vii. 21, 22, 11, 13, 14, 23—26. 2 Thess. ii. 8. Matt. xiii. 24—30, 36—42, 49. Luke xxi. 24—28. Rev. x. 7, and xi. 14—18. Ps. ii. 8, 9. 2 Tim. iii. 12; ii. 12.

§ 11. *The day and process of final judgment.*

It is evident that the opinions entertained by many persons, respecting the judgment, have been formed, not from carefully comparing and harmonizing all the Scriptures which relate to the subject, but from the 25th chapter of Matthew, regarded as a literal description of the process of the final trial of men, according to law and evidence. But when all the passages of Scripture which relate to the subject, are brought together and compared, it will be seen that the 25th of Matthew cannot be understood as giving a *literal description* of the final trial of men, but that the Savior's object is, merely to impress on the mind *the fact of such a trial*, together with its glorious and fearful results.

The time of trial, before any court, human or divine, must, of course, precede the time of executing the sentence of the law upon those who are proved guilty; and in human tribunals some considerable space of time ordinarily elapses between the trial and the execution. So here, while *the process* of the

final trial of men according to law and evidence, is nowhere particularly described in the Bible, the decision in respect to their characters and destiny, and the final separation consequent upon it, takes place at the time when Christ is revealed in the clouds of heaven, when, "in a moment, in the twinkling of an eye, at the last trump," the righteous dead are raised, and the righteous living changed, and caught up to meet the Lord in the air. But the final doom of the wicked will not be executed upon them till a thousand years after, "which are with the Lord as one day." (See 2 Pet. iii. 7—12.) This is the only view of the subject which can accord with all that is said in the Bible respecting the resurrection of the righteous and of the wicked—the righteous being caught up to meet the Lord in the air, as soon as Christ is revealed, to be forever with him,—and the "time of trouble" to the wicked which will succeed, till they are all destroyed from the earth. Nor is it in the least inconsistent with what is said of "the day of Christ," "the day of judgment," &c., since it is expressly said with reference to this subject, that "one day is with the Lord as a thousand years, and a thousand years as one day."

As to the resurrection of the righteous and of the wicked, see Luke xiv. 14. 1 Cor. xv. 21—23, 50—52. 1 Thess. iv. 16. Rev. xx. 4—6. Dan. xii. 1, 2.

Respecting the time of trouble and destruction of the wicked from the earth, see Dan. xii. 1. Rev. xi. 18; xvi. 1—21. Ezek. xxxviii. 14—22. Jer. xxv. 15—33. Joel iii. 1—17. Zeph. iii. 8.

Respecting the final doom of the wicked, see Rev. xx. 9—15. John v. 28, 29. Matt. xxv. 46. Then consult any other passages which relate to the same subject.

§ 12. *The time of Christ's coming to raise the righteous dead and to destroy the wicked from the earth.*

Since God is no respecter of persons, and since his coming to judgment will be as sudden as the lightning, we must suppose that he would make known to those who live near the time of his coming, at least, *what year* the end would be. For even individuals are not ordinarily taken from the world, without some very significant tokens that the day of their departure is at hand; while we know that before the world was destroyed by the flood, God made known *the year* when it would be done one hundred and twenty years beforehand; and seven days before, he made known the *very day* when the waters should come upon the earth.

Accordingly, the Savior has expressly specified a variety of signs which will appear, and by which we may *know* that he is near, *even at the doors*. These signs are spoken of in Matt. xxiv. 29—31. Luke xxi. 25, 26,

28. 2 Tim. iii. 1—8. 2 Pet. iii. 3—7. Joel ii. 30, 31; and they have all been fulfilled, as clearly as they ever could be, except the sign of the Son of man in heaven. The prophecy of Isa. ii. 1—5, and of Micah iv. 1—5, is already fulfilled, as explained on p. 28 of this tract; showing that the time is at hand, when the Lord of hosts will “gather his afflicted people,” “shake terribly the earth,” and reign over them in Mount Zion forever.

It is also well known that the events referred to under the sounding of the six trumpets, in Rev. 8th and 9th chapters, have already transpired. “The second wo is past,” (Rev. xi. 14,) Aug. 11, 1840; “and behold the third wo cometh *quickly* ;” and what the third wo is, is expressly stated in Rev. x. 7, and xi. 15, 18.

Dan. xii. 4, 10, and Matt. xxv. 1—9, are now being fulfilled in a very striking manner before our eyes, showing that we are living in the “time of the end,” and that the bridegroom is coming, and is now even “at the door.”

And then, in respect to the prophetic numbers in Dan. viii. 13, 14, connected as they are inseparably with chap. ix. 24—27; and in chap. xii. 11, connected with vs. 12, 13—unless we are prepared to attribute infinite folly, or something worse, to the infinite God, in making these numbers a part of *revelation*, when he never expected or intended they should be understood; or unless, in pretend-

ing to have explained them, as literally fulfilled, we are willing to give up the Bible to the sport of Infidels and Universalists—we must and shall believe that the Savior will come in the clouds of heaven, to close up the scene of this world's probation during the present year, 1843.

Dear reader, are you ready for the coming of the Son of man? Remember, "Without holiness no man shall see the Lord." He that is filthy then must be filthy still, and forever.

The following remarks are from the preface of a work, entitled, "Directions for a candidate of the Ministry," by Cotton Mather, D. D., who was pastor of the North Church, in Boston, more than one hundred years ago.

"The second advent of the Lord Christ, which must be expected for the destruction of Anti-Christ, and perdition of that fourth empire, which he will abolish at his own illustrious coming, is next and immediately to be expected.

"But it is not to be wondered at, if there be very few who would believe such a preacher.

"For when the Lord shall come, he will find the world almost destitute of true and lively faith, and especially of faith in his coming; and when he shall descend, with

his heavenly banners and angels, what else will he find, almost, but the whole church, as it were a dead carcass, miserably putrefied with the spirit and manners and endearments of the world?" "When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft, and indeed lethargic and guilty slumber, I know that I shall appear to them a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and, that sleep may hold them in still more pleasing fetters, they will make use of as it were *sleepy medicines*, a diversity of commentaries on certain prophecies as not yet fulfilled."

"But this word of God is in my mind like burning fire shut up in my bones: nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames.

"Yea, though some Nero should command me to be burned in the flames, I will not cease to preach *and foretel* with an earnest voice, the *dissolution, renewal and purification* of the world by fire.

"Speedily, with flaming fire, but who knows how soon? The Son of God, about to descend, will inflict vengeance on them that know not God, and that obey not his

gospel; but he will manifest his *kingdom in the earth*, which is to be possessed by our second and heavenly Adam; and this we confess is ascertained to us by promise, but in another state, being after the resurrection.

“They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scriptures, and sound reason, that the promised happiness of the church on earth, will be before the Lord Jesus shall appear in his kingdom.

“The rest of the saints, and the promised sabbath, and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of his prophets, all prophesying as with one voice, all shall be confirmed by their fulfilment in the new earth, not in our defiled and accursed earth.

“This was the opinion of the primitive church, this *her piety* and the *ancient faith*.

“O Justin, I appeal to thee as a witness; in this faith all the orthodox unanimously consented in the primitive church.”