

**THOUGHTS**  
**ON THE**  
**SCRIPTURAL EXPECTATIONS**  
**OF THE**  
**CHRISTIAN CHURCH.**

*BY BASILICUS.*

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"Behold, I come as a thief."—*Rev. xvi. 15.*

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# THOUGHTS, &c.

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## INTRODUCTION.

WHILE the secular arm is constrained by the fearful disorders of society, to interpose in order to put a stop, if possible, to flagrant wickedness, the spiritual mind cannot but discern in existing facts a new development of the mystery of iniquity, by so near an approach towards a renunciation of all authority, human and divine. Support and consolation under such an appalling prospect can alone proceed from an anticipation, derived from the word of truth, that when iniquity abounds to the full, those that destroy the earth shall themselves be "brought to desolation in a moment, and be utterly consumed with terrors." Another mystery will receive a simultaneous accomplishment and issue, in the renovation of a distracted world, and the triumphant establishment of the kingdom of God.

The subject is treated of under the following heads:—

- I. THE GLORIOUS EPIPHANY. (Titus ii. 13.)
- II. THE FIRST RESURRECTION. (Rev. xx. 5.)
- III. THE END OF THE WORLD. (Matt. xxviii. 20.)
- IV. THE WORLD TO COME. (Heb. ii. 5.)
- V. THE RESTITUTION OF ALL THINGS. (Acts iii. 21.)
- VI. THE KINGDOM OF ISRAEL. (Acts i. 6.)
- VII. TYPES.
- VIII. PRACTICAL VIEW.

Some of these titles, it is imagined, may afford occasion either of ridicule to the profane, or of offence to the serious; but such consequences are not justly to be charged upon the writer, who has taken them from the word of God; and he purposes to examine their import by the law and testimony thereof, without any undue partiality for human authority, whether of early or later date. It is by no means his intention to question any article of "the faith once delivered to the

saints," but to examine how far the purity of its stream may have been affected by the channels of interpretation through which it has come down to us. As an apology (if any be requisite) for such an attempt to elucidate some important passages of Scripture, he would observe, that any former abuse or absurd exhibition of the doctrines they contain, will afford no better argument for their absolute rejection, than such as the corruptions of Christianity can offer to justify the denial of its truth.

The several points intended for discussion in the following papers, are stated at once in the order in which they will be treated. The candid reader who may deem them not unworthy of his notice, may thus be prepared, if he will, by a previous examination of the passages referred to, and be induced to withhold a premature, and therefore defective judgment on the whole argument, until the light which these converging subjects may afford, shall be collected into one and the same focus.

The great counsel of God in "the dispensation of the fulness of times" is far too important to have escaped from the devices of the enemy, and it has accordingly been much darkened by words without knowledge: it may be collected from Scripture, that this obscurity would be allowed to continue till the period immediately preceding its fulfilment.

The latter part of the vision of Daniel was sealed; but the revelation of it in St. John is an open book. It is "the Revelation of Jesus Christ which God gave him to shew to his servants," and "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for "the time is at hand."

#### I. THE GLORIOUS EPIPHANY.

The context of this expression will introduce at once the distinction of the first and second Epiphany, intended to be marked out in the whole subsequent discussion. "The grace of God hath appeared," *επιφανη*, and by it we are taught to look forward to "the appearance of the glory," *επιφανεια*: grace came by Jesus Christ at his first, and he will come in glory at his second, appearance. We are exhorted to live soberly, righteously, and godly, in this present world, or "the age that now is," that in the age to come we may be partakers of this glory: or, as it is expressed by the same Apostle, Ephesians ii. 5—8, "by grace we are saved," or raised up already to a new life with Christ, that "in the ages to come he might shew the exceeding riches of his grace;" that is, his glory, of which pre-

sent grace is the pledge and assurance: for "the Lord will give grace and glory." (Psalm lxxxiv. 11.) "Whom he justified, them he also glorified." (Romans viii. 30.) "He shall come to be glorified in his saints." (2 Thess. i. 10.) "If we suffer with him, that we may be also glorified together. For I reckon that the sufferings of *this present time* are not worthy to be compared with *the glory* which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God," and their deliverance "from the bondage of corruption into the *glorious* liberty of the children of God," who have "the first-fruits of the Spirit," and yet "groan within ourselves, waiting for the adoption, to wit, the redemption of the body." (Romans viii.) "For our conversation is in heaven; *from whence* also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto *his glorious* body," or the body of the glory of himself. (Phil. iii. 20, 21.)

This *glorious appearance* is coupled with the kingdom of glory, and the saints are connected with the one as with the other. (1 Thess. ii. 12.) "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing and kingdom*." (2 Tim. iv. 1.) "That ye would walk worthy of God, who hath called you to his kingdom and glory." "That ye may be counted worthy of the kingdom of God, for which, *ὡφεις* (not in which) ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled (to recompense) rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence (face, *προσωπον*) of the Lord, and from the *glory* of his power." (2 Thess. i.) "If we suffer, we shall also *reign* with him." (2 Tim. ii. 12.) "Henceforth there is laid up for me a *crown* of righteousness, which the Lord, the righteous Judge, shall give me *at that day*; and not to me only, but *unto all them also that love his appearing*." (2 Tim. iv. 8.) "When Christ our life shall *appear*, then shall ye also *appear* with Him *IN GLORY*." (Col. iii. 4.) "And when the chief Shepherd shall appear, ye shall receive a *crown of glory* that fadeth not away." (1 Peter v. 4.) The Church will then be presented by Christ "to himself, a *glorious church*, not having spot or wrinkle, or any such thing." (Eph. v. 27.) At his first *appearance* he "made an end of sin" (Daniel ix. 24); and "unto them *that look for him* shall he *appear the second time* without sin, unto salvation." (Heb.

ix. 28.) At the first, God was manifest in the flesh; and at the second, the human nature will be manifested in the Divine, for the "Son of Man shall come in the glory of his Father." (Mark viii. 38.)

As before the Incarnation, Christ had appeared as man, to prepare the church for his epiphany in the flesh; so it should seem he had given a pledge of his future epiphany in glory; for, after his speaking of that coming in connection with "the kingdom of God," (Luke ix. 26, 27,) the account of the transfiguration follows, in which the disciples "saw his glory," and Moses and Elias also "appeared in glory," and there came a cloud and overshadowed them.

St. Peter (2 Peter i. 16), directly alluding to this remarkable manifestation, refers it to the "power and coming of Christ," as if exemplified in the holy mount, and declares it to be "no cunningly devised fable." On this occasion, the dispensations of grace and of glory—the kingdoms of patience and of power—the church militant and triumphant, were exhibited; at once affording an illustrious pattern of things to come in that glorious appearance and kingdom, when all will be "eye-witnesses of his majesty;" when the Lamb and his company shall stand on the mount of Zion; "when the glory of God shall lighten that city, in the light whereof the *nations* of them which are saved shall walk." (Rev. xiv. and xxi. 23, 24.)

If the nations and kings of *the earth* are to bring their glory and honour into it, this must be a dispensation *here below*, and *in time*—such distinctions do not seem applicable to the eternal state—they seem rather to signify the kingdom appointed to Christ by the Father, as the crown of his mediatorial office: when *all kings* shall fall down before him, *all nations* shall do him service; when He shall be King of kings, and Lord of lords; when "there shall be *given* to him dominion and glory, and a kingdom, that all people, nations, and languages, should serve Him;" when "the greatness of the kingdom *under* (not in) the whole heaven shall be given to the saints of the Most High," (Dan. vii. 14 and 27): until "the end, when He shall have delivered up the kingdom to God, even the Father;" when "the Son also shall himself be subject unto Him that put all things under him, that God may be all in all." (1 Cor. xv. 24, and 28.)

It will be allowed that the first epiphany was distinctly revealed to Daniel (chap. ix. 24), in the interpretation of the seventy weeks, and that he had understanding given him to understand the matter; but of another vision he says, "none understood it," (chap. viii. 27); and of the time of the end,

when the wise shall shine as the brightness of the firmament, as the glorified bodies in the transfiguration, it was said (chap. xii. 4, 9, 10), "Shut up the words, and seal the book," till "the knowledge of it shall be increased:" the words are closed and sealed up till the time of the end, when "*the wise shall understand.*"

Whether the glorious epiphany be not also declared by Daniel, though he understood it not; and whether this *appearance* be not also conjoined immediately with the kingdom of God, then to be established on earth; shall now be considered, by reference to the passages.

It appears that a comprehensive vision was vouchsafed to him of all the kingdoms of the world, from the first king of kings to the last. (Comp. Dan. ii. 36, and Rev. xix. 16.) Every revolution of universal empire was set before him, from the kingdom of Babylon to the kingdom of God. The whole body politic was represented by the parts of a body, natural in figure, but composed of various materials. After so much discussion, and so general a consent upon the point, it is needless to shew in detail the application of the several parts. We are concerned at present only with the feet and toes of the image, composed of iron and clay; and these will be allowed to represent the Roman Empire in its last divided state, partly strong as iron, partly weak as clay, but divided into ten kingdoms at least. "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." (Daniel ii. 44.)

The means by which this universal revolution is produced, are supernatural. "A stone was cut out *without hands*, which smote the image upon the feet of iron and clay, and brake them to pieces; and the stone that smote the image became a great mountain, and filled the whole earth." (Verses 34, 35.)

*Without hands*, is a Scriptural expression for that which is spiritual; as, the "circumcision *not made with hands*," or the "building of God, an house *not made with hands.*"

The stone smites the image on the feet, or last divided state of the Roman Empire, and breaks the rest of the image in pieces. It may be doubted, whether this figure can properly represent the first advent of our Lord, as the Empire was not then in its divided state; but it seems to be referred by Christ himself to the judgments attending or preceding his second appearance. "The stone which the builders rejected, is become the head of the corner. Whosoever shall fall upon that stone

shall be broken; but on whomsoever *it shall fall*, it will grind him to powder. (Luke xx. 17, 18.)

In the corresponding passage (Matt. xxi. 43), the transfer of the kingdom of God from the Jews to the Gentiles is introduced: and thus it should seem, that when the Gentile kingdoms are to end, the stone will fall upon them, and become itself the universal kingdom, the kingdom of the mountain filling *the whole earth*. In the discourse on Mount Olivet, our Lord tells his disciples, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," and "then (after other signs) shall they see the Son of Man coming in a cloud, with power and *great glory*." (Luke xxi. 27.) "When ye see these things begin to come to pass, know ye that the kingdom of God is nigh at hand." This, then, is the "glorious appearance and kingdom" yet to come; for the times of the Gentiles continue, and the ten kingdoms of the image yet exist.

Nor is this all: in the viith chapter of Daniel the "appearance and kingdom" still more distinctly point to the second glorious epiphany. The Roman Empire is there designated by a beast with ten horns, in the midst of which a little horn arises, speaking great words. The beast is slain; his body destroyed and given to the flame; and then follows, "I saw in the night visions, and, behold, one like *the Son of Man* came with *the clouds* of heaven." St. Paul says, "the Lord *himself* shall descend from heaven," (1 Thess. iv. 16); but not till "that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii. 8.)

St. John says, when the "Word of God" is revealed under the title of "King of kings," the beast and the false prophet are both cast alive into a lake of fire. Let the devout inquire into what is noted in the Scripture of truth—let them compare the description of the Ancient of Days, in Daniel vii. 9, 10, 13, 14, with that of the Son of Man, in Rev. i. 13—18, and see if they can arrive at any other conclusion, than that the same glorious epiphany is represented in both; in which the Son of Man is revealed in the glory of his Father, as a priest on a throne; when the God of heaven sets up the kingdom which is given to the Son of Man.

If any further confirmation be wanting, the Scriptures afford it. It is not, perhaps, too much to suppose, that our Lord (who gives so decided a testimony to Daniel) referred to this prophecy, in answer to Caiaphas: "Hereafter shall ye see the Son of Man sitting at the right hand of power, and *coming in the clouds* of heaven." (Matt. xxvi. 64.) When he was trans-



figured, a cloud overshadowed him; when he ascended, "a cloud received him:" to remove all doubt upon the subject, two special witnesses to the fact declared, "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. 11.)

Therefore we, who know the living and true God, "looking for that blessed hope and glorious appearance," will wait for his Son from heaven; remembering his own admonition, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke xxi.)

"Behold! He cometh with clouds; and every eye shall see Him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

## II. THE FIRST RESURRECTION.

The doctrine of the resurrection of the body seems to have been little understood till "*the appearance* of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel." That holy men of old had some intimations of this glorious truth, is evident from the confidence of Job, whose expectation of seeing his Redeemer stand at the latter day upon the earth, after the destruction of his own body by worms, yet remains to be realized at the second advent. Many passages of the Psalms are referable to the subject; and our Lord's observations to the Sadducees, who said, "there is *no resurrection*," are sufficient to shew, that under the old dispensation some light was vouchsafed concerning it: "As touching the dead, that they rise," &c. (Mark xii. 26, 27.)

The Pharisees appear to have had some apprehensions (beyond their suspicion of the disciples), from their caution to make sure the sepulchre: they had noticed and remembered, that "that deceiver said, while he was yet alive, After three days I will rise again." But the blindness and incredulity of the disciples themselves is remarkable. When Peter and John came to the sepulchre, "as yet they knew not the Scripture, that he must rise again from the dead." Thomas doubted the fact, and required the evidence of his senses. The two disciples at Emmaus were "slow of heart to believe all that the prophets had spoken." When the women "returned from the sepulchre, and told all these things unto the apostles, their words seemed to them as idle tales, and they believed them not." "He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart,

because they believed not them which had seen him after he was risen."

If so much doubt and unbelief prevailed among the disciples of our Lord concerning his own resurrection, it is not surprising that a similar spirit should have been manifested in the latter ages of the church with respect to the resurrection of the members of his spiritual body. Notwithstanding the additional light which the Epistles of St. Paul have cast on the general testimony of the sacred record; notwithstanding the clue of interpretation given in "the Revelation of Jesus Christ," for the solution of corresponding passages in either Testament; the subject yet remains obscure and intricate to the majority of professed and even devout believers. The time, and nature, and order of this great event, are, for the most part, merged in generalities, or confounded with the popular idea of the Last Judgment; and it is possible that many things may be advanced on these heads, on good and solid foundation, which may still appear as *idle tales* to many who receive the Scriptures, and yet are slow of heart to believe ALL that the prophets have spoken. Many, like Martha, would say of a departed brother, "I know that he shall rise again at the last day," who know not the hour and "power of that resurrection," which is peculiar to those only who are quickened together with Christ, as "bone of his bone, and flesh of his flesh," "*very members incorporate in his mystical body.*"

A few in all ages have followed the beloved John from Calvary to Patmos, and by faith have seen the glory of God in that ulterior dispensation, most fully revealed to him who *first* believed in the resurrection of his Lord. They have meditated with delightful anticipation over the sepulchre of "the First-Begotten from the dead;" and considering that the "graves were opened, and *many bodies of the saints* which slept arose, and came out of the graves after his resurrection, and went unto the holy city and appeared unto many," they have not been backward to believe or to declare the counsel of God, as spoken by the prophets, concerning "the whole house of Israel." It is enough for them that it is written, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel." (Ezek. xxxvii. 12.) These words are too specific to admit of a merely figurative application, and the context abundantly proves their reference to a local and yet future dispensation.— "The resurrection of the just" (Luke xiv. 14); "The resurrection of life" (John v. 29); "A better resurrection" (Heb. xi. 35); "The first resurrection" (Rev. xx. 5), appear to be terms declaratory of some remarkable distinctions to be put

between the evil and the good, not only as to their final sentence of condemnation or acquittal, but as to the time and circumstances of the resuscitation of their bodies.

“The children of God” are so named by our Lord, when speaking on the subject (Luke xx. 36), “*being the children of the resurrection;*” and if this were intended solely of the fact that their bodies shall be raised in common with “the rest of the dead,” it would seem no such distinguishing title as it is made in that passage, with reference, moreover, to a period of time and an age of the world (as will be shewn afterwards) during which the rest of the dead are not restored to life at all. If there be no such distinction as implied above, what construction is to be put upon the earnest desire of St. Paul, “if *by any means* I might attain to the resurrection of the dead?” (Phil. iii. 11.) The spiritual resurrection of the soul by faith, he had already attained to; he was in this sense “risen with Christ:” and no peculiar means were requisite to certify the resurrection of his own body, for he knew, from his Master’s assurance, that “ALL who are in their graves should come forth.” He who of *old* “was called in question touching the resurrection of the dead,” well knew that “in Christ all shall be made alive;” but he was taught to give to each a gradation and priority of rank and succession: “Christ the first-fruits” (he should be *the first* that should rise from the dead, Acts xxvi. 23); “afterwards they that are Christ’s *at his coming*” (1 Cor. xv. 23). He was willing to be “planted in the likeness of his death, that he might be also in the likeness of his resurrection.” (Rom. vi. 5.) He desired to “suffer with Christ, that he might be glorified together with him” (Rom. viii. 17); to be made “conformable to his death, that he might attain to a resurrection,” which he seems to distinguish from *any other* by a word never applied to the general resurrection, or to that of the unjust—it seems to express *a rising up out of the mass of the dead*. The word is ἐξανάστασις, while the usual word, ἀνάστασις, in the passage referred to (Phil. iii. 10), is used of Christ’s own resurrection. It is the only place where it occurs, and is rendered by Schleusner, “*ut consequar aliquando beatem é mortuis resurrectionem.*” Thus it appears that the *first resurrection* is that of the Martyrs, who have suffered for the truth, or otherwise borne a faithful testimony. (Rev. xx. 4, and xi. 18.) It is coincident with the coming and kingdom of Christ, when “the Lord my God shall come, and all the saints.” (Zech. xiv.) At the opening of the fourth seal, power is given to death and hell, “to kill with sword, and with hunger, and with the beasts of the earth.” Under the fifth seal, they “that were slain for the word of God, and for the

testimony which they held," cried, "How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth?" when it was said unto them, that "they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." (Rev. vi. 9, 10.) At the sounding of the seventh trumpet, Christ takes his kingdom and reigns; "and the nations were angry; and thy wrath is come, and the time of the dead that *they should be judged*, and that thou shouldst *give reward* unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." This *time of the dead* is manifestly their resurrection, or the "*resurrection of the just*;" and their reward is, that they receive their glorified bodies, live and reign with Christ: for on the binding of Satan, and the destruction of the bestial or Roman Empire, "the \* souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast," &c.; *they lived* and reigned with Christ a thousand years, but the rest of the dead lived not again until a thousand years were finished. This is *the first resurrection*," — *ἡ ἀνάστασις ἡ πρώτη*. The article is twice significantly used, and the passage may be rendered, "This is *the resurrection the first*." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." (Rev. xx. 6.)

The *living* of the saints, and the *living* of the rest of the dead, in this passage, must obviously intend *living in the same way*, or the character of the resurrection is similar: in both cases it is *bodily*; for in this sense alone is any resurrection *common* to the saints and the rest of the dead, or mankind in general—*thus* "in Adam *all die*," and *thus* truly in, or by Christ, "shall all be made alive." In a 'spiritual sense, those who live and reign were already "risen with Christ," and "alive unto God," by faith; and in that sense the rest of the dead, whose bodies are raised at the end of the thousand years, will *never live at all*: they were dead already in their souls, and will receive their bodies only to be placed under the power of "the second death." As the Psalmist speaks of the wicked, (Psalm xlix.): "Like sheep they are laid in the grave; death shall feed on *them*; and the upright shall have dominion over them *in the morning* (*i. e.* of the first resurrection); and their beauty shall consume away in the grave from their dwelling; but God will redeem my soul (or me) from the power of the

\* The word ψυχή (psyche) in the (LXX.) Greek version of the Old Testament means *dead body* in the following places: Leviticus xxii. 4; Numb. v. 2—vi. 6—x. 11, 13; Haggai ii. 14; Numb. ix. 6; Lev. xxi. 1.

grave, for *he* shall receive me"—that is, at the second coming of Christ, who says to his disciples, "I will *come again and receive* you to myself, that where I am, ye may be also." (John xiv. 3.) The same distinction is put between the just and the unjust, between God's people and their oppressors, in Isaiah xxvi. 14—19. Of the one it is said, "Dead, they shall not live; deceased, *they shall not rise:*" of the other, "Thy dead *shall live; my dead body* shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead." And this takes place at the second advent, for it follows, "The Lord cometh out of his place to punish the inhabitants of the earth;" when, according to Malachi, chap. iv., "all the proud, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch: but unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall; and ye shall tread down the wicked, for they shall be ashes *under the soles of your feet.*" And this again, by the context, is at the coming and appearance of Christ; for "who may abide the day of his coming? and who shall stand when he appeareth?" (chap. iii. 2.) The first resurrection is thus one of the first distinctions which will be put "between the righteous and the wicked, between him that serveth God and him that serveth him not."

It was the great consolation of the early suffering Church. "Comfort one another with these words," concludes the passage in 1 Thess. iv. 14, where the doctrine of the first resurrection is most plainly intimated, and put upon the same ground of faith as the resurrection of Christ himself; where the distinction is drawn between soul and body, and their reunion in the persons of the risen saints is declared: the soul is said to *sleep* in Jesus, and this God will bring with him; but the bodies of the saints are *dead* in Christ. The souls are waiting for "the adoption, to wit, *the redemption of the body.*" The prayer of the Apostle is, that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ:" "for if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus, will God bring with him;" (verse 14); "and the dead in Christ shall *rise first.*" The bodies of the saints shall rise in an order of priority, more distinctly marked in other passages of sacred Scripture, and by the Apostle in 1 Cor. xv., which treats largely of the resurrection of the body as connected with the resurrection of Christ; of

whom the spiritual resurrection of the soul in this life from the death of sin cannot be predicated at all.

With reference to the literal resurrection of the body, a distinct succession is declared. "By man came death; by man also the resurrection from the dead:" "as in Adam all die, even so in Christ shall all be made alive,"—that is, receive their bodies—*all*; but all are not made alive in their souls: some, in that sense, are "twice dead." But "every man" as to the resurrection of the body) "IN HIS OWN ORDER: Christ the first-fruits; afterward they that are Christ's at his coming:" "expressio unius est exclusio alterius." Therefore it might be inferred from this declaration, that "the rest of the dead (bodies) lived not again," or were not raised at that time. And the time when they shall live again, or be raised, is distinctly marked out, when this part of the mystery is more fully revealed by Jesus Christ himself. St. Paul says, "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible (that is, the body) must put on incorruption, and this mortal must put on immortality." These expressions must relate to the body "dead in Christ," to be raised at his coming; and not to the soul which sleeps in Jesus: for they that sleep in Jesus when "absent from the body, and present with the Lord," have already, in that sense, put on both incorruption and immortality: they are already "born of incorruptible seed, by the word of God, which liveth for ever;" they are already "passed from death unto life:" and they, who are thus "alive, and remain" till the coming of Christ, will be changed as soon as the "dead in Christ," and asleep in Jesus are reunited in body and soul. This is that celestial body, like unto the glorious body of Christ, the image of the heavenly Adam, which every member of the invisible church will bear; and of which he may say, with David, "I shall behold thy face in righteousness: I shall be satisfied when *I awake* with thy likeness."

"The second Adam is a quickening *spirit*" as to the body, of which St. Paul is here speaking; and in another place he says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also *quicken your mortal bodies* by his Spirit that dwelleth in you." (Rom. viii. 11.) And this will be, as appears by the same chapter, at the "manifestation of the sons of God;" at "the redemption of the body;" when "the creature itself also shall be delivered from the bondage of corruption, unto the glorious liberty of the children of God." But "the children of God"

are called by our Lord, as observed before, "the children of the resurrection," in a peculiar sense: (Luke xx. 36.) for "when they shall rise from the dead, they are as the angels;" *ὡς ἀγγέλοι* (Mark xii. 25.) "neither can they die any more, for they are equal to the angels," *ὡς ἀγγέλοι* (Luke xx. 36.) This honour have all his saints, but, above all, those who have suffered for the testimony of Jesus. "If so be that we suffer with him, that we may be also glorified together:" "these light afflictions work out a far more exceeding and eternal weight of glory:" "one star differeth from another star in glory, so also is the resurrection of the dead." "Many of them that sleep in the dust of the earth shall awake"—"and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever." (Daniel xii. 2, 3.) A beam of this glory seems to have fallen on the face of the proto-martyr Stephen: "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of *an angel*: and "he, looking up steadfastly into heaven, saw the glory of God, and Jesus standing at the right hand of God." (Acts vii. 55.) And so will all the "congregation of saints," when the "Son of Man shall come in the glory of his Father with his holy angels;" when every *Israelite indeed*, shall, with Nathanael, see "heaven open, and the angels of God ascending and descending upon the Son of Man."

The first resurrection is thus immediately connected with the appearance, and kingdom, and coming of Christ "with all his saints;" when "he shall change their vile body (or the body of humiliation, *σῶμα τῆς ταπηνώσεως*) that it may be fashioned like unto his glorious body," (Phil. iii. 21—comp. ver. 10, 11:) "when he will present them faultless before his presence with exceeding joy," (Jude 24;) "holy, and unblameable, and unrepveable in his sight," (Col. i. 22:) when they who are already risen in spirit with Christ, and are seeking those things that are above, shall also appear with him in glory: when the *times of refreshing* shall come from the presence of the Lord." (Acts iii. 19.) The expression in our translation of this passage falls far short of the original word, and seems only its secondary sense: if there be meaning in language, it signifies the times, or seasons, of RE-ANIMATION, restoration of the soul to the body; according to all analogy of diction. If *ἀνα-ζωοίς* means resurrection, *ἀνα-ψύξις* implies re-animation.\* If this be so, the meaning of the expressions in Rev. xx. 4—6, is plain enough, and cleared at once from all objections raised against the doctrine so clearly maintained by the context. Because

\* "Ἀνα ψύχων, dicuntur (inquit Eustathius) quæ animam reducunt, ut contra ἀποψύχων, animam efflare, ἀναψύχων, idem quod reanimo." (vide Steph. Lex.)

St. John speaks of *the souls*, it may be suggested it does not follow that the bodies were raised at that time, but at the last and general resurrection. But, let it be observed, they that *lived* were they that were *beheaded*, who had not received the mark of the beast *on their forehead or hands*. These are all *bodily signs*; and as the martyrs had glorified Christ in their "*bodies terrestrial*," so now they are glorified by Christ with "*bodies celestial*." St. John says, "I saw thrones, *and they sat on them*." The bodies were beheaded, but now they *lived*; their souls were reunited to them: this is the time of their *re-animation*, for the soul is the life of the body.\*

"The *souls of the righteous*," being "in the hand of God," and their life "hidden with Christ," could not properly be said to *live again* out of the body, *in any sense*, or to be re-animated at all. In the sight of the unwise they *seemed* to die; but in the time of their visitation they shall shine, and run to and fro, like sparks among the stubble: they shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. "We fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints." Then the righteous that is dead shall condemn the ungodly that is living. "Blessed are the dead that die in the Lord." "Blessed is he that hath part in the FIRST RESURRECTION. Blessed is he that watcheth."†

The general resurrection appears to take place before "the white throne and Him that sat on it," at the expiration of the thousand years; when death and hell give up their dead (Rev. xx. 11, 15): which is the last judgment *according to works*, and is thus distinguished in the parallel account, Matt. xxv. 30; where the second advent is set forth under the figure of the nobleman who cometh, after his departure for a season, to take account of his servants; when the unprofitable servant is cast alive into outer darkness; as the false prophet in the Revelation is, at the same period, cast alive into the lake of fire. The different statements seem to shew, that the living

\* "Hoc potissimum cogitasse arbitror illos, qui animam, ψυχην vocitarunt, quod hæc quoties adest corpori, causa est illi vivendi, respirandi, et refrigerandi vim exhibet, et cum desierit quod refrigerat dissolvitur corpus, et interit — unde ψυχην nominasse videntur quasi αναψυχον, respirando, refrigerans." (Dialog. Plat. in Cratyllo.)

† For a clear and practical view of this interesting subject, the reader is referred to "*The Nature of the First Resurrection, and the Character and Privileges of those that shall partake of it: with an Appendix, containing Extracts from the works of Bishop Newton and Mr. Mede: by a Spiritual Watchman*. The Sermon is here recommended, not only for its own sake, but on account of the judicious selection of authorities annexed to it. "Veteres duplicem resurrectionem credebant, unam particularem justorum in adventu Messiae, alteram generatorem in fine mundi." (Hulsii Theol. Jud.)



wicked, then in the flesh, will be destroyed at the appearance of Christ. They that "will not have him to reign over them" will be *slain before his presence*, when he returns, "having received the kingdom," (Luke xix. 12, 27,) and will be raised up with the dead great and small, when the thousand years are expired, and, all enemies being subdued, the kingdom is given up, and the Mediatorial Dispensation closed. These remarks on the general resurrection are added, to shew that it is no more affected by this view of the first resurrection of the just, than other *generals* are affected by their respective *particulars*, or as other parts of any truth affect the whole—namely, by illustrating and confirming the same.

When defending himself before the tribunal of a Roman governor, Paul testifies, "There shall be a resurrection both of the just and the unjust." When writing to a church of believers, he points to a distinction between the two, which he does not stop to explain to heathen ears; he did not cast such a pearl before those who would turn and rend him. The above thoughts are suggested by one "believing all things which are written," not only "in the Law and the Prophets," but in the Gospels, Epistles, and Apocalypse, concerning Christ and his Church. The whole of his argument rests on its conformity to the testimony of the Book of Life, taken in its most obvious and literal acceptation; and by this test he desires it may be tried by competent judges, men of faith and prayer, more mighty in the Scriptures, more instructed in the way of the Lord, than he can presume to be. He will be truly thankful to any of this description who will take up these subjects, and expound unto him the way of God more perfectly. But while there be many who have not so much as heard that there be a first resurrection and kingdom to come on earth, other than that within the soul of the regenerate, he is constrained to declare these things, which he believes to be revealed among the lively oracles of God. They were considered among the tests of *entire orthodoxy* in the first centuries of the Christian æra; they will not amalgamate with the heresies of the last: their gold is that of the sanctuary, and will lose nothing by refinement in its fire, but the dross of imperfect interpretation. While such diligence is manifested in the revival of exploded errors, an earnest inquiry after neglected truths cannot be unseasonable—"multa renascentur quæ jam cecidere" and the first resurrection is one of them. "Out of the old fields" assuredly "shall the new corn spring; and this doctrine must revive as the Scriptures are searched. It is hidden therein, as seed in the ground, and it will take root downwards and bear fruit upwards. It is planted in the house, and will flourish in the courts of the

Lord. It has arisen already as a day-star in the hearts of many who believe; and it will set no more, till the Sun of Righteousness shall burst on a benighted church, and a world that sitteth in darkness; till the noble army of martyrs shall appear "clothed in fine linen, white and clean;" till Jerusalem shall awake, and arise, and shake herself from the dust, and put on her beautiful garments; when the holy church throughout all the world shall be astonished at the strangeness of her salvation, and walk in the light of her glory.

### III. THE END OF THE WORLD.

This expression, from Matt. xxviii. 20, is the same in the original with that in xxiv. 3, "What shall be the sign of thy coming, and of the end of the world?" They are both understood by the generality of Christians, with reference to the final catastrophe of this earthly scene, and the translation of the church to its eternal and unchangeable state.

The validity of this interpretation will now be considered. Whether such be "the plain and full meaning of the words, in the literal and grammatical sense," is a matter well deserving a sober and judicious inquiry, considering how many passages of sacred Scripture are made to turn upon the above construction as their cardinal point. No other consequence will necessarily result from this discussion, than a more distinct anticipation of an event in which all mankind are implicated, and which all believers are agreed in expecting at some period of time or other, while none can by any possibility be assured of its day and hour. When "some depart from the faith, giving heed to seducing spirits," and others "turn away their ears from the truth:" when "scoffers walking after their own lusts, and saying, Where is the promise of his coming? are systematically carrying on the mystery of iniquity towards its entire consummation: when damnable heresies, and especially that of denying the Lord, (the proper Deity of Christ,) are privily brought into, and are widely spreading in the Church; it is high time to consider whether the last days of Peter, and the perilous times of Paul, be not actually commenced; and if so, "the coming of the Lord draweth nigh," and the "time of the end," cannot be very distant. The signs of the times in which we live exhibit the very characteristics of the period immediately preceding the appearance of the Son of Man, and the manifestation of the sons of God, the children of the resurrection, who shall be "accounted worthy to obtain THAT WORLD," *αἰῶνος αὐτῶν*—which, of course, will not commence (whatever it be) till the end of "THIS WORLD," *αἰῶνος τούτου*, be come. (Luke xx. 34.)

A general expectation has existed in all ages concerning a future state of retribution, of which the merit or demerit of man as a moral agent is the standard and criterion of judgment as to punishment and reward. When life and immortality were brought to light by the Gospel, this indistinct apprehension was cleared up; the gates of heaven were opened to all believers, and final condemnation denounced only on the impenitent. Under a general concurrence of expectation on this momentous subject, diversities of opinion have existed in the church, as to the circumstances under which it will be realized; and the more prevailing idea is, that *a great extension of the spiritual kingdom of Christ will take place towards the close of the Christian dispensation; at the end of which Christ will appear in person, as the Judge of quick and dead: when the general resurrection, the dissolution of the material universe, the condemnation of the wicked, and the translation of the church to the glories of heaven, will take place together*—and these things are, perhaps, invariably viewed in connection with such expressions in sacred Scripture, as,—the end of the world—the world to come—the day of judgment—the kingdom of heaven, &c.

A review and comparison of the different passages of sacred Scripture which have a direct application to these subjects may suggest a somewhat different expectation; which is termed *Scriptural*, as being exclusively derived from the positive declarations of Holy Writ, taken from the original, in their most obvious and literal sense: the scope of which will be nearly as follows:—

That the present system, secular and ecclesiastical (as far, at least, as Christendom and the Roman and Mohammedan empires are concerned,) will pass away at the close of a certain period or æra of the world, fixed in the determinate counsel of God, and so far revealed in his written word that its near approach may be anticipated, from specific and infallible tokens contained therein, whenever their real application shall be manifested by existing circumstances, and the palpable fulfilment of the sure word of prophecy concerning the last times of the Gospel;—That a new order of things, and a distinct period or æra of the world, will then commence, to which all preceding times and dispensations have only been preparatory and subordinate, and which is the perfection and consummation of them all;—That the change thus effected in the physical and moral, secular and spiritual state of the world, will be so complete, so general, so extraordinary, as to correspond with the nature and significancy of the expressions by which it is exhibited in Scripture; such as,—a new creation—a new earth—making all things new—restoring all things, &c.

It will be readily admitted that a new æra commenced at the

first appearance of Christ, and the promulgation of the Gospel, throughout the Roman empire, the scriptural designation of which is *the fulness of time*. This expression refers distinctly to the mission and personal office of our Lord himself: and the period which thus commenced appears to be continued, without any marked interruption, to his second coming; the whole æra being spoken of in this way by himself, and characterized by his Apostles under the general title of the last days, in distinction from sundry other times, as the Paraisaical, Patriarchal, or Mosaic dispensations. But another æra seems to be expressly noticed, and is specifically entitled "The dispensation (or œconomy) of *the fulness of times*:" under which scattered parts will be gathered together; disjointed parts united in one great recapitulation of the whole mystery of God: when the detached and manifold gradations of the system hitherto in action will appear to have been working together towards one determinate issue,—the final development of the glorious scheme of man's redemption in body and soul, as originally conceived and planned in the eternal counsels of Jehovah: when the whole creation, so long groaning and travailing in pain together under the corruption introduced by the fall, shall be delivered by the power, and subjected to the dominion of, the Son of Man, the second Adam: when the earth, once cursed for the sake of man, shall be blessed again, renewed, and fitted for the habitation of the righteous: when the typical theocracy of the people of God shall be realized in the kingdom of Israel restored to the risen saints of the Most High: when "the Lord shall reign in Mount Zion, and before his ancients gloriously," during the time appointed of the Father. *Then cometh the end*, properly so called, το τέλος: thus clearly to be distinguished from the—"consummation of the age," σιωπηλια τε αιωνος.

The detail of this subject, and the scriptural evidence in its support, will appear in future papers: the purport of the present section is a critical examination of the expression in St. Matthew, which is rendered in our version "*the end of the world*."

The greatest respect is unquestionably due to the authorized English Translation; but the original must ever remain the standard of doctrine and interpretation, to persons in any degree qualified by education to search after the mind of the Spirit, through the medium of that language in which it is primarily expressed. The indiscriminate usage of the term *world*, as a common rendering of *κοσμος*, *αικημενη*, and *αιων*—each of which appears to have a distinct signification—must necessarily occasion some ambiguity in those passages wherein any two of them are used in connection: and if this ambiguity should in

any degree be removed by the simple substitution of more appropriate and analogous expressions, some light may be thrown upon subjects of the greatest concern and moment. Take, for instance, a passage in the same Evangelist, where *κοσμος* and *αιων* are used in the same connection, and both translated "world." (Matt. xiii. 38.) "The field is *the world*:" "The harvest is *the end of the world*:" "so shall it be in the end of *this world*." On perusing the passage in which these words appear, any plain mind must draw the inference, that at *the destruction of this material globe* the procedure, represented under the figure of a harvest, would take place: but when it appears in the original that different words are used: that the world which is *the field*, is *κοσμος*, *mundus*, globe; and the world which is then *to end*, is *αιων*, *seculum*, age, dispensation or economy; and that "*this world*" refers to the word signifying *age*, and not to that which signifies globe; the natural and obvious inference would rather be, "*when this age or dispensation of the world shall end, then shall the harvest come.*"

That "*this age*" is not the proper end of the world, and therefore that the harvest is not the end of all things here below, may appear from a passage where our Lord is also the speaker. "*This world*," is contrasted with "*that world*" which, on any construction, will be allowed to be still future; and as the word is there also *αιων*, if "*that world*," means *eternity*, then "*this world*" must mean *eternity* also, for it is the same expression precisely. "*This world*," used for the earth, may be opposed in an English translation to "*that world*," as heaven, but if *αιων* be *age*, and not *world*, then *this age* and *that age* have both a reference to times and seasons, and are periods distinguished from each other. "The children of *this world* marry and are given in marriage; but they which shall be accounted worthy to obtain *that world*, and the resurrection of the dead, neither marry nor are given in marriage," (Luke xx. 34.)—that is, one to another: for they are now betrothed, and then will be married to Christ; for at his glorious appearance, and kingdom, and first resurrection of the just, "the marriage of the Lamb is come." The Bridegroom is absent in *this age*, and the church mourneth; but *in that* he will be present, and the church will rejoice. "Lo! I am with you always, even unto the end of the world." (*αιων*, age.) This presence will be allowed to be spiritual, not personal; but it will then be personal, as well as spiritual. The sacrament was instituted for *this age*; in that it should seem it would cease: "Ye do shew forth the Lord's death till he come;" but "when Christ, who is our *life*, shall appear, we shall appear with him," and enjoy the fulness of that intermediate pledge, in "the marriage-supper of the Lamb."

In the parable of the tares, he that *soweth* the good seed is *the Son of Man*; (Matt. xiii. 37.) and when the “harvest of the earth is ripe,” (Rev. xiv. 15.) the chief *reaper* is the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.” Thus the sower and the reaper will “rejoice together,” not in the destruction of *the world*, but of the wicked on the face of it; not in *the end of the world*, but in the termination of the age of the reign of Antichrist, and in the fall of Babylon. “Rejoice over her, thou heaven, and ye holy apostles and prophets.” (Rev. xviii. 20.) “Let us be glad and rejoice; for the marriage of the Lamb is come, and his wife hath made herself ready.” It is thus manifest, that if the harvest in Matt. xiii. 39, be the end of the world literally, it is not so in Rev. xiv. 14—16; for many things succeed the harvest on the face of it, till it is renewed,—not destroyed. “The heavens and the earth shall perish;” that is, in their present form: “they shall wax old as a garment, and be folded up as a vesture; and they shall be changed” for a more beautiful garment—a *κοσμος*,\* *ornamentum*, a new earth, wherein righteousness shall dwell. If the promise to Abraham, that he should be heir of the *world*, *κοσμου*, (Rom. iv. 13.) is to be fulfilled, it must be in another age and state thereof; for neither he nor his posterity have enjoyed that inheritance as yet. If it be limited to his spiritual seed; if “the meek are to inherit the earth,” *γην* (Matt. v. 5.) it must be the “new earth,” *γην καινην* of the Apocalypse, in one of “*the ages* [or dispensations] to come,” [*αιωνι επερχομενοις*, ensuing ages—ages which are coming on one after another] in which God will shew the exceeding riches of his grace in his kindness towards us through Christ Jesus, (Eph. ii. 7.) when Satan will be bound; and not in *this age of this world*, of which he is the ruler; and (verse 2) in which he “now worketh in the children of disobedience.”

There is another passage, where the same indiscriminate use is made of the term “world,” as used for *κοσμος* and *αιων*: Heb. ix. 26: “Then must he often have suffered since the foundation of *the world*; (*κοσμος*) but now; once, *in the end of the world*, (*αιων*) hath he appeared, to put away sin by the sacrifice of himself:” and then follows, “To them that look for him, shall he appear the second time, without sin, unto salvation.” If he appeared in *the end of the world* to put away sin; and he is to appear again without sin; and promises, after he had put away sin by the sacrifice of himself, to be with his disciples to *the end of the world*; these expressions cannot refer to the end of the world, properly so called, for of that kind there can be only

\* See Luke iii. 25. Matt. xii. 44—xxv. 7. 1 Tim. ii. 9. 1 Pet. iii. 3, for cognate forms of this word.

*one*: and these are clearly as distinct as the first and second advent; or the dispensation of "*the fulness of time*," when "God sent forth his Son, made of a woman," (Gal. iv. 4,) and "the dispensation of *the fulness of times*," when he will "gather together all things in Christ," (Eph. i. 10,) or when "he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until *the times of restitution of all things*." Therefore neither of these expressions properly signify the *end of the world*, *κοσμος*, but the *termination of an age*, *αιων*, dispensation or economy, *αιων*, respectively.

IV. "THE WORLD TO COME."

It has been remarked, that the Gospel dispensation is denominated, by the Apostle to the Hebrews, "the last days," in reference to anterior periods: and thus the first advent of Christ was the consummation of all preceding ages—*συντελευτη των αιωνων*—and in this sense only "the end of the world," in which He appeared: and of all these ages, past, present, and to come, He is the sovereign disposer—*ΒΑΣΙΛΕΥΣ ΤΩΝ ΑΙΩΝΩΝ*, 1 Tim. i. 17: *Δι' η καὶ τας αιωνας εποικισας*, Heb. i. 2: *per quem fecit et sæcula* (*Trans. Vulg.*) They were all constructed, and respectively adapted to successive dispensations under each, by the Word and Wisdom of God, as the Creator and Redeemer of man, the Saviour of the world, (*κοσμου*) as Prophet, Priest and King. And thus even the passage in Heb. xi. 3, "through faith we understand that the worlds (*τους αιωνας*) were framed by the word of God," is translated best by the Vulgate, "*Fide intelligimus aptata esse sæcula verbo Dei*," and by Tremellius, "*Per fidem intelligimus quod constructa fuerint sæcula Sermone Dei*:" and if *αιων*, in this passage, be properly rendered *sæculum*, (age) it may be questioned whether there be any in which it may not, with equal propriety, or rather with advantage to the sense, be so translated. It has already been shewn, that *αιων*, thus understood as *age*, or *æra*, is to be distinguished from *κοσμος*, which may be properly translated *world*. And the same remarks may be applied, it is presumed, with equal justice to the propriety of this translation of *αιων*, when used in connection with the word *αικουμενη*, habitable earth; and it is conceived that much light will thus be thrown upon the whole doctrine and argument contained in the first and second chapters of the Hebrews, where the expression now to be considered occurs, "*the world to come*."

The unlearned consider these terms with reference to the eternal state; and the learned have laboured to shew, that in this passage, and perhaps in others, they relate to the present

state under the Gospel: but if the suggestions already offered have any foundation, the reference may be neither to the one nor the other, but to that yet intermediate state between the two, which will take place at the consummation of the present age or economy.

The Apostle sets out with distinguishing “*sundry parts* and divers manners,” in which God had revealed himself to man; and then says, that in these “last days”—avowedly the time of the Gospel—he has spoken by his Son; “by whom also he constituted [appointed or arranged] the *ages*,” in one of which, he sent his Son into the world; and in another of which he will “*bring him again*” (Heb. i. 6.) into the world, οικουμένην: which “world to come,” it appears by ii. 5, he hath not put in subjection to angels, neither are they to be any longer ministering spirits, as at present, (i. 14) “for them who shall be heirs of salvation;” for the heirs of salvation are in that world, as hath been abundantly evinced, already entered upon their inheritance, even the redemption of the body; and the angels are then employed in paying adoration, with the rest of the elect, to the first-begotten, then sitting on his mediatorial throne, in the glory of his heavenly Father: who says to the Son, “Thy throne, O God, is for ever and ever;”—εις τον αιωνα του αιωνος, “*in sæculum sæculi*,” *Vulg.* “for the age of the age;” not *in sæcula sæculorum*, “for ages of ages,” or all eternity. “Sit thou on my right hand, until I make thine enemies thy footstool.” “But now we see not yet all things put under him.” When Antichrist is destroyed, and Satan bound; when Babylon falls, and the Beast and false Prophet are cast into the lake of fire; when the man of sin is destroyed, by the brightness of the coming of the Lord: then, his enemies being made his footstool, all things will indeed be made subject: and then the new earth and heaven, spoken of by Isaiah; then the new heaven and earth, wherein righteousness shall dwell, expected by the church, according to St. Peter; then the new earth, γη καινη, of St. John, will appear; and this will not be η παλαια αιωνι, in this age, but in that which is to come, η παλαια αιωνι—η παλαια αιωνι. Into this οικουμένην, God will bring his Son; and during this αιων, age, his saints will live again, and “*reign on the earth*,” and when this age of the world shall end, heaven and earth may pass away, but the word of God will not; for unto THE KING ETERNAL (of the ages) there remaineth “honour and glory for ever and ever,” (ages of ages) or throughout ETERNITY, properly so called. 1 Tim. i. 17.



V. "THE RESTITUTION OF ALL THINGS."

The consistent interpretation of the passage in which this expression occurs, and the doctrinal views inculcated therein, will most readily be ascertained by a consideration of the original and appropriate usage of the word translated RESTITUTION, ἀποκατάστασις. The primary sense is that of a return to a former state, or a *re-establishment*; and its secondary is, consummation, or perfection. In speaking of the natural body, it would imply what is termed *convalescence*; and it is especially used by the classical authors to signify the recovery of a dislocated, or fractured limb. With reference to the body politic, both the verb and noun are used by Polybius to signify the restoration of an original constitution or form of government: ἀποκατήσαν ἕς τὴν ἐξ ἀρχῆς καταστασιν τῆς πολιτείας (*Exc. Legat.* 53.) In the motion of the heavenly bodies, the same expression would import the return of a planet to a given point in its orbit, after a complete periodic revolution.

"The restitution of ALL THINGS," when spoken of in connection with the power and coming of Him "by whom *all things* were made," suggests the simple but awful consideration of what "all things" were at first; what they afterwards became; and what, according to the sacred oracles, they are to be hereafter. Comprehensive as this outline may appear, it may be defined sufficiently for the present purpose by three passages of Scripture, containing together the whole compass of a subject thus collectively represented by St. Peter.

On the sixth day of the creation, "God saw *every thing* that he had made, and behold it was *very good*." Gen. i. 31.

In the days of Noah, "God looked upon the earth, and behold it was *corrupt*; for *all flesh* had corrupted his way upon the earth." Gen. vi. 12.

"The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," he confirms by the last "words of prophecy," saying, "Behold! I make *all things* new." Rev. xxi. 5.

St. Peter recognizes this threefold distinction with reference to one and the same material universe: in the concluding chapter of his Second Epistle we find,

- 1, "The heavens were of old, and the earth." Verse 5.
2. "The heavens and the earth which are now." Verse 7.
3. "New heavens and a new earth." Verse 13.

The first "*perished*, being overflowed with water."

The second is "reserved unto fire," and is to be "dissolved."

The third is the subject of "promise" and of expectation.

The same word, "perish," applied by St. Peter to the first, is used by St. Paul with reference to the second; and, qualified by his own explanation, gives the sense of "dissolved" in the language of St. Peter. "They shall *perish*, but thou remainest; and they all shall wax old, as doth a garment, and as a vesture (*πριβολαιου*) shalt thou fold them up, and they shall be CHANGED; but thou art the same, and thy years shall not fail." Heb. i. 11, 12.

As the *perishing* of the "old world" was not its utter destruction, but a material alteration in its form, properties, and appearance; so, from analogy, as well as direct inference from the text, the *dissolution* of the present world may be expected to amount to no more than a very material alteration, or such as may be signified by a change of raiment; which, though it may denude for a time, does not essentially destroy the body, but may increase its comeliness and beauty.

Some analogy has ever been recognized between the two great works of God, Creation and Redemption. Jewish and Christian writers (since the time, as supposed, of Elias) have intimated the idea, that as the one was finished in seven days, the other will be accomplished in seven thousand years. St. Peter admonishes the church, that "one day is with the Lord as a thousand years, and a thousand *years* as one day;" and as he is there speaking of "the day of the Lord," "in which the heavens shall pass away," and "the earth also, and the works that are therein, shall be burned up," is not this "day of the Lord" to be identified with THE THOUSAND YEARS SIX, times specified by St. John, in six successive verses; Rev. xx. 2—7, where he saw "a new heaven and a new earth," and heard the word of regeneration, sublime as the creative fiat, saying unto him, "IT IS DONE?" This is the declaration of him who says, "I am Alpha and Omega, the beginning and the end." Rev. xxi. 5—6. It is his word, written for our instruction, on whom *the ends of the world* are come.

The last pages of the sacred volume are entitled to the same consideration as the first, and may be shewn by internal evidence to refer to a dispensation here below. Some have contended for a mere allegorical sense and interpretation of the Fall of man and the corruption of nature; and they would be consistent in considering the recovery of man and the restitution of all things as an allegory also. How it has happened that so many pious and able men, convinced of the reality of the former on earth, should transfer the fulfilment of the latter beyond any sublunary state, it is not the province of the writer of these pages to explain; but it may be incumbent on him,

differing as he does, entirely, from such interpretation, to give some reasons for that difference.

The word Restitution, if its sense has been justly defined, can have little, or rather no, reference to heaven, or the kingdom thereof, generally so called. The subject of prophecy is *that of prayer*; a kingdom to come; in which the will of God will be done *on earth*, as it is in heaven. The first three chapters of the sacred record contain a history of the formation and corruption, and the last three may be considered as a prophecy of the reformation and restitution, of all things. The former took place on earth, and therefore the latter may be expected to take place in a terrestrial state; but the inherent evidence of the prophecy seems plainly to declare it.

1st. The establishment of the New Jerusalem is coincident with the downfall of the mystical Babylon. The same angel points out both; "one of the seven angels which had the seven vials full of the seven last plagues." Rev. xx. 9: comp. xvii. 1. The angel appears to be the seventh, or last, because, when the seventh vial is poured out, the same voice is heard, saying, "*It is done.*" And thus the downfall of Babylon, and the descent of the Holy City from Heaven, are synchronical; and *if* one takes place under a dispensation on earth, so also the other.

2d. A new *earth*, is *an* earth still, having its nations and kings; for "the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it."

3d. It appears, by chap. xx. 9, that *after* the expiration of the thousand years, Gog and Magog "went up on the *breadth* of *the earth*, and compassed the camp of the saints about, and the *Beloved City.*" If this be "that great city, the holy Jerusalem," a church state on earth must be intended by the last chapters of the Apocalypse; for how are Gog or Magog, or any other enemies *on earth*, to encompass the mansions of the blessed above?

Many other instances might be adduced to shew the inconsistency of placing the New-Jerusalem state beyond the confines and existence of this terrestrial globe.

The immediate successors of the Apostolic Church uniformly coupled the restitution of all things with the triumphant state of the church on earth; whereas the abusers of this doctrine in subsequent times have generally been disposed to assert *their pre-eminence* during the present disordered state of things, and have appeared more desirous of reigning without Christ *over the earth*, in the present world, than of reigning with him *upon it*, in the world to come.

The *Scriptural expectation* of the church, wholly orthodox on this subject, never did, and never can, hold out any encouragement to pride or ambition, spiritual or temporal; it seeks not the honour which cometh from man, but participates “in the *earnest expectation* of the creature waiting for the manifestation of the sons of God.” “We know,” says the Apostle, “that the *whole creation* groaneth and travaileth in pain together until now.” And these agonies are not the pangs of dissolution, but the struggles of life: “Because the creature” (or, rather, the creation) “itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Compare Rom. viii. 19—23, with the new song of the redeemed, the voice of angels, and the chorus of “every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and *all that* are in them,” Rev. v. 9—13: then read in connection Psalm cxlviii.; and it will appear how far the restitution of all things will constitute that REGENERATION in which the Redeemer promised to his disciples that they should sit on thrones; and of which in their intermediate state they declare with joyful anticipation, “We shall reign *on the earth.*” Rev. v. 10—vi. 10. Angels and saints before the throne of heaven, kings of the earth upon the earth, the sea and all that is therein, the redeemed and the regenerate—“every creature,” “the whole creation,” once “subjected to vanity in hope”—all are represented as rejoicing together in the accomplishment of the mystery of God: and this is “the mystery of his will,”—“That in the dispensation of the *fulness of times* he might gather together in one ALL THINGS in Christ, both which are in heaven and which are on earth,” Eph. i. 10. And thus, when the *fulness of the times* is come, the solemn declaration of the angel is made in the name of Him “who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be a (prophetic) time no longer [or not 360 years].” But [before its expiring, *to wit,*] “in the days of the voice of the seventh angel, when he shall begin (be about) to sound, the mystery of God shall be finished, as he hath declared to his servants the *Prophets.*” “And the seventh angel sounded, and there were great voices in heaven, saying, The *kingdoms of THIS WORLD* are become the kingdom of our Lord and of his Christ.” Rev. x. 6, xi. 15: comp. Daniel xii. 7.

The restitution of all things is connected with the second advent, or rather *mission*, of Christ to the Jews: “He shall *send* Jesus, which before was preached unto *you* (of the house of Israel); whom the heavens must receive until the times of res-

titution." And thus saith the Saviour by Hosea (chap. v. 15), "I will go and return to my place till they acknowledge their offence." "And so *all* Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. xi. 26.)

"The heavens and the earth were finished, and all the host of them: and on the seventh day God ended his work which he had made, and he **RESTED** on the seventh day." (Genesis ii. 2.) And as in the third chapter of the Hebrews the Apostle is discoursing of the several rests of God and his people, he draws a due analogy between the rest of *creation* and that of *redemption*, and shews that they terminate in the rest (Sabbatism) of the people of God: when they will not harden their hearts, as in the wilderness; and when they will enter into that rest which Joshua of old could not give them. The rejected state of Israel is spoken of in the language applied to the state of chaos, Jer. iv. 23: "I beheld the earth, it was *without form and void*; and the heavens, and they had *no light*." But when "the captive exile hasteneth that he may be loosed," the Lord declares his purpose in the language of creation, saying, "That I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people" (Isaiah li. 14—16). And thus again the restoration of Israel is spoken of in connection with, or under the figure of, the new creation, Isaiah lxxv. 17: "Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind: but be ye glad and rejoice in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." It might appear by this passage, that the new heavens and earth are only a figurative expression for the restoration of Israel. But the same expressions in St. Peter are clearly to be taken in a literal sense: he says, "We look for new heavens and a new earth, according to his *promise*." The promise referred to may be found in a corresponding passage, where the new heavens are spoken of in comparison with, and apparently distinguished from, the New-Jerusalem church: "As the new heavens and the new earth which *I will make* shall remain before me, so shall your seed and your name remain" (Isaiah lxvi. 22). And this will be when "the Lord will come with fire, and with his chariots, like a whirlwind" (Isaiah lxvi. 15); when "he cometh out *of his place* to punish the inhabitants of the world for their iniquity." "He hath promised, saying, Yet once more I shake, not the earth only, but also heaven: and this, Yet *once more*, signifieth the removing of those things that are made, that those things which cannot be shaken may remain." (Heb. xii. 26; Haggai ii. 6, 7, 15; Isaiah xxvi. 21.)

The first Adam was a "figure of him that was to come," [and is to come again] the second Adam "the Lord from heaven." To the first was given "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over *all the earth.*" (Gen. i. 26.) This dominion, lost by transgression, is restored to "the Son of Man:" "Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name *in all the earth!*" (Psal. viii. 6—9.)

The comparison of this passage, as interpreted by St. Paul, Heb. ii. 6—8, with 1 Cor. xv. 22—28, manifestly proves the same to be the dominion of the second Adam, and not of the first, and in a kingdom yet to come *on the earth.*

"By one man sin entered into the world, and death by sin;" and to Adam he said, "Cursed is the ground for thy sake. Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken: so he drove out the man, lest he should take of the tree of life." But the first promise of the Spirit to the churches is, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." This paradise will *then* be upon earth; for the tree of life, and the leaves, are for the *healing of the nations.* And there shall be no more CURSE (Rev. xxii. 3, 3): consequently all the effects of sin will be done away: for "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the *former things are passed away.*" (Rev. xxi. 4.)

"The Son of God was manifested to destroy the works of the devil." Satan was the author of all evil. He was permitted to enter the first paradise, but will never gain admission into the second. For he is shut up till the thousand years are fulfilled; and when loosed, at their expiration, he is foiled in his last attempt against the camp of the saints, and is cast into the lake of fire. (Rev. xx.)

The church is "God's husbandry, God's building." The Lord God planted a garden in Eden, and there he put the man whom he had formed in his state of innocence. The second paradise will be "a city which hath foundations, whose builder and maker is God;" to which the Divine presence and communion will be restored; for, "behold, the tabernacle of God is with men, and he will dwell with them: and God himself shall be with them, and be their God."

ALL were once perfect, and ALL must be at length RESTORED.

## VI. "THE KINGDOM OF ISRAEL."

The kingdom of Israel, in its primary constitution, was an ecclesiastical and civil polity. The supreme government was neither human nor angelical; but, regulated by the intermediate superintendence of the Divine presence and conduct, might justly be denominated a THEOCRACY. Whatever subordinate agents were commissioned as vicegerents in the administration of its concerns, the first and only King of Israel was God himself.

In the renewal of the covenant with Abraham, which included the grant of the land of Canaan to the Patriarch and to his seed as an everlasting possession, the original promise, "I will make of thee a GREAT NATION" (Gen. xii. 2), was thus enlarged, "I will make nations of thee, and kings shall come out of thee." (Gen. xvii. 6.)

On the declaration of the covenant in Horeb, the Divine supremacy and superintendence were more clearly announced. The descendants of Abraham, on their deliverance out of Egypt, were more distinctly recognised as *the people of God*; "Judah was his sanctuary, and Israel his dominion" (Psalm cxiv. 2), the subjects of his peculiar government and guidance. The Mosaical administration superseded the Patriarchal, the lively oracles were received by the church in the wilderness, and the regal dispensation was established on the Mount of Sinai. (Exod. xix. 2; Acts vii. 18.) "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel, Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you *unto myself*: now, therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me A KINGDOM OF PRIESTS, AND AN HOLY NATION."

Moses was but as viceroy, though called "*King* in Jeshurun." (Deut. xxxiii. 5.) The Lord said unto Joshua, Moses' *minister*, "As I was with Moses, so will I be with thee." (Joshua i. 1 and 5.) On the decease of Joshua, the government was administered by Prophets, Priests, and Judges; but during all this period the supreme Theocracy continued uninterrupted; "The Lord was with the Judge." (Judges ii. 18.) And when the elders of Israel gathered themselves together, and said unto Samuel, who had made his sons judges over Israel, "Make us

A KING to judge us, like all the nations," the thing was *evil* in the eyes of Samuel; and Samuel prayed unto the Lord, and "the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected ME, that I should not reign over them." (1 Sam. viii. 7; xii. 12.) "Ye said unto me, Nay, but a king shall reign over us, when *the Lord your God was your king.*"

Two material objects appear to be combined in one design by the institution of the Hebrew polity,—the preservation of the knowledge of the ONE GOD, as the Creator, and as the moral Governor of the universe. True religion and civil subjection were closely compacted together; devotion towards God, and obedience to the powers ordained of him, were enjoined by the same sanction, and held as of common obligation. The disruption of one tie led to the dissolution of the other. Resistance against human authority was accompanied by the renunciation of an heavenly King. The close relation in principle between sedition and impiety was exemplified in the days of Moses and of Samuel: "Our fathers would not obey, but thrust him from them, and in their hearts turned back again unto Egypt, saying unto Aaron, Make us gods to go before us, for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him." (Acts vii. 39.)

So when "the people refused to obey the voice of Samuel, and they said, Nay, but we will have a king over us, that we also may be *like all the nations*, and that our king may judge us and go out before us" (1 Sam. viii. 19, 20), the Lord said concerning them, "I gave thee a king in mine anger, and took him away in my wrath" (Hosea xiii. 11). The distinguishing character of Israel was lost: discontent led to division, and revolt issued in idolatry. Government and religion fell, as they stood, together: priests were made of the lowest of the people; calves were set up in Dan and Bethel; and the kingdom of Israel was rent in twain. The defection of Israel from the Divine government, and the subsequent revolt of the Ten Tribes, were overruled of Providence, to promote the final establishment of that kingdom to come, the future organization of which appears to be the great scope of the word of prophecy, as the closing and consummate dispensation of the whole mystery of God.

The accession of Saul to the kingdom of Israel led to the establishment of the throne of David, in whose seed, according to the flesh, the kingdom of Israel was to be set up for ever in a peaceful and triumphant state, adumbrated by the reign of



Solomon his son, commenced during the life of his father. The revolt of the tribes, to omit other purposes which it might be permitted to answer in the Divine economy, still serves this important end, of proving that the kingdom finally to be established in the seed of David cannot yet have commenced, because in *that* the breach is to be repaired. The tribes of Israel and Judah are to be united in one house, under one Head; one fold, under one Shepherd; one kingdom, under one King; "*one nation* in the land, upon the mountains of Israel; and *one king* shall be king to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." (Ezek. xxvii. 22.) "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness *in the latter days.*" (Hos. iii. 4, 5.)

As the separation between the kingdoms of Israel and Judah did not take place till after the death of David the son of Jesse; and as the condition of the children of Israel could not at that, or any time since elapsed, correspond with the last cited passages from Ezekiel and Hosea; it follows, as a necessary consequence, that either the former David must be raised from the dead, and actually sit again upon the throne of Israel, or some person typified by him must (if there be meaning in language, or truth in prophecy) be yet expected, to occupy that station in future. The general consent of Jewish and Christian interpretation admits that David is spoken of in the sacred Scriptures as a type of the Messiah: and that David himself speaks continually in the person of the Christ, rather than in his proper character, is a point now sufficiently ascertained, and additional illustration may be deemed superfluous. Our Lord's last declaration to his disciples is decisive as to the prophetic and typical relation of the Book of Psalms, and their application to transactions manifestly subsequent to his incarnation and sufferings: "All things must be fulfilled which are written in the Law, and in the Prophets, and in the Psalms, concerning *me.*" (Luke xxiv. 44.) The duty of a Christian inquirer is to follow the line and rule of interpretation adopted by the Saviour, when, "beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself." (ver. 27.) The mode he pursued as to his *suffering*, is equally applicable to his *triumphant* kingdom; and the result of comparing scripture with scripture will be, that a kingdom is yet to come, in which Christ will sit on the throne of David

as King of Israel: and that this can be neither the kingdom of God within us, nor the eternal throne of God in the highest heaven, is manifest from the consideration, that the literal David (his father according to the flesh) never could be supposed to set up the one, and never can be expected to sit upon the other.

With this preliminary remark, which, if correct, must never be lost sight of in the inquiry, we proceed to search the Scriptures, and to consider what grounds they afford to sanction the *expectation* of a kingdom of Israel yet to come, or rather to be restored, in the person of the Messiah, as a descendant of David according to the flesh.

It has generally been supposed, rather on admission than examination, that all promises and prophecies of this character were fulfilled, at the incarnation of Christ, in his personal ministry; and that they are altogether satisfied and accomplished in the spiritual dominion which he still exercises, according to his promise, in his believing people; or, that the complete establishment of his triumphant and glorious kingdom is reserved unto the last state of eternal blessedness in heaven, after the destruction of the world.

In support of this opinion, such a passage as "the kingdom of God is within you," will be cited with ready confidence,\* and received as a sufficient answer to the expectation of any other upon earth: forgetting that the expression, "The kingdoms of *this world* are become (the kingdom) of our Lord and of his Christ," is equally clear and decisive (or rather more so, according to the original and the context) as to the certainty of a temporal and earthly kingdom, far exceeding that of David or of Solomon. The fact is, that by *opposing* passages of Scripture to one another, instead of *comparing* them, and thus observing their consistency and respective applications, we mutilate the character of both; cast them out of our hands, as it were, and break them to pieces, as Moses did the first tables of the Law: whereas, by holding them up together, we may find them to be as consistent as the two parts of the Decalogue itself.

At the first coming of the Saviour to establish his spiritual kingdom, the children of Israel, to whom he was sent, were pre-occupied by the numerous and distinct declarations of prophecy concerning their final deliverance and emancipation, on the establishment of the kingdom given by covenant to David, and at that time subjugated by the Romans. Nothing could therefore be more natural, than the *expectation* expressed

\* An expression which, it is believed, is of the same import as that in Luke ii. 20, εφθασεν ἐν ὑμῶς ἡ βασιλεία τοῦ θεοῦ.

by the disciples of Emmaus,—“We trusted that it had been he which should have *redeemed Israel*:” (a tyrannide Romanorum, est in his verbis descriptio Messiaë ex recepta eorum temporum sententiâ. Pole *in loc.* Luke xxiv. 21. Our Lord said nothing at the time to refute such an expectation as groundless, but upbraided the disciples for not observing and believing what the prophets had also spoken concerning the sufferings which were to precede: “Ought not Christ to have suffered these things?” Afterwards, when the question was distinctly put to him, “Lord, wilt thou *at this time* restore *again* the kingdom to Israel?” his answer cast no doubt on the *expectation itself*, but respected only *the time* of its accomplishment: “It is not for you to know the times and the seasons, which the Father hath put in his own power.” (Acts i. 6, 7.) “To every thing there is a *season, and a time* for every purpose under the heaven” (Eccl. iii. 1.); and the season was now arrived for a more complete establishment of *the spiritual kingdom*, which the disciples had before been commissioned to set up immediately, beginning at Jerusalem;—a manifest proof, that, neither in the question of the disciples, nor in the answer of our Lord, was any reference had to the spiritual kingdom; for that had no *fixed time of commencement, and the set time* for its enlargement was come, and was already *known*.

It is worthy, however, of remark, that at a period when the knowledge of *the time* of another kingdom (that of Israel) was hidden, *the manner* of its commencement was specially declared; “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:” “A cloud received him out of their sight.” The coming of Christ, and the kingdom to come, are manifestly coincident. When the kingdom of Israel was first established, (Exod. xix. 5, 6.) the Lord said unto Moses, “Lo, I come unto thee in a thick cloud.” (ver. 9.) When St. John, “in the kingdom of patience,” received a fuller revelation concerning the Son of Man coming in his kingdom of *power*, he says, concerning that, “Behold, he cometh with clouds.” (Rev. i. 7.) Our Lord testified the same to Caiaphas; “Ye shall see the Son of Man sitting at the right hand of *power*, and coming in the clouds of heaven.” (Mark xiv. 62.) This declaration, as remarked in a former section, being made to a high priest, might refer to the same testimony in the prophecy of Daniel; by which it appears, that the kingdom to be set up is the same with the *kingdom of Israel*.

When the metal image, representing the monarchies or kingdoms of *this world*, is broken by the stone which becomes a mountain, and filleth “**THE WHOLE EARTH,**” the toes represent

the ten or several sovereigns of the Roman empire: "In the days of *these kings* shall the God of heaven *set up* a kingdom which shall never be destroyed;" (Dan. ii. 44); or, as explained in the same verse, "the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms."

In the corresponding vision of the four beasts, (chap. vii.) the prophet is told, "These great beasts, which are four, are four kings (or monarchies) which shall arise out of *the earth*:" and on the destruction of the last, "one like the SON of MAN came with the clouds of heaven," to whom there was given "dominion and glory and a kingdom, that all people, nations and languages should serve him;" which is afterwards (verse 27) said to be "under the whole heaven;" and, by consequence, *over and upon the whole earth*. And this kingdom is thrice (ver. 18, 22, and 27) said to be given also to the saints of the Most High. Compare these expressions with the promise of Christ to his disciples; "I appoint unto you a kingdom, as my Father hath appointed unto me:" "In the regeneration, *when the Son of Man shall sit on the throne of his glory*, ye also shall sit on twelve thrones, *judging the twelve tribes of Israel*" (Matt. xix. 28): "Ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the *kingdom of God*:" "And they shall come from the east and the west, and from the north and the south, and shall sit down in the *kingdom of God*." (Luke xiii. 28, 29.)

Consider the hundred and forty-four thousand sealed of all the tribes of the children of Israel, with "the multitude which no man could number, of all nations and kindreds and people and tongues, which stood before the *throne*" (Rev. vii. 9); compare Dan. vii. and Rev. xix.; and it appears most manifest, that the kingdom which the God of heaven gives to the Son of Man is the same which Christ appoints to his disciples: and in this kingdom of Israel, they, and all the saints mentioned in Dan. and Rev. xx. 4, will live and reign with Christ a thousand years *on the earth*.

In order to elucidate the proposition, that this triumphant state of the church on earth is the kingdom of Israel promised to the Messiah as the Seed of David, nothing is requisite but candidly and cautiously to examine the several passages, or the most prominent, in which mention is made of David's kingdom as the subject of promise and of prophecy; and a more legitimate conclusion can scarcely be drawn than *this*, That whatever received only a partial accomplishment in the person of the literal David, remains to be fulfilled in the person of his antitype, the Messiah; and that whatever was not fulfilled at the *first*, remains to be completed at the *second* coming of

Christ, the argument of the Apostle (Acts ii. 29) concerning the resurrection of Christ, to shew that David in spirit spake of Christ, will apply with equal force to the kingdom as well as to the person of David; David's kingdom is passed away, but that of Christ *when set up*, is never to be removed. The kingdom in question is not to commence, as has been shewn, till the second advent, or mission, of Christ, at the restitution of all things. (Acts iii. 18—26.) Those things which God before had shewed by the mouth of all his prophets, that Christ should *suffer*, he hath *so fulfilled*; and of those times (when he shall come to reign) when he will restore all things, and, above all, the kingdom of Israel, "God hath spoken by the mouth of all his holy prophets." God promised to Abraham, that in his Seed "which is Christ," (Gal. iii. 16), all the families of the earth should be blessed. He promised to David, "I will set up *thy Seed* after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house; and I will establish his throne for ever. I will be his Father, and he shall be my Son; and I will not take my mercy away from him, as I took it away from Saul,"—in whose person the Theocracy of Israel was first interrupted. (2 Sam. vii. 12, and 1 Chron. xvii.) These passages compared with Psalm lxxxix. Heb. i. Rom. i. and especially Acts ii. 30, shew that Christ and his kingdom, and not that of a literal David, was the great and ultimate scope of the promise.

Accordingly Isaiah testifies the same in his most distinct prophecy of the Prince of Peace. "Of the increase of *his government* there shall be no end, upon *the throne of David, and upon his kingdom*, to order and to establish it with judgment and with justice from henceforth even for ever: the zeal of the Lord of hosts *will perform this*." (Isaiah ix. 7.) So chap. xxiv. 23; "The Lord of hosts shall *reign* in Mount Zion, and Jerusalem, and *before his ancients* gloriously." So chap. xxxii. 1; "A king shall reign in righteousness, and princes shall rule in judgment:" and chap. i. 26; "I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called, The city of righteousness." So Jeremiah xxiii. 5, 6; "I will raise unto David a righteous Branch; and a King shall reign and prosper, and execute judgment and justice *in the earth*." And this must needs be at the second coming of Christ, for it cannot apply to the first: "In his days Judah shall be saved, and Israel shall dwell safely." And the context proves, beyond dispute, that it is not on the return from Babylon, but on the last restoration of the Jews from "all the countries" where they are scattered. See also Jer.

xxxiii. 14—16, proving the same position beyond all controversy.

The xxxvii<sup>th</sup> of Ezekiel, from verse 11, deserves the fullest consideration, as it contains the most comprehensive and conclusive arguments on the point. This having been already noticed, one more most remarkable passage shall be cited; namely, xliii. 7: "Son of Man, the place of my *throne*, and the *place of the soles of my feet*; where I will dwell in the midst of the children of Israel for ever; and my holy name shall the house of Israel *no more defile*."

So in Hosea (xiii. 9): "O Israel, thou hast destroyed thyself, but in me is thy help: I will be **THY KING**." So Micah (iv. 7, 8): "I will make her that halted a remnant, and her that was cast off a **STRONG NATION**; and the Lord shall reign over them in *Mount Zion*, from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even *the first dominion*; **THE KINGDOM SHALL COME TO THE DAUGHTER OF JERUSALEM**;" and (v. 2), "Thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, out of thee shall he come forth unto me who *is to be RULER IN ISRAEL*." Thus in Zech. vi. 12, 13, of "the Man whose name is **THE BRANCH**," "He shall sit and rule upon his throne, and he shall be a **PRIEST UPON HIS THRONE**." And, finally, Zech. xiv. concerning the day of the Lord: Verse 4, "His feet shall stand in that day upon the Mount of Olives, which is upon Jerusalem on the east." Verse 5, "The Lord my God shall come, and *all the saints* with thee." Verse 9, "**AND THE LORD SHALL BE KING OVER ALL THE EARTH**."

Such is the testimony of Moses and the Prophets. That of the Psalms is general and clear, taking Psalm ii. as the key.

Other passages might be adduced, but those have been selected which refer distinctly to *the regal dispensation of the Son of Man*, under circumstances not realized at his first advent:—1st, *The salvation* of Judah and Israel. 2d, *The restoration* of the ten Tribes. 3d, *The gathering* of the Jews out of *all countries*. 4th, *The settlement* of them *in their own country*, to be "pulled up no more." 5th, *The universal establishment* of Christianity. 6th, *The entire destruction* of the monarchies of the metal image, and the enemies of the church. 7th, *The unity* of doctrine and *uniformity* of Christian worship.

It remains briefly to advert to a few of the passages in the New Testament not already noticed, confirmatory of an *expectation*, recognised even by heathen writers, at the first advent of Christ. "An old and firm opinion had prevailed over all the East, that it is written in the ancient books of the priests,

that some coming out of Judea should obtain **THE EMPIRE OF THE WORLD.**" (See Suetonius, *Life of Vesp.* chap. iv.; Tacitus's *History*, book v. chap. xiii.; and Josephus, *book v.* chap. xiii. sect. 4.)—It originated, as is supposed, in the prophecy of Balaam, "A sceptre shall rise out of Israel;" "Out of Jacob shall come he that shall have dominion:" and possibly the Agag and the Amalek of that chapter may have more reference to the Anti-Christian enemies, whose destruction is to precede the last kingdom of Israel, that is generally supposed. (Comp. Num. xxiv. with Ezek. xxxviii. Jer. 1. and Rev. xviii. and xix.)

The first and most remarkable testimony is that of Gabriel to the Virgin; "The Lord God shall give unto him *the throne of his father David*; and he shall reign over *the house of Jacob* for ever, and of his kingdom shall there be no end." (Luke i. 32, 33.) And, to omit the citation at length of passages which must be familiar to every Christian reader, it may be remarked, that our Lord was born and died "King of the Jews;" that he was adored *as such* by the Gentiles in the manger, and reviled *as such* by Jews on the cross. The chief priests and the scribes could neither obtain from Pilate an alteration in his superscription, neither could they vary the terms on which the kingdom of Israel was to be maintained. "Let Christ the King of Israel," said they among themselves, "*descend now* from the cross, that we may see and believe:" (Mark xv. 32); whereas God had sworn unto David, that "He would *raise up* Christ to sit on *his throne*," (Acts ii. 30). He was to ascend and to sit down on the throne of his Father, before he would give to his followers to sit on his throne, when all his foes should be made his footstool. To those who thought that "the kingdom of God would immediately appear," he had testified by a parable that he was "*to go away to receive this kingdom, and to return to set it up*" (Luke xix. 12); and thus the penitent on the cross asked a participation of his glory, when the crown should succeed. He had seen the superscription, and cried out, "Lord, remember me when thou comest **IN** (not into) **THY KINGDOM,**" *ὦ τῆ βασιλείᾳ σου* (Luke xxiii. 42).

The Jews, however, would not have "this man to reign over them," or this God to reign in them. They, like their forefathers, would be as the nations: "We have *no king* but Cæsar. And this is the language of many among them, still: "but that which cometh into your mind shall not be at all, that ye say, We will be as the heathen:" For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me," (Ezekiel xx. 32, 40). "If those ordinances of the sun

and moon depart, saith the Lord, then the seed of Israel shall cease from being A NATION before me for ever" (Jer. xxxi. 36). It is written, "I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen;" but "they shall call Jerusalem, The throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." (Haggai ii. 22, and Jer. iii. 17.)

"Blessed is the King of Israel, that cometh in the name of our Lord;" "Blessed be the kingdom of our Father David" (John xii. 13; Mark xi. 10), was the proclamation when Christ entered Jerusalem. And then was one prophecy of Zechariah fulfilled (ix. 9); "Thy King cometh, sitting on an ass's colt." But another of the same prophet yet remains to be accomplished (Zech. ii. 10—13): "When the Lord shall inherit Judah his portion, in the holy land, and shall choose Jerusalem again." "These things understood not his disciples at the first" (John xii. 16); neither do they seem to understand them now; for if our Lord had intended this inauguration of his kingdom, as the seed of David on the throne of his father according to the flesh, as its last and only manifestation, how could he teach his disciples that the kingdom of God would not be nigh at hand or commence till the "times of the Gentiles should be fulfilled?" How could he teach us to pray, "Thy kingdom come," if already and altogether established? He told his followers, that "Jerusalem is the city of THE GREAT KING;" and when has it yet been, as it is to be, "a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes whereof shall ever be removed?" Never has this yet taken place; nor, to all appearance, will it, till the THEOCRACY of Israel be restored, and all its ancient forms of administration be concentrated in *one*: for the name of the city from that day shall be "The Lord is there;" Jehovah is our Judge; Jehovah is our Law-giver; Jehovah is our King." (Isaiah xxxiii. 20—22.)

"Shout, O Israel: be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments; he hath cast out thine enemy: THE KING OF ISRAEL, the Lord, is in the midst of thee: thou shalt not see evil any more." (Zeph. iii. 14, 15.)

#### VII. TYPES.

The design of the preceding sections has been, to elucidate in a *doctrinal* form the most prominent circumstances of the closing period of the Christian economy; distinguished as it is from all others, past or present, and exclusively denominated "THE DISPENSATION OF THE FULNESS OF TIMES."



With this view, six passages of Scripture\* have been selected, which have hitherto been referred in their application to *the present constitution of the church on earth*; or transferred, for complete accomplishment, to a state ulterior to the existence, and consequently *independent of the circumstances, of this material universe*: whereas an intermediate and defined condition between the two—*terrestrial and heavenly, temporal and spiritual, legal and evangelical, local and universal*—will appear, on due examination, to be no “cunningly devised fable,” but **THE SCRIPTURAL EXPECTATION OF THE CHURCH**;—a consummation partially revealed and successively exemplified, from the commencement to the conclusion of the sacred record of inspiration.

This *doctrine* is not only maintained by the texts and contexts already discussed, but is implied, or corroborated, by numerous other passages; which, it must be allowed, will, on every other mode of interpretation, admit only of a forced and very inadequate construction; whereas that suggested in these papers, while it is repugnant to no received article of revelation, is consistent with the whole analogy of faith, and runs parallel with the gradual development of the entire scheme of man’s salvation in body and soul, concerning which, “God in sundry PARTS (*πολυμερως*) and in divers manners” hath spoken to his church.

Each succeeding dispensation has added somewhat to the glory and dignity of that which came before; and this, which is the last, the most dignified and most glorious, seems to have been progressively represented by ALL. The paradisaical state was succeeded by the patriarchal, and the legal by the evangelical; which, as to its present form, will, it should seem, give place at last to that which may be termed **THE REGAL DISPENSATION**. The prophetic office of Moses, and the Levitical priesthood of Aaron, have already found their antitypes in the “Prophet like unto Moses,” and in the “more excellent ministry” of Christ; but even these, in the delivery of the Law from Sinai, and in the coming forth of the high priest to bless the people, after the acceptance of the sacrifice within the veil, will not receive their perfect and correspondent accomplishment under the Gospel, until the fulfilment of the new covenant made with the literal Israel, when the Law shall be written on their hearts, and go forth again from Jerusalem; till Christ, who is “not entered (like Aaron) into the holy places made with hands,” but into heaven itself, shall come again, an High Priest of good things to come; for unto them

\* *Viz.* Tit. ii. 13—Rev. xx. 5—Matt. xxviii. 20—Heb. ii. 5—Acts iii. 21—Acts i. 6. See introduction.

that look for him, shall  $\text{HE}$  appear *the second time*, without sin, unto salvation."

"The Law made nothing perfect," being only "a shadow of good things to come;" and yet, under the Gospel, "we know in part (only), and we prophecy in part; but when that which is PERFECT is come, that which is in part shall be done away." "Now we see through a glass darkly (in an enigmatical manner), but then face to face." "When Christ shall appear, we shall appear with him in glory:" "we shall *see him* as he is:" "we shall know as we are known." Till then, it is "given" to his true disciples *only* "to know the mysteries of the kingdom;" to others, they are concealed in parables, announced in prophecy, or adumbrated by typical institutions, events, and persons; the most remarkable of which will now be briefly considered.

#### TYPICAL PERSONS.

The first representative of Christ was Adam— $\text{O}\Sigma\text{E}\Sigma\text{T}\text{I}\ \text{T}\text{Y}\text{P}\text{O}\Sigma\ \text{T}\text{O}\text{Y}\ \text{M}\text{E}\text{L}\text{L}\text{O}\text{N}\text{T}\text{O}\Sigma$ , who is "a TYPE of him who is to come." Our version renders it, "who is *the figure* of him who *was* to come." Rom. v. 14. It may be questioned whether the word  $\mu\epsilon\lambda\lambda\omicron\nu$ , which has a future reference, can with propriety be thus retrospectively applied, where the verb in connection is in the present tense;\* and it seems as though the Apostle were speaking in the context of that life which is to be manifested; and that reign which is to date its commencement in the persons of the saints, rather from the second than from the first advent, when "*they that receive abundance of grace shall reign in life.*" However this may be, the Apostle has used the word  $\mu\epsilon\lambda\lambda\omicron\nu\tau\omicron\varsigma$ , and our translation confirms the remark, in a passage where *that* kingdom and life are distinctly recognised and identified with the second coming: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall ( $\mu\epsilon\lambda\lambda\omicron\nu\tau\omicron\varsigma$ ) judge the quick and the dead at his appearance and his kingdom." 2 Tim. iv. 1.\*

\* Verbum hoc significationem habet rei voluntate et studio et eventu futuræ:  $\mu\epsilon\lambda\lambda\omega\ \lambda\eta\psi\mu\iota$ , in eo sum ut dicam Euripides Oreste:  $\mu\epsilon\lambda\lambda\omega\ \kappa\tau\alpha\nu\epsilon\nu\ \sigma\upsilon\ \beta\upsilon\rho\alpha\tau\iota\tau\epsilon\alpha$ , hoc ago ut interficiam tuam filiam: Et Electra Sophoclis;  $\mu\epsilon\lambda\lambda\omicron\nu\ \gamma\alpha\rho\ \alpha\upsilon\ \delta\epsilon\alpha\nu\ \tau\iota$ ; aliquid ille semper agere volens, seu acturus, seu (ut ita dicam) acturiens.

Estque omnino in verbo significatio conatuo cum morâ; et ideo Aristoteles negat idem esse,  $\tau\omicron\ \mu\epsilon\lambda\lambda\omicron\nu\ \kappa\alpha\iota\ \tau\omicron\ \theta\omicron\sigma\mu\omicron\nu\omicron\nu$ ; ut  $\tau\omicron\ \mu\epsilon\lambda\lambda\omicron\nu$  simpliciter futurum non sit *Camerarius* in Joh. iv. 47.

Hence it is not quite accurate to render  $\eta\mu\alpha\lambda\lambda\iota\ \gamma\alpha\rho\ \alpha\pi\omicron\ \theta\upsilon\eta\sigma\kappa\epsilon\nu$  "for he was at the point of death." Our vernacular phrase, "for he was going to die" more nearly conveys the shade of meaning. In Mark v. 23 we have the expression  $\kappa\epsilon\chi\alpha\tau\omicron\varsigma\ \epsilon\chi\mu\iota$  (extremè laborat; extremè se male habet; in ultimo discrimine est) which is more correctly rendered "at the point of death." In Acts xx. 16,

The principle of an inchoate and complete accomplishment of prophecy (and so of typical representation), suggested by

the phrase *τι μελλεις* occurs, which is very properly translated "why tarriest thou"—why dost thou *put off*—hesitate—delay? In 1 Tim. vi. 9 we find *με το μελλον* which is translated "against the time to come" as if the future *simply* were intended. The apostle however refers not to a period in futurity which was to commence *immediately* from the moment *then present*, but to a period which was to commence after an interval, the duration of which, was not known to him, and which was not to be revealed to men or to angels; namely, to the future economy, which will be introduced by the second advent of our Lord. The word is well suited, to express a period in futurity, the commencement of which, depended upon an event which was left in absolute uncertainty, in respect to the time of its occurrence; so much so that the apostle could not affirm, either that it would or would not occur within a life time, but only, that it was not *impending* (*ανεστηκε*, 2 Thess. ii. 2.) In Luke xxii. 49 we have an example of the use of *το εσομενον*, "When therefore they which were about him saw (*το εσομενον*) what would follow,"—that is follow *immediately* upon the betrayal, *viz.* the apprehension of our Lord—"they said Lord shall we smite," &c. In this place *το μελλον* would be inapposite to the circumstances of the transaction; because we must suppose, that it was the purpose of the hostile party to arrest him immediately (comp. Mark xiv. 44, with Luke xxii. 47). These two examples illustrate the remark above cited, that *το μελλον* does not signify simply *the future* nor the same as *το εσομενον*.

This shade of meaning is not preserved in our translation of Rom. v. 14, *ος εστι τυπος του μελλοντος*, nor of Matt. xi. 14, nor is it easy to see why a word of this peculiar meaning should be used in reference to an event which had occurred. The apostle (in Rom. v. 14) undoubtedly referred to our Lord Jesus Christ, of whom the first man Adam was a type; the question is, whether he referred to him *as come* or *as hereafter to come*: In other words did he refer to the first or the second advent? If to the first, it is suggested he would have used language similar to that of John (1 Ep. iv. 2) *χριστον εν σαρκι εληλυθота*. He would have spoken of it simply as a past event, "who is a type of Christ," or, "who is a type of Christ come (*εληλυθота*) in the flesh." But if his mind rested upon the future advent; as he knew not *when* that would occur, but only knew that it would not occur till after a delay, of uncertain duration, the word was exactly suited to the uncertainty of his mind in respect to the time of the event. The fact too, that he refers to our Lord by *description* rather than by *name*, tends to support this idea. It was in this way the Jews were accustomed to speak of Christ before his incarnation; as is evident from John's message, and the expression of the woman of Samaria, "Art thou he that should come" (*ο ερχομενος*, Matt. ii. 3.) "We know that Messias cometh which is called Christ," (John iv. 25) yet, when the Angel appeared to Mary she was directed to call his name *Jesus*. Luke i. 31. There seems to be a propriety also in referring to him, at his second advent in the same way—*ο ερχομενος*. Heb. x. 37—*ο δευτερος ανθρωπος ο κυριος εξ ουρανου*, 1 Cor. xv. 47, *ο μελλον*, Rom. v. 14, because then he will appear in a different character, Rev. xix. 11—16, Isaiah xlii. verses 1, 2, compared with verses 13, 14. The mind of Paul, (or rather the Spirit of God, by whose inspiration he wrote) delighted to dwell upon the future advent. His epistles contain more than thirty plain references to it, and why should it be thought incredible that this place also refers to the future glorious epiphany, especially as the *usus loquendi* seems to require us so to understand it?—

The reader who wishes to observe the use of this word (*μελλον*), in the N.T. may consult the following places: Matt. **iii.** 7—**xi.** 14—**xii.** 32. Mark x. 32. Luke **iii.** 7—**xiii.** 9—**xxi.** 36—**xxii.** 23. John **xii.** 4. Acts **iii.** 3—**xiii.** 34—**xviii.** 14—**xx.** 3, 7, 13—**xxi.** 37—**xxii.** 39—**xxiii.** 15, 20, 27—**xxiv.** 25—**xxvi.** 2, 22—**xxvii.** 2, 30. Rom. v. 14—**viii.** 18, 38. 1 Cor. **iii.** 22. Gal. **iii.** 23. Eph. i. 21. Col. ii. 17. 1 Tim. i. 17—**iv.** 18—**vi.** 19. 2 Tim. **iv.** 1. Heb. i. 14—**ii.** 5—**vi.** 5—**viii.** 5—**ix.** 11—**x.** 1, 27—**xi.** 20—**xiii.** 14. James **ii.** 12. 1 Pet. v. 1. 2 Pet. **ii.** 6. Rev. **iii.** 10—**vi.** 11—**viii.** 13—**xii.** 4.

Lord Bacon, and adopted by Bishop Horsley, is that which alone can reconcile and rightly divide those portions of Scripture which speak of a double advent collectively. This principle will illustrate the type of Adam. It is not to the present purpose to enumerate the particulars in which this significant outline of the Messiah's character was filled up by his incarnation and offices as the covenant-head of his people: all that is requisite is to notice a few of the peculiar features deficient in the first, which remain for exemplification at the second, appearance of the Son of Man.

"The first Adam" was formed at once in the perfection of manhood, and in the fulness of strength and of stature: "the last Adam" appeared as a babe; He grew up as a tender plant, and as a root out of a dry ground." The head of nature was gifted with all his knowledge at once: the Head of grace "increased in wisdom." The one was subject by natural relation to his parents: the other, by Divine appointment, had no superior on earth. "The first man" was placed in a garden of delights: the "second" was led into a wilderness, and passed through a vale of tears. To the first, all creatures were submissive, all nature tributary: the last was destitute of the refuge of the animal world, a place whereon to lay his head; and acknowledged his dependence in his civil relation, by condescending to pay tribute to Cæsar. "The first Adam" was "a living soul: "the second" made his soul an offering unto death for sin. "The first man was of the earth," and had dominion over it: the "second" refused the kingdom thereof, and descended into Hades. But when He shall appear again as "the Lord from heaven," and as "a quickening Spirit," all deficiencies in the original type will be supplied: the Father of mankind will be fully represented in the glorious Person of his antitype, "The Father of the age to come," Isaiah ix. 6, *πατηρ μελλοντος αιωνος*. Alex. Sept. He will quicken the mortal bodies of his saints, by his Spirit which dwelleth in them; and they shall "reign with him in life." "To him will be given dominion, and glory, and a kingdom, that all people and nations and languages should serve him." Dan. vii. 14. "All things (will be put) under his feet; all sheep and oxen; yea, and all the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Psalm viii. 6—8. His name will be "excellent in all the ΕΑΡΤΗ," for the earth itself shall be renewed. Psalm civ. 30. The wilderness shall blossom again like Eden, and the desert like the garden of the Lord: the wolf and the lamb will feed once more together; the creation cease to groan: all that fell will be restored, and every

breach repaired: the natural offspring of the first, who are also found among the spiritual seed of the second Adam, will be admitted "to eat of the tree of life, which is in the midst of the paradise of God," Rev. ii. 7: when the whole mystical body shall come unto "A PERFECT MAN, unto the measure of the stature of the fulness of Christ." Eph. iv. 13.

"ЕНОХ, the seventh from Adam," walked with God: "he pleased the Lord, and was translated:" and thus prefigured those who shall be "alive, and remain, and be caught up to meet the Lord in the air," when, according to his own prophecy of the seventh age of the world, "the Lord cometh with ten thousand of his saints."

NOAH lived in a corrupt age, and under a general defection of doctrine and manners; and under such circumstances will the Son of Man be revealed, according to his own testimony, Matt. xxiv. 37. Noah was a preacher of righteousness, and doubtless gave ample warning of the approaching deluge; but his preaching does not appear to have been successful. The building of a vessel upon dry land was considered in as contemptuous a manner as a preparation for a correspondent judgment would now be regarded by the world which lieth in wickedness. The church itself seems to rest contented with the figure, as representing the dangers to which the church militant is at all times exposed, without referring it at all, or, as the Scriptures do, *exclusively*, to the great tribulation immediately preceding the second advent; thus inadvertently completing the parallel, and fulfilling the type themselves: "They KNEW not, until the flood came and took them all away: *so shall also the coming of the Son of Man be.*" (Matt. xxiv. 39.)

ABRAHAM, as "the heir of the world" and the father of the faithful, in his call, on the destruction of Sodom by fire; in the barrenness of his wife, and his possession of the promises, is an eminent type of his posterity in the latter days. The circumstances of his two sons are declared by the Apostle to be an ALLEGORY, in Gal. iv. 24, 26: "Agar answereth to Jerusalem, which now is, and is in bondage with her children;" but "Jerusalem which is above is free, which is the mother of us all."

Considering that Abraham died 1822 years *before* Christ, and the descendants of Ishmael possess the land promised to Isaac at this very day; considering that God has already fulfilled his promise to Hagar concerning her son, I will make him a great nation;" we may be assured that the counterpart of the allegory will be realized on the *descent* of the new Jerusalem, the antitype of the old; and that the promise to Abraham, "In thee and in thy seed shall *all the nations* of the earth be

blessed," will be as literally fulfilled, when the descendants of the bond-woman will be cast out of the land of promise, and the posterity of the free-woman be placed therein, and be "plucked up no more."

MELCHISEDEC was an eminent type of Christ. His regal and sacerdotal character has never received its full exemplification, and never will upon earth, till "the Priest of the most high God" after the "similitude of an unchangeable order" shall sit upon his throne, and he shall be a priest upon his throne, (Zech. vi. 13); King of Righteousness and King of Peace." AND THIS SHALL COME TO PASS. Read in succession Genesis xiv., Psalm lxxvi., Zech. xiv., Heb. vii., and Rev. xix. "Melchisedec, king of Salem, priest of the most high God, met Abraham returning from the slaughter of the kings, and blessed him." (Heb. vii. 1.) "At Salem is his tabernacle, and his dwelling-place in Zion. There brake he the arrows of the bow, the shield, the sword, and the battle. He shall cut off the spirit of princes; and is terrible to the kings of the earth." (Psalm lxxvi.) Then shall the antitype of Melchisedec be fully manifested, "when the Lord of Hosts hath visited his flock, the house of Judah, and hath made him as his goodly horse in the battle." "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine."

A *priest upon his throne*, is the very character which Antichrist has assumed, and endeavoured to maintain; but it belongs exclusively to Christ, on the final establishment of the regal dispensation, on the destruction of the Beast and his army, who fight against the King of kings.

Of DAVID and SOLOMON it is sufficient to remark, in general, that as the former was a type of the militant, so the latter was a type of the triumphant and peaceful state of the church on earth.

#### TYPICAL INSTITUTIONS.

Of the numerous institutions of the legal economy, three only shall be touched upon, which bear directly on the dispensation in question. No substance under the Gospel has yet, in any degree, been answerable to these shadows under the Law. These are, the Sabbatical Year; the Jubilee; and the Feast of Tabernacles.

By the institution of the Sabbatical year, every seventh year was *sanctified*; it was called A SABBATH TO JEHOVAH. (Lev. xxv. 4.) Its privilege was extended to the land; "A Sabbath of rest to the land." (Ibid.) Every seventh year, every creditor was obliged to release his debtors: "He shall not exact of

his neighbour, or of his brother, because it is called the Lord's release." (Deut. xv. 2.) All Hebrew servants were discharged from bondage: "Six years shall he serve, and in the seventh he shall go out free for nothing." (Exod. xxi. 1.) Animals were included in the blessing: "For thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat." (Lev. xxv. 7.) At the conclusion of the year, the Feast of Tabernacles was kept; the Law was read; and the Jubilee year ensued, in which the great trumpet was blown, and "every man returned to his possession." (Deut. xxxi. 10—13; Lev. xxv. 7.)

It is obvious that under the Gospel dispensation nothing analogous to these institutions has yet occurred. One year is not more sanctified than another; the land has no remission, and it yields its fruits reluctantly; creditors exact their debts with unabating rigour; service has no intermission; and slavery is not abolished among men. The Feast of Tabernacles has no commemoration in the church; and animals derive no benefit from Divine institutions of any kind. But a time is to come, when the creature shall be delivered from the bondage of this corruption; and there is a Sabbatism which remaineth to the people of God. "The great trumpet shall be blown; and they shall come which were ready to perish; and shall worship the Lord in the holy Mount of Jerusalem." (Isaiah xxvii. 13.) "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads." (Isaiah xxxv. 10.) "Exactors will be righteous," and "violence will be heard no more;" Holiness unto the Lord, be written on every vessel, and upon the bells of the horses;" the hallowed jubilee will be kept, and "liberty be proclaimed throughout the land." When the Sabbatical period shall commence, when "THE YEAR OF THE REDEEMED" is come, God will, in very deed, dwell with men upon earth.

As Moses was admonished of God when he was about to make the tabernacle, "See that thou make all things according to the pattern (*τοι τυπος*, the type) shewed to thee in the Mount," Heb. viii. 5; so Christ, when raised up a Prophet like unto Moses, "a minister of the sanctuary, and of the true tabernacle," appears to have exhibited on another mount a pattern, or type, of another and future condition of the church on earth. When "the former things are passed away," "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, their God." Rev. xxi. 3.

This is a *terrestrial* state, for it is in "a new earth;" and yet it is *heavenly*, [in its nature and qualities] for where God dwell-

eth there is heaven. It is a *temporal* state, for "every one that is left of the nations shall go up from *year to year*;" and it is *spiritual*, because its object is "to worship the KING, the Lord of hosts." It is *legal*, because it is to keep the Feast of Tabernacles, which was a typical as well as commemorative institution of the *Law*; and it will be *evangelical*, because the Gospel, which now only commemorates the time when the Word was made flesh and dwelt in a tabernacle of clay (*σκηνοπηγία*), will then be perfected in the redemption of the body, and the manifestation of the sons of God,—when the Saviour will no longer veil the majesty of his Divine Person, but be manifested in the glory of God his Father.

The dispensation will be *local*, because "in Jewry will God be known, and at Salem will be his tabernacle; it will be *universal*, for "all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." Psalm xxii. 27. "It shall be, that whoso will not come up, of *all the families* of the earth, unto *Jerusalem*, to worship the KING the Lord of hosts, even upon them shall be no rain." Zech. xiv. 17; but "the Lord will smite the *HEATHEN* that come not up to keep the feast of tabernacles; and "*all the nations* shall be *punished* that come not up to keep the feast of tabernacles."

To what period, it may be asked, of the legal economy, are we to look for the fulfilment of this remarkable prophecy? in what stage of the Christian dispensation have these circumstances been hitherto exemplified? Under the Law, no uncircumcised person had any lot in the commonwealth of Israel, nor communion with the ceremonial service of the temple at Jerusalem. The great object of those institutions was, to separate the descendants of Abraham from the heathen round about them, and from all the nations of the earth. Since the substitution of the Gentiles as the spiritual Israel and church of God, no pains have been spared by Christian interpreters to make out an almost exclusive claim to the blessings of prophecy yet unaccomplished; no dexterity has been wanting to shew, if it were possible, that the figures of the legal economy have already received their full and ultimate application in the spiritual ordinances and worship of the Christian church, as already established. Christ, it is true, is "our *Passover*;" and the Feast of Weeks, is, or rather ought to be, spiritually transferred to the Christian Pentecost; but what authority is there for supposing that the festival in which we [of the church of England] commemorate the first advent of the Messiah will correspond with the solemnities of the third great feast of the Jewish year, which, according to its final constitution in the



word of prophecy, cannot be kept at all till the literal restoration of the Jews, and the local establishment of the kingdom of their Messiah? Did the Christian church exhibit the pattern of a city at unity with itself, and exemplify the character of the true circumcision, there would be less presumption in claiming for herself the titles and privileges of the ancient Israel of God in their converted state: there might be some hope that her tabernacle would never be taken down, and none of her cords be loosed; but that the families of the earth would worship before her, and walk in her light. Alas! "darkness still covers the nations, and gross darkness the people." Peter asked leave to build only three tabernacles; but three hundred would not suffice for the present professing followers of Christ, that each might glorify him after his own manner. There is "one Lord, and his name is one;" and one tabernacle will at length suffice for all who worship in spirit and in truth; and this will be that which God hath pitched, and not man.

In the closing scene of the transfiguration, "Jesus was found alone;" and "in the dispensation of the fulness of times," all things will be gathered together in *one* in Christ; the legal, prophetic, and evangelical times and persons will all conterminate, centre, and end in him, at his second advent as "the Glory of his people Israel." Moses and Elias appeared "in glory," and gave thereby a pledge to all who suffer, that they shall be glorified together with Christ. One had died, and the other was translated without tasting of death; and this surely may be considered as figurative of the circumstances of the glorious Epiphany; when they that sleep in Jesus shall be brought with him, and the dead in Christ be raised; when they that are alive and remain shall only be changed, and be from that time for ever with the Lord.

It is sometimes asked, whether ALL the inhabitants of the earth will be in this glorious state in body, as well as in soul; and if they are, how can glorious bodies live on such an earth as this? The best answer will be taken from this typical manifestation. All were not invested with glorious bodies on the mount—the Apostles appear to have witnessed the scene with their ordinary bodily senses; and so the nations of the saved, and the heathen who come up to Jerusalem to worship the King, the King of glory, may also "walk in the flesh" in the light of that state. The one took place on earth, and so may the other. Our Lord warned his disciples on that occasion, "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall

not taste of death till they shall see *the kingdom of God*," Luke ix. 26, 27: and when speaking afterwards of *the kingdom of God*, and of the coming of the Son of Man in a cloud with power and great glory, he warns the disciples of the last days, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi. 36.

Seeing, then, that the same expressions are made use of, and that all the circumstances of the Transfiguration,—the cloud that overshadowed, the saints who attended and appeared in glory, the disciples being yet in their natural state,—seeing that St. Peter expressly calls this, Making known the power and coming of the Lord: one event may surely be considered as typical and illustrative of the other. If the appearance of *three men* at the tent door of Abraham in the plains of Mamre be recognised, as it generally is, as a type and pledge of the future incarnation of the Angel-Jehovah, there is, at least, no incongruity in contemplating the manifestation on the Mount of Tabor as an evangelical type of the glorious appearing of the Son of Man with all his saints.

#### VIII. PRACTICAL VIEW.

It is an old and ordinary device of Satan, in his attempts to invalidate the doctrines of Revelation, *to assault them in their tendencies*.

The first artifice of the deceiver was an *indirect* insinuation concerning the word of God, and a false exhibition of its *practical* operation. A doubt was first implied, "Ye shall not *surely* die." But the subtilty of the temptation was conveyed in the suggestion, "God doth know, that in the day ye eat thereof, then shall your eyes be opened, and ye shall be as gods, knowing good and evil." An inference of such practical advantage effectually prevailed, in opposition to the plain letter of God's command and warning. Allurement will suit his purpose in one case, and alarm in another: he can entice or deter, as occasion may require, by the abused representation of practical results. Adam, even in innocence, stood accepted before God as long as *he believed* in his word; and after the Fall, he had no way of acceptance open, but that of "justification by *faith* alone, without the works of the law." Abel also, and all the Old-Testament saints, are represented, by our Lord and his Apostles, as "justified by faith;" and by faith performing all those mighty works ascribed to the operation of its agency in Hebrews xi. Gospel believers, from the first advent of Christ until the second, were to be justified in one

and the same way; in all successive ages, justification by faith has been the very line of demarcation between the form and power of godliness.

Yet this original and fundamental doctrine has continually been questioned, by a collateral mode of assault, by casting imputations upon its *practical influence*. The common and invariable objection against the doctrine of free justification "by grace, through faith," in defiance of Revelation, in contradiction to the Articles of Protestant churches, and the uniform tenor of Christian experience, has ever been, among those who know not what they speak nor wherefore they affirm, to this effect; *Such a doctrine tends to licentiousness, and neglect of duty*, and therefore cannot be of God.

The remark might be extended to all the peculiar doctrines of our holy faith; and the partial or defective exhibition of them in the ministry of the word, may possibly have more connection with an unfounded fear of their practical inferences, than many pious Christians would admit, while acting under the restraint of such an apprehension: whereas the question ever should be, What saith "the testimony" and "the law?" If a doctrine be not according to their standard, let it be rejected; but if it be in conformity therewith, let it be brought forward in its proper place, and according to its measure of importance, without fearful *anticipation of consequences*. We are not to refrain from good words or works, however liable to misrepresentation: we are not to monopolize the bread of life, from the fear of waste; or withhold a truth, from an apprehension that others may wrest it to their own destruction.

It would be no matter of surprise, to any one conversant with the history of the church, or experienced in the public ministration of the word, should the doctrine of "the restitution of all things," and the glorious reign of the Redeemer upon earth, be treated, even by thinking men, as a *merely speculative question*. Should strong doubts be entertained by cautious and considerate persons concerning its immediate practical effect, there would be nothing whereat to wonder. Novel exhibitions of science, in all its departments, are uniformly regarded with a jealous eye by established practitioners; and the disposition to reject *innovation*, under the guise of improvement, is laudably cherished in proportion to the importance of the subject to which it attaches: and the avenues to the sanctuary of Divine knowledge cannot be guarded with too scrupulous attention.

While these concessions are made, on the one hand; it should be remembered, on the other, that the knowledge of Divine things was partially and progressively communicated to the church, and is, for the most part, independent of express

inspiration, progressive as to its reception also. With reference to the subject before us,—“The dispensation of the fulness of times,”—the rule of progressive development applies with a peculiar propriety; for the very prophet to whom the enunciation of these times was committed, disavows the full understanding thereof in his own days, and expressly declares that they were sealed up to a distant period, when the “wise shall understand,” and “knowledge shall be increased.” Dan. xii. 4—10. The intimations of a Redeemer, and the way of salvation, were at first but few and general: they were afterwards developed with greater nicety and distinction; the misapprehensions of men were gradually cleared away, and finally rectified by the event. As the time drew near for the successive deliverances of God’s ancient church and people of Israel, the circumstances of each case in particular spoke a plainer language to the age which they concerned, and to the persons instrumentally employed.

The course of Providence observable in the first manifestation of the Messiah, the partial views and indistinct apprehensions of true believers at the time, may possibly find a counterpart in the condition of the church previous to the second introduction of the First Begotten into the world, at the manifestation of the sons of God, and the great restitution—concerning which a pregnant question is put, “When the Son of Man cometh, shall he find faith on the earth?” When God shall *send* Jesus, who before was ‘preached “unto the house of Israel;” when “he shall set his hand a second time to recover the remnant of his people” from the four quarters of the earth; it is expressly declared, that the latter shall be according to the former. In the first instance, the positive *promise* or *obligation* was the point to be attended to, and not the *probable result*.

This is uniformly the rule of faith, from the time of Abraham to the present day. Had the father of the faithful been guided by a *practical tendency*, rather than by a *positive command*, he would certainly never have bound his son, and lifted up his hand to slay him: a *practical inference*, which involved not only the imputation of an unnatural homicide, but the subversion of all his hopes and covenant expectations on the part of his posterity, must have staggered the patriarch and unnerved his arm. The disposition of Moses to consider *practical results*, was rectified before he could be fitted for the exercise of his Divine legation. Such was the precise character of the remonstrance by which he would have excused himself from the performance of a service to which he was called: “He answered and said, But, behold, they will not believe me, nor hearken

unto my voice." We might suppose that "the first sign and the latter sign" which were vouchsafed, as sufficient evidence to confirm the people in their deference to his commission and authority, might have confirmed the mind of Moses himself; but not so; he looked, notwithstanding, to *practical results*: "O my Lord I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the Lord? Now, therefore, Go; and I will be with thy mouth, and teach thee what thou shalt say." Thus was this man of God brought off from his calculation of practical probabilities to a simple compliance with a *command*, and simple performance of a *work*. Hear his words; "Send, I pray thee, by the hand of him thou wilt send." Exod. iv. 13.

In the dealings of God with man, the *practical results* of doctrine and duty are in general very different, and often exactly opposite to those which ignorance and unbelief would anticipate. The means of apparent destruction may be turned, in the walk of faith and in the path of duty, into the means of immediate deliverance; according to the saying of our Lord, "He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it."

Under what unpromising circumstances was this lesson inculcated on God's ancient people? Surrounded by the mountains of Pihahiroth; "entangled in the land, when the wilderness had shut them in;" six hundred chosen chariots behind, and a raging sea in front; the Lord said unto Moses, "Wherefore criest thou unto me? Speak to the children of Israel, that they go FORWARD." The consideration of practical *inference* must, in this case, have been as urgent as possible, with apparent destruction in view; but the *practical result* of a ready compliance was the very opposite to any probable anticipation: "The children of Israel walked on dry land in the midst of the sea, and Israel saw the Egyptians dead upon the sea-shore." Exod. xiv. 29, 30.

Numerous instances might be adduced in corroboration of the above, to shew, both from the record of Revelation and the result of Christian experience, that when *doctrine is clear, and the path of duty plain*, practical inference is not the most important subject for human consideration. It is sufficient if faith be made the standard of opinion, and obedience the rule of practice. But if Moses, the man of God, was thus compassed with infirmities, who can expect exemption? How great are the allowances to be made for all, who, being children of Abraham,

as heirs of his faith, have not received it in all respects in equal measure and proportion!

Without contending, therefore, for an exclusive ground, which might be taken—viz. *practical inferences form no necessary part of the question under consideration*—it shall be our endeavour, in the present section, to shew, that the view promulgated in these papers, so far from bearing the aspect of a *merely speculative question*, has a PRACTICAL TENDENCY of an operative and influential nature upon many of the most important and vital parts of Christian obligation and positive duty.

It may be expedient to distribute these considerations, as they may severally affect, I. The ministers of the Gospel in particular; II. The members of the church in general; and, III. The world at large.

I. If any apology be requisite for the introduction of the first head of consideration, it may be found in the apostolic injunctions of Paul to Timothy, and through him to the successive ministers of the Gospel to the end of time. *A peculiar obligation to the study of the question* seems to be thereby laid upon those individuals to whom "the ministry of reconciliation" may be committed in THE LATTER TIMES. "Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron, forbidding to marry, &c.; and then follows (1 Tim. iv. 6.) "If thou put the brethren in remembrance of *these things*, thou shalt be A GOOD MINISTER OF JESUS CHRIST, *nourished up in the words of faith, and of good doctrine.*"

By this admonition of the Apostle, it appears that one characteristic, at least, of a *good minister*, in the latter times especially, is *to study most attentively* the progress of the great apostasy from the faith once delivered to the saints; for how can he *put the brethren in remembrance of these things*, if they are not sufficiently impressed upon his own mind? Admitting, for the sake of argument, that the Apostle had chiefly, or even exclusively, in view in this passage, that departure from the simplicity of Christ, which was afterwards exemplified in the superstition and corruptions of the church of Rome, it may be averred, without offence to individuals, the fact being general, that the ministers of the Gospel in later periods, subsequent to the Reformation, have not been sufficiently impressed themselves, and therefore have by no means sufficiently impressed on their brethren, or others, the diversified evils, and unscriptural practices, pretensions, claims, and expectations, of the Papal See: insomuch that in this our day congregations and communities are either so ignorant or so careless on the sub-

ject, that it is become comparatively a matter of indifference. Nay, more; should a Christian now speak of that church, its tenets, and pretensions, after a scriptural manner, or in the very language of our own primitive Reformers, who sealed their opposition to them with their blood, he would be generally esteemed a bigot, or at least a person strangely deficient in that modern substitute for Christian charity, so falsely called *liberality*, when the term is applied to the concerns of an immortal soul. A minister of the Gospel who should, in these days, lift up his voice like a trumpet, and “put the brethren in remembrance” of the enormities formerly committed, under that apostasy, against the real members of Christ’s mystical body; and the probability of a renewal of the same, on the removal of those restraints and disabilities wisely imposed by Protestants upon persons of that opposite communion; instead of being reputed a *good minister of Jesus Christ*, would be generally regarded as raising unnecessary and groundless apprehension in the present advanced state of Christian knowledge, illumination, and benevolence. Such is the *practical effect* of a *practical disregard* to this Apostolic admonition for the *latter times*, so far as may regard the Papacy: and the evil of such omission extends to the correspondent neglect of the circumstances connected with the second advent of the Messiah; for it is evident, from *the word of prophecy* and the uniform tenor of Protestant interpretations, that this apostasy will continue, however enfeebled and broken, until its utter destruction at the coming of the Son of Man in the clouds of heaven; by the brightness of which epiphany and personal presence (*παρουσία*) it will be finally destroyed, with all other anti-christian powers and principalities, temporal and spiritual.

The bearings of this question with reference to the Papacy did not escape the sagacity of Bishop Newton, who sedulously obeyed the Apostolic injunction; *to put the brethren in remembrance of these things*. The point cannot be more clearly stated than in his own words; “Wherever the influence and authority of the Church of Rome have extended, *she hath endeavoured by all means to discredit this doctrine*; and indeed, not without sufficient reason, **THIS KINGDOM OF CHRIST** being founded *on the ruins* of the kingdom of Antichrist. No wonder, therefore, this doctrine lay depressed for many ages; but it sprang up again at the Reformation, and will flourish together with the study of the Revelation.\*

\* Bishop Newton on the Millennium, chap. xxi. on Prophecy. The whole of Bishop Newton’s remarks on the subject, with copious extracts from the works of the learned Mr. Mede, are to be found in the *Appendix* to a Sermon on the Nature and Blessedness of the First Resurrection.

But the "seducing spirits and doctrines of devils," alluded to in the above passage, must by no means be restrained to the corruptions of the see of Rome: the Apostle, in the concluding exhortation of his pastoral charge to Timothy, extends the warning to the various heresies and divisions of the church in the latter days; and grounds his injunction to preach *the pure Gospel* upon the consideration of an appearance and kingdom evidently yet to come, when the "crown of righteousness" laid up for him, should be given, not to him only, but also to all who love the APPEARING of Christ. "I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing* and his kingdom, Preach the word; be instant in season, out of season." 2 Tim. iv.

Thus a *judgment* conjoined with an *appearance*, and that *appearance* conjoined with a *kingdom*, form the very ground, practical and influential, on which ministers are exhorted to *preach the word* with earnestness and importunity.

It may be replied, that ministers do enforce their exhortations with occasional discourses on the certainty of a judgment to come, and the hope which they hold up to believers of *going to heaven*, and enjoying a kingdom set up exclusively *there*. But this is the very point in question, both practical and speculative. The Lord directs us to pray that his "*kingdom may come on earth*; the saints expect to reign with him *on the earth*; the Apostle John says, by anticipation, "They lived (again) and reigned with Christ *a thousand years*." Can this expression of time be supposed to relate to eternity; that state to which a calculation deduced from solar years can scarcely be supposed to apply?—Christ promised his disciples, that they should judge the world, appear with him in glory, and sit on twelve *thrones* judging the twelve tribes of Israel; which judgment can by no stretch of opposite interpretation be made to relate to heaven, because, according to the opposite hypothesis of a merely spiritual reign on earth, all judgment will be past, and all distinction of tribes confounded, before the heavenly state, as usually understood, shall commence. Those who have suffered "for the witness of Jesus, and for the word of God, and which have not *worshipped the beast or his image*—viz. had not followed the Roman and Papal abominations—*they* reigned; *while* "the rest of the dead lived not." And this suffering and this reigning are thus recognized, and thus practically enforced, by the Apostle Paul himself, on Christians and on ministers, in the same Epistle; "If we be dead with him, we shall also *live* with him: if we *suffer*, we shall also *reign* with him," &c.: "of these things put them in remembrance." 2 Tim. ii. 11.



It appears that this *reigning*, or kingdom, will not be in heaven, as generally understood, but when they that are Christ's are raised, AT HIS COMING; for "then (or after that time) cometh the end; when HE shall have delivered up the kingdom to God; even the Father; when HE shall have put down all rule, and all authority, and all power: for HE must REIGN till he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 24—28. Therefore this kingdom, according to St. Paul, commences at that *appearing*: on the consideration of which, in another passage, the same Apostle grounds another practical and awful charge; when, having exhorted Timothy to flee from the love of vain and worldly lusts, to follow after righteousness, godliness, faith, patience, meekness, and to fight the good fight of faith, he concludes, "I charge thee, in the sight of God, who quickeneth all things, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall shew, who is the *blessed and only potentate*, King of kings, and Lord of lords," 1. Tim. vi. 13—15.

The consideration of the *glorious epiphany*, connected as it is by the Apostles with the destruction of Antichrist, the downfall of Babylon, the resurrection of the just, and the triumphant reign of the Redeemer, is generally enforced by the Apostle Paul with its *practical tendency*; and often, as above, with an exhortation to ministers to enforce the same with a peculiar and immediate reference to the yet future *kingdom*. There is scarcely a more practical portion of holy writ, than the Epistle of Paul to Titus, especially as to the duties of ministers for life and doctrine; and there is not a more practical part of it, than the following passage: "The grace of God that bringeth salvation hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present *world*, (*ævæ, age*;) looking for that blessed hope, and the *glorious appearance* of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify to himself a *peculiar people, zealous of good works*. THESE THINGS SPEAK AND EXHORT" (Titus ii. 11 *ad fin.*)—To what consideration do we find these *practical injunctions* referred, but to that very manifestation and kingdom *on earth*, the anticipation of which, and not *our going to heaven*, is the constant and uniform scope of all the Apostle's argument on the subject; as St. Peter testifies in his behalf, using the same *practical inferences*. Speaking on the very question, he says,

“Wherefore, beloved, *seeing ye look for such things* (a new heaven and a new earth), *be diligent*, that ye may be found of him in peace, without spot and blameless. And account that the long-suffering of our Lord, is salvation; even as *our beloved brother Paul, who IN ALL HIS EPISTLES*, according to the wisdom given unto him, hath written unto you, speaking in them of *these things*: in which (*or us*, in *the things*, not in the epistles, as generally supposed) are *some things* hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction. Ye, therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*” 2 Peter iii. 14, to the end.

The General Epistles of St. Peter will be more properly considered in detail under the second head, with reference to the church at large; but there is one passage, which with great propriety may be introduced here, wherein *the same connection* is observed between the *suffering* and *reigning* states of the church, *the same period* referred to for the commencement of the latter, and a similar *practical inference* deduced. The Apostle, after discoursing largely of the believer’s participation in the sufferings of Christ, and the joy which should succeed “*when his glory should be revealed,*” makes this solemn appeal to the elders of the church: “The elders which are among you I exhort, who am also an elder, and *a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed*: feed the flock of God which is among you; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And *when the chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away.” 1 Peter v. 1—4.

It may be generally remarked, of ministers and other members of the church, that the attention and expectation of both are *exclusively* directed, by the received mode of interpretation, to what is generally understood by the expression of *going to heaven*, by an *immediate* translation to the celestial glory: whereas the views of the Apostle invariably point to a previous consideration—*the coming of Christ from heaven* with all his saints, who, during their absence from the body, are now present with him. And thus, even in the time of St. Paul, the church was led to expect *his speedy return*, to take his kingdom, and reign upon earth. To rectify all *misconception* of this event—which appears to have been enforced at that time,

as it should still be, more with a practical than a prophetic view—the Apostle wrote his Epistles to the Thessalonians. But it is well deserving of notice, that while he places the event, as it were, at its *prophetic distance*, he maintains throughout the *practical tendency* of the expectation itself. The *coming* and kingdom Christ and his saints form still the scope of each Epistle: every doctrinal position, and every practical inference, turns upon, and hinges, *in, every chapter*, upon this cardinal point, **THE PERSONAL DESCENT**; when “we which are alive and remain shall be caught up to *meet* the Lord in the AIR;” and when “them also which *sleep* in Jesus will God bring with him.”—

1 Thess. i. 10: “*Wait* for his Son from heaven.”

1 Thess. ii. 19: “The *presence* of our Lord Jesus at his *coming*.”

1 Thess. iii. 13: “*At the coming* of our Lord Jesus Christ with all his saints.”

1 Thess. iv. 16: “The LORD HIMSELF shall descend.”

1 Thess. v. 23: “I pray God your whole spirit, and soul, and body, be preserved blameless unto *the coming* of our Lord Jesus Christ.”

2 Thess. i. 10: “When he shall *come* to be glorified in his saints.”

2 Thess. ii. 1: “We beseech you, brethren, by *the coming* of our Lord Jesus Christ.”

2 Thess. iii. 5: “The Lord *direct* your hearts into the love of God, into the *patient waiting* for Christ.”

If the Apostle was taught to ground all his doctrines and precepts upon this *one great expectation*, and to fix the attention of the church upon it, at a time when the event was [as time has shewn] comparatively distant, the *practical inferences*, drawn by him from this sole consideration, might be expected to operate with increasing energy according to its nearer approximation. The Apostle has, in fact, drawn this inference himself, in all the fulness of its accumulated force, and progressive practical importance: “Let us consider one another, to provoke unto love and to good works; not forsaking the assembling ourselves together, as the manner of some is, but *exhorting* one another, and *so much the more as ye see the day approaching*.” Heb. x. 25.—Have we not witnessed, not only the taking away of “him that letteth,” but the revelation of “that wicked one, whom the Lord shall consume with the breath of his mouth, and destroy with the brightness of *his coming*?”

If St. Paul, notwithstanding his specific cautions, still founded his exhortation to “*patience*” by fixing the attention of the

church upon the certainty of this event, [though uncertain as to the time of its occurrence] and upheld their confidence by the consideration of its actual approach, "For yet a *little while*, and he that shall come will come, and will not tarry," Heb. x. 37: if St. James adopted precisely the same course of admonition, "*Be patient unto the coming of the Lord: stablish your hearts, for the coming of the Lord draweth nigh:*" if we "*know perfectly that the day of the Lord so cometh as a thief in the night:*" ought it not to be our desire to be found among those brethren "who are not in darkness, that the day should overtake them *as a thief?*" Ought we not to "comfort ourselves together, and edify one another; and pray always that our God would count us worthy of this calling" and "stablish us in every good word and work?"

May it not be alleged, that the very reasons assigned by St. Paul in his own days for a protracted expectation of the glorious epiphany, might now be advanced with perfect consistency for a near anticipation of the circumstances under which, according to the Apostolic testimony, we are to expect "the coming of our Lord Jesus Christ, and our gathering together unto him?" 2 Thess. ii. 1. Has not our Lord himself condescended to delineate the very prognostics by which his disciples are to know "that the kingdom of God is nigh at hand?" "when these things *begin* to come to pass?" [—referring their knowledge to providential developments *then* future.] Have we not *his own practical admonition*, written for our encouragement and reproof? "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life; and so that day come upon you unawares: for as a snare shall it come on all them that dwell upon the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi. 34, 36.

The considerations adduced under the preceding head, concerning ministers of the Gospel, have an especial reference to the *personal advent* of Christ, and the duty laid upon them of directing their attention to that primary event; but in contemplating the subject as it affects "*the members of the church in general,*" a wider range may be taken, as many additional encouragements of a *practical nature* are to be deduced from the several concomitant circumstances, or immediate consequences of the *glorious epiphany*.

It is an observation, suggested by a superficial view of human life, and confirmed by common experience, that objects indefinite and distant do not affect the mind or influence the conduct

of individuals; whereas distinctness of apprehension, and proximity of attainment, command immediate notice, and excite practical exertion. The Christian church at large exemplifies the remark. The day of judgment, the resurrection of the dead, the world to come, even the recovery of Israel, and the latter-day glory of the church, are subjects so confounded by indistinct conceptions of their nature and relative connection, that hitherto they have rarely made a suitable impression on the mind; and some of them are placed at such an immoderate distance, as to be scarcely perceptible to the eye of rational inquiry. Education, habit, and prejudice, have concurred, with a common understanding among men, to leave these matters to their own generalities and supposed impenetrable obscurity. The general pleas of presumption, enthusiasm, self-delusion, and the like, are advanced, and admitted as sufficient to stifle at once any pretensions to nicer investigation and advanced discovery. Thus even believers remain in a state of non-age; babes, for the most part, in Divine attainments; and have need to be taught again the rudiments of a science in which, considering the age in which they were born, and the times in which their lot is cast, they ought to be instructors to their generation. When some of these great truths are incidentally brought before them in the course of public instruction, they, like Agrippa, are *almost persuaded*. When reasonings upon righteousness, and judgment to come, are forced upon their ears, they, like Felix, *tremble*; but the convenient season for laying these things to heart seldom arrives. The consideration that "all things remain as they were," [and are likely to continue so for a long time] has acted as a general opiate to lull the attention of mankind. The question, "where is the promise of his coming?" would not be confined to scoffers, did not decency silence a doubt, which faith has, perhaps, not altogether dispelled. It is still time for the professing people of God to live in coiled houses; but the time is not yet come, according to general estimation, to build the house of the Lord. They eat, they drink, they marry, and are full of the cares of this life, as if they had no bread which the world knoweth not of, no mansion not made with hands, no reserved inheritance, no Bridegroom to go forth and meet.

Many, we may suppose, assisted in the preparation of the ark, who secretly derided its builder, though he were a preacher of righteousness; and more than a century would probably be consumed in preaching a kingdom and an earth wherein the righteous shall dwell and reign, before attention would be conciliated to the consideration of times and circumstances mar-

vellously analogous to the days of Noah. The vision was for *an appointed time*, when it should speak; but the time will probably come, and the vision speak in vain.

Such; it must be admitted, with comparatively few exceptions, is *the practical effect* of generally received opinions concerning the second advent, and "THE AGE TO COME." As the religion of the illiterate consists in being as good as their neighbours, and in doing no harm; so they expect to escape, as it were, with their neighbours, and have no harm done to them in the day of account. As the religion of the learned turns on their knowledge of doctrine, and habit of doing good, they, for the most part, expect to be distinguished from the crowd by the merit of their attainments and works. Each procrastinates the day, or at least postpones the practical consideration of it, till bodily dissolution approaches.

Persons truly awakened and converted are not to be reckoned in either class, whatever their condition may be; but early education has so much influence in forming even their opinions upon the subjects in question, that, when personal religion seriously arrests their attention, it is generally so engrossed thereby, that the glorious expectations of the church here upon earth seldom occupy that place to which they are entitled, in the secret meditations or public exercises of its genuine and spiritual members. The salvation of the soul is all in all with them; "the redemption of the body" is comparatively of little concern. The fact of the resurrection is admitted, while the circumstances of its order, priorities, and distinctions, so clearly recognized in holy writ, are for the most part disregarded. The condition of the Jews is viewed *only as a standing miracle*, and is thus allowed to remain: that neglected part of the community, regarded by the world with scorn and derision, supplies the Christian with an argument for the truth of his own religion; while the promises concerning their restoration are admitted into his creed so far only as their accommodation serves his own spiritual requirements, and furnishes manna for himself under the privations of his figurative wilderness. He takes up his station on Gerizim, and, engrossing all its blessings, consigns to its original occupants the possession and curse of Ebal. The Gentile, enjoying the figure, overlooks a literal fulfilment to the Jew. Canaan is transferred to his own bosom, or placed in the heavens above: *any where*, but in the LAND OF PROMISE.

The canon of accommodation, "Valet ima summis mutare et insignes attenuat." The plainest expressions submitted to its ordeal change their import. "KINGDOM OF ISRAEL," thus transmuted, signifies *Gentile dynasty*—"COMING DOWN," is

interpreted "a strong metaphor for an ascension upwards"—"TIME," becomes the synchronism of *eternity*; and "EARTH," the synonyme of *heaven!*

These remarks on the *practical* operation of received opinions, may be sufficient to excite a question, whether a result of such discrepancy to the great economy of man's probationary condition may not have arisen from erroneous or inadequate conceptions of its consummation and issue. If it shall appear that the redemption of soul and body is, according to the plain import of the scriptural view of salvation, brought more purely in the scope of our present capacity, than any condition purely spiritual and celestial can be: if the glory of the Redeemer shall seem to be concerned in the full manifestation of his Power and Godhead, by the final deliverance and establishment of his church on the very theatre of their sufferings: if expressions generally referred to heaven do relate to a state on earth: if "the dominion *under the whole heaven*" is yet to be given to the Son of Man: if "the saints of the Most High" are to take this kingdom, and possess it, and reign on the earth: if the earth itself is to be renewed, and fitted for the habitation of the righteous;—if these things be so, and such things are recorded for our instruction, "upon whom the ends of the world are come," the argument from analogy, from experience, and from the common operation of cause and effect, must shew, that the *practical* efficacy of such views and expectations must operate with a force and intensity proportional to such clearness of apprehension and such proximity of attainment. Noah would not have been so diligent in his preparations for the ark, had he not been admonished that the Deluge was at hand. David prepared materials for the temple, because of the promise that his son should build it. Jonah was quickened in his mission to Nineveh, by the pressing consideration that "yet forty days and that great city should be overthrown." Daniel set his face unto the Lord in prayer, having understood by books that the captivity in Babylon was near its accomplishment. The Christian church escaped to Pella, when they understood by certain prognostics that the destruction of Jerusalem was at hand. Doubtless the days are *fulfilled* [and the time has come] when Christians should be warned to flee from the wrath to come; when the materials of the spiritual temple are to be gathered; when the Gospel should be preached to the mystical Nineveh; when earnest supplication should be made for the restoration of Israel; and when the beginning of sorrows, and judgments on the professing house of God, call loudly upon his people to escape out of Babylon, lest they be partakers of her plagues, and sink in her fall.

It is an important concession, from an author who has written with the avowed purpose of refuting the views already exhibited in these essays, that "there is *something* in the hypothesis of the personal reign of the Messiah, which, *as far as it is believed*, is EXCEEDINGLY AFFECTING TO THE MIND." The author states these sentiments, "from his own experience;" and thus affords the most satisfactory evidence, as to the *practical* view of the subject, which any case can admit of; for it is the confession of an adversary, and therefore carries with it all the weight of unquestionable testimony.

But the doctrine is of too much moment to be believed *by halves*. The expectation is either *scriptural*, or it is not; if it is, it is entitled to full assent; and thus admitted *wholly*, would not only "affect the mind exceedingly," but materially affect the *conduct*. The mind may be moved to excess, the affections excited even to transport, the passions considerably agitated, by striking and animated exhibitions of the theory of salvation; and cold indeed must be the breast which is susceptible of ordinary impressions only, from the fervid and glowing colours in which the word of prophecy has delineated the circumstances of the second advent, and the triumphant state of the church on earth. But when these subjects are handled in a doctrinal and didactic way, as they are by the Apostles, the purpose is not the excitement of feeling, or the exercise of mental endowments, but the regulation of human conduct, under the existing circumstances or successive changes of the world. The whole question assumes a practical form: doctrines are declared, and duties are enjoined; objects of faith are proposed, as the ground and encouragement of a corresponding practice; obedience under the present economy, is enforced by the consideration of a just and adequate reward reserved for distribution in a dispensation to come; and Christian profession is thus brought to the rigid test and unerring standard of Christian obligation.

The whole subject, as it regards *the members of the church in general*, is treated after this manner in the two catholic Epistles of St. Peter, containing together the most systematic and comprehensive, and at the same time the most *practical view*, which is to be found in Holy Writ. The Apostle delineates the character and condition of the believer, from his birth of the incorruptible seed of the word, to his admission into "the everlasting kingdom." He warns him of all his dangers, enforces all his duties, and sets before him all his privileges; ever maintaining the connection of his suffering with his triumphant state; ever directing his mind to the glorious appearance, personal descent, and return of the Redeemer, as the



scope of all his endeavours, and the substance of all his hopes. The condemnation of the fallen angels, the universal Flood, the overthrow of Sodom, the deliverance of Noah, and of Lot, are set before the church and the world, not as types and figures only, but as patterns for imitation, and examples to deter, under a dispensation yet to come, for the recompense of the just, and the perdition of the ungodly. The recapitulation of the whole is summed up in this practical exhortation: "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness; looking for and hasting unto the coming of the day of God?" 2 Peter iii. 11, 12.

The limits of this section, already extended beyond its due proportion by the copious matter which a *practical view* of the subject affords, will not admit of a general analysis of these Epistles, which, if accurately made, would mainly conduce towards the settlement of a question of which the last chapter of the Second Epistle may be deemed the scriptural key.

The question itself, concerning either advent, seems to be propounded in the first chapter of the First Epistle, and the character of each is distinguished. By an attentive perusal of the first thirteen verses, it will appear, that two kinds or degrees of salvation are spoken of. In verse 9, we read of a salvation received, even the salvation of the soul: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." In verses 5 and 13 we read of another salvation, and another grace: a salvation "ready to be revealed in the last time," and "the grace that is to be brought unto you at the revelation of Jesus Christ." The Spirit of Christ "testified beforehand of the *sufferings* of Christ, and the *glory* that should follow." The Apostle calls himself "a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." He exhorts others to "rejoice, inasmuch as ye are partakers of Christ's *sufferings*, that, when his *glory* shall be revealed, ye may be glad also with exceeding great joy." He sets before them the pattern and pledge of this glory in the power and coming of Christ, as exhibited in the holy mount, where Moses and Elias "appeared in glory." He is to come, according to another Apostle, "to be glorified and admired in them that believe;" to "change our vile bodies, that they may be fashioned like unto his glorious body:" and, again, "if we suffer, with him, we shall also be glorified together; "if we suffer, we shall also reign with him."

On this glorious epiphany, and on this kingdom, both yet to come, does St. Peter, in perfect harmony with St. Paul, direct the church to fix its scriptural expectation. He speaks under one view of "The appearing of Jesus Christ," "The everlasting kingdom," "The day of judgment," and "A thousand years:" thus connecting the second advent, the reign of the Messiah upon earth, and the judgment of quick and dead, with the Millennium;—a combination and coincidence already exhibited in these papers, and illustrated from scriptural evidence. On these grounds, and in expectation of a state so different from the present, that it is denominated "new heavens, and A NEW EARTH," the Apostle exhorts the church in general to pay a *practical attention* to the following duties: patience under trials; constancy in affliction; holiness in all manner of conversation; careful circumspection; the laying aside of malice and hypocrisy; growth in grace; edification in the faith; abstinence from fleshly lusts; good works; honest conversation; submission to lawful authority; loyalty and philanthropy; family subjection and domestic authority; endurance of injuries; meekness of temper; unanimity; compassion; charity; courtesy; the returning good for evil; restraint of the tongue; the suffering for righteousness sake; the bearing of the reproach of Christ; sobriety; vigilance; hospitality; gratuitous superintendence and support of Christ's flock; mutual subjection; entire resignation to God; and steadfast resistance of the devil.

Such are the *practical* injunctions of the First Epistle: and they are all virtually included in that brief but comprehensive summary of Christian faith and practice contained in 2 Peter i. 5—8: "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity," &c.: "for so an entrance shall be ministered unto you abundantly into the EVERLASTING KINGDOM of our Lord and Saviour Jesus Christ."

The Apostle informs the church, that in both his Epistles it is his object to call to their remembrance "the words which were spoken before by the holy prophets." The prophet Daniel speaks of a time when "the saints of the Most High shall take the kingdom, and possess the kingdom for ever." "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is AN EVERLASTING KINGDOM, so called because it shall not be destroyed by

any other, appears to be that which is given to the Son of Man at his coming in the clouds of heaven; into which "an abundant entrance" is promised to the church by St. Peter, and which Daniel speaks of as taken and possessed by the saints. This appears to be no other than the glorious reign of the Messiah and his redeemed, on the destruction of the prophetic and apocalyptic beast, or Roman empire: and that it is a kingdom on earth, and not in heaven, is manifest from the expression, "under the whole heaven:" and it is over the whole EARTH; otherwise how are all people, nations, and languages to serve therein?

If, on a prophetic view of the subject, it should appear, that, according to any and every scriptural and possible calculation, this kingdom cannot be very far distant; if it should appear highly probable, that it is nigh at hand; then it must be admitted that a *practical view* must now, or never, be "exceedingly affecting to the mind," and powerfully influential on the conduct. If THE DAY OF THE LORD, which St. Peter tells us "will come as a thief in the night," be "the coming of the Son of Man" couched under that figure, in Matt. xxiv. 43, and Rev. iii. 3, and xvi. 15: if the exhaustion of the Turkish power be signified by the drying up of the Euphratean waters under the sixth vial of the Apocalypse—all which appears not only plausible, but in the highest degree probable;—then, indeed, though we know neither the day nor the hour, the *time* is come, when, as Noah preached righteousness, and Jonah repentance; as John came baptizing with water; so ought those disciples, who are not in darkness that that day should overtake them as a thief, to be even now "like unto men that wait for their Lord:" for "blessed are those servants whom the Lord, when he cometh, shall find watching, (Luke xii. 36, 37.) Not to discern "*this time*" under existing circumstances, can arise only from that species of hypocrisy to which such blindness is attributed in Scripture.

Here then we might leave the subject, as far as it concerns *the church in general*; for if the Epistles of St. Peter do not, for the most part, justify the expectations contended for, and his view thereof be not *practical* in the highest degree; all such opinions, from whatever source derived, may be deemed merely *speculative*, and consequently of doubtful obligation. But the scriptural evidence, as to faith and practice, is not confined to the testimony of this Apostle, satisfactory and conclusive as it must appear to every unprejudiced mind. In addition to the many qualifications contained in the parables and discourses of our Lord, and replete as they are with practical admonitions

with reference to his coming as the Son of Man to take his kingdom, there is a great body of evidence to be collected, not only from the whole book of the Apocalypse, but especially, as to *the practical view*, from the epistolary admonitions addressed to the Asiatic churches.

Whatever may be the opinions of learned expositors as to the prophetic character of these remarkable addresses to the church in general, there can be no diversity of sentiment as to their practical import, and their application to the various circumstances and conditions of individual believers, "*He that hath an ear, let him hear what the Spirit saith to the churches,*" is the monitory voice addressed to every one of the regenerate at the conclusion of each address; and the commencement of each is as *practical* as the conclusion is *personal*: "I KNOW THY WORKS." In the characters of these primitive churches, the backslider, the false professor, the hypocrite, the covetous man, the idolater, the spiritual adulterer, the formalist, and the lukewarm, are personally admonished. In each, "he that overcometh" is individually encouraged with a specific promise; and therein all true believers are included, for "who is he that overcometh, but he that believeth?" A very simple consideration of the nature and quality of these promises will be sufficient to shew that many of them were not fulfilled to the churches originally addressed; and that, having received no adequate fulfilment since, their ultimate and full accomplishment is yet in reserve to the collective body of the faithful, in "the dispensation of the fulness of the times," and at "the restitution of all things," in "*the regeneration,*" when the Son of Man shall sit on the throne of his glory, and the reign of the saints commence.

The promises to "him that overcometh," that "he shall eat of the tree of life," and "not be hurt of the second death," might alone illustrate the position. Whatever may be the spiritual and inchoate reference of the first to the daily sustenance of the faithful even now by the body and blood of Christ; we read, in Rev. xxii. 2, that in the New-Jerusalem state, "in the midst of the street of it, and on either side of the river, was the TREE OF LIFE." This and the preceding chapter are considered, by the generality of expositors, as figurative of the heavenly state alone; but the view now taken from their internal evidence will go far towards the refutation of that exclusive reference, and shew that a time-state on earth is shadowed forth under this expressive imagery. Of this "tree of life," it is said, "the leaves of the tree were for the *healing of the nations;*" and few, it is conceived, if any, who maintain that the New Jerusalem is the celestial glory, will expect *the heal-*

*ing of the nations* after the translation of the church to heaven itself. But the second promise, "He that overcometh shall not be hurt of the second death," is still more conclusive as to a prior condition of the redeemed upon earth. By Rev. xx. 6, it appears that exemption from the second death is one of the high privileges of the first resurrection: "Blessed and holy is he that hath part in the first resurrection; on such the *second death* hath no power." It is well known, that the doctrine of the first resurrection had such a *practical* influence in the early ages of the church, that many suffered patiently, and even desired martyrdom, that they might ensure a part in it; and St. Paul clearly intimates the same, when he says, "others were tortured, not accepting deliverance, that they might obtain a *BETTER* resurrection." Heb. xi. 35. Its practical influence on his own conduct is recorded by himself, in his Epistle to the Philippians, chap. iii.—See also Bishop Newton's reference from Dodwell, vol. III. p. 379. \* •

Another promise is equally conclusive: "He that overcometh, and keepeth my works unto the end, unto him will I give *power over the nations*." It may be asked, When have believers, as such, ever yet had power over the nations; or how can they be expected to administer such power in heaven? Surely such an authority can only be exercised "when the meek shall inherit the earth, and the earth shall be fitted as a habitation for the righteous; when the kingdom and dominion shall be given to the saints, "to execute the judgment written—*This honour have all his saints*." Psalm cxlix.

Another promise may, with equal propriety, be referred to the dispensation in question: "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father and his angels."

The New Jerusalem is represented as "a bride adorned for her husband;" and "to her was granted, that she should be arrayed in fine linen, white and clean: for the fine linen is the righteousness of the saints." (Rev. xix. 8.) "Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father, with his holy angels."—These two passages sufficiently prove the time and circumstances of the fulfilment of the promise.

\* Jam in Millennii regno primam fore resurrectionem corporum crediderunt primævi Christiani. Et ut justorum propriam cum crediderunt resurrectionem, ita martyrum in ea portionem longe esse præcipuam. Hæc cum ita crederentur dici nequit quantum martvres illius ætatis martyrii studio inflammant. Dodwelli Dissert. Cyprian. XII. de Martyrum fortitudine, sect. 20, 21.

There are still two promises, which, if language has any meaning, and is to be taken according to its obvious sense, do most abundantly shew, that these promises await their full and final accomplishment on the restoration of the kingdom to Israel, on the establishment of Christ's Davidical throne, and the reign of the saints on earth. "I will write upon him the name of the city of my God, which is New Jerusalem, which *cometh down out of heaven.*" "To him that overcometh will I give to sit with me on my throne; even also as I overcame, and am set down with my Father in his throne."

In the last promise, the throne of the Son is clearly distinguished from that of the Father, as it is in other places of Scripture, and by the Saviour himself. See Luke xxii. 29, 30; and Matt. xix. 28.

If these promises are not to be referred to the glorious advent and triumphant kingdom of the Messiah, it will be difficult to find any suitable and consistent application for them, collectively considered; and if such be their reference, then not only *the members of the church in general*, but **THE WORLD AT LARGE**, are concerned in their accomplishment. "*The kingdoms of THIS WORLD* are to become the kingdoms of our Lord:" "The *whole creation* groaneth and travaileth in pain together, and with earnest expectation waiteth for the manifestation of the sons of God." But, "the creature is yet subject to vanity," and "the world lieth in wickedness."

The "last days" and "the perilous times" are come. The departure from the faith, of which "the Spirit speaketh expressly;" the very characters so accurately delineated by Peter, Paul, Jude, and John, are hastening on "the mystery of iniquity;" "earthquakes in divers places;" "distress of nations, with perplexity;" the number of individuals who are at this time engaged in the peculiar investigation of the word of prophecy;—these, and many more signs of the latter days, actually in appearance, render this subject one of immediate interest and importance, and of the most extensive practical application.

Considering the immense preparation made by the economy of Redemption for the salvation of man, and the means possessed, by nations professing the faith, for the enlargement of the church of Christ, it is astonishing, to a reflecting mind, that so little should hitherto have been effected thereby for *the world at large*. The nations are still sitting in darkness, and the earth is still the habitation of cruelty, and as much filled with violence as in the days of Noah. The Christian churches first planted are either altogether extinguished, and swept from the earth, or have grossly degenerated from their primitive state

of simplicity. The prospect, lamentable as it is, is no other than that delineated by the word of prophecy; but, for want of attention to the light afforded by it in such darkness, the expectation of the world, and the practical efforts of the church, are, for the most part, erroneous and ill directed. The potentates of the Roman apocalyptic world are looking only to the enlargement of their dominions, and to the continuance of their dynasties; to the building up again those very establishments, and the concentration of that very system, against which Divine Judgments have hitherto, as in the days of Pharaoh, been executed in vain. The churches are each looking to the propagation of their own peculiar tenets, and the protection of their private interests. The powers in existence, secular and ecclesiastical, appear equally blind to the great scriptural expectations of the church, and the judgments, which are to begin at the house of God, and prepare for the restoration of his people. Hence the disposition to favour a falling interest, and a blind indifference to that which is to *rise again*. Hence, "Edom saith, We are impoverished; but we will return, and build the desolate places. Thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and The people against whom the Lord hath indignation for ever: and your eyes shall see, and ye shall say, **THE LORD WILL BE MAGNIFIED FROM THE BORDER OF ISRAEL,**" Malachi i. 4, 5.

It is just before the fall of Babylon that the Apostle "saw another angel fly in the midst of heaven, having *the everlasting Gospel* to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people; saying, with a loud voice, Fear God, and give glory to him; for *the hour of his judgment* is come."

It may have been objected, that if the views suggested in these papers were received, it would draw off mankind from attention to their ordinary duties, and repress the present disposition to missionary exertions. So far from it, these views, as far as they have been promulgated and received, have been already blessed to the conversion of some to the true faith of Christ, and to the recovery of others who had departed from it: and as to the general diffusion of the Gospel, as it was preached throughout the Roman world before the destruction of Jerusalem, so possibly it will prove at last, that *this Gospel of the kingdom* (the gospel of the age to come) will be preached to all the world before **THE END**—that is, the end of the present dispensation; for as Christ appeared "once in the end of the world" (the Jewish economy), to put away sin, so "to them that look for him shall he appear a second time

(in the end of this world, the present Christian era), without sin, unto salvation;" Heb. ix. 26—28, and then will "his kingdom come, and his will be done on earth."

To expect that "the heathen will be given to the Son for his inheritance, and the uttermost parts of the earth for his possession," before he is set up as "KING upon his holy hill of Zion; to suppose that the nations will walk in the light of the New Jerusalem, before the restoration of Israel; is an expectation, which, however general it may become, will not on that account be more scriptural. When Solomon was about to ascend the throne of his father, according to promise, "Adonijah exalted himself, saying, I will be king;" and thus, at the present time, it has been well remarked, the church, and even the world, expect a millennium of their own device and establishment. Hence the vain expectation of some, of converting apostate Gentiles; and the hopelessness observable in others, concerning the restoration of the Jews. Hence "the people imagine a vain thing; the kings of the earth stand up, and the rulers take counsel together." Nevertheless, "he that shall come will come, and will not tarry;" and as David said of the typical, so will it come to pass in the millennial reign, "Assuredly Solomon my son shall reign, and sit upon my throne;" and as the son of Bathsheba, reigned of old, according to the promise, so according to the prophecy, "the kingdom shall come to the daughter of Jerusalem."

There are two, and only two primary scriptural expectations prior to the great consummation. One is, the destruction of Babylon; and the other, the restoration of Israel. The *practical consideration* of these two would suffice, if duly enforced, to regulate not only the current of public opinion, but the course of Christian duty. It would give a specific and peculiar efficacy to those missionary labours, by which the remnant according to the election of grace is to be gathered in; it would accelerate the last universal publication of the Gospel, to be made, as "A WITNESS," to all nations. This, it appears, is intended rather for *the conviction* than *the conversion* of the world at large; for He who saith to His disciples, "OCCUPY TILL I COME," hath put also this *practical* question concerning mankind in general, "When the Son of Man cometh, shall he find faith on the earth?"