

**TWO ACADEMICAL EXERCISES ON SUBJECTS BEARING THE FOLLOWING TITLES – MILLENNIUM, LAST-NOVELTIES.**

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**May we know what this new doctrine, whereof thou speakest, is? for thou bringest certain strange things to our ears: We would know, therefore, what these things mean. ACTS xvii. 19. 20**

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**MILLENNIUM**

**Rev. xx. 4,5** *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw 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, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished: This is the first resurrection.*

**AND** is it come to my lot to treat of the *Millennium*, or Christ's thousand years reign on earth? Thousand pities, sir, that you had not allotted the task to one of these older and abler students! But, since it is your pleasure, I will do my possible: and in the attempt will work by a rule you have often recommended, viz. "to take the scriptures in a literal sense, except when that leads to contradiction or absurdity." I need say no more to inform you, sir, that I wish to be understood as a *minister of the letter* only while I treat of the said *Millennium*. Very able men have already handled the subject in a *mystical*, or *allegorical*, or *spiritual* way: and could I rest satisfied with their sentiments, I might have collected those sentiments, and deliver them (perhaps) with applause; as that would shew my reading, — and at the same time, free a novice from the affectation of singularity and *taking too much upon him*, like another *son of Levi*. And glad I am that I may speak freely to the matter. It is what I could not have done in a late reign, for fear of being called a *fifth monarchy man* (as Verner and his company); and being cut to pieces by soldiers: But George the second is not Charles the second: George (whom God long preserve) is not afraid of the *fifth monarchy*, nor would be loth to give up his kingdom to him *by whom kings reign and princes decree justice*. But enough of preambing. Come we now to the doctrines of the *Millennium*: some of which are visible in my text: as

**I. There will be two resurrections;** For a *first* resurrection supposes a *second*: and the *supposing* and *supposed* are in my text. Paul advances the same doctrine in his first letter to the Thessalonians — "The dead in Christ shall rise first." (chap. iv. 16). But more of this in another place.

**II. The distance between the first and second resurrection will be somewhat more than a thousand years.** I say, *somewhat more*—; because the dead saints will be raised, and the living changed at Christ's "appearing in the air" (1 Thes. iv, 17); and this will be about three years and a half before the *millennium*, as we shall see hereafter: but will he and they abide in the air all the time? No: they will ascend to paradise, or to some one of those many "mansions in the father's house" (John xiv. 2), and so disappear during the foresaid period of time. The design of this retreat and disappearing will be to judge the risen and changed saints; for "now the time is come that judgment must begin," and that will be "at the house of God" (1 Pet. iv. 17): to this refers that part of my text, "and I saw thrones; and judgment was given," viz. the saints were judged, and their rewards specified; of which, more hereafter. Knowing all this, the devil will follow to accuse the brethren to judge; and will continue at it day and night in hope of preventing their acquittance: their pleas against him will be those borrowed from the "blood of the lamb, and the word of their testimony:" by these they will prevail in judgment; and their accuser will be hurled down to the earth by the strong arm of Michael; and with him will come that notable voice; "Woe unto the inhabitants of the earth; for the devil is come down among you, having great wrath, because he knoweth that he hath but a short time," viz. three years and a half, as before (Rev. xii. 7-11). —Add to the above, That between the end of the *millennium* and the second resurrection the devil is to be let loose, and Gog and Magog's army to be destroyed, which will require a considerable time, though John calls it "a little season," (Rev. xx. 3.)

**III. Christ's personal reign on earth will be a thousand years at least.** I call it personal, to distinguish it from the proximal dominion which he hath exercised on earth since he quitted it, and retired to heaven. And I have added — at least a thousand years — because he will not quit the earth, nor resign his delegation till after the last judgment; and the presentation of all the saints before God, with a "Behold I, and the children which thou hast given me!" (Heb. xi. 13). Then his mediatorial kingdom and reign will cease; and he and they be subject to the father till the new earth be prepared for another kind of reign.

**IV. Christ's kingdom on earth will be universal.** No people or state will be left out. And herein it will exceed the Roman, Grecian, Persian, or Babylonian monarchies, which also laid claim to universality; for Christ will "reign from sea to sea, and from the river to the ends of the earth" (Zech. ix. 10). "The kingdoms of the world shall become the kingdoms of Christ." (Rev. xi. 15). "All kings shall fall down before him, and all nations shall serve him." \* (Psal. xxx): surely David had in his eye that son, who was also his Lord; for to his son Solomon the above text is by no means applicable. See Dan. viii.

**V. That spot of earth which Christ will make the seat of his government is mount Zion, in Jerusalem.** Jerusalem and the temple will be rebuilt, as we shall prove by and by; and the temple will be the house of Christ's kingdom. A prophet and an angel assure us that the above doctrine is true, "He will reign in Mount Zion and in Jerusalem before his ancients gloriously," saith the prophet (Isai. xxiv. 23); and that he means what we mean is evident from the New Testament, where the words are quoted, and applied to this very subject. Gabriel adds his message thus, "God will give him the throne of his father David and he will reign over the house of Jacob forever." (Luke i, 32,33): this throne has not yet been given to the son of David, but the *millennium* will make steadfast the words spoken by angels.

\* Many more passages might be quoted to support our fourth and our other doctrines; but this would be superfluous; as one text, rightly applied, is proof sufficient of any religious point.

**VI. The risen and changed saints shall reign with Christ on earth a thousand years.** I do not mean that all will be kings; for some are to be Christ's priests, some judges, some rulers over cities, some over his household, some over his goods, (as we shall see anon) and some his special choristers and musicians: neither does my text authorize any such fancy; for the thrones and judgments there, are for persons of a particular description, viz. such as "were beheaded for the witness of Jesus, and had not worshipped the beast nor his image, nor had received his mark in the forehead or hand." — And I said, in my doctrine, that they shall "reign" with Christ on EARTH—; for in heaven they cannot reign: how will they find subjects there? they will not reign over one another; nor yet over angels in heaven, though they will on earth (1 Cor. vi. 3): in heaven (while they continue \* there) they and their lord will be subjects and not kings (1 Cor. xv. 24); therefore [if] they reign with Christ at all they must reign with him on earth; he supreme king and they subordinate, as Caesar and Herod reigned over the Jews at the same time. And so, saith my text, "The saints shall reign with Christ (on earth) a thousand years." Other texts say, "That all kingdoms and dominions under the whole heaven shall be given to the saints." (Dan. vii. 18, 27): "That the saints shall judge men and angels." (1 Cor. vi. 2,3). Miserable work do the Antimillennarians make of these texts. And as miserable of the following; "When the son of man shall sit on his throne [my twelve disciples] shall sit on twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 28). "I appoint unto you a kingdom, that you may eat and drink at my table, in my kingdom." (Luke xxii. 29,30). "Henceforth I will not drink of the fruit of the vine until that day when I drink it new with you in my father's kingdom." (Matt. xxvi. 29). "To sit on my right hand and on my left [in my kingdom] is not mine to give; but it shall be given to them for whom it is prepared of my father." (Matt. xx. 23). "The meek shall inherit the earth." (Matt. v. 5). "Thy kingdom come, " &c. (Matt. vi. 10). Literal *millennarianism* alone will do justice to these texts and many others; for if all the kingdoms of the world become the kingdoms of Christ (and he reside in Jerusalem), he must have deputies to manage the civil and religious affairs of foreign countries: the saints will be the men; and thus the saints will be his *kings* and *priests*: thus the kingdoms of [the] world will be given to the saints: thus the saints will judge the world: and as the world to come will not (like the present) be in subjection to angels but to the saints, \* (Heb. ii. 5) it follows that the angels will be superseded, and the saints take their authority from them: thus the saints will judge angels. And if the twelve tribes return to their former inheritance, and a throne of government be set up in each tribe (as will be shown presently) who fitter to fill those thrones than their countrymen? thus the twelve apostles shall judge the twelve tribes of Israel: and if some must sit on Christ's right hand and left in his kingdom, it cannot be the kingdom of heaven, else some would sit between him and the father. The last judgment will admit of no partnership or assistant judges; neither of juries, or something equivalent to juries, which is the usual way of accounting for the saints judging angels and men. Again, if Christ reside in Jerusalem, and his vice-roys, judges, priests and ambassadors attend his court to pay homage to the universal monarch, he must have tables to entertain them at: thus the saints shall eat and drink at his table in his kingdom. I am aware of what philosophy and vain deceit will object, viz. "That the raised and changed saints are not capable of "eating and drinking, because their bodies are spiritual, incorruptible, and immortal." I fear not the objection. Did not Christ (after his resurrection) eat and drink? (Acts x. 41). And, for fear some cynical theologian should subtilize fact into phantasm, the species of eatables are mentioned, viz. bread, fish, and honey-comb (Luke xxi. 30,42) and why may he not eat and drink in his kingdom? Or, why may not the risen saints eat and drink in with him? are their bodies more refined than his? Are we not told that angels ate on earth? Nay, do they not eat in heaven? How else come we to read of angel's food? (Psal. lxx. 25). And if the Israelites despised it as *too light* for their gross bodies it well suits the refined nature of angels and saints. (Rev. 11. 17). It appears to me that all created beings stand in need of some alimentary accessions, though their bodies were pure aether. Milton laughs to scorn those theologians, who explain scripture otherwise than in a literal sense, when angels are said to eat and drink; and finely describes the manner in which superior natures are nourished by the inferior. (Par. I. 65, I. 405).

\* That continuance will be no longer than while the old is burning, and the new earth created; for after those events he and they will descend to the new earth wherein dwelleth righteousness forever. 2 Pet. iii. 13.

\*It is plain that angels have authority in the government of this world: hence we read of one Michael who had charge of the Jews and their affairs (Dan. x. 21); of another who managed the affairs of the Persian empire (ch. x. 13). Some have power over the elements, as fire (Rev. xiv. 18), water (ch. xvi. 5), light (ch. xix. 17); the winds (ch. vii. 1); the bottomless pit (ch. ix. 1,2). It would be endless to enumerate all the instances wherein this world is in subjection to angels: not so the world to come or *millennium*.

**VII. Prelusive to the millennium, and preparatory for it, are the following events.** 1. The present usurpers of the country given to Abraham and his seed will be dispossessed, viz. the *Turkish* or *Ottoman* empire will be demolished \*; for otherwise the right owners cannot possess their inheritance. The said demolition of the Turk (or beast that started out of the earth) is exhibited at the opening of the first seal, when a horseman with his bow issues forth conquering and to conquer, (Rev. vi. 2): his exploits are specified at the sounding of the first trumpet, (ch. viii. 7), and the pouring of the first vial, (ch. xvi. 2). The fifteenth chapter of Esdras is a prophecy of these events wherein Asia is particularly mentioned, (ver. 46)

2. The twelve tribes (as observed before) will return to their ancient inheritance, else how can the twelve apostles be their judges? Men have thought that the ten tribes are lost, viz. have dwindled away, so as to cease to be a people, like many other nations; but Christ saith that the Jewish nation shall not pass away till he come in his glory. (Matt. xxiv. 34.) The other two tribes are in being yet, and are seen in most parts of the world, a different people. But all Israel must be saved, according to Paul (Rom. xi. 25,26); therefore the ten tribes are in being, and a distinct people: a prophet \*\* of their own faith "that, after

\* The present situation of the Turkish empire commands attention from all that look for the coming of the Lord Jesus to reign on earth: the combination of the empress of Russia and the emperor of Germany, and their success the last year (1787) against that

empire [is] the reason: should they prevail, the Jews (like the crusades) will repair from all quarters towards the holy land. \*\* It may be observed, that the books of Esdras were, by the primitive Christians (for near four hundred years) esteemed canonical, as appears by three catalogues yet extant; among some western Christians they are yet so esteemed; but granting they are not canonical, yet Esdras's account of the ten tribes is more credible than any other profane history; because he must be better acquainted with the fact he relates.

Shalmaneser had led them captive, they assembled together, crossed the Euphrates, and marched in a body for a year and a half till they came to a country where no man dwelt. The name of that far country is Arsareth." (2 Esd. xxi). This account is the more credible, because they are expressly said to cross the Euphrates, in their way back to their own country. (Rev. xvi. 12). But the western Jews will return before them, "Jerusalem shall be inhabited again, and the Lord shall save the tents of Judah first. (Zech. xii. 6,7) and when they are returned they will all coalesce into one body, as before the division in Rehoboam's time, and no longer be styled the kingdom of Israel, and the kingdom of Judah, but be one, and their name one: this is particularly described by Ezekiel, (ch. xxxvii), and is full to our purpose, because the prediction was not fulfilled at the return of the Jews from the Babylonian captivity. (John iv. 9). In this united capacity they will rebuild Jerusalem in its place, and the temple in its place on mount Zion; for in this temple will antichrist sit as god, and be the abomination \* mentioned by Daniel, and referred to by Christ, as a prelude to his coming to reign; and an alarm to the Jews to flee for their lives (Matt. xxiv. 15-35). Into the same temple will Christ come after the destruction of Antichrist, and there fix his residence (Zech. xiv. 4,5). Ezekiel is more particular in his forty third and forty fourth chapters. The same Ezekiel describes this temple in the eight last chapters of his prophecy: it is vain to say "that he means the temple begun by Zerubbabel and finished by Herod." Let anyone read the description of this temple in Josephus, and compare it with Ezekiel's temple, and he will soon see that they are not the same, and that the latter has never yet had an existence.

\* The abomination mentioned by Daniel is supposed to be that which Antiochus Epiphanes set up in the temple; but that was before Christ's time many hundred years: the Romans set up no abomination in the temple; for it was destroyed before they could gain possession of it; therefore Christ refers to a thing that is yet to come; and to a temple that is not yet extant.

3. Another event prior to the *millennium* will be the appearing of the two witnesses mentioned in Rev. xi. and Zech. iv. one of which will be Elias: this I gather from Malachi, (iv. 5) and from Matthew, "Elias truly shall come and restore all things" (ch. xvii. 11): this, indeed, is applied to John the baptist in the next verse, but it is in a way of accommodation of prophecy, and not of accomplishment; for John was come (and *gone* too) at the time that Christ saith in the future, *Elias SHALL come*: besides; John was a setter forth of *new* things rather than a *restorer* of the old, which is the description of Elias: add to all, that John had denied that he was Elias whom Malachi spake of, and the Jews inquired after, (John i. 21), and Christ does not contradict him—. The other witness I take to be John. My reasons for it follow: of this apostle, Jesus saith, "if I will that he tarry till I come what is that to thee?" (John xxi. 22): now Christ did not use *lightness* in any of his intimations, which would have been the case, if he did not mean that John should not die, for so the disciples understood the matter (ver. 23): in another place he saith, "There be some standing here which shall not taste of death till the son of man come in his kingdom" (Mat. xvi. 28); that "coming" of his in the "glory of the father, and with his angels" (ver. 27) is yet a thing future; and therefore there be some alive *now* that were alive *then*, and will be alive till Christ makes his appearance in the air to raise the dead and change the living. But plainer than all is what the angel told John in the isle of Patmos, "Thou must prophesy again before many peoples, and nations, and tongues, and kings," (Rev. 11.): this he never did; and therefore has it to do in a future day. Add to all, That the accounts we have of John's death are so very fabulous, that nothing surer can be inferred from them; that the people of Ephesus knew not what became of the old man: the truth is, he (like Elias) was caught up to paradise, which is in the third heaven, (2 Cor. xii. 2,4.) and was, in all likelihood, that angel that was seen "flying through the midst of heaven, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people on the earth" (Rev. xiv. 6)—. Where these two witnesses will prophesy or preach is not hard to guess: Elias, no doubt will minister to the Jews to take the veil off their eyes when they read Moses: and to *restore* \* his economy to its primitive exactness both as to sentiments and practices (wherein the Jews were very corrupt; and had been corrupt long before their dispersion) and so prepare them for the reception of their long expected Messiah, that they may know him when he appears in the air, and may shout, "Blessed is he that cometh in the name of the Lord!" (Mat. xxiii. 39)—. The other witness, viz. John, will preach to the Gentiles; for the peoples, nations, tongues, and kings are applicable to none but them-. When these witnesses will appear is hard to say; for though their time of prophesying in sackcloth is 1260 days or three years and a half (allowing thirty days to a month) yet they may preach out of sackcloth long before; for the 1260 days refer only to the time that the holy city and the outer court of the temple shall be trodden under foot of the Gentiles (or Antichrist and his army) viz. 42 months, which make exactly 1260 days, allowing 30 to a month (Rev. xi. 2): but the ministry of the witnesses requires many more years to perform than the time of their wearing sackcloth; and there are no more than about 204 years between now and their death: I would therefore expect that their appearance is not far off. I have hinted before that the two witnesses and Antichrist will be in Jerusalem during the said 42 months: they in the temple defending it; and Antichrist and his army in the town besieging the temple: and he will prevail notwithstanding the dreadful powers the witnesses are armed with (Rev. xi. 5), and will bring them out into the street of Jerusalem, and there slay them (Rev. xi. 7,8). I say, *into the street of Jerusalem*; for the street of the city *where our Lord was crucified* can be no other: it is *spiritually* Sodom and Egypt, but *literally* the city where our Lord was crucified, and where the temple was which John measured (Rev. xi).

\* The composer of the above paragraph was aware how subject to objections is his representing Elias as the restorer of the Mosaic economy, viz. that it would be restoring types and shadows, which had vanished at the coming of the substance. The same objection has been made against the return of the Jews to their own country; and rebuilding of Jerusalem and the temple, &c: but

the proofs of these last events among prophets and apostles are too plain to be controverted: the description of Ezekiel's temple alone authorizes the supposition. But there is a wide difference between restoring types and shadows as emblems of good things to come; and restoring them as emblems of good things past: in this last sense Paul used circumcision, vows, purification, &c. (Acts xvi. 3. ch. xxi. 24): in the same sense a great number of priests that believed, and other Jews, used temple worship many years after (Acts xxi. 20.): in this sense the apostles, and all Christian ministers since, make use of Moses types and shadows to preach up the Messiah that is already come: in the same sense will the priests (under the instruction of Elias) preach over their circumcision, sacrifices, divers washings, sprinklings, &c. I do not wonder therefore that Luther was so positive, that the temple services would have continued to this day, had the Jews understood matters before their dispersion, as they will after their restoration; or as the apostle and succeeding Christians did, and do understand them (Com. on Gal. ch. iii). And how Elias must fulfill the prophecy, viz. be the restorer of all things in the law of Moses.

4. The struggling of Antichrist \*(towards the mastery of the world, and his assumption of Godhead) will also precede the millennium. Who this Antichrist will be is hard to say. I take him for the last of them, who have plagued the world under the names of Popes; for Antichrist is to be destroyed at Christ's coming to reign (2 Thess. ii. 8.): and popery will last till then; and will become universal and incontrollable, and therefore more cruel than ever: it began to strive for mastery in Paul's time, but was checked by the Roman empire (2 Thess. ii. 8): when that empire fell it prevailed exceedingly, till checked again by the reformation in Germany, and the starting up of the protestant states: it has begun to prevail over these (for though the power of the popes is lessening, his votaries multiply), and will prevail till checked anew by the two witnesses mentioned in the book of Revelation: when he has slain them, the then pope will spring up to godhead, "exalting himself above, and opposite all gods, showing himself in the temple of God (at Jerusalem) to be the god and lord of all the earth (Zech. iv. 14. Rev. xi. 4). Then, and not till then, will that wicked one be revealed who has hitherto assumed no higher title than "the vicar general of Christ on earth," but then off goes the mask. He will hold his godhead for 2300 days according to Daniel (ch. viii. 14); but according to John only for 42 months; viz. 1260 days, allowing 30 to a month; the difference between these two numbers is 1040 days: and these are the days which the Lord hath shortened for the sake of the elect nation of the Jews, lest they should all be destroyed. (Matt. xxiv. 22); so that the last and most dreadful persecution will continue but three years and six months, instead of six years two months and twenty days. Blessed therefore (saith Daniel) is he that cometh to the end of the 1260\* days; for then Christ will begin to reign, and Daniel will *stand in his lot* in his own country (ch. xii. 12.13), and Antichrist be no more.

\* Besides Antichrist, the same person (or succession of persons) is otherwise names, The "man of sin" (2 Thes. 11. 3) "the little horn" (Dan. viii. 9). "The god of the earth" (Rev. xi. 4) "The beast" (Rev. xix. 20) &c.

5. Another event previous to the *Millennium* will be the appearing of the son of man in the clouds, coming to raise the dead saints and change the living, and to catch them up to himself, and then withdraw with them, as observed before. This event will come to pass when Antichrist be arrived at Jerusalem in his conquest of the world; and about three years and a half before his killing the witnesses, and assumption of godhead. The signs of Christ's appearing in the clouds will be extraordinary "wars and rumors of wars, earthquakes and famines," &c. (Matth. xxiv. 6-8.) I say *extraordinary*; for otherwise they would be no signs at all; because such things had been before, and have since; the wars, it should seem, will be those of Antichrist; that is, of the kingdoms that aid and oppose him: the famines and plagues will be those inflicted by the two witnesses: the earthquakes will be those which will cause the earth to rock to and fro, so as to make the stars appear to fall, as they do at sea when the ship heels; for in no other sense can real stars fall to the earth.— The signs of his coming, in the heavens will be "the trump of God, vapor and smoke, which will darken the sun and moon, and make them look like blood (as they often do in very hazy weather), and also cause those meteors called '*falling stars*.'" (Acts ii. 19. Matth. xxiv) The effect will be "the terror and wailing of all the kindreds of the earth, and their hiding in caves and dens, bidding the rocks and mountains to cover them," &c. Matt. xxiv. Rev. xi.) But the fright will soon be over with wicked men, as with the wicked Israelites when the terrors of Sinai ceased. And therefore, now, Antichrist (with his false prophets and three wonder-working spirits of devils) will take occasion to counterfeit the preceding wonders in heaven and earth, (as the Egyptian magicians did those of Moses) causing "fire to come down from heaven," &c. (Rev. xiii. 13 chap. xvi. 13): by which means he will not only take the attention of the people from the foresaid miracles of Christ, but arrogate them himself, as reasons why he should be entitled to godhead. And that godhead he will now assume, after killing the two witnesses, and gaining the temple. Behold then, "the man sitting in the temple of God, showing that he himself is God," (2 Thess. ii. 4.) Now the great persecution of the Jews will begin; who (though bad men) cannot submit to him as God; and such a persecution as would extirpate the whole race had not God cut off 1040 days of Antichrist's reign, as was before observed. Such of the Gentiles, as had so much sense as to refuse him in the character of a god, would have shared the same fate, had they not hid themselves in the wilds and deserts for *time, times, and half a time*, which measure the length of his reign as a god (Rev. xii. 14). Nevertheless, it appears that many of the nominal Christians, and Jews outwardly will apostasize to him, and become his idolaters (Matt. xxiv. 10. Dan. xi. 35.)

\* The number referred to by Daniel (ch. xii 13) contains 75 days more than his number in verse 7; the reason is, the last begins at the time of the visions; the other at sealing the book that contained the visions, which made a difference of 75 days. This being granted, the two numbers agree with that of St. John, as they surely must; because both of the writers speak of the same event.

6. Another event previous to the *Millennium* will be, the destroying of that Antichrist or false god. And this will come to pass about a month before said *Millennium*: I say, about a month before: for there is another number in Daniel which supposes as much, "From the time that the daily sacrifice is taken away, and the abomination which maketh desolate is set up, is 1290 days," (chap. xii. 11): but he will maintain his godhead only for *time, times, and half a time* (chap. xii. 7); that is, for a year, two years, and half a year, or 1260 days, as observed before: the difference between these numbers is 30 days, or one month: time little to demolish his

godship, bury his army and cleanse the temple, &c. The manner of his destruction is thus described by Daniel, (chap. viii. 25) "He shall be broken without hand:" and well did he foresee; "for he will be consumed with the spirit of Christ's mouth," and not with hands (2 Thess. ii. 8.).

7. Another event prior to the *Millennium* is the binding of Satan and shutting him up in the abyss for a thousand years (Rev. xx. 1,2,3.). An event this long foreseen and dreaded by the devils (Matth. viii. 29.). Poor work do the Antimillennarians or spiritualizing Millennarians (who are much the same) make of the matter: They say that the devil was bound when Christ came in the flesh; because (forsooth) oracles were silenced, and possessions checked: but if the devil has not been loose these thousand years past, and for seven hundred and forty-two years besides, he was never loose in his life. It is not long ago that I heard a grave divine maintaining, "that Satan was bound when the Hebrew boy was born, according to a prophecy of the Sibyls;" and yet before he finished his sermon he cautioned his flock against the temptations of the devil: some happened to laugh at the inconsistency; and his reverence broke the thread of his discourse to admonish them. But is it fair to tickle one first and then break one's head for laughing? Is it not more like truth to say, "that the devil has been loose, is loose, and will be loose till the *Millennium* begins?" However, the wicked during that *millennium* cannot say, as they do now, "the devil tempted us."

8. The last event, and the event that will usher in the *millennium*, will be, the coming of Christ from paradise to earth, with all the saints he had taken up thither (about three years and a half before) to justify, against the accuser of the brethren; and to settle their future business and rewards, "The time is come that thou shouldest give rewards to thy servants the prophets, and to the saints," &c. (Rev. xi.18.) as it is written, "Be thou ruler over all I have — have thou authority over ten cities — thou over five — be thou ruler over all my goods — thou over all my household — be thou judge of such a tribe of Israel — thou king of such a kingdom — thou priest of such a parish, &c. &c. (Luke xii, 42. xix, 7.8. Matt. xxiv, 47.48).— The number of these saints is said to be 10000 (Jude 14); a definite for an indefinite number surely! for we read of 144,000 that "follow the lamb whethersoever he goeth." (Rev. xiv. 4): these are his suit or retinue, who attend his person in his tours through his vast dominions; and consequently in his coming to earth! millions and millions of saints will have been on earth from the days of the first Adam, to the coming of the second Adam. All these will Christ bring with him. The place where they will alight is the "Mount of Olives, which is before Jerusalem on the east." (Zech. xiv. 4). The mountain will cleave and form a valley, and the water, which Ezekiel speaks of, will spring from the sanctuary and fill the chasm. (Ez. xlvi). Then Christ will enter the city by the east gate, which will ever after be kept shut, as a memorial, that through it the Lord came into the temple, and filled the house with glory, (Ez. xliv). — "And now behold the son of David, sitting on the throne of his father!" Behold the prophecy concerning Jerusalem fulfilled. "The Lord is there." Behold the happy *millennium* begun! O my God, let me be there, if it were only to be servant of servants to my Lord the king!

#### **VIII. Coincident with the Millennium will be the following events.**

1. Reducing to the obedience of Christ all the kingdoms and states that will refuse submission to him, or to the viceroys that he shall appoint over them. Resistance will be made, notwithstanding the wonders in the heaven above, and in the earth beneath, which happened but three years and a half before; and notwithstanding the recent and awful destruction of antichrist, and the descent of Christ and his saints, from heaven to earth, which will be fresh in all memories. Paul intimates that resistance will be made; where else would be the occasion of Christ's "putting down under his feet all rule, power and authority? (1 Cor. xv. 24). Why else should he command the enemies that would not that he should reign over them, to be brought to his presence and slain before him? (Luke xix. 27). Why else this caution, "Kiss the son lest he be angry and ye perish; for then God shall have set his king on the holy hill of Zion, to rule the heathen kings that rage; and to dash them to pieces as a potters vessel?" (Psal. ii. 1-9). Why else should his vice-roys "have power over the resisting nations, to rule them with a rod of iron?" (Rev. ii. 26,27). After this quelling of the refractory, the most eminent of Christ's saints shall reign in peace, as observed before. After this will Christ's priests reform religion where it is, and plant it in countries where it is not, so as to cause pure religion to cover the earth as the waters cover the sea. (Hab. ii. 14). Now begins the spiritual reign, or latter day glory, which divines talk so much of, though none of them (to my knowledge) has assigned it to its proper time and place. By the same means another branch of popery will be overthrown; for the popes have already put kingdoms and churches in subjection to the saints: but popish saints and Christ's saints may not be alike: I suspect that St. Thomas a Becket must resign his church; and that St. George, St. David, St. Andrew and St. Patrick must give up their kingdoms to their betters. In this reformation of religion the *Lord's Supper* will be discontinued; for that is to be used no longer than till the Lord come. (1 Cor. xi. 26), Not so baptism. But instead of the Lord's supper another feast will be instituted, as we shall see by and by.

2. Another notable event that will commence with the millennium is, taking away the enmity and hatred between man and man; "for men will no more learn the art of war, but beat their swords into plow-shares, and spears into pruning-hooks. \* Ephraim shall not envy Judah, nor Judah vex Ephraim, nor the English the French, nor the French the English, nor any other nation envy or vex one another." (Isai. ii. 4 ch. xi. 13). The variance and violence between animal creation shall cease. The wolf shall dwell with the lamb, the leopard with the kid, the calf with the lion, and a child shall lead them; a child shall play on the hole of the asp, and put his hand into the cockatrice's den, and not be hurt." (Isai. xi). Now the dumb beasts shall no longer groan for the cruelty of man, or their own cruelty to one another; nor the souls under the altar cry, "*how long?*" The earth will be restored to a condition far better than the present. "God will make the wilderness as Eden, and the desert as the garden of God." (Isai. li. 3). Besides plenty and peace, something sanative will be part of the millennium-earth furniture: Ezekiel gives a specimen of it in chapter xlvi; for the water of his river (which sprang from the sanctuary when Christ lighted on the mount of olives) *healed wherever it ran, and the fruit of the trees by its side serve for meat and medicine*; so he expresses their virtue.

\* By the above account it is certain that the vine dressing and agriculture will be used in the millennium state of the world; and if agriculture, then the beasts will be employed, but not abused; and if lions and serpents, &c. will be there, why not all other animals, if harmless? Sure it is that fishing will be continued, though the fishes will not devour one another, as now. (Ez. xlvi. 10). I can see no reason why trade, navigation, and all other useful and innocent employments should not be carried on, as at present. Marrying and propagation will remain among all, except the raised and changed saints; and, by reason of a [unintelligible word] state of earth and air, and the good government of Christ's kings and priests, and regularity and sobriety in living, it seems that there shall be no infant of days among them, nor an old man that hath not filled his days: the child shall die an hundred years old, and the days of the people shall be as the days of a tree. (Isai. lxxv. 20, 22.)

3. Another affair that will be set up in the beginning of the *millennium*, and will continue with it, is, an annual feast to be celebrated in and about Jerusalem. Of this feast Zechariah speaks largely under the name the *feast of tabernacles*: but that he means not the Jewish feast of tabernacles is evident; for that was to be observed only by Israelites born. (Lev. xxxiii. 42); this by the heathens also, even some out of all the families of the earth. (Zech. xiv. 16-18); that in commemoration of tabernacles used in the wilderness; this, to *worship the king*: the penalty of neglecting that is not mentioned; the penalty of neglecting this is very extraordinary, "countries used to rain shall have none, if they come not up to the feast year by year, and countries that have no rain shall have the plague." (chap. xiv. 17,18). Besides; the prophet throughout the chapter is speaking of things that have not yet had existence. Nothing plainer therefore than that he does not mean any *Mosaic* feast, but a millennium feast; he calls this last a *feast of tabernacles* for an obvious reason, viz. because it must be celebrated in *tabernacles*, or *tents*, or *booths*; for it will be impossible to find houses for all that will then resort to Jerusalem to feast and worship the king. This annual resort accounts for the long and particular descriptions which the prophets give of the fine and safe roads to Zion, through deserts, and across rivers and mountains. Isai. xi. xxxv. Zech. viii. Rev. xiv.

#### **IX. Subsequent to the millennium are the following events.**

1. The loosing of the devil from the bottomless pit; and his going about the world to seduce all the hypocrites from their allegiance to Christ, and his vice-roys, though they, and their progenitors, had experienced the happiness of his reign for a thousand years. The effects will soon show themselves, St. John's \* Gog and Magog (whoever they be) will raise an army numerous as the sand on the sea shore, and will march along the breadth of the earth with their rebel clans towards Jerusalem: and when they are come, and have encompassed the camp of the saints (who had retired to their Lord to give notice of the insurrection) and are sure of victory, then fire will come down from heaven, and devour them all. (Rev. xx. 7-9.)

2. Sometime after will come on the second resurrection, hinted at in my text; a resurrection both of the just and unjust: for during a ministry of a thousand years we must suppose that Christ's priests had made many converts, who died; and that many will be alive at that time: and if so, those must be raised, and these changed, as in the first resurrection. After this the judgment will sit; and when trial is over and sentences pronounced, the devil and the wicked will be cast into the *lake*; and the righteous, with their lord, will ascend to heaven to be presented to God; with a *behold I and the children thou hast given me!* And there they will abide till the old earth be burnt, and the new earth created, and the new Jerusalem built in heaven: then they and he will descend in that amazing city, and abide on earth forever, in all the happiness human nature is capable of.

\* His Gog and Magog cannot be the same with those of Ezekiel; because there is so much difference between the countries whence they are come, their exploits, and the places and manner of their overthrow. I rather think the latter will make their appearance between the establishment of the Jews, and the millennium.

I have now done, Sir, except expressing a wonder or two.

1. I wonder that Christ's thousand years reign is not more thought of by modern Christians; for in the earliest ages of christianity it was a sure article of faith, and a favorite topic of conversation: the writings of the three first centuries are full of it, with but one exception of any note, and he discarded the book of Revelation from the canon of scripture, which was a tacit confession that the doctrine was there. And I wonder the more for the following reasons; Christ has retained expectations of it ever since he sat down at the right hand of God (Heb. . x. 13); the four living creatures in the midst of his throne, and the four and twenty elders who surround it, make this the burden of their sons. *We shall reign upon the earth* (Rev. v. 10); the apostles, even after the day of pentecost, were expecting it, and wishing for it; nay the whole animal creation, by a kind of instinctive prescience, groaned for its delay, as well as all they who had the first fruits of the spirit (Rom. viii. 19-23); Paul recommends it as a comfortable theme of meditation (Thess. iv. 18). But what little effect have these things on the present generation! Should Christ now appear in the clouds he would hardly find upon earth any faith in the *millennium!* Surely the signs of Christ's coming do now appear; for when he had spoken of that coming in Matthew (ch. xxiv.), he adds in the same discourse, *While the bridegroom tarried they all slumbered and slept.* In the fourth and following centuries the Christians had a reason for being shy of the doctrine, which we have not: then kings of the earth became *christian*, and consequently were jealous of the fifth monarchy.

2. I wonder that none (to my knowledge) have written of the millennium in a simple and literal manner; especially as that involves in it no absurdity or improbability, or any thing contrary to sound faith and good manners: and I wonder the more, as so many parts of the bible point to the subject in that light, and can have no meaning suitable to the words and dignity of prophets and apostles, but upon a supposition, that such a thing will be in reality, and not in some *mystical* or *allegorical* whimsies. Let anyone try his skill (for instance) with Ezekiel's temple, and with many other texts quoted in this piece, and see if all men of sense (manners permitting) will not laugh at him, except *mystics?* I will recite only that petition in the Lord's prayer — thy kingdom come; — the kingdom of grace was come at that time; the kingdom of glory is never to come to men: the millennium kingdom therefore is the object of that petition; and when it is come, the petition will be improper.

3. I wonder that so many great men have taken upon them to fix the time when the millennium and its preceding events are to take place, by arbitrary use of Daniel and John's numbers: I say arbitrary; for what they denominate days their commentators denominate years, and then rummage through their histories of Rome-pagan and Rome-papal for points to begin at; and yet their gross mistakes, discovered by time, give no warning! I have taken the arithmetic of those two divine chronometers under the denomination which themselves give their figures (but with what success time will show); and am content with the old, and hitherto, unconfuted hypothesis, viz. "that this world is to last seven thousand years, and that at the end of the sixth thousand the *millennium* will begin." This hypothesis is grounded partly, on a prophecy of Elias, which the Jews have among them; where they got it we cannot tell, any more than we can tell where Jude found the prophecy of Enoch: and partly on Moses *septenaries*, such as the *seventh* day, and the *seventh* year, &c. which day was a day of rest to man and beast, and which year was a year of rest to the land; and if one day be a thousand years with the Lord, (2 Pet. iii, 8), it follows, that the six days of the week are six thousand years, and that the seventh is a thousand years of rest: Paul confirms this signification of the seventh day by making it typical of the sabbatism which remains for the people of God. (Heb. iv. 4-9). To the above we may add the *septenaries* of saint John, such as the *seven* seals, the *seven* trumpets, the *seven* vials, &c. for under the opening of the sixth seal, the sounding of the sixth trumpet, and the pouring of the sixth vial (all which I take to be synchronic) we may find passages that exactly correspond with the near approach of Christ coming to reign; and under the *seventh* seal, *seventh* trumpet, and *seventh* vial we have him and his saints on earth. Let me add, that I have not met with any of the fathers of the three first centuries who as much as questioned the validity of the above hypothesis. I ask their venerable leave to join issue with them; and to assert, that from the present year (1788) to the commencement of the millennium are but two hundred and eight years. I make it out thus; from the creation (according to the Hebrew chronology) to the birth of Christ 4004; from the birth of Christ to the present year, 1788; these years added together, make 5792; and 208 added to these make 6000: it is true, a late chronologer places the birth of Christ in A.M. 4007; and makes it out that Dionitius Exiguus fixed the Christian era 3 years too late: if so, there are but 205 between us and the *millennium*. Time little enough to bring forth the events we have already mentioned, viz. the destruction of the Ottoman empire; the restoration of the Jews, and their rebuilding Jerusalem and the temple; the exploits of Antichrist towards the mastery of the world, &c. Therefore we may expect soon to see the *fig tree budding and putting forth* its leaves.

4. I wonder, Sir, if your patience be not exhausted with the length, and perhaps, nonsense of my sermon?

The reply of the tutor was to this effect.

"You finished your discourse with the supposition that the length and nonsense of it had tried my patience. If you used lightness you are to blame. But as I hope you are always in earnest when you study the things of God, I have to assure you that the novelty and ingenuity of your attempt have entertained me not a little. And when you are more master of time than at present, I advise you to study your subject closely, and you will see cause to alter some parts of your plan, and correct the errors of others. — You have dropped a hint of two touching the New Heaven and New Earth, which sounded a little strange. Let us hear what you have to say on those subjects, when it comes to your turn to appear in that desk again." —

Let me tell thee, gentle reader, that the tutor's advice was taken by the composer of the millennium: and it has undergone several alterations and corrections since the protograph was exhibited in the said desk. Let me tell thee further, that the other advice, or rather command of the tutor was attended to; and a discourse delivered in the same desk, on the New Heaven and New Earth. A copy of which follows under the title, Last Novelties. And if thou like it half as well as I do, thou wilt not begrudge the eleven-penny bit it cost thee.

*E R R A T A:*

The following errors escaped notice in some of the preceding sheets— *if* is left out before *therefore* in p. 10, l. 25, is for are, p. 14. l. 5, of the note.

The above *errata* have been corrected in the electronic text Spelling has been updated to modern English spelling