

THE SEED OF ABRAHAM.

BY JOEL A. SIMONDS.

"Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." Gen. xxii. 18.

The covenant God made with Abraham, and which He confirmed to him by an oath, is comprehended in my text. It is the first description in the Bible of God's purpose to bless the world, after the curse was passed upon it. All the nations of the earth constitute the world. The final object of this covenant was to bless the world, and save it from the curse. This purpose was to be accomplished by the seed of Abraham. "Thy seed shall possess the gate of his enemies," and subdue them, and bless them. To possess the gate of his enemies, is to have power over them. The enemies in this passage are the same as the nations. It is not the final end of this promise to save the seed, but to save the world. The seed is the means to be used for this purpose. This promise reveals the process by which this great end will be accomplished. The seed will possess the gate of his enemies, or have power over the nations; He will then bless them that bless Abraham, and curse him that curseth Abraham, and thus subdue them, and then, He will bless all the nations of the earth. The Apostle Paul said that this promise which was made to Abraham is the Gospel. Gal. iii. 8. And Jude exhorted the brethren to earnestly contend for the faith which was once delivered to the saints. Jude 3.

As the means are always subordinate to the end for which they exist, we should not lose sight of the end while considering the means. I will now inquire concerning this seed of Abraham.

WHO IS THE SEED OF ABRAHAM?

This seed is always distinct, and separate from the nations. It is never called the nations, and the nations are

never called the seed. The seed and the nations can never become the same. The distinction between the seed and the nations is recognized throughout the whole Bible, even to the very last chapter. And it will help us to understand our subject, if we bear in mind this distinction. Who then, is the seed?

1. *Christ is the seed.*

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Matt. i. 1. Christ, then, is both the son of David, and the son of Abraham. Whatever is true of the son of David, is also true of the son of Abraham.

The angel said to Mary concerning the child that was to be born whose name was to be called Jesus, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David." Luke i. 32. Being the son of David, He is also the son of Abraham. Mary sung of Him as the seed of Abraham, saying, "He hath helped his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed forever." Luke i. 54. Zachariah also spoke of Him as the horn of salvation, raised up in the house of his servant David, and as the one to "perform the mercy, promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham." Luke i. 72. Christ was born to fulfill the very promise in our text. He died for the same purpose. But those things which God had showed, by the mouth of all his prophets, that Christ should suffer, He hath so fulfilled. Acts iii. 18. He was raised from the dead to fulfill this promise: "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." Acts ii. 30. Paul applies the same promise to Christ. "Now to Abraham and his seed were the promises made. He saith not, Unto seeds as of many, but as of one, And to thy seed which is Christ." Gal. iii. 16.

Thus, we have shown, that Christ is the seed both of David and of Abraham; that He was born to sit on David's throne and to fulfill the promise made to Abraham; that He died in fulfillment of the same promise, and that He was raised from the dead to sit on the throne of David, and have power over his enemies, and to do the work of the seed of Abraham.

2. *Who else are the seed?*

The saints also are the seed. "For ye are all the children of God by faith in Jesus Christ. Ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. ix. 8. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii. 17. "If we suffer with him, we shall also reign with him." 2 Tim. ii. 12. Thus, all the saints are the seed of Abraham as well as Christ. They are joint heirs with Him to his inheritance, to his position, and to his work. They are the branches,—Christ is the vine. John xv. 5. They are lively stones in the building of which Christ is the chief corner stone. 1 Pet. ii. 5. They are the members of Christ's body; He is the head. Eph. v. 23. They are the harvest of which Christ is the first fruits. 1 Cor. xv. 20.

If the seed of Abraham are to have power over the nations, and bless them, they must be qualified for such a work. They must have a moral character, and a physical nature adapted to the responsibilities of such a position. How is it with the seed? Will they have the necessary qualifications?

THE QUALIFICATION OF THE SEED.

1. *Christ's moral character.*

He loved his Father so well that He always did those things that pleased Him. John viii. 29. He loved his work so well that He said unto them, "My meat is to do the will

of him that sent me, and to finish his work." John iv. 34. He loved the world so well that He gave Himself to save it. John vi. 51. When the hour of his trial came that He was to lay down his life, He said, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Matt. xxvi. 39. "For I came down from heaven not to do mine own will, but the will of him that sent me." John vi. 38. He made the honor and glory of his Father the object of his life. John viii. 50. The Father testified of Him saying, "This is my beloved Son, in whom I am well pleased." Matt. iii. 17. The Apostle Paul said of Him, "He loved righteousness, and hated iniquity, therefore, God anointed him with the oil of gladness above his fellows, and established his throne forever." Heb. i. 8. "Who, for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of the throne of God." Heb. xii. 2. "He did no sin neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; who his own self bear our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes we are healed." 1 Pet. ii. 22. "He was in all points tempted like as we are, yet without sin; therefore he can be touched with the feeling of our infirmity, and succor them that are tempted. Heb. iv. 15. His life was a life of trial, of temptations, and of suffering; but He was faithful in his obedience, and He overcame; and because He overcame He was worthy to be raised from the dead. Rev. iii. 21. Thus, Christ was qualified morally to occupy the position, and to do the work of the seed of Abraham.

2. *Christ's physical nature.*

Being found worthy to be raised from the dead He was raised up the third day. "Him God raised up the third day, and showed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Acts x. 40. He now lives by "having life in himself." John v. 26. "He lives by the power of an endless life."

Heb. vii. 16. He can no more return to corruption. Acts xiii. 34. Of Himself He said, "I am he that liveth, and was dead, and behold, I am alive forevermore." Rev. i. 18. Thus, Christ is qualified physically to do all that the seed of Abraham was to do.

3. *His appointment.*

"Thy seed shall possess the gate of his enemies." Gen. xxii. 17. "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I sit upon thy throne." Psa. cxxxii. 11. The kingdom where all people, nations, and languages dwell will be given to Him. Dan. vii. 14. "The government shall rest upon his shoulder, and of the increase of his government and peace, there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Isa. ix. 6. God hath appointed this kingdom unto Christ. Luke xxii. 29. All judgment will be committed to Him. John v. 22. All power will be given unto Him in heaven and in earth. Matt. xxviii. 18. When He comes in his glory, then shall He sit upon the throne of his glory, and have power over all nations. Matt. xxv. 31. This testimony shows that Christ will be appointed by his Father, to occupy the throne of his father David, and reign over his enemies, and subdue them, by executing justice and judgment in the earth. Thus, Christ will be qualified by the appointment of God to do just what the seed of Abraham was to do.

QUALIFICATION OF THE SAINTS.

1. *Their moral character.*

They were once enemies by wicked works, (Col. i. 21,) they were children of wrath even as others; (Eph. ii. 3,) but now they have become reconciled to God. Col. i. 21. They were honest hearted, and teachable; they had ears to hear, and they heard the Gospel—the word of the kingdom—God's plan for saving the world by Jesus Christ, who is the seed of Abraham, as set forth in our text. Gal. iii. 8. They understood it, (Matt. xiii. 23,) they believed with all their hearts, (Acts viii. 37,) they repented and

changed their lives; (Acts ii. 38,) they yielded themselves to God, as they had done previously to sin; (Rom. vi. 16,) and they were baptized in the name of Jesus Christ for the remission of sins. Acts ii. 38, 41. In this way they became united to Christ, that they might have a right to his name; (Gal. iii. 27,) became members of his body, (1 Cor. xii. 13,) and joint heirs to his inheritance. Rom. viii. 17. In this way they became citizens, of the household of God, (Eph. ii. 19,) and in this way they have showed their faith in the death, and burial, and resurrection of Christ; being planted in the likeness of his death, that they may be also in the likeness of his resurrection. Rom. vi. 5. And now being made free from sin they became the servants of God. Rom. vi. 22. Therefore being justified by faith they have peace with God through our Lord Jesus Christ. Rom. v. 1. "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit." Rom. viii. 1. They have made God's purpose their purpose, God's plan their plan; they love the things that He loves, and hate the things that He hates, and their sympathies flow out in harmony with his will. They have all received the Spirit of Christ, for without it they are none of his. Rom. viii. 9. They have borne the fruits of the Spirit, which are love, and joy, and peace, and long-suffering, and gentleness, and goodness, and faith, and meekness, and temperance. Gal. v. 22. They have lived "soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus ii. 12. They have forsaken all for Christ, (Luke xiv. 33,) for without this they cannot be his disciples. They have loved Christ more than they have loved father, or mother, or wife, or children, or houses or lands, or even than their own lives, (Matt. x. 37,) for without doing this, they are not worthy of Him. They have put their hand to the plough, and have not looked back, (Luke ix. 62,) for such only are fit for the kingdom of God. They have "held fast the beginning of their confidence, and the rejoicing of their hope unto the end." Heb. iii. 6, 14.

"He that endureth to the end the same shall be saved." They have "stood fast in one spirit, with one mind, striving together for the faith of the Gospel." Phil. i. 27. "Every man that hath this hope in him, purifieth himself even as Christ is pure." 1 John iii. 3. They have been tried, and tempted, in all ways, but they have overcome, (Rev. iii. 21,) and, with the Apostle Paul they can say, when they come to die, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous Judge, will give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 8.

Thus, the saints are worthy morally to obtain that world, and the resurrection from the dead, and to do the work of the seed of Abraham. Luke xx. 36.

2. *Their physical nature.*

Being found worthy of a resurrection from the dead, they will be raised up so that they can die no more. Luke xx. 36. Their mortal bodies will be quickened. Rom. viii. 11. Their bodies will be redeemed. Verse 23. Their vile body will be fashioned like unto Christ's glorious body. Phil. iii. 21. "This is the will of God, that every one that believeth on the Son may have everlasting life, and be raised up at the last day." John vi. 40. Their natural bodies will become spiritual, heavenly, immortal, and incorruptible bodies. "This corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 42, 54. And in this way, they will receive everlasting life in the world to come. Luke xviii. 30. Thus, the saints will be qualified physically to do whatever the seed of Abraham was to do.

3. *Their appointment.*

"As my Father hath appointed unto me a kingdom, so have I appointed unto you a kingdom." Luke xxii. 29. The Savior said to them, "It is your Father's good pleasure to give you the kingdom." Luke xii. 32. Judgment will be given to the saints, when the time comes that they possess the kingdom. To them will be given the kingdom, and the dominion, and the greatness of the

kingdom under the whole heaven, that the nations may serve and obey Him. Dan. vii. 22, 27. When the Lord went away to receive for Himself a kingdom, and to return, He said to his servants, "Occupy till I come." When He was returned having received the kingdom, he called the servants, and to one he said, "Because thou hast been faithful over a very little have thou authority over ten cities. To another he said, Be thou over five cities." Luke xix. 12, 27. And again He said, "He that overcometh, to him will I grant to sit with me in my throne, and he shall have power over the nations." Rev. iii. 21; ii. 26. Thus the saints will be qualified, by the appointment of God, and of Christ to do all that the seed of Abraham was to do.

And thus, the seed of Abraham,—Christ and the saints, when perfected by a resurrection from the dead, will be qualified, morally, physically, and by the appointment of God, to take possession of the gate of his enemies, and to subdue them by a righteous administration of judgment and justice, and after having destroyed those that curse Abraham, to bless all the nations of the earth according to the oath which God sware to Abraham in our text.

THE JOINT POSITION AND WORK OF THE SEED.

If the saints are joint heirs with Christ, then Christ is joint heir with the saints. The relation they sustain to each other is such, that they must jointly inherit the same position, and do the same work. If Christ was brought from the dead, (Heb. xiii. 20,) even so, those who sleep in Jesus will God bring with Him,—from the dead. 1 Thess. iv. 14. If the Father gave to the Son to have life in Himself, (John v. 26,) so the Father gave to the Son power to give eternal life to as many as He had given Him. John xvii. 2. As Christ was raised from the dead so that He can no more return to corruption, (Acts xiii. 34,) so the saints will be raised incorruptible. 1 Cor. xv. 53. If Christ is the first fruits of them that slept, the saints are the remainder of the same harvest. 1 Cor. xv. 20, 23. If Christ is the first born from the dead, among many brethren, (Col. i. 18,) the saints are the rest of the brethren who will

be born from the dead as He was. Rom. viii. 29. If Christ was raised from the dead to sit on his father David's throne, (Acts ii. 30,) he that overcometh will be raised from the dead to sit down with Him in his throne. Rev. iii. 21. If Christ receives a kingdom from his Father, the saints will also receive the same kingdom from Him. Luke xxii. 29. If Christ reigns in his kingdom, those who suffer with him will reign with Him. Titus ii. 12. If the Father hath committed unto the Son all judgment, that He might have authority, and execute judgment, (John v. 21, 27,) judgment will also be given to the saints, when the time comes that they possess the kingdom. Dan. vii. 22. If when Christ comes He takes vengeance on them that obey not the Gospel, (2 Thess. i. 7,) it will be given to the saints, to execute vengeance upon the heathen, and punishments upon the people. "To execute upon them the judgment written, this honor have all the saints." Psa. cxlix. If God hath appointed a day in which He will judge the world by Jesus Christ, (Acts xvii. 31,) "do ye not know that the saints also will judge the world?" 1 Cor. vi. 2. If to Christ is to be given the heathen for an inheritance, and the uttermost parts of the earth for a possession, and if He shall break them with a rod of iron, and dash them in pieces like a potter's vessel, (Psa. ii. 8, 9,) to him that overcometh will be given power over the nations, and He shall rule them with a rod of iron, "as the vessels of a potter shall they be broken to shivers." Rev. ii. 26. If the kingdom where all people, nations, and languages dwell, is to be given to Christ that they may serve Him, the greatness of the kingdom under the whole heaven shall be given to the people of the saints, that all dominions may serve and obey Him. Dan. vii. 14, 27. If the Lord shall be King over all the earth, (Zech. xiv. 9,) those who have been redeemed by the blood of Christ, out of every kindred, and tongue, and people, and nation, shall be made unto our God kings and priests, and they shall reign over all the earth. Rev. v. 10. And when the saints shall be perfected by the resurrection from the dead, they will be complete in Christ which is the head of all principality and power. Col. ii. 10. Thus Christ, and

the saints, will be completely joined together in their position and in their work.

BUT THE SEED HAVE NOT YET BLESSED THE NATIONS.

The nations are as completely under the curse to-day, as they ever were. The earth is under the curse. In sorrow man eats of the fruits of it all the days of his life. In the sweat of his face he eats bread till he returns to the ground. The sentence is still upon him, in all its length, and breadth, and depth. "Dust thou art and unto dust shalt thou return."

Christ, at his first advent, came to his own nation, but they received Him not. He was despised and rejected by them. Because of this, He said unto them, "Behold, your house is left unto you desolate (not blessed) ye shall not see me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 39. And of them He said further, "For there shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. Of the condition of the world just before his second coming He said: "As it was in the days of Noah, so shall it also be in the days of the coming of the Son of Man, even thus it shall be in the day when the Son of Man shall be revealed." Luke xvii. 26, 30. Then, He did not bless the nations at his first coming. They have not been blessed since, and they will not be blessed just previous to his second coming any more than they were before the flood. He was arrested, tried, condemned, and crucified, but He did not bless his own nation, nor any other. He did not occupy a position in which He could bless the nations. The saints have not done it. They have been as sheep in the midst of wolves. They have been hated of all nations for Christ's sake. They have been accused before governors, and kings, and condemned to death, but they have never occupied a position in which they could bless them.

WHEN WILL THE SEED BEGIN TO BLESS THE NATIONS?

They will begin to bless the nations when they begin to reign on David's throne. This they will not do till all the seed are perfected by a resurrection from the dead. Christ and the saints are joint heirs to the same inheritance. Joint heirs come into possession of their inheritance at the same time. They must all come to maturity before any can have it. Christ must be raised from the dead to sit on his throne, so all the saints who are to inherit jointly with Him the throne, must be raised from the dead as He was, before the seed of Abraham can occupy the throne, and have power over the nations and bless them. Then, Christ must come, and raise the saints, and with them take possession of the throne, before the seed can bless the nations.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.” 1 Thess. iv. 16. When the Lord started from heaven to come to this earth, there were no saints with Him, He stopped in the region of the clouds, and while there, the dead in Christ were raised, and the living in Christ were changed. They, and the resurrected dead, are now alike. They are alike incorruptible and immortal. They are now fashioned like unto Christ's glorious body. They are now spiritual and heavenly bodies. They are caught up to meet the Lord in the air, and are from this time forward ever to be with the Lord. Not with Him forever in the air, but with Him wherever He may be, or in whatever He may do. The saints are now all with Him in the air; and there are none left among the nations in all the earth. The Savior's feet have not yet rested upon the earth. He remains in the air for a little while, and then it is said of Him, “The Lord shall come and all the saints with him, and his feet shall stand in that day upon the Mount of Olives, and the Lord shall be King over all the earth.” Zech. xiv. 5, 4,

9. At that time Christ and the saints begin to reign, and to bless the nations. When the Son of Man shall come in his glory, and all the saints with Him, then shall He sit upon the throne of his glory with all his saints, and He shall have power over all nations. Matt. xxv. 31. Then He will begin to reign, and subdue, and bless the nations.

When Christ shall come, and make alive those that are his at his coming. Then He will begin to reign over his enemies, and to subdue them, and to bless them, that God may be all in all. 1 Cor. xv. 23, 25, 28. When the times of restitution shall come, then God will send Jesus Christ to accomplish that work. Acts iii. 20, 21. "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." When Christ sits down upon his throne, and all who overcome sit down with Him in his throne, then they will have power over the nations, to subdue them and to bless them. Rev. iii. 21; ii. 26. Christ has gone to heaven to receive for Himself a kingdom and to return. When He has returned having received the kingdom, He will give to the saints authority over the nations, saying, Be thou over ten cities, and be thou over five cities. Then He will begin to subdue them and bless them. "When the Lord shall come with strong hand, and his arm shall rule for him; behold, his reward is with him and his work before him," (Isa. xl. 10,) then He will begin to do the work of the seed of Abraham. When the "Lord shall come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire,—for by fire, and by his sword will the Lord plead with all flesh," then He will begin to subdue the nations and to bless them. Isa. lxvi. 15, 16. When the Lord shall come with the clouds of heaven, and there shall be given to Him dominion, and glory, and a kingdom, that all people, nations, and languages, may serve Him, and when the same kingdom under the whole heaven shall be given to the people of the saints of the Most High, that all dominions may serve and obey Him, then the seed of Abraham will begin to reign. Dan. vii. 14, 27.

And when all the seed of Abraham shall be perfected by a resurrection from the dead, and when they shall take possession of the gate of his enemies, and sit upon the throne of David, or have power over the nations, then the seed of Abraham will begin to reign over them, to subdue them, and to bless them, as God promised to Abraham in our text.

HOW LONG WILL THE SEED OF ABRAHAM REIGN OVER THE NATIONS?

From the time that the seed takes possession of his enemies. He will reign over them without interruption forever and ever.

"He shall judge the poor of the people, he shall save the children of the needy, and he shall break in pieces the oppressor. In his days shall the righteous flourish so long as the moon endureth. His name shall endure forever, his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed, and they shall fear him as long as the sun and moon endure, throughout all generations." *Psa. lxxii.* "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations. His seed also will I make to endure forever, and his throne as the days of heaven. His seed shall endure forever, and his throne as the sun before me." *Psa. lxxxix. 4, 29, 36.* "Unto us a child is born, unto unto us a Son is given, and the government shall be upon his shoulder. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth even forever." *Isa. ix. 7.* "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. The saints of the Most High shall take the kingdom, and possess it forever, even forever and ever." *Dan. vii. 14, 18.* "The Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end." *Luke i. 33.* "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." *Rev. xi. 15.*

This testimony is plain, harmonious, and conclusive. It shows that the seed of Abraham, which is Christ and the saints, will reign on the throne of David forever and ever; that this reign will continue as long as the sun and moon endure throughout all generations; that the dominion of the seed over all people, nations and languages, under the whole heaven, shall be an everlasting dominion, which shall not pass away, and the kingdom that which shall not be destroyed, and of this government, or reign upon the throne of David, there shall be no end. The testimony is complete and final. When the work of subjugation is finished, and all the nations of the earth are saved, and when the work of restitution is completed, and the

tree of life restored, so that its leaves are for the healing of the nations; and when there shall be no more sickness, nor pain, nor death, nor curse, and when every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father, and when the will of God shall be done on earth (by these nations) as it is done in heaven, then it is said of the seed of Abraham, they shall reign forever and ever. Rev. xxii. 1, 5.

NOW WHAT WAS THE SEED DONE FOR THE WORLD?

When the seed of Abraham took possession of the nations, they were not loyal, but to be made loyal; they were not friendly, but enemies, to be made friendly. When He took possession of the world, it was not a righteous world, but a world to be made righteous. It was not a world free from the curse, but a world to be made free. It was not the heavens and the earth already made new, but it was the heavens and the earth which are now, to be made new. When the seed began to reign, the nations were enemies by wicked works, but they have been reconciled, and now they are blessed. Then, the nations, and the earth were under the curse, now there is no more curse upon them. Then the whole world was lying in wickedness, now the whole earth is filled with the glory of God. Then the world was alienated from God through the ignorance that was in them, but now the earth is full of the knowledge of the Lord as the waters cover the sea. Then the seed took possession of the heathen for his inheritance, and the uttermost parts of the earth for a possession, but now those of them who put their trust in the Lord are blessed. Then He became governor among the nations, but now all the world has turned to the Lord, and all the kindreds of the nations worship before Him. Then He began to judge the people righteously, and govern the nations upon earth, but now all the ends of the earth fear Him, and all the people praise Him. Then He began to judge the poor of the people, and to save the children of the needy, and break in pieces the oppressor, but now the righteous flourish, and have abundance of peace, and all the nations serve Him. Then the nations practiced war, and He judged among them, and rebuked them, but now nation does not lift up sword against nation, neither do they learn war any more. Then He pleaded with all flesh, by fire and by his sword, and the slain of the Lord were many, but now all flesh come and worship before Him. Then Christ and the saints took the kingdom by force to possess it forever, that all people, nations, and languages under the whole heaven might serve Him, but now all these nations are saved, and bring their glory and honor into the new Jerusalem. When the Lord came and all the saints with Him, and his feet stood upon the mount of Olives, then He was made King over all the earth, and all nations were gathered together against Jerusalem, and He fought with them as when He fought in the day of battle, and He judged the nations;

but now all nations not destroyed by his judgments go up from year to year to worship the King, the Lord of hosts. When the Lord came with all his saints, then He sat upon the throne of his glory, and all his saints with Him; then He and they began to reign over all nations, and gather out of his kingdom all things that offend and them that do iniquity; but now the righteous which have been developed during the reign, inherit the kingdom prepared for them from the foundation of the world, and they shine forth as the sun in the kingdom of their Father. When the seed began to reign He began to reign over his enemies, but now all things are subdued unto Him, and God is all in all.

What, then, has the seed of Abraham done for the world? Who can measure it? Who can estimate the value of it? When the seed sat upon the throne of David, and began to reign, the whole work of saving the world was before Him; the subduing the nations, the instructing them in righteousness; the work of blessing the nations was then all in the future. The whole work of restitution was in the future. The work of creating the new heaven and the new earth was before him, but now this work has all been accomplished. The world is saved, the nations have been subdued and instructed in righteousness, and blessed so as to be no more cursed; the restitution is completed; the world is now restored to its original uncursed condition; the new heaven and the new earth have taken the place of the old world, and God is now all in all. The curse is removed; the tree of life is restored; the leaves of the tree of life are for the healing of the nations, and from this time onward the will of God will be done in earth as it is done in heaven. How great this work has been!

Thus, I have shown that God's original purpose concerning the world, as set forth in his covenant with Abraham, will be fully and surely accomplished in due time. All the nations of the earth, at the time referred to, will be completely blessed and freed from the curse. The seed of Abraham—Christ and the saints, when perfected by a resurrection from the dead, will sit upon the throne of David, and have power over the nations, and subdue them, and bless them. In this way, God's purpose concerning the world will be accomplished and the whole world will be completely saved, and for ever.

CONCLUDING REMARKS.

1. The seed of Abraham shall bless all the nations of the earth.
2. Christ and the saints are the seed of Abraham.
3. Christ and the saints will jointly sit upon the throne of David, and have power over the nations, to subdue them, and to bless them.
4. Christ and the saints will be qualified morally, and physically, and by the appointment of God, to do the work assigned them.
5. They have not yet occupied the throne of David, nor have they had power over the nations to subdue them, and to bless them.
6. They will begin to reign when the Lord comes, and raises the saints, and they sit down with Christ in his throne.

7. From the time that Christ and the saints take his throne, they will reign over the nations forever and ever, throughout all ages world without end.

Now reader, have you been serious in reading this tract? Have you been honest with yourself, and with your neighbor, and with God? Are you in earnest, and willing, and anxious to be taught of God? Are you desirous to become godlike in your purposes, and in your sympathies, to love what He loves, and to hate what He hates? Do you desire to be worthy to be saved for the purpose, and on the conditions proposed in the Gospel? Then study God's purpose as revealed in the Gospel, and you will become acquainted with Jesus Christ, his character, and his purpose as He stands in the record. Study to understand the character and purpose of Christ, and you will learn God's purpose concerning the world. Whatever this purpose is, is the Gospel. Then believe it with all your heart, make his purpose your purpose, his plan your plan, commit yourself unreservedly unto God. Yield yourself unto his instructions as you have done before unto sin, and say in your heart, I will do it. Then go and be baptized in the name of Jesus Christ for the remission of sins. This will make you a Christian, and a joint heir with Christ to his inheritance, his position and his work. Then, if you continue to bear "the fruits of the Spirit, which are love, and joy, and peace, and long-suffering, and goodness, and gentleness, and faith, you will neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, and there will be an entrance administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

THE TRACTS

Named below can be had of Wilson, Peirce & Co., Chicago, Ill.,
W. H. Spencer, Rochester, N. Y., and Joel A. Simonds, Grand
Rapids, Mich.

	Price 3 cts., 30 per Doz.
Regeneration and the Kingdom of God, by E. Hoyt.	" 7 " 75 "
Restitution, by E. Miller.	" 5 " 50 "
The One Gospel, by Joel A. Simonds.	" 3 " 30 "
Christian Union.	" 5 " 50 "
The Scriptures, No. 1.	" 5 " 50 "
The Hope for the World No. 2.	" 5 " 50 "
The Seed of Abraham, No. 3.	" 5 " 50 "

THE RESTITUTION a weekly publication advocates the final "restitution of all things," the establishment of the Kingdom of God on earth, the restoration of Israel, the literal resurrection of the dead, etc. Terms \$2.00 per year. Send for specimen copies. Address Wilson, Peirce & Co., 132 S. Clark St., Room 21, Chicago, Ill.