

**A TREATISE ON "THE FIRST  
RESURRECTION" AND "THE  
THOUSAND YEARS"; FORETOLD  
IN THE TWENTIETH CHAPTER OF  
REVELATIONS**

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A Treatise on "The First Resurrection" and "The Thousand Years"; Foretold in the Twentieth  
Chapter of Revelations by Henry Gipps

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**HENRY GIPPS**

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**A TREATISE**  
**ON**  
**“ THE FIRST RESURRECTION ”**  
**AND**  
**“ THE THOUSAND YEARS ”**

FORETOLD IN THE  
TWENTIETH CHAPTER OF THE BOOK OF REVELATIONS.

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BY THE 13  
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## PREFACE.

THE Author's attention has been almost compelled to the consideration of the subject of this treatise, by the great spirit of inquiry respecting it which has for some time been excited in the minds of the flock among whom it is his office to minister. He now brings before the reader the result of this consideration. His endeavour has been to view the subject simply by the light of Scripture; and hence he has made no appeal to the authority of any writer, on one side or the other. In noticing some prophecies which are conceived to *have been fulfilled*, he has referred to Mede and Newton and Gill, because, as they take what is usually called the millennarian view of *the first resurrection*, their authority upon the subject of fulfilled prophecies would be regarded as of some weight by those who have adopted the same view. The Author ventures to add, that he has endeavoured to keep two points constantly in mind: the first is, to write with much diffidence upon a subject respecting which sincere Christians do not agree; the second is, to avoid every thing which might irritate the feelings of any Christian reader

who may be led to peruse this treatise. He has been compelled, for the sake both of brevity and clearness, to use the term *millennarian*, in speaking of the view of those who conceive that Christ will come, and the saints be raised, at the beginning of the thousand years; but this is a term which themselves also adopt. The author trusts he can say, in conclusion, that it is his heart's desire and prayer that this little work may receive the blessing of the Lord, so far as it, or any part of it, is in agreement with *the truth as it is in Jesus*; and with this view he commends it, not only to the candid perusal, but also to the prayers of those who may be induced to read it. He ventures to add, that any reader, who desires to form a correct judgment as to the truth of what is now brought before him, should look out the passages to which, for brevity's sake, only reference is made. The benefit derived would amply repay the trouble; whether we consider the importance of the subject in itself, or the great attention to it which has been called forth, at the present time.

*Hereford, August 11, 1831.*



ON THE FIRST RESURRECTION  
AND THE  
MILLENNIAL PERIOD.

CHAPTER I.

CONTENTS OF THE CHAPTER.

*Introductory Remarks.—Preliminary Observations on Rev. xx. 4.—Ten Points collected from Rev. xx. and xxi. 1 to 5.—Several Considerations deduced from the above points, in order to shew that what is called the first resurrection does not signify the resurrection of the saints at the second coming of Christ.*

CONTENTS OF THE NOTES.

A. *The two Covenants or Dispensations.—B. The references made by Christ and his Apostles to the Old Testament.—C. The view exhibited in the three Creeds and the Liturgy.—D. The second coming of Christ not signified in Rev. xix. 11.—E. The use of the word *anastasi*, resurrection, in Rev. xx. 5.—F. On the word Hell in Rev. xx. 14.—G. The judgment according to works noticed in Rev. xx. 11 to 15, is not contrary to, but harmonizes with, the salvation of the saints by grace.—H. The time described in Rev. xxi. 1 to 3, posterior to that described in Rev. xx. 11 to 15.—I. The proposed interpretation of the first resurrection would leave the eternal state of the saints in darkness.—K. The Opening of the Book of Life.*

ALL who receive the Scriptures as the word of God, cannot but admit that the Lord Jesus Christ will appear a second time without sin unto salvation, to those who look for him (Heb. ix. 28); and that when he shall appear in glory, those of his people who have fallen asleep in him will be raised with glorified bodies fashioned like unto his glorious body; and those of them who remain alive will be changed in like manner, and all caught up together to meet the Lord in the air, will appear with him in glory, and be for ever with the Lord (1 Cor. xv. 51, 52; Phil. iii. 21; Col. iii. 3; 1 Thess. iv. 14, 17; 1 John iii: 1, 3). All his people receive, and, in their measure and degree, rejoice in these delightful truths, and in the hope

of that glory which shall be revealed in them. Some, however, conceive that the resurrection of the ungodly will not take place at the same time with that of the saints; but that an interval of a thousand years will elapse after the second coming of Christ; during which he will reign in person with his saints upon this earth. As, however, it appears to me to be clearly laid down in Scripture that the resurrection of the ungodly will take place at the second coming of Christ; that both the just and the unjust will then be gathered together before him; and that the latter will go into everlasting punishment at the same time that the former go into everlasting life; and as, on various accounts, I conceive it highly important not to entertain erroneous views upon this solemn point, I shall endeavour to shew that what I have just stated is the view exhibited in the Scriptures.

The passages of Scripture to which I refer upon the subject of the resurrection of the dead are, with one exception, taken from the New Testament. I should, beforehand, expect to find more light thrown upon this subject in the New Testament than in the Old. For it appears evident to me, that one main, though not exclusive, object of the prophetic as well as typical parts of that portion of the word of God which is called the Old Testament, or covenant, or dispensation, was to foretell the *first* coming of Christ; and to set forth the nature and objects of the kingdom which he would then set up, the doing away of the first or Sinai covenant, the establishment of the second or new covenant or dispensation, and the events connected with and taking place under that dispensation. Hence I should not expect that the *second* coming of Christ, and the subject of the resurrection would be set forth with equal fulness or clearness before his *first* coming, and before the first dispensation was done away, and the new or second dispensation set up at the period of his first coming. I should rather expect that these subjects would be treated more fully, and set forth more clearly, *after* his *first* coming, in that portion of the Book of God which is emphatically called the *New Testament or New Dispensation* [Note A].

[A] I use the term *dispensation* because it appears to me to express the meaning of the word *διασπασ* better, in general, than either

Accordingly I find this confirmed in three ways: *First*, by Christ's own method of arguing with the Sadducees, in which he proves that there will be a resurrection of the dead (Matt. xxii. 31, 32) by the comparatively difficult way of mere inference, and that, not a self-evident inference, from a declaration which Jehovah made to Moses on Mount Sinai. This, I think, clearly proves that the light vouchsafed, at least in the Books of Moses, upon the subject of the resurrection of the dead was by no means so clear as in the New Testament. *Secondly*, by the express declarations which I find in the New Testament, concerning the fuller light therein vouchsafed, both in a general view, John i. 4, 17, and iii. 19; and I John ii. 8—(*the darkness is past, and the true light now shineth*); and, upon the subject of life and immortality in particular, 2 Tim. i. 10: *But is now made*

the word *covenant* or *testament*. The word *covenant* implies an agreement between two parties upon certain conditions, in which sense the Mount Sinai *testament* might be rendered a *covenant*, though even here, the word *dispensation* would suit to express Jehovah's dispensing peculiar blessings and privileges to the nation of Israel upon certain conditions. But, with regard to the second *testament*, it cannot, I conceive, be regarded as a covenant between God and his people on any conditions on their part; but as an absolute disposition or dispensation of grace from the Lord to them; in which he dispenses, in and through Christ, all blessings to them *freely* as far as they are concerned (Heb. viii. 6 to 10). The word *testament* signifies an absolute disposal of any thing, as for instance of property according to the will of the disposer; in which sense it is rendered a *testament*, as in Heb. ix. 16, 17. On the subject of the two testaments or covenants or dispensations, we may remark.—The *FIRST*, or that from Mount Sinai (Gal. iv. 24; Heb. ix. 1, 4), had Moses for its mediator (Gal. iii. 19), was ratified with the blood of the *sacrifices* offered up at the time when it was given (Exod. xxiv. 6; Heb. ix. 18), and was done away by the introduction of the second (2 Cor. iii. 6 to 13; Heb. viii. 7 to 13) at the death of Christ (Eph. ii. 14 to 16). The *SECOND* or new dispensation was announced in *the promise to Abraham* 430 years before the giving of the law from Mount Sinai (Gal. iii. 15 to 17); this promise was confirmed by the oath of Jehovah (Heb. vi. 13 to 15)—it had *Christ* for its Mediator (Heb. vii. 22 and ix. 13)—was *ratified by his blood* (Matt. xxvi. 28; Luke xxii. 20; Heb. x. 29)—was *established upon better promises*; because they are all given *in Christ*, and are absolute to his people (2 Cor. i. 20; Heb. viii. 6), and is *everlasting* in its duration (Heb. xii. 28 and xiii. 20); and on all these, as well as other accounts, it is called a *better covenant*. Upon these subjects the reader, bearing in mind that it is the same word (*testament*) in the original, will find light thrown by consulting the Scriptures to which I have referred, and Luke i. 72; Acts iii. 25; Heb. x. 16, and xii. 18 to 24.