

Blessings and Curses

Moses and all the prophets set blessings and curses before the Israelites, with the avowed purpose that they might choose between them. But while the prophetic writings abound with warnings, the scriptural records of Israelitish history show how greatly these warnings were disregarded.

The word of God, which is a perfect work, abideth for ever: and it returns not to him void, but fulfils the purpose for which he sent it.

And after the statutes and judgments of the Lord had been set before the Israelites for the space of thousand years from the time that they were first declared, the “burden of the word of the Lord to Israel by Malachi,” instead of speaking, even then, of repealed judgments, closes the Jewish Scriptures with this last command, “Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments” [Mal. iv. 4.];...

...and, affixed to the command to remember these, the very last words of the Old Testament, which seal up the vision and the prophecies, plainly indicate, that however long the God of Israel might bear with the Jews for transgressing the law, while the law was only given them, yet on their refusal to repent when the prophet, who was to be “the messenger the Lord,” would be sent unto *them*, the Lord would come and “smite the earth (or the land) with a curse.”

(Evidence of the Truth of the Christian Religion... by Alexander Keith, Philadelphia: Presbyterian Board of Publication, n.d., 95, Text and Paragraph Structure Modified)