

Chapter Two — The Gospel Preached to Abraham

FIVE POINTS OF PROPHETIC TESTIMONY. — THE GENERAL ELEMENTS OF A KINGDOM CONSTITUENTS OF THE KINGDOM OF CHRIST. — THE PROMISE MADE OF GOD TO THE FATHERS, THE HOPE OF ISRAEL, AND THE GOSPEL, THE SAME. — WHO THE FATHERS ARE. — ABRAM ORIGINALLY FROM BABEL, AND AN IDOLATOR. — THE LORD PREACHES THE GOSPEL TO HIM IN MESOPOTAMIA. — HE BELIEVES IT, AND EMIGRATES WESTWARD IN CONSEQUENCE. — BECOMES A WANDERER IN THE LAND OF CANAAN, WHICH IS PROMISED TO HIM AND CHRIST FOR EVER. — HIS FAITH COUNTED TO HIM FOR RIGHTEOUSNESS. — THE PROMISE OF A RESURRECTION TO ETERNAL LIFE. — CONFIRMATION OF THE COVENANT OF PROMISE. — THE EXTENT OF THE LAND DEFINED IN THE WILL. — THE PERSONAL RE-APPEARANCE OF CHRIST NECESSITATED BY THE NATURE OF THINGS. — THE PHRASES “IN THEE,” “IN HIM,” AND “IN THY SEED,” EXPLAINED. — THE NATIONS GOD’S PEOPLE IN NO SENSE. — ABRAHAM, CHRIST, AND THE SAINTS, “HEIRS OF THE WORLD.” — THE TOKEN OF THE COVENANT. — THE SIGNIFICATION OF CIRCUMCISION. — MODERN ISRAEL UNDER THE CURSE OF THE LAW. — CIRCUMCISION OF THE HEART. — THE ALLEGORY — THE TWO SEEDS. — PARABLE OF THE SEED. — SUMMARY OF ABRAHAM’S FAITH.

IT is written in the prophet Micah, that “the Lord shall judge among many people, and rebuke strong nations afar off (from Jerusalem);” and as the result thereof, “they shall beat their swords into ploughshares, and their spears into scythes: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid.” And “in that day, saith the Lord, I will assemble” Israel, “and make them A STRONG NATION: *and the Lord shall reign over them on Mount Zion* FROM HENCEFORTH, even for ever.” And “unto thee, O Zion, shall it come, even the FIRST DOMINION; the *kingdom* shall come to the daughter of Jerusalem” (Mic. 4:3-8). And the Judge, who shall be Ruler in Israel, whose goings forth have been from everlasting, “shall stand and feed in the strength of Jehovah, *in the Majesty of the Name* of the Lord his God; and Israel shall abide; for now shall he be great to the ends of the earth. And this man (Christ the Lord) shall be the peace when the Assyrian (the Russo-Assyrian) shall come into our (Israel’s) land.” And “Assyria shall be wasted with the sword, and the land of Nimrod in the entrances thereof; thus shall he (the Judge of Israel) deliver us from the Assyrian (Gog) when he cometh into our land.” “And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, *as a young lion among the flocks of sheep*; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon Thine adversaries, and all Thine enemies shall be cut off.” “And I will execute vengeance in anger

and fury upon the heathen, *such as they have not heard*" (Mic. 5:1-2, 4-9, 15).

From this passage, which is only a specimen of the general tenor of the law and testimony, we are informed,

1. That the nations are to be *subdued*, and that universal peace shall prevail in consequence;
2. That when this shall occur, the Israelites shall become a strong nation;
3. That they shall then constitute A KINGDOM;
4. That the Judge of Israel, formerly treated with indignity, shall be their King;
5. That Jerusalem shall be the metropolis, and Mount Zion the throne, of the kingdom.

Such is the revealed purpose of the Most High. But a consummation like this requires preparation; and that, too, a very long one; especially as it is to be developed on certain moral, as well as political, principles. When the time shall come for the kingdom to be possessed, it will be said to the heirs of it, "Come ye blessed of my Father, inherit the kingdom *prepared* for you from the foundation of the world." From this, it appears, that the work of *preparing* the kingdom takes from the foundation of the world to the resurrection of the dead. All this time the kingdom is preparing; but when the King descends, and rebukes the nations, and wastes the land of Nimrod with the sword, and makes Israel a strong nation, it will then be said that the kingdom is prepared.

The reader will probably inquire, what does this work of preparation consist in that it should take so long a time? This is an important question, and, in reply, I remark that if physical force only were employed in preparing the kingdom, it need not take so long. A kingdom may be set up in a few days, and abolished as speedily, as we have witnessed in our own time. But it is not so with the Kingdom of God. The physical is subordinated to the intellectual and moral; and, as men, among whom it is being prepared, are so earthly and sensual, the mental progresses much more slowly than the physical; and, therefore, a kingdom founded upon moral principles requires longer to prepare, but is more enduring when completed. In the following pages my endeavor will be to set forth an answer to the question in detail.

A *kingdom* is the dominion of a king. An *empire* is also the dominion of a king, but with this difference; the kingdom proper, or "*the first dominion*," is restricted to a regally constituted territory; while the empire, or secondary dominion, though belonging to the same king, extends over

other peoples, multitudes, nations, and tongues, than those of the royal domain. This is illustrated in the case of the British kingdoms and empire. The kingdoms are restricted to England and Scotland, which are by constitution regal territories; but the empire is a secondary dominion of the same united crowns, extending over Canada, Hindostan, and other parts of the globe, with all the nations, languages, and people, they contain.

There are various elements necessary to the constitution of a well-organized kingdom. In the first place, *a kingdom must have a territory*. This is only saying in other terms, that something must be somewhere. To maintain the opposite would be to contend, that something is nowhere. A kingdom is not located in a feeling, or, in heart; though a belief of its future existence, a comprehension of its nature, or an attachment to it, may exist there. It must have a place, a locality, as well as a name. It would be highly absurd to say, that the kingdom of England and the throne of Victoria were in Spain; yet this would be as reasonable, as to say, that the kingdom and throne of David are beyond the skies! — an orthodox dogma contained in the fiction, that Jesus is now sitting upon the throne of his father David! What conceit after this is too ridiculous for creed-makers and systematizers to promulge!

In addition to a territory, a kingdom requires *subjects*, which compose the nation over whom there is the king. But, simply to set up a man and call him “king” would be unwise. It would be consonant only with the barbarism of savage tribes. A well-regulated monarchy requires gradation of ranks, and orders of the best men, with whom the king may divide his power, and glory, and administer the laws of the kingdom. These laws should be in conformity with the provisions and spirit of the constitution; which defines the principles, and creates and combines the elements, of the State. Now, it is worthy of remark, that *the subjects* of a kingdom do not possess the kingdom. They are simply the inhabitants of the territory, who are defended against external aggression, and protected as civilians by the power and laws, of the State. The possessors of the kingdom are the king, and those with whom he is pleased to share his authority. This is an important distinction, and must not be forgotten in studying “the things of the kingdom of God.” The *subjects* of the kingdom and empire, are a totally different class from the *heirs*, or possessors, of the dominion. From this brief view, then, of the nature and constitution of a kingdom, its elements may be stated as consisting of,

1. A territory;
2. Subjects;
3. A king;

4. A constitution;
5. Laws, civil and ecclesiastical;
6. Aristocracy;
7. Attributes, or, prerogatives, rights, privileges, etc.

Now, "*the kingdom of God and of His Christ*" will consist of all these things; and will be as material an institution — as real and terrestrial a monarchy as those of Great Britain, Belgium, or Spain. It is not now an existent reality; for, though it once existed under a constitution, which hath waxed old and vanished away; its elements are dissolved from their previous combination, and remain dispersed. Their restitution is, however, a matter of promise, attested by two immutable things, by the oath and existence of the living God. His kingdom and empire on earth are a great truth, but not an existing fact; they are visible only to the eye of faith, and are required by their founder to be received in the "*full assurance of hope,*" with rejoicing and confidence to the end (Heb. 3:6, 14; 4:11).

In studying the things of the kingdom of God, the foundation laid in the beginning must not be forgotten; for, at that epoch its preparation was commenced. The system of the world is an adaptation to man in his fallen state; and out of the things thus arranged, it is that Christ's imperial dominion is being evolved. By the laws of procreation has been provided a population, which, by the confusion of tongues, has been distributed into nations, whose habitations have been fixed by the controlling power of the Elohim. Thus nations have been formed which are destined to flourish in the blessedness of the Future Age. Their history records the fiery ordeal through which their generations have passed. For the most part, men see nothing in it but a strife for territory, and glory, for the advantage of their rulers; but the scriptures reveal the workings of an invisible machinery, whose activity is perceived by the believer, in the incidents which occasion the conflicts among them. He discerns the leaven, hid in the three measures of meal, at work leavening the minds of men, and developing the "*enmity*" between the seeds. And though the strife is terrible, he feels no dismay; but rejoices with firm and unwavering confidence in the certainty of the triumph of the truth and its adherents; because God has assured him in His word, that the King He has provided shall crush the sin-power, and make the nations lick the dust like a serpent (Mic. 7:17). Now this implies their subjugation; and it is to this crisis that all things are at present tending. And what then? Obviously, the transfer of the conquered to the sceptre of Jehovah's king, who overcomes them (Rev. 17:14); as it is written, "the Gentiles shall wait for his law" (Isa. 42:4); and "he shall reign over them" (Rom. 15:12). The nations, then, are the subjects of the

theocratic empire. By the truth and judgments of God brought to bear upon them, exciting and controlling their activity, they are being moulded like clay in the hands of the potter, for the dominion of the saints in the Future Age.

The hope of these things, whose seeds were sown in the constitution of the world at the beginning, was the hope of the gospel then in its most general enunciation. The subjects and territory of the empire, and the rulers thereof, were plainly marked out. The earth, and the conquered seed of the serpent, obedient to the victorious seed of the woman, was the gospel of the kingdom in its most simple form. No particular portion of the globe, however, was indicated as the territory of a kingdom. The Spirit began with universals; but, as the world became older, the particulars of the promise were unfolded to the eye of faith. But ever, from the foundation of the world to the sealing up of the testimony of God, was such a kingdom, or dominion, promised, as that which is believed in, and glorified in the "sacred" psalmody of the Gentiles. Earth, and not the skies, is the region where alone it will appear. I shall show this abundantly; and thereby prove, that they who sing such ditties as those of which the following is a specimen, sing what ne'er is, nor e'er shall be:

*"With thee we'll reign, with thee we'll rise,
And kingdoms gain beyond the skies!"*

"According to your faith be it unto you." This is a first principle of religion delivered by the Great Teacher himself. It is just and right it should be so. No one can blame God for not bestowing upon them, what they do not believe in; and, consequently, do not want, or seek after. This is precisely the position of the present generation of religionists in relation to the kingdom of God. They have faith in a sort of kingdom which He hath not promised; and in the one He has promised, they do not believe. Hence, they believe in a non-entity; and, believing in what is nothing, they will get nothing but confusion of face. But, we propose to show them a more excellent way; and in so doing invite their attention to

"THE PROMISE MADE OF GOD UNTO THE FATHERS."

"The Hope of Israel."

There is no one, I suppose, who reads the scriptures but admits that Paul was persecuted, being imprisoned, scourged, arraigned, and manacled, because he preached the gospel of the kingdom in the name of Jesus. This is admitted by all. It matters not, then, in what terms he states the *cause* of his trials, it will all amount to this declaration, namely, "for the gospel I am called in question, and am judged, and bound with this chain."

But, we will let the apostle state his case in his own words. When he stood before Ananias, the high priest, and the council of the Jews, he cried out, “on account of *the hope*, and resurrection of dead persons (*νεκρωτων*) I am called in question” (Acts 23:6). But, it may be asked here, “Concerning what hope was the question between Paul and his persecutors about?” He tells us in his defence before Agrippa; “I stand and am judged,” says he, “for *the hope of the promise* made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. *For which hope’s sake*, king Agrippa, I am accused of the Jews” (Acts 26:6). Now, from this statement, it appears,

1. That God had made a certain promise to the fathers of Israel;
2. That this promise became *the hope of the nation*, and was therefore a national question;
3. That this promise had been the hope of the twelve tribes in all their generations; was the ground of their worship; and that they hoped to attain to it by rising from the dead.

But we have a still plainer avowal, if possible, of the identity of this national hope with the hope for which the apostle suffered so much. The Lord Jesus had appeared to him after his arraignment before Ananias, and said to him, “Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.” When he arrived at this city, he called the chief of the Jews together, and told them that he had nothing to accuse his nation of; but had sent for them to inform them how matters really stood. He then told them how it was they found him in the custody of a Roman soldier, with fetters upon his person: “*On account of THE HOPE OF ISRAEL,*” said he, “am I bound with this chain” (Acts 28:20). This is conclusive. *The hope of the promise made to the fathers*, was, and, indeed, is to this day, *the Hope of Israel*; and for preaching this hope, and inviting the gentiles to a participation in it without other circumcision than that of the heart, he was denounced as a pestilent fellow, and unfit to live (24:5-6; 22:21-23).

But what was the hope of Israel about? The answer to this question is easy. Having made the chief of the Jews at Rome acquainted with the cause of his appeal to Caesar, they remarked to him, that they should like to hear of him what he thought upon the question of the national hope, as so strenuously contended for by the sect of the Nazarenes. As it was not, however, convenient then, they appointed a future day when they would meet him, and hear what he had to say upon the subject. Accordingly, at the time appointed they came together at Paul’s lodging, and he proceeded to lay before them his thoughts upon the subject of Israel’s hope. But I

cannot do better than to state what he did in the words of Luke; who says that “he expounded and testified to them *the kingdom of God*, persuading them concerning Jesus, *both out of the law of Moses and out of the prophets*, from morning till evening” (Acts. 28:23). Now who can be so dim of vision as not to perceive, that the subject-matter of the hope of Israel is the kingdom of God? And observe, that in giving his thoughts of the national hope, the apostle’s persuasions turned upon things concerning Jesus. The kingdom of God and Jesus were the subjects of Paul’s testimony, when he preached “the hope of Israel,” or “the hope of the promise made of God unto the fathers.” Having begun his testimony with the chiefs of the Jews, some of whom received it, he continued to publish it for two years in his own hired house to all that visited him, “preaching *the kingdom of God*, and teaching those things which concern the Lord Jesus Christ, with all confidence” (Acts 28:30-31). In this way he bore witness for Jesus in Rome, as he had done before in Jerusalem.

But, one might say, if the hope the apostle preached, and the hope of the twelve tribes, were the same hope, why was he persecuted by the Jews? The answer is, because Paul and the rest of the apostles, testified that Jesus whom they had crucified was the king whom God had anointed to be the judge of Israel in his kingdom, of which they were the natural born citizens. They had been constituted “a kingdom of priests, and a holy nation” by the covenant of Sinai; and had on that occasion accepted Jehovah as their king. They were therefore the kingdom of God. In after ages, they had demanded a king who might go in and out before them. He gave them David; and promised to *raise up* from among his descendants, sleeping in the tomb, a king, who should be immortal, and reign over them for ever, according to the provisions of a new constitution. Now, the apostles testified that God had raised up Jesus from among the dead for this very purpose; and had sent them to the Jews first, to inform them that if they desired to reign as princes over Israel and the nations with his king, it was not enough for them to be natural born descendants of Abraham; but that they must acknowledge Jesus as King of Israel, and walk in the steps of Abraham’s faith. They testified furthermore, that, if they would not acknowledge him as their king, seeing that the kingdom and empire of God would require kings and priests to administer its affairs, they would turn to the gentiles, and invite them to accept the honor, and glory of the kingdom, upon terms of perfect equality with Israel; for so the Lord had commanded them to do. This mortified the Jews exceedingly. They despised Jesus because of his poverty, and ignominious death. A suffering and crucified king was a reproach to the nation in their esteem; and to be

put on a level with Gentiles, whom they regarded as “*dogs*,” filled them with indignation and madness against the preachers of such pestilent heresies. But it was the apostolic mission to withstand their fury with “*the testimony of God*,” and to establish their preaching by what is written in the law of Moses and the prophets, and by what they had seen and heard, and which was attested by the power of God exhibited in the miracles they performed.

We have, then, arrived at a great truth, namely, that the “*one hope of the gospel*” preached by the apostles to the Jew first, and afterwards to the Greek, was “*the hope of Israel*,” that the subject of it was *the kingdom of God and Shiloh*; and that these were the matter of the promise made to the fathers. It remains for us now to look into this promise so that we may come to understand it well; for its provisions are the things of the kingdom; and to be ignorant of these is to be without understanding, and therefore faithless, of the gospel of Christ. The apostle Paul, who will be our interpreter, tells us that the promise, which is the subject of the “*one hope*,” was made to “*the fathers*.” This is a phrase which signifies sometimes the predecessors of the generation of the apostles’ time, who were contemporary with the prophets (Heb. 1:1), and at others, the fathers Abraham, Isaac, and Jacob (Exo. 4:5). It is in the latter sense the apostle uses the phrase in connection with “the promises;” for speaking of Abraham, Isaac, and Jacob, he says, “these all died in faith *not having received the promises*,” that is, the things contained in the promise: and after adding “a cloud of witnesses,” who lived in after ages, and who illustrated their faith in the promise made to the fathers, he concludes by saying, “these all, having received a good report through faith, *received not the promise*: God having provided some better thing for us, that they without us should not be made perfect” (Heb. 11:13, 39-40), by a resurrection from the dead to inherit the kingdom. They must rise from the dust before they can receive the promise. They are imperfect now, being in ruins. But when they are re-fashioned by the Spirit of God, and spring forth for glorious, incorruptible, and powerful, men, “equal to the Elohim,” they will have been “*made perfect*,” and fit for the kingdom of God. But, they are not to be thus perfected until all the believers of the promise are brought in; for all the faithful of all previous ages are to be perfected together.

The study of the promise unconnected with the study of the fathers is impossible. Those who are ignorant of the biographies of Abraham, Isaac and Jacob, must be ignorant of the gospel; for these patriarchs were the depositories of the promises (Heb. 11:17), which constitute the gospel-

hope; and of them, Abraham is especially designated as *the holder of the promises* (Heb. 7:6) *τον εχοντα τας επαγγελιας*. It is for this reason, that a man must become of Abraham's seed by adoption through Jesus Christ. Unless a son of Abraham by a like faith and disposition with him, neither Jew nor Gentile, can share in Abraham's estate. It is only Abraham's spiritual family that can divide with him the promises he holds. God has made him the spiritual father of mankind; and the Lord Jesus, the elder brother of the family. If, therefore, a man become a brother of Jesus, he at the same time becomes a son of Abraham; for Jesus is Abraham's seed, and was in the loins of Isaac, when Abraham offered his only son, and received him from the dead again, in a figure. If the reader understand this matter, he will fully comprehend the meaning of the apostle's saying, that believers "are all the children of God (being Abraham's) by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ. And *if Christ's, THEN Abraham's seed, and HEIRS according to the promise*" (Gal. 3:26-29).

After what has been advanced, no more, I think, need be said upon the importance of the subject before us. I shall therefore proceed now to a more particular illustration of the glad tidings of the kingdom by an exposition of

THE PROMISE MADE TO ABRAHAM.

The descendants of Noah were beginning to tread in the footsteps of the antediluvians. They became ambitious of making "*a name*" for themselves, irrespective of the name of the Lord. This, their way, was their folly; yet their posterity approved their endeavor. Idolatry was beginning to prevail; and they proceeded to build a city, and a tower, whose top should reach to heaven, in honor of their god. But the Lord came down and put a stop to their enterprize, by confounding their language, and scattering them abroad over the earth (Gen. 11:9).

Noah had lived 292 years after the flood, when three sons were born to Terah, a descendant of Shem, Terah being 70 years old. Shem was a worshipper of the true God, whom Noah styled, "the Lord God of Shem" (Gen. 9:26). Terah, however, seems to have departed from the simplicity of the truth; and was, probably, engaged in the mad scheme of making "*a name*" for the sons of men in the land of Shinar. But that undertaking being interrupted, it is probable, he migrated from Babel, the name of the city they were building, in a northerly direction. Be this as it may, we find him in Chaldea at a place called Ur (Gen. 11:28; Josh. 24:2; Gen. 15:7;

Acts 7:2-3). At this place, eastward of "*the great river Euphrates,*" Abram, Nahor, and Haran, were born to Terah. They lived there many years, serving the gods of Shinar. The idolatry of Terah's family appears from the testimony of God Himself, who said to Israel, "Your fathers dwelt on the other side of the flood (the Euphrates) in old time, even Terah, the father of Abraham, and the father of Nachor: and *they served other gods.*" When Joshua reported this to the people, he admonished them, saying, put away *the gods which your fathers served on the other side of the flood, and in Egypt,* and serve ye the Lord. And if it seem evil to you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house we will serve the Lord. And the people said unto Joshua, The Lord our God will we serve, and His voice will we obey" (Josh. 24:14-15, 24).

While Terah's family dwelt in Ur of the Chaldees, the Lord appeared to them, and said to Abram, "Get thee out of thy country, and from thy kindred, and come into the land *which I shall show thee*" (Gen. 11:31). This command caused them to remove from Ur, and to journey towards the land of Canaan; on their way to which, they arrived at Haran, and dwelt there. Thus, Terah, Abram, Sarai, and Lot, obeyed the voice of the Lord, and separated themselves from the idolators of the Chaldean district of Mesopotamia. They remained in Haran till the Lord appeared again to Abram. On this occasion, the Lord came to show him the land he was to go to; but did not immediately name it. He appears only to have told him to travel eastward until He met him again; for it is written, that he went in that direction, "not knowing whither he went." At this interview in Haran, the Lord said to Abram, "*I will make of thee A GREAT NATION,* and I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and *in thee shall all the families of the earth be blessed*" (Gen. 12:2-3). Alluding to this promise, the apostle says, that in making it, "*the gospel* was preached to Abraham" — the glad tidings of blessedness to the nations, when Abraham and his descendants should be great, and renowned throughout the earth. Abraham believed this gospel promisorily announced to him by the Lord God. Nor was his faith inoperative. It was a living, moving, faith; a faith through which he obtained a good report. By the influence of that faith, which embraces the things hoped for, it is testified that, Abraham "when he was *called* to go out into a country which he should after receive for an inheritance, *obeyed*; and he went out, not knowing whither he went. For he looked for *the city* having foundations, whose architect and builder

is God” (Heb. 11:8, 10). He turned his back on Babel, and with Sarai, and his nephew, Lot, and all his substance, he left his father’s house, crossed the Euphrates and the Jordan, and entered *the land of Canaan*, still travelling onward until he arrived at Sichem, in the plain of Moreh. Having come thus far into the country, the Lord appeared again to Abram to let him know that he was in the land He intended to show him; and added this remarkable promise, saying, “*Unto thy SEED will I give this land*” (Gen. 12:7).

Let us pause here in the biography of Abram, and consider this promise. Here was a country, lying between the Euphrates and the Mediterranean, in which were Abram and all his house, with his flocks and herds, and which was in the actual possession of warlike tribes, living in cities walled up to heaven; concerning this country, the Lord, to whom heaven and earth belong, said to Abram, *I will give it to thy Seed*, when as yet he had no child. But it is particularly interesting to know, who is intended by Abraham’s Seed in this promise? Is it the “*great nation*” spoken of in the former promise; or, is it some particular personage to whom the land of Canaan is here promised *as an inheritance*? I shall offer no opinion upon the subject, but let the apostle to the Gentiles answer the question. In writing to the disciples in Galatia about the inheritance, he says, “The promises were made to Abraham *and* to his Seed. God saith not, And to *seeds* as of many persons; but as of one person, as it is written, And unto thy Seed, *which is Christ*” (Gal. 3:16). The apostle here tells that *the Land of Canaan was promised to the Christ* when God said to Abram, “Unto thy Seed will I give this land.” Let the reader, then, bear this in mind as one of the first principles of the gospel of the kingdom. Deny this, and there is an end to all understanding of the truth.

Having built an altar at Sichem, to commemorate the Lord’s promise concerning his Seed’s inheritance, and sojourned there a while, he removed to a mountain between Bethel and Hai, where he built another altar, and called upon the Name of the Lord. After this, he journeyed, going on still toward the South.

Having been driven into Egypt by famine in the land of Canaan, he sojourned there for a time, and acquired much wealth. After it had subsided, he left Egypt and returned to the station between Bethel and Hai, where he called on the Name of the Lord. Soon after this, Lot separated from Abram, and went, and dwelt among the cities of the plain, now submerged under the Dead Sea. After this separation the Lord appeared to him again, and said, “Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

for all the land which thou seest, *to THEE will I give it, and to thy Seed FOR EVER.* And I will make thy seed (*plural here*) as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it: *for I will give it unto thee*" (Gen. 13:14-17).

This was an amplification of the promise given at Haran and Sichem. At the former place, the promise of blessing which was to come upon him and the nations; and in which his seed in the sense of a multitude was to become great — was given in general terms; at the latter place, the Christ was promised as descending from him to inherit the land of Canaan: but in these promises, nothing was said about what Abram was to have, nor as to *how long* the Christ was to possess the country. In the promise, however, amplified near Bethel, these desiderata were supplied. Abram was informed that he should inherit the country as well as Christ; and that they should both possess it "*for ever.*" Having received this assurance, he removed his tent from Bethel, and went and pitched it near Hebron in the plain of Mamre, and builded there an altar to the Lord.

When Abram had resided nearly ten years in the land of Canaan, the whole country was in arms east of the Jordan, and to the north and south of Abram's encampment. A rebellion had broken out against Chedorlaomer, king of Elam, who appears to have been the principal potentate of the time. During the war, Sodom was attacked and taken, and Lot, and all his goods, carried away with the spoil of the city, for he dwelt there. Abram having heard of this, hastily collected a company of three hundred and eighteen retainers, and started in pursuit of the spoilers, whom he overtook and put to the rout as far as Hobah, on the west of Damascus. He recovered all the spoil, and returned south, considerably disturbed in mind, doubtless, on account of the danger of the times.

At this crisis, *the word* of the Lord came to Abram in a vision, and comforted him with the assurance, saying, "Fear not, Abram, I am thy shield, and thine *exceeding great reward.*" Abram was now eighty-five years old, and he had no child. How then, could the promise made of God at Haran, and repeated at Sichem and Bethel, be fulfilled, seeing that he was childless? He was even now an old man, and had concluded to make Eliezer of Damascus his heir; how then could the great, the exceeding great, reward be realized by him? Prompted by these considerations, but in no wise distrusting God, Abram said, "Lord God, what wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? Behold, to me Thou hast given no seed; and lo, one born in my house is my heir." But, "the word of the Lord came to him, saying, 'This

(Eliezer) shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir'." The Lord's messenger, who brought this word to Abram, then led him forth from his tent, and directed his attention to the heavens, saying, "Count the stars if thou art able to number them: and he said unto him, *So shall thy seed be.*" This was a great draft upon the faith of an old man of upwards of fourscore with a wife of seventy-five years of age. But, it is testified of him, that "against hope he believed in hope, that he might become the father of many nations, according to that which was spoken, saying, *So shall thy seed be.* And not being weak in faith, he considered not his own body afterwards dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was also able to perform" (Rom. 4:18-21). Such was the manner of Abram's faith; his *mode of thinking* upon the things reported to him in the word of the Lord; and his *disposition* in relation to them. So pleased was God with him, that "*He counted it to him for righteousness.*"

Abram, having first sought the kingdom of God in leaving his father's house to "seek the city, whose architect and builder is God," had now become the subject of the righteousness of God by faith; so that the Lord was now prepared to add all other things to him (Matt. 6:33). He reminded him of the purpose for which He had brought him into the Land of Canaan, saying, "I, the Lord, brought thee out of Ur of the Chaldees *to give thee this land to inherit it.*" Abram had been in the country ten years. He had become well acquainted with the land, and he perceived that it was a noble and desirable inheritance. When, therefore, the angel referred to the Lord's promise, Abram requested a sign, saying, "Lord God *whereby shall I know that I shall possess it?*" In reply to this, he was commanded to take "a heifer of *three years old*, and a ram of *three years old*, and a turtle dove, and a young pigeon." Having killed them, "he divided them in the midst, and laid each piece one against another, but the birds divided he not." This sacrifice was representative of the qualities of the Christ, concerning whom confirmation was about to be made, attestative of Abram's and his Seed's possession of the land in the fulness of the times afterwards to be arranged. From the time of the sacrifice until the going down of the sun, Abram was engaged in watching the carcasses, so as to keep off the birds of prey. It is probable that the sacrifice was exposed about three hours; at all events, "when even was come" (Matt. 27:46; Mk. 15:42), and the sun was going down, Abram fell into a state of figurative death, by a deep sleep, and horror of great darkness coming over him. This is a very

remarkable feature in the case before us. Abram had built altars, and had called upon the name of the Lord before; but there were no such attendant circumstances as these. Here, however, he stands watching the exposed sacrificial victims until even; and then is laid powerless in the similitude of death, and in the intense darkness of the grave. While he was in this state, the Lord revealed to Abram the fortunes of his descendants in the ensuing four hundred years; the judgment of the nation that should oppress them; their subsequent exodus from bondage with great wealth; his own peaceful death in a good old age; and the return of his descendants into the Land of Canaan again. The following are the words of the testimony; “Know of a surety that thy seed shall be a stranger in a land that is not their’s, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward they shall come out with great substance. And thou shalt go to thy fathers in peace; *thou shalt be buried in a good old age*. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”

I suppose the reader need hardly be informed that all this was literally accomplished. Jacob and his family, consisting of seventy persons, migrated into Egypt two hundred and five years after the revelation was made to Abram. When a king arose in Egypt who knew not Joseph, the saviour of the country under God, the Israelites were sorely oppressed till the end of four hundred years from Abram’s deep sleep. After this four hundred years had expired, even thirty years after, God having judged the Egyptians, they left the country with great substance; and in the fourth generation re-entered the Land of Canaan, as God had said. The iniquity of the Amorites was then full; and Israel under Joshua became the executioners of divine vengeance upon them.

But God had said to Abram at Bethel, *I will give THEE the Land of Canaan FOR EVER*; and in the answer to this question “whereby shall I know that I shall inherit it?” here tells him that he should die, and be buried in a good old age! Now the promise to Abram rests upon the veracity of God. If we attempt to interpret it by the history of the past, we are brought to the conclusion that the promise to Abram has failed. Stephen alludes to this *apparent* failure of the promise to Abram in his speech before the Sanhedrin in these words, “God said to him, come into the land which I shall show thee. Then came he into this land in which ye dwell. And *He gave him none inheritance in it*, no, not so much as to set his foot on: YET *He promised that He would give it to him for a possession*, and to his seed (*τω σπερματι*, in the singular, to one person called the

seed) after him, when as yet he had no child” (Acts 7:5). What shall we say then? Shall we dare to say that God hath lied to Abram; or, that He meant something else than what He promised? Far be it from the writer or the reader to insult God by any such insinuation; but rather let us say with the apostle in reference to this particular incident, that “God cannot lie;” that in promising to Abram *an everlasting possession of the Land of Canaan*; and nevertheless, afterwards declaring that he should die and be buried, and his posterity be oppressed for four hundred years — “He promised” to him *a resurrection to “eternal life”* before the arrangement of the times (*προ χρονων αιωνιων*) (Tit. 1:2). If Abram were sentenced to die, how could the promise of God concerning the land be fulfilled, unless he were raised from the dead? And as he is to possess it *for ever*, when he is raised, he must be also made incorruptible and immortal to enable him to possess it everlastingly. *The promise of eternal life*, then, consists in *promising a mortal man and his son possession of a terrestrial country for ever*; and this promise to the two, becomes a promise to all who believe it; and are constituted one in them. Abram understood this; and so do all who become Abraham’s seed through Jesus as the Christ, concerning whom the promise was made. The apostle says, he saw the promises in their fulfilment afar off, but was persuaded of them, and embraced them, and confessed that he was a stranger and pilgrim on the Land. And in saying such things he plainly declared that he was seeking a country. And truly, if he had been mindful of the Mesopotamian Chaldea from whence he emigrated, he might have returned if he had pleased. But no; he desired a better country than that beyond the Euphrates, that is, the Land of Canaan *under a heavenly constitution*: wherefore God is not ashamed to be called the God of Abraham, Isaac, and Jacob, and the God of all whose faith is like theirs in word and spirit: for He prepares (*ητοιμασεν, indefinite tense*) for them a city (Heb. 11:8-16).

This manner of teaching the doctrine of a resurrection, namely, *by promising, or declaring, something that necessitates it*, is not peculiar to the case before us. There are other instances; one, however, will be sufficient at present. I refer to the dispute between Jesus and the Sadducees. The latter, who admitted as authority only the writings of Moses, denied the resurrection of the dead. In proving it, therefore, to their conviction, it was necessary to demonstrate it from his testimony. This Jesus undertook to do. He first stated the proposition, saying, *Moses has shown that the dead are raised*. He then directed their attention to the place where Moses teaches this resurrection (Exo. 3:6). It is there written, “I, the Lord, am the God of Abraham, the God of Isaac, and the God of

Jacob;" In recording this, Moses teaches the resurrection of Abraham, Isaac, and Jacob. "But," says one, "I see nothing said about resurrection there." Nor did the Sadducees. "No," continues the objector, "nor about the dead either; for Abraham, Isaac, and Jacob, are not dead; but alive in heaven, where Christ, and Lazarus, and the thief are. They are all living; and therefore God is their God." This is very good Platonism; but very bad logic, and egregious nonsense. When Jesus quoted the passage, it was to prove that "the dead are raised;" the question therefore is, how does this testimony of Moses prove it? In this way — Abraham, Isaac, and Jacob, are dead; but, "God is not the God of the dead," yet He is called "their God;" therefore, in order to be their God, they must be made alive, "for God is the God of the living:" hence, to style Him "God of Abraham" teaches the resurrection by implication; "for all live to Him" in the age to come (Lk. 20:27-38). But why call Him the God of these fathers now? By anticipation; for, says the apostle, "God, who makes alive the dead, styles *the not being (τα μη οντα) as being*" (*ως οντα*; Rom. 4:17) that is, God's promise is so certain to be fulfilled, that *He speaks of what is to be as though it were past*. He has promised to raise Abraham, Isaac, and Jacob, who while dead have no being; and as He cannot lie, their restoration to being is inevitable; God therefore speaks of them as though they had already been raised from the dead, and "is not ashamed to be called their God." God is not the God of dead men who are not to rise again. He is the God only of those who become His children by being the children of the resurrection; and who can die no more, because they are equal to the angels (Lk. 20:36). Such, then, is the way in which the doctrine of the resurrection is taught by the Lord God in Moses and the prophets; plainly indeed but in such a manner as to require the exercise of the reasoning faculties of men.

But to return to Hebron. Eternal life having been promised to Abram and Christ by constituting them heirs of the land of Canaan for ever; the Lord proceeded to grant Abram a sign whereby he might know assuredly that he and his seed should inherit it. The sun having gone down entirely, which was figurative of the setting of "the Sun of Righteousness" below the horizon of life, Abram beheld "a smoking furnace, and a flame of fire pass between the pieces." This was a sign which could not be mistaken. The animals he had slain, and watched, and defended so long from the birds of prey, were consumed by fire from heaven. By this he knew, and was assured, that he and his seed, the Christ, should inherit the land for ever. But this was not all. On the same day, the Lord converted His promise made at Sichem, and repeated near Bethel, into a covenant with

Abram, as Moses testifies, saying, “in the same day the Lord made a covenant with Abraham, saying, *unto thy Seed have I given this land*, from the river of Egypt unto the great river, the river Euphrates:” inhabited by “the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girghashites, and the Jebusites” (Gen. 15).

In commenting upon these things, the apostle saith, “the covenant previously confirmed by God concerning Christ (*εις χριστον*) the law which came into existence (*γεγονος*) four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance (the land of Canaan and its attributes) be of the law, it is no more of promise: but God gave it to Abraham by promise” (Gal. 3:17-18). To understand this we must know, that a question agitated the congregations of Galatia, namely, *that it was necessary for the disciples from among the Gentiles to be circumcised, and to keep the law of Moses as well as to believe the gospel and be baptized, or they could have no part in the inheritance covenanted to Abraham and Christ.* The apostle styles this judaizing, and preaching “another gospel.” It was the beginning of that awful apostasy, the fruit of which we behold in the ecclesiastical system of our day. He contended strenuously against this perversion of the truth in all places. The judaizers argued that a right to Canaan when made a heavenly country under Christ, was derived from the law of Moses; the apostle denied this, and maintained that the law could give no title to it. That it could only be obtained “*through the righteousness of the faith;*” “for the promise that he should be *the heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they who are of the law be heirs, faith is made void, and the promise is made of none effect: because the law worketh wrath. Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed; not to that (portion of the seed) only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,” both Jews and Gentiles, “before God whose promises he believed;” as it is written, “a father of many nations have I constituted thee” (Rom. 4:13-14, 16-17). The judaizers claimed a right to the inheritance because they bore the seal of the covenant, marked in their flesh by circumcision; the apostle, because he believed the same things that Abraham did, and was the subject of God’s righteousness through the faith of Jesus Christ, without any title derived from the law of Moses.

Seeing that he threw the law out of the question altogether, he anticipates the objection, viz., if this be so, wherefore, then, serveth the

law? Of what use is it? To this he replies, "It was added because of transgressions, *till the Seed should come to whom the promise was made.*" "It was a schoolmaster until Christ; but when "the things of the Name of Jesus Christ" were manifested for faith; or, as he expressed it, "after that faith is come," Israel is "no longer under a schoolmaster. For ye are all," both Jews and Gentiles, "the children of God in Christ Jesus through the faith" (Gal 3:19-29).

The apostle lays great stress upon the covenant of promise being prior both to circumcision and the law of Moses; consequently, Abram could not derive his title to Canaan and the world, from either of them; for the promise was given before he became the subject of the righteousness which is by faith of it; and he was constituted righteous before the promise was made a covenant and confirmed; and this confirmation was fourteen years before the institution of circumcision, and 430 years before the promulgation of the Law of Moses. "Faith," says the apostle "was reckoned to Abraham for righteousness when he was in uncircumcision;" and then it was, he was constituted the father of many nations, and Heir of the World.

The promise, before it became a confirmed covenant with Abram, indicated the country he is to inherit; but it did not point out its territorial frontiers. This deficiency was supplied at the confirmation. It was to extend from the Euphrates to the Nile, comprehending a tract of country of considerable extent, and inhabited by the nations enumerated in "*The Will.*" Abram, therefore, could be at no loss to know in what direction, or to what limits, his future country was to extend; for he had travelled it all over in its entire length and breadth. Now, if a map of the territorial area indicated in the covenant be examined, it will be seen that the broadest extent is "*from sea to sea*" as it is expressed in scripture (Psa. 72:8; Zech. 9:10); that is, from the Mediterranean to the Persian Gulph; and its greatest length, "*from the rivers to the ends of the land;*" or, from the Euphrates at its junction with the gulph, northward; and from the Pelusiac branch of the Nile, to the entrance into Hamath.

But, the frontiers of the territory were afterwards more particularly marked out at the time of the captivity in Babylon. The twelve tribes were then all in exile from the land, and it was once more wholly possessed by the Gentiles, as it is now. They were powerless and prostrate under the heel of the oppressor; and without hope of recovering the country by their own efforts. At this crisis, the Lord revealed to them the extent to which in after times they should repossess their country. "This," said He, "shall be the border, whereby ye shall inherit the land according to the twelve

tribes of Israel. And this shall be the border of the land toward the north side, from the great sea (Mediterranean), the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus, and the border of Hamath; Hazarhatticon, which is by the coast of Hauran. And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. This is *the north side* of the land. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the East Sea. And this is *the east side* running along the Euphrates. "And the south side southward from Tamar to the waters of strife in Kadesh, to the river toward the Great Sea" (Eze. 47:19; 48:28). This is *the south side* toward Teman. "The west side also shall be the Great Sea from the (west end of the south) border, till a man come over against Hamath. This is *the west side*. So shall ye divide this land unto you according to the tribes of Israel" (Eze. 47:13-21).

Now, let it never be forgotten in the investigation of "the things of the kingdom of God," that the Israelites have never possessed the country as defined in this survey since it was revealed to them through the prophet. The twelve tribes have not even occupied the land together; and those of them that have dwelt there after the return from Babylon to the overthrow by the Romans, held but a very small portion of it, while the gentile kingdoms lorded it over all the rest. Now, either God is a liar, as some people make Him out to be who deny the restoration of the twelve tribes; or, the time He refers to in the promise of the land according to these boundaries, is not arrived. This is the only conclusion a believer in the gospel of the kingdom can come to. All theories opposed to this are mere sublimated infidelity. If Israel be not restored then the promise to Abraham will have failed. But Abraham's seed are under no apprehension of this kind. They believe in God, who has sworn by Himself, that what He has promised He is able, willing, and determined, to perform. Here, then, is a noble domain, lying between Assyria, Persia, Arabia, the Red Sea, Egypt, and the Mediterranean; capable, when peopled by an industrious, enlightened, and well and strongly governed, nation, of commanding the commerce and sovereignty of Asia, and the wealth of Europe and America. Such is the land, containing, according to the survey of the British government, 300,000 square miles, concerning which God said to Abram, "to thee will I give it and unto thy seed *for ever*."

But, the apostle says, that the covenant, confirmed 430 years before the law was promulgated, was "concerning Christ" especially. It was the Father's Will, of which Christ being the Mediator, he became the Testator

of the Will. This being the case, his death was necessitated; for so long as he was alive the covenant had no force. Neither Abraham, Isaac, Jacob, nor himself, could inherit the land for ever, until the covenant was ratified by his death. Hence, his was “the blood of the New Testament, which was shed for many;” that they which are called might receive the remission of sins, and obtain the promise of the inheritance for ever (Matt. 26:28; Heb. 9:15-17). The covenant of promise, then, was typically confirmed 430 years before the law; and finally dedicated by the death of the mediatorial testator; this being accomplished, the Will could not be disannulled, or added to (Gal. 3:15). But when we look at Jesus in the light of this Divine Will and Testament, we perceive some grand and important deficiencies in the administration of its legacies, if the history of the past is to be taken as the criterion of its accomplishment. In the historical view of the Will, we are led to the conclusion that it hath not been administered at all; and that its legatees have received none of their Father’s estate. Look at Abraham. He has received nothing. The same is true of all who believed the things hoped for from his day to this. Even the Lord Jesus, who has been perfected, has received nothing of what is willed to him in the covenant, or testament. “I will give,” said God, “this land to thy Seed for ever.” Now look at the facts in the case. “Jesus came to *his own*, and *his own* received him not” (Jn. 1:11). What is to be understood by this? What is signified by “his own” twice repeated in this text? It reads in the original, “he came *εις τα ιδια*, and *οι ιδιοι* received him not.” The facts in the case must supply the words understood. Jesus came to his own kingdom, or realm; but his own people, the Jews, who are the “children of the kingdom,” did not receive him; but rejected, and crucified him. The reading is, then, “he came *εις τα ιδια βασιλεια* into *his own realm*, and *οι ιδιοι λαοι* *his own people* did not receive him. But to as many as received him, to them gave he power to become the sons of God, *to them who believe in his name.*” But, what constituted the land of Canaan his realm, more than John the Baptist’s, or any other Jew’s? Because it was promised to him in the covenant; and because he was the sole surviving heir of David’s throne. We see, however, that, like his father Abraham, he never possessed even so much as to set his foot upon; and so poor was he, that though “foxes had holes, and the birds of the air had nests, yet he had not where to lay his head.” Under God, he was indebted to some of those who received him for his daily bread. What significance this fact attaches to that petition of the prayer he taught his disciples, saying, “Our Father, who art in heaven, give us this day our daily bread.” There were thirteen of them, himself and the twelve, who had all to be provided for from day to day; and though he

could multiply a few loaves and fishes to feed thousands, his own wants were supplied by contribution.

When Jesus was crucified, and buried, his enemies conceived that his claims to the realm and throne of David were extinct. The common people would have taken him and made him king, if he would have permitted them; but the rulers, already possessed of the vineyard, hated him; for they knew that if he should obtain the kingdom they would be cast out. They rejoiced, therefore, at his death. But their joy was soon turned into dismay; for God raised him from the dead. And for what purpose? In the words of the apostle, *God raised up Christ to sit upon David's throne* (Acts 2:30; Lk. 1:31-33); for, in the words of David, "the righteous shall inherit the Land, and dwell therein for ever;" and again, "wait on the Lord, and keep His way, and He shall exalt thee to inherit the Land (Psa. 37:29, 34).

But, even after his resurrection, when he was made both Lord and Christ, though "heir of all things," yet were not all things subjected to him. He received neither the land nor the sceptre; but ascended to heaven, having received nothing promised in the will. He left the land, the kingdom, Abraham, and all the prophets, behind him. In after years, the land was reduced to a wilderness, its cities laid waste, and the Hebrew commonwealth dissolved. It became the battle ground of crusaders, Saracens, and Turks; and until this day, has been subjected to the worst of the heathen. Thirty-nine centuries have passed away since God confirmed his promise of the land to Christ; who has been waiting eighteen hundred years at his right hand for its fulfilment. Is Jesus never to possess the land from sea to sea, and from the rivers to its extremities? Are Turks and Arabs, and a motley crew of papists, Greeks, and Fellahs, to perpetuate its reproach for ever? Or is a gentile dominion to be established there to lord it over Asia? Where is there a believer of the gospel of the kingdom to be found who will affirm it? Millions of "*professing* christians" imagine something of the kind; but they are infidels, and insulters of God; not believers in the "covenants of promise." To affirm any other destiny for Palestine and Syria, than that stated in the promise, is in effect to tell God that He has spoken falsely. But, on the ground that "He cannot lie," what does the nature of the case necessitate in order to fulfil the promise to Abraham and Christ? This is the answer, and let the reader mark it well: — to meet the demands of the covenant *it is indispensable that Jesus return to Canaan, and that he raise Abraham from the dead.* Reason and Scripture agree in this. Hence, the second advent is as necessary as the first. The appearing in sinful flesh was necessary for the dedication of the covenant by the death of the substitutional testator; and the second

appearing in the spiritual nature in power and great glory, for the administration of the will by the sole executor. For it is manifest, that the will cannot be administered except by one who is all powerful. Abraham, Isaac, and Jacob, and all constitutionally in them, are legatees. The legacies bequeathed to them are eternal life, the land of Canaan, and "a city," or state, "whose architect and builder is God." Hence, the executor must be able to form them out of the dust, and to give them life for ever. He must be mighty in battle; for he will have to expel the Mohammedans, catholics, and other barbarians, from the land; and to restore the kingdom of David "as in the days of old." The accomplishment of these, and many other things to be hereafter developed, makes the future pre-millennial advent of Christ a necessity. There is no room for opinion upon the subject; for opinion implies doubt. It is a matter of absolute certainty; and the belief of it is as essential to a participation in the kingdom of God, as faith in the death and resurrection of the Lord. For a man to deny the advent of Jesus to Palestine in power and glory before the millennium is to proclaim to men and angels his utter ignorance of the glorious gospel of the blessed God. To talk about his coming at the end of the millennium to make a bonfire of the world, is ridiculous. Restitution and renovation, and not destruction of the earth, is the Almighty fiat, as I have already shown at sufficient length. "Come, Lord Jesus, come quickly!" is the heart-breathing of the true-believer, who with the hearing ear rejoices in the bridegroom's voice, which says, "behold, I come as a thief, and quickly; *and my reward is with me*, to give every man according as his work shall be. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 22:12; 16:15). The prolonged absence of Christ for ten more centuries would break the hearts of the saints of God; who have long since cried with a loud voice, saying, "how long, O Lord, holy and true, dost Thou not judge and avenge our blood on them who dwell on the earth?" No, no; the day is come at length, when he is about to gather the vine of the earth, to reward his saints, and to destroy the oppressors of the world (Rev. 11:18; 14:19-20). Then will "the kingdoms of the world become those of Jehovah and of His King; and he shall reign for ever and ever;" and the covenant with Abraham concerning Christ will be fulfilled in every jot and tittle of its details.

ABRAHAM THE HEIR OF THE WORLD.

Abraham and Christ are inseparably associated as co-heirs of the covenant of promise. Hence, they are joint-legatees of the country mentioned in the will. But, out of this arises a question of considerable

interest, namely, when they jointly possess the land of Canaan, what will be their relation to the world at large? The answer to this is, that at that time their name will be great in the earth; Abram's descendants will be a great nation; and he and Christ will be a blessing, by all the families of the earth being in them. This was stated in general terms when the gospel was preached to Abraham at Haran. In searching out these matters the phrases "*in thee*" and "*in him,*" and "*in thy seed,*" should be particularly attended to. They are little words, but full of meaning. The reader knows what it is to be *in a house*, and he is aware that he must pass *into it* before he can be *in it*. This is literal. Now, suppose we call the house *a man*; and in answer to the question, where is he? we say he is *in the man*, this would be to speak figuratively; but still scripturally and intelligibly. Before, however, a person, or a nation, or a multitude of nations, could be said to be *in the man Abraham*, and *in the man Christ Jesus* it is equally clear that they must *pass into* Abraham, and *into* Christ. Now, although many nations may literally come out of one man, a multitude of nations cannot literally be packed into one man. When, therefore, nations and individuals are said to be in Abraham and in Christ, it is manifest, it must be in a figurative sense. Hence, "*in thee,*" "*in him,*" and "*in Christ,*" are figurative expressions, or *terms of constitution*. They are things of stubborn import. They do not express a feeling; but *a relationship*, which is predicated on belief and obedience. These are literal and actual things; for there is no scriptural faith without belief of the letter, or written, or spoken, word; nor any obedience without conformity to prescribed action. To pass, or to be introduced, into a man, is to sustain a relationship towards him of faith, affection, and allegiance, as prescribed. No person, or nation, can introduce themselves into a man; their induction, in other words, must be according to prescription, and not according to their own appointment. God, or he to whom as His substitute He has committed all authority, is the only person that can prescribe *the formula of induction*. Mankind are diseased, and cannot cure themselves. "The blessing of Abraham" is for their restoration to health and happiness. They are therefore, the recipients of favor, and not the prescribers, or legislators, in the case. The nature of the inducting formula is determined by the kind of subject to be induced. If the subject to be passed into Abraham and Christ be an individual, the formula is spiritual; that is, it places him in a moral and domestic, or family, relationship to them: but, if the subject be a nation, or a multitude of nations, then the formula is civil and ecclesiastical, or political. A person in Abraham and Christ (and a man cannot be in one without being in the other) is the subject of *adoption* by a spiritual formula, which will

be perfected in "the redemption of his body" at the resurrection; while nations in Abraham and Christ are adopted by a political formula, which is perfected in the blessings of good government, peace, equitable laws righteously administered, the enlightenment of all classes in the knowledge of God, universal prosperity, and so forth. The formula of spiritual adoption is exhibited in the gospel. It requires a man to believe "the promises made of God to the fathers" concerning the land of Canaan, the Christ, the blessedness of the nations in Abraham and his seed, eternal life by a resurrection, &c.; and to be baptized into the Father, Son, and Holy Spirit. When an individual has done this, he is in Abraham, and Christ, and an heir with him of the promises he believes. So that "*the seed*," though spoken of one person, that is, of Christ, comprehends all the believers of the promises, who by adoption are "*in him*." The phrase, "the seed" is therefore used in an individual and federal acceptance. Hence, whatever is promised to Abraham and Christ is also promised to their federal constituents — to the sons of Abraham, and brethren of Christ, by adoption into the family of God.

But, the formula of national, or political, adoption, has not yet been promulgated to the world. No people has ever been politically in God but Israel. The natural descendants of Abraham in the line of Isaac and Jacob, became the people of God in a national sense by the adoption provided in the Mosaic law. But no other nation before or since has ever stood in the same relationship to Him. Neither Egypt of old, nor Britain and America of modern times, can say, "we are the people of the Lord." God has never called these nations "*My people*," for they have never been the subjects of political adoption as Israel were. State religions are established upon the hypothesis that the people are God's people; and therefore as acceptable worshippers as the Jews under the law; and that they are constitutionally "in God the Father and in the Lord Jesus Christ!" Hence, they call the nations of Europe "christian nations." But a greater fallacy was never entertained. There are no christian nations; neither indeed can there be until the formula of political adoption shall be made known. The nations are now *in Satan their father, and in his vicegerent the Lord Pope*. Hence, it may be said to them as Jesus said to the rulers and clergy of Israel, "Ye are of your father the Devil, and the works of your father ye do." The Devil is their father by birth and constitution. The nations of Europe became the people of Satan by constitution, when they put on the pope as their high priest and mediator according to the Justinian code. Having received this, they became Satan's seed, and the pope's brethren; and being thus, in Satan and in the pope, are joint-heirs with them of a "just

punishment, even an everlasting destruction” to issue forth “from the presence of the Lord and the glory of His power” (2Thes. 1:8); and which hangs over them, like the hair-suspended sword of Dionysius, ready to fall with death-dealing vengeance on every side.

But a time is coming when the antichristian, mohammedan, and pagan, nations of the world, will all become the people of God, and, therefore, christian. This is evident from the testimony of scripture, which saith, “In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and *the Egyptians SHALL SERVE with the Assyrians*. In that day shall Israel be the third with Egypt and Assyria, even *a blessing in the midst of the Land*: whom the Lord of Hosts shall bless, saying, Blessed be *Egypt MY PEOPLE*, and Assyria the work of My hands, and Israel *Mine inheritance*” (Isa. 19:23). And again it is written of Christ, “he shall come down like rain upon the mown grass; as showers that water the earth. *In his days* shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They (the Arabs) that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish, and of the isles, shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: ALL NATIONS SHALL SERVE HIM. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be *blessed* IN HIM: all nations shall call him blessed” (Psa. 72:6-11, 17). According to this testimony it is proved, that the nations, or families, of the earth will become the people of God as well as Israel, who will have the pre-eminence among them as the inheritance of the Lord; and so Israel and the nations will constitute a kingdom and empire, which will then compose “*the World*,” and be blessed in him and Abraham; whose subjects will reciprocate the benefits bestowed upon them, and serve their godlike rulers with heart-felt loyalty, and blessings upon his name for ever.

But when we contemplate the nations now in Satan, and Israel scattered to the four winds, and compare their present condition with what it is to be when they all serve Christ and are blessed in him and Abraham, we perceive the womb of futurity to be pregnant of a mighty change; and one, too, which cannot be effected by mild and persuasive measures. The time for persuasives has passed away. The nations turn a deaf ear to every thing which is not in harmony with their lusts. Hence, coercion can alone bring them to wait for the divine law. For this reason, it is testified of Christ — “he shall break in pieces the oppressor;” and “will execute

vengeance in anger and fury upon the heathen, such as they have not heard. And the nations shall see and be confounded at their (Israel's) might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord, Israel's God, and shall fear because of Thee!" (Mic. 5:15; 7:16-17). This testimony shows that the nations will be reduced to abject submission, even the most powerful among them. Their courage and means of resistance will have departed; for by the sword of the Lord and of Israel they will have been subdued. At this crisis, however, they will find a deliverer in him who hath overcome them (Rev. 17:14; 19:11-21). "Look unto Me," saith He, "and be ye saved all the ends of the earth; for I am God, and there is none else. I have sworn by Myself," to Abraham, "the word has gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear, saying, surely *in* the Lord have I righteousness and strength: even to Him shall men come" (Isa. 45:22-23). If we turn to this oath of subjection and future blessing, we shall see what is meant by every knee bowing to the Lord. "By Myself have I sworn," saith the Lord, "for because thou, Abraham, hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; *and thy seed (Christ) shall possess the gate of his enemies;* and *in* thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. 22:16-18).

The nations being prepared by coercion, the formula of political adoption is promulgated to them. This is contained in *the law which goes forth from Zion*. The details of this law are not all specified. In the general, it establishes the power of the Lord, then become "a great mountain filling the whole earth" (Dan. 2:35), above all other powers; and constitutes the newly erected Temple in Jerusalem "the house of prayer for all nations" (Isa. 56:7). This law gives the kingdom to the daughter of Jerusalem, which is Zion; where the Lord reigns over them henceforth for ever (Mic. 4:7-8; Isa. 24:23). The nations accept the law, which saves them from extermination. This is evinced by the effects which follow its promulgation. They all flow to Jerusalem as the centre of the world, and fountain of all blessings; for "My springs," saith the Lord, "are in thee." They go thither for instruction in the ways of the Lord, and return to walk in His paths, to live at peace among themselves, to abandon the study of war, and to devote themselves to agriculture, commerce, and the arts (Isa. 2:2-4; 60:5, 10). This is the millennial future state. Abraham and Jesus are,

then, the greatest personages upon the earth; the former being the spiritual father of Jesus and the saints; and the political father of a multitude of nations, over whom Christ and his brethren rule until “*the end*” (1Cor. 15:24).

Such is “*the world*” of which Abraham and his Seed are the heirs. Speaking of the latter in this relation, the apostle says, “whom God hath appointed heir of all things, and on account of whom He constitutes the Ages” (Heb. 1:2) — *δι ου και εποησεν τους αιωνας* — the Age of Jubilees, and the Jubilee Age. And to the joint-heirs of Abraham and Christ, he says, “Let no man glory in men: for all things are yours; *the world*, life, death, *things present and things to come*; all are yours; and ye are Christ’s; and Christ is God’s” (1Cor. 3:21-23). And again, “Do ye not know that the saints shall judge the world?” (1Cor. 6:2). The verb here rendered *judge* is the same as is translated “*go to law*” in the preceding verse. The apostle, therefore, asks, if they do not know that they will sit judicially, and dispense justice to the world, according to the divine law; and because this is their destiny, he positively forbids believers in the covenants of promise to submit themselves to the judgment of the unjust. It is better, says he, for one to be defrauded than to submit to such a humiliation. Let the heirs of the world arbitrate their own affairs in the present state; for it is a strange thing, if men, whose destiny it is to judge the world and angels, cannot settle things pertaining to this life. Thus, then, there are three parties, yet constitutionally *one family*, who are heirs of the world as it will be politically organized in the Future Age, namely, Abraham, Christ, and the believers in the promises made to them, called saints; who are in Abraham as their father, and in his Seed as their elder brother. These are *the inheritors* of the kingdom and empire attached to the land of Canaan; “the children of the promise who are counted for the Seed;” and “not of the world,” or *subjects*. These are men in the flesh, Jews and Gentiles, whose lives and fortunes will be at the disposal of the Royal Family of God. The members of this social circle are not known now by the world, which has set its affections upon those who mislead it; teaching it to look for a visionary elysium beyond the skies! But such leaders as these have no light in them, for they do not speak according to the law and the testimony. The word of God converts their wisdom into folly, declaring in the teeth of their traditions that “he that putteth his trust in God shall possess *the land*, and shall inherit His holy mountain” (Isa. 57:13); while Israel in the flesh “shall be all righteous; they shall inherit the land for ever, as the branch of the Lord’s planting, the work of His hands, that He may be glorified. A little one shall become a thousand, and

a small one a strong nation. I, saith the Lord, will hasten it in its time" (Isa. 60:14, 18, 21-22).

THE TOKEN OF THE COVENANT.

It was fourteen years after the confirmation of the covenant, and when Abram had attained the age of ninety and nine, that the Lord appeared to him to repeat His promises, and to appoint the *token* of the covenant. On this occasion, God talked with him, and changed his name from Abram to Abraham, as an everlasting memorial that He had made him heir of the world, by constituting him a father of a great multitude. "Behold," said God, "My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I constituted thee." And besides this constitutional fatherhood, the Lord assured him that though so old, he should be prolific of multitudes which should descend from his own loins. "I will make thee" said He, "exceeding fruitful, and I will make nations of thee; and kings shall come out of thee." The Lord then announced, that the covenant He had confirmed should be *established* between Him and Abraham, and his fleshly descendants in their generations for an *everlasting* covenant; and that He would be a God to him and to them. He also again declared His oft-repeated promise, saying, "I will give unto thee, and to thy Seed after thee, the land wherein thou art a stranger, *all the land of Canaan*, for an *everlasting* possession: and I will be their God" (Gen. 17:1-8).

In the passage from which this is taken, God says, "I *will make* My covenant between Me and thee;" and afterwards, "behold My covenant *is* with thee." The "*will make*" refers to a covenant subsequent to that confirmed fourteen years before. That to be made was *the token* of that which was already made; and "*the seal* of the righteousness of the faith which Abram had when it was counted to him for righteousness" (Rom. 4:11). "This," said God, "is My covenant which ye shall keep, between Me and you and thy seed after thee: every man-child among you shall be circumcised; and it shall be *a token of the covenant betwixt Me and you*, Abraham." The appointing of this token in their flesh was the establishment of the covenant with Abraham's seed in the time of Isaac and Jacob in their generations. When, therefore, Israelites behold the mark in their flesh it reminds them, that they are "the children of the covenant which God made with their fathers, saying unto Abraham, And in thy Seed shall all the kindreds of the earth be blessed" (Acts 3:25); that the land of

Canaan, *all of it*, is promised to them for an everlasting possession; but that an everlasting possession in it can only be attained by belief of the things promised in the covenant being counted to them for righteousness in the way of God's appointment. They know, or rather ought to know, that the sign of circumcision and the Mosaic law, can give them no title to the *everlasting* occupancy of Canaan, either as individuals, or as a nation. It is circumcision of the heart, of which circumcision of the flesh is but the sign of the circumcised heart of Abraham, that confers a title to the land *and all its attributes*. Before Israel can inherit the land for ever, and so be no more expelled by "the Horns of the Gentiles," they must "circumcise the foreskin of their hearts, and be no more stiff-necked;" and "love the Lord (Jesus) their God with all their heart, and with all their soul, that they may live" (Deu. 10:16; 30:6). This may seem to some to put their restoration a long way off. And so it does, if the circumcision of their hearts is to be effected by the instrumentality of the Society for the Conversion of the Jews. By the well-meant endeavors of this body, it never can be accomplished; for the Society and its agents are themselves deficient in this particular. But "God is able to graft them in again" (Rom. 11:23); and testifies by His prophets, saying, "A new heart also will *I* give you, and a new spirit will *I* put within you, O Israel: and *I* will take away the stony heart out of your flesh, and *I* will give you a heart of flesh. And *I* will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that *I* gave to your fathers; and ye shall be My people, and *I* will be your God. *I* will also save you from all your uncleanness; and *I* will call for the corn, and *I* will increase it, and lay no famine upon you. And *I* will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen" (Eze. 36:26-30; 39:25-29). In this testimony, while Moses exhorted them to circumcise the *foreskin* of their hearts, the Lord says that He will change their hearts Himself; not, however, by "the foolishness of preaching," for that has failed even by the mouth of apostles energized by the spirit: but by means in reserve which will astonish Israel and the world, and of which He has spoken at large in the holy scriptures. I will anticipate this part of the subject so far as to say, that the Lord has left on record an illustration of the manner in which He changes the heart of a nation, and plants them in a land flowing with milk and honey, in the history of Israel's exode from Egypt, and their settlement in the land of Canaan. This is a representation on a small scale of how He intends to graft them in again, as He has declared by the prophets.

In after times circumcision came to be performed as a mere custom, or

ceremony. An institution of God, that was appointed as a memorial of His promise concerning the *everlasting* possession of Canaan and the world; and of that righteousness by faith of the promise which could alone entitle to it: and which was to express the faith of those who practised it — degenerated into a mere form which was observed, like infant-sprinkling, by “the pious” and most ungodly characters alike. But, it is evident, that circumcision, being instituted *after* the covenant of promise was confirmed, and *after Abraham had obtained a title to it* by a righteousness of faith, could confer upon the person circumcised no right to possess the things promised for ever: and certainly none to reprobates who practised it, as Turks and wild Arabs do now, because their fathers have done it before them, time immemorial to them. What obligation, then, did this sign of the covenant, and seal of Abraham’s justification by faith without circumcision, impose upon the circumcised? Let the apostle answer the question. “I testify,” says he, “to every man that is circumcised, that *he is a debtor to do the whole law*” (Gal. 5:3). This was a fearful obligation for a man to be brought under, who sought to be justified, to the end that he might obtain an *everlasting* inheritance in the land of Canaan, which implies the acquisition of eternal life and glory. The law was weak through the flesh; and gave only the knowledge of sin. It was an unbearable yoke of bondage; and a law which no man born of the will of the flesh had been able to keep without sin. If, then, a man sought to obtain a right to an everlasting possession of the land by obedience to it, he had undertaken an impossibility; for the law, on account of human weakness, could give no one a right to live for ever; and without life eternal a man could not everlastingly possess the land; and this life no one can attain to who is not justified from all his past sins; for if in his sins he is under the sentence of death, as it is written, “the wages of sin is death.” The apostle speaks directly to the point; for he says, “If there had been a law given, which could have given (*a title to*) life (*eternal*), verily righteousness (or justification from past sins to life) should have been by the law” (Gal. 3:21): “for if righteousness had come by the law, then Christ is dead in vain” (Gal. 2:21). He says explicitly, “by the law shall no flesh be justified.” A circumcised person is therefore bound to keep that which he cannot possibly keep; and which if he did keep could not benefit him, because justification to life is by faith in the promise, and not by conformity to the Mosaic law.

The relation of the Jews to eternal life as individuals, and to the everlasting possession of Canaan in blessedness and peace as a nation, is manifest. They are circumcised, and therefore bound to keep the whole

law; by which law they seek to be justified. But, how vain and impossible is their enterprize! The Law says, "Cursed is every one that continueth not *in all things* written in the book of the law to do them" (Deu. 27:26); and so unexceptional is this sentence, that it even cursed the Lord Jesus, saying, "Cursed is every one that hangeth upon a tree" (Deu. 21:23); and in this way he was made a curse for men (Gal. 3:13). Now, the law teaches, that without the shedding of blood there is no remission of sins, and prescribes certain sacrifices which must be offered upon an altar in Jerusalem, and there only. To say nothing of other impossible things, these offerings, which are indispensable, the Jews neither do, nor can, present. These are things, then, they do not continue in, and therefore they are cursed by the law, and condemned by Moses in whom they trust. They are under the sentence of death, and of eternal exclusion from all inheritance in Canaan and the world. They may possibly believe in the promise made to Abraham, that God will give the land to him and the Christ; but they deny that Jesus is the person named in the Will, which is tantamount to rejecting the covenant itself.

While circumcision obliged Israel to keep the whole law, in which there was an annual remembrance of national offences, it gave them through that law only *a tenant at will occupancy* of the land of Canaan; and that *not to the extent* which pertains to its everlasting possession. This appears from the words of Moses, as it is written, "If thou wilt not observe to do all the words of this law, ye shall be plucked from off the land whither thou goest to possess it" (Deu. 28:58, 63). The condition of their tenancy was their good behaviour. If they served God according to the law of the land He had given, He would bless them in their basket and store; but if they served other gods, He would let in the worshippers of those gods upon them, and expel them from the country. Israel has rebelled; and therefore they are in dispersion, until the time appointed shall come to remember the covenant made with the fathers; and, therefore to remember the land (Lev. 26:40-42).

The national tenancy of Canaan under the law being leasehold, no purchases of freehold estates could be made in the land. If Israel had been a freeholder, the case would have been different. But the land belonged to the Lord; and they had no more right to grant it away in parcels for ever, than the tenant under a twenty-one years' lease has to cut up his holding into lots, and sell them to purchasers for ever. Israel were the Lord's tenants; and the law said to them on the part of their landlord, "the land shall not be sold for ever; for the land is Mine, and ye are *strangers and sojourners* with Me;" so that "in all the land of your possession ye shall

grant a redemption for the land.” Hence, if poverty compelled a man to sell his farm, it was always redeemable by himself, or kin, according to certain conditions; but, if neither could raise the money to redeem, the estate was not lost to the original owner; for though it remained in the hands of the purchaser he was obliged to return it for nothing at the year of jubilee (Lev. 25:23-28). Even under the new constitution, when the nation obtains everlasting possession, the servants of the Prince will have to surrender His territorial gifts at the year of liberty; while his sons will possess them for ever (Eze. 46:16-18).

The covenant of promise confers a more extensive holding of the country than the law of Moses. At no time of their occupation did Israel possess all the land from the Euphrates to the Nile, as promised in the covenant; and even if they had, such holding would not have been in the sense of the covenant, for they have not held possession according to the limits defined “*for ever.*” “*All the land of Canaan for an everlasting possession*” is the promise; but the indisputable fact is, that Israel have only possessed *a part of it for a limited and turbulent period*. In Solomon’s days, when the nation was at its zenith under the law, the land was jointly possessed by Israel, the Tyrians, and the remains of the Hittites, Amorites, Perizzites, Hivites, Jebusites, &c.; but when the age of the covenant arrives, Israel under Shiloh will possess it all; “and there shall be no more the Canaanite in the house of the Lord of Hosts” (2Chr. 8:7; Zech. 14:21).

No uncircumcised person was permitted to be a member of Abraham’s family. Home-born, or purchased, slaves, as well as sons, were to be alike circumcised, or else to be cut off; for he that was uncircumcised on the eighth day after the first circumcisions when instituted, or not at all, had broken the Lord’s covenant. This was a great calamity; for *none but circumcised persons can inherit the promises*. This may startle; but it is strictly true. It will, however, be remembered that true circumcision is of the heart. Circumcision of the flesh is but an outward sign of Abraham’s circumcision of heart; and everyone who would inherit with faithful Abraham must be circumcised of heart likewise. When he was circumcised of heart his faith in God was imputed to him for remission of sins that were past. His former idolatry, &c., was forgiven; and the body of the sins of his flesh put off. Now, a man believing what Abraham believed with the same effect on his disposition and life, is also circumcised of heart, when, *in putting on Christ*, he is “circumcised with the circumcision made without hands by the circumcision of Christ,” performed on the eighth day according to the law. In putting on Christ, his faith is counted to him for righteousness as Abraham’s was. “The body of

the sins of his flesh” is cut off. The foreskin of his heart is circumcised, and he is the subject of “circumcision in the spirit;” and his praise, though not of men, is pronounced of God (Rom. 2:28-29).

Now, I respectfully inquire, will a man who understands the signification of circumcision of the flesh, and the nature of circumcision of the heart, jeopardize his reputation for soundness of mind, by saying, that infant-sprinkling, even if a scriptural practice, was divinely appointed in the room of circumcision in flesh or spirit? That the immersion of a man of the same faith and disposition as as Abraham’s is connected with circumcision, I have shown; to such a man, immersion into the glorious name is *the token* of his justification by faith, as circumcision of the flesh was to Abraham. It is, indeed, a substitute for circumcision of the flesh; but the accompaniment also of circumcision of the heart: and as all of Abraham’s faith were to be cut off from his people who were not circumcised in flesh, so all of his faith now will be cut off who are not immersed; for immersion is the appointed, and only appointed, means of putting on the circumcision of Jesus Christ by which the body of the sins of the flesh are put off (Col. 2:11-12). But this is a very different affair to infant-rhantism coming in the room of circumcision of the flesh. Suppose it did, then the law of circumcision must have become the law of the substitute; that is, of infant-sprinkling. The rhantized subject, then, is bound to keep the whole law, and in default thereof comes under its curse. The immersion of an unbeliever amounts to nothing. To such a person it is no token. What shall we say, then, of the rhantism of an infant? Is the sprinkling, and marking it with the sign of a cross, a token to it, or to others, that it is “justified by faith, and has peace with God through the Lord Jesus Christ?” Or, is it a sign of the faith of its godfathers and godmothers, or of its parents, of their being justified by faith, and circumcised of heart? Or is it a token, that the clerical administrator has faith in the covenant of promise? Nay, rather, it is a token of the astounding ignorance of the letter and spirit of the gospel, and of the Judaism of all concerned; and a striking illustration of that “*strong delusion*” spread over the face of all people as a covering veil (2Thes. 2:11; Isa. 25:7).

THE ALLEGORY.

Abraham had two sons; Ishmael the son of Hagar an Egyptian handmaid; and Isaac, the son of Sarah. Ishmael was fourteen years old when Isaac was born. He was born in the ordinary course of things, and

therefore said to be “born after the flesh;” while Isaac was born out of the usual course, Sarah being ninety and Abraham a hundred, she being also strengthened of God, according to the promise, and consequently said to be “born after the Spirit.” Hagar was a bondwoman; but Sarah was free: yet, had it been left to Abraham, he would have made Ishmael his heir as well as Isaac, for he loved them both. But Ishmael manifested an evil spirit towards Sarah and Isaac, which he had imbibed from his mother. Moses says, he mocked Isaac, or spoke contemptuously of him; which the apostle terms persecuting him, and characteristic of those of Ishmael’s class. Sarah’s indignation was fired at this; “wherefore, she said unto Abraham, cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.” Although Abraham was exceedingly grieved at this, God approved of Sarah’s decision; and informed him that Christ should descend from Isaac, and not from Ishmael, saying, “*In Isaac shall thy Seed be called:*” nevertheless, because Ishmael was his son, He would make a nation of him also with twelve princes for its fathers.

This fragment of Abraham’s history has a signification beyond what appears on the face of it. The apostle informs us that the incidents are allegorical. That is, that *the two women* and their characteristics, represent *two covenants*; and *the two sons* of Abraham by them, *two seeds*, or classes of persons. The covenants are, “the one from Mount Sinai in Arabia,” and the other, the covenant confirmed of God 430 years before that of Sinai was promulgated; and which, being a matter of promise, the subject of which is Christ as the inheritor of Canaan, and its future king in Jerusalem, now at the right hand of God, is said to be “Jerusalem which is above.” The apostle says, that Jerusalem is the subject of both these covenants; but in different periods of her history. During her existence as the metropolis of the Hebrew commonwealth under its Sinaitic constitution, she was represented by Hagar the bondwoman; because the covenant from Sinai “gendered to bondage;” and in consequence the citizens of the commonwealth were in bondage with the mother city. They were “entangled with the yoke of bondage,” “under the rudiments of the world.” They were bound to keep the whole law, by which they sought to be justified; and as they could not do it owing to the weakness of the flesh, they came under the curse.

But this state of things was only provisional. God did not intend the Hebrew commonwealth to exist perpetually under the Sinaitic constitution. Israel was not always to be in bondage to the law of Moses. A great revolution was predetermined of God, which should result in the

abolition of the Arabian covenant, and the dispersion of Israel among the nations. This is allegorically styled, "*casting out the bondwoman and her son*;" which was necessary for the good and all-sufficient reason, that the Sinaitic constitution of the commonwealth of Israel, was not adapted for the people and State when Christ should sit upon the throne of his father David, and the saints should possess the kingdom. The law of Moses enjoined ordinances concerning the flesh, such as "the water of separation" (Num. 19; Heb. 9:13), which would be quite incompatible with the realities of the Age to Come. Under the law there was "a remembrance again of sins every year" (Heb. 10:3); but under the New Constitution from heaven, "the sins and iniquities of the people will be remembered no more" (Jer. 31:31-34). The Sinaitic constitution was faulty; it was therefore necessary that it should give place to a better, which shall be established on better promises (Heb. 8:6-7). Hence, the bondwoman was to be cast out, to make room for a more perfect arrangement of the commonwealth.

Since the expulsion of Israel by the Romans, Jerusalem and her children are in the situation of Hagar and her son, while wandering in the wilderness of Beersheba. She is divorced from the Lord as Hagar was from Abraham, and "being desolate she sits upon the ground" (Gen. 21:16; Isa. 3:26), and bewails her widowhood (Isa. 54:4-5). But, there is to be "*a restitution of all things*." Jerusalem is to become a free woman as Sarah was; and to take her stand in the midst of the earth, as "*the city whose architect and builder is God*." She will then "remember the reproach of her widowhood no more. For her Maker will be her husband; the Lord of hosts is His name; and her Redeemer the Holy One of Israel (even Jesus) *the God of the whole earth shall he be called*." She will then be the metropolis of the world; and her citizens, or children, will be more numerous than those she rejoiced in under the law, as a married wife. The period of her glory will have arrived; the twelve tribes be again the united, peaceful, and joyous, inhabitants of the land; the "greater than Solomon," their king; and his city, "the heavenly Jerusalem," which "is free, and the mother of us all."

But, while Hagar represents Jerusalem under the law; and Sarah, Jerusalem under the new constitution of the Hebrew commonwealth; Ishmael represents Israel, glorying in their fleshly descent from Abraham, and boasting in the law; and Isaac, those of Israel and the Gentiles, who regard the flesh as profiting nothing, and who are the sons of Abraham by believing the promises made to him and to his seed. Hence, Ishmael and Isaac represent two seeds, or classes of mankind, who shall not be heirs

together of the promise. Indeed, their natures are so opposite, that it would be impossible for them to fulfil in concert the destiny marked out for those who are to inherit the promises. The Ishmaelite-seed are wild men; whose hands are against all who believe the truth. They are mockers; for as Ishmael mocked Isaac, so Israel mocked Jesus, and spoke reproachfully of him and his brethren, who are one. The kingdom to be established is a righteous dominion, and requires righteous men for its administration; as it is written, "*He that ruleth over men must be just, ruling in the fear of the Lord*" (2Sam. 23:3). It is impossible, therefore, that the Ishmaelite-seed can be heirs of the promise. All the honor, glory, and power, of the state were in their hands under the Arabian covenant; and cruel and unjust was the use they made of their position. They put Jesus to death; and persecuted those to whom "he gave power to become the sons of God," believing on his name; and were "contrary to all men; forbidding the apostles to speak to the Gentiles, that they might be saved" (1Thes. 2:15-16). They were then "*first*;" but power was destined to change hands, when they who were "*the first shall be last*." They had killed the heir that the inheritance might be theirs; but they have been destroyed, and the vineyard now remains to be bestowed upon others, who shall render its Lord the fruits in their seasons (Matt. 21:38, 41). Thus, as in the case of Ishmael and Isaac, "he that was born after the flesh persecuted him that was born after the spirit, even so," says the apostle, "it is now;" and we may add, ever will be, until the times of the restitution of the State when "the last shall be first," and beyond the reach of evil.

No one had the right, or the power, to appoint "*the heir of all things*," but God. Abraham could not appoint him, neither could he be self-appointed. Abraham wished that Ishmael might be the heir; or as he expressed it, "O that Ishmael might live before Thee." But God would not consent to this. He therefore promised to give him one for the heir, whom he should call Isaac; and of whom He said, "I will establish My covenant with him for an everlasting covenant, and with his seed after him" (Gen. 17:19). But Isaac was not only born of promise; he believed the promises likewise; for the scripture saith, "by faith Isaac blessed Jacob and Esau concerning things to come." Now, it is written, "*in Isaac shall thy seed be called*;" that is, Christ shall descend from him, and all *who believe the promises*, and put on Christ, shall be considered as "*in Isaac*;" and, being thus "the children of the promise," shall be "counted for the *seed*" (Rom. 9:6-8; Gal. 4:28), who shall inherit the land and the world for ever. "*The seed*," then, is a phrase that must be understood in a twofold sense; first as referring to Christ; and secondly, to all who are constitutionally *in him*.

Isaac is representative of both; for Christ was in his loins, and all “*in him*,” must be constitutionally in Isaac also.

For want of understanding the scripture doctrine of the two seeds some very fatal mistakes have been made by many well-meaning persons. They have gone so far as to deny that the seed of Abraham after the flesh will ever be restored to the land of Canaan; which is *in effect* to deny the fulfilment of a vast proportion of “the testimony of God.” The seed of the serpent, and the seed of the woman, indicated before the flood, were afterwards distinguished in the seed of Ishmael, and the seed of Isaac. “The children of the flesh are not the children of God; neither are they all Israel, who are of Israel” (Rom. 9:8). This is true; but it does not therefore follow, that there is nothing more to be done with “the children of the flesh” than to burn them up. To carry out the allegory, God has yet to make of the Ishmael-seed a great nation; for though Ishmael was an outcast and a wanderer in the wilderness, God promised that he should be great, and dwell in the presence of his brethren (Gen. 17:20; 16:12). The children of Abraham according to the flesh are “the children of the kingdom” (Matt. 8:12; 13:38), as well as the children of the promise; only these two classes of children stand in a different relation to the government and glory of the commonwealth, and to the dominion of the nations in the age to come. The Ishmael-children were cast out of the government by the Romans; but the children in Isaac will “shine forth as the sun in the kingdom of their Father,” when the kingdom is restored again to Israel (Acts 1:6).

“In the regeneration when the Son of Man shall sit on the throne of his glory,” the children in Isaac will reign as “*sons*,” while the children of the flesh will be the King’s subjects, or “*servants*.” This distinction is apparent from the following testimony: “Instead of thy fathers shall be thy children, whom thou mayest make princes throughout all the earth” (Psa. 45:16); of whom it is said, “If the Prince give a gift unto *any of his sons*, the inheritance thereof shall be his sons’; it shall be their possession *by inheritance*. But if he give a gift of his inheritance to *one of his servants*, then it shall be his to the year of liberty; and after it shall return to the prince: but *his inheritance* shall be his sons’ *for them*” (Eze. 46:16-17). The sons of the prince are joint-heirs with him; but the servants of the prince are only leaseholders for a certain number of years. If the natural Israel are not restored to Canaan, the spiritual Israel, that is to say, the prince and his sons, would inherit a kingdom without subjects to serve them. This would be like Victoria and her family reigning in Windsor Castle over the realm of Britain after all its inhabitants had expatriated themselves to the United States. It requires more than *a staff* to make a

PARABLE OF THE SEED

regiment; so also it requires a multitude of people as well as princes, priests, and kings, to constitute a kingdom in Canaan, or in any other country.

Now, the children in Isaac become the children of the heavenly Jerusalem by believing “the exceeding great and precious promises” set forth in “the manifold wisdom of God.” They hope to see Canaan and Jerusalem under the new covenant, which will constitute them both heavenly. They are even now said to have “come to Mount Zion, and unto the city of the living God, and to the heavenly Jerusalem” (Heb. 12:22); but it is as yet only in spirit, that is, by faith and hope: and as the city and land will be made heavenly by the Lord from heaven, their glorious attributes are in truth “*above*,” to believe, then, in what will be brought down to the city from above, is for the children of the promise in Isaac to stand related to “Jerusalem which is above, the mother of them all” (Gal. 4:26). Hence, the apostle exhorts them, saying, “If then ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead (to earthly things) and *your life is hid* with Christ in God. *When* Christ, who is our life, shall appear, *then* shall ye also appear with him in glory” (Col. 3:1-4).

PARABLE OF THE SEED.

Abraham was ninety years old and nine, and Ishmael thirteen, when they were circumcised (Gen. 17:24-25). Isaac was born when he was one hundred. Between the circumcision of his household and the birth of Isaac, while he was yet living “in the plain of Mamre which is Hebron,” the Lord appeared to him, and again promised Sarah a son. At this crisis Sodom and Gormorrah were destroyed, and the Dead Sea formed. After this catastrophe, Abraham journeyed from Hebron towards the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar of the Philistines (Gen. 20:1). On his arrival there, he entered into an agreement with the king of the country, which they confirmed by an oath, by which he was permitted to dwell in any part of Philistia he pleased, and a certain well of water was restored to him, called Beer-sheba, which had been violently taken away by the king’s servants (Gen. 20:15; 21:25, 31).

After this arrangement Isaac was born according to promise. On the day he was weaned, Abraham made a great feast. It was then Ishmael was detected mocking at Isaac, which caused his and Hagar’s expulsion from the family. These being cast out, Abraham planted a grove in Beer-sheba,

and there “called on the name of the Lord, the everlasting God.” Having thus settled himself, “he sojourned in the Philistines’ land many days” (Gen. 21:33-34). How long he continued there may be learned from the following considerations. In his speech before the Sanhedrin, Stephen says, “When Abraham’s father was dead, He removed him into this land wherein ye dwell” (Acts 7:4); that is, he returned from Philistia to “Hebron in the land of Canaan” (Gen. 23:1-2). Now Terah, Abraham’s father, was seventy years old when Abraham was born; so that when Isaac was born at Beer-sheba, Terah was a hundred and seventy. But Terah lived two hundred and five years, and then died at Haran; and it was after his death that Abraham removed to Hebron where Sarah died aged one hundred and twenty-seven. Now she died two years after Terah; so that it was in this two years that Abraham left Philistia. But Stephen says, it was *when* Terah died he moved to Canaan, which makes the “*many days*” he sojourned in the Philistines’ land, *thirty-five years from the birth of Isaac*. This simple statement of facts removes a difficulty which has puzzled chronologers exceedingly. Moses says Terah died in Haran aged two hundred and five (Gen. 11:32); and Stephen is made to say that Abraham removed from Haran to Canaan when Terah died, thereby making Sarah a resident of the country only two years! This is the fault of the English version, which renders *κακειθεν*, “*from thence*” instead of *afterwards*, as it ought to be. “Abraham,” said Stephen, “dwelt in Haran; and afterwards.” How long after? “When his father was dead, He removed him.” Where from? From Beer-sheba of the Philistines. Where to? To Hebron “in this land wherein ye dwell.” Thus Moses and Stephen agree.

Now, at some time while Abraham was sojourning in the land of the Philistines, God appeared to him for the purpose of putting his faith to the proof; and of giving him in the person of Isaac, a lively representation of what was to befall his seed, the Christ, then in the loins of Isaac, before he should be exalted to inherit Canaan and the world. The trial was a very severe one. He was commanded to take Isaac, “his only son whom he loved,” into the land of Moriah; and “offer him there for a burnt-offering upon one of the mountains,” which God should point out. Moriah was itself a mountain upon which Solomon afterwards built the temple (2Chr. 3:1); and the land, or region, around, is celebrated by the mounts, afterwards called Zion, Olivet, and Calvary. The mountain chosen of God is not named; I can only therefore express my opinion that it was Calvary. It took him till “*the third day*” to arrive at the place, a distance of forty miles in a straight line from Beersheba. This will not be surprising when it is remembered, that he rode upon an ass, accompanied by two young

men, beside Isaac, who conveyed the wood, and other necessaries for the journey. Their progress was therefore slow. "On the third day Abraham lifted up his eyes, and saw the place afar off." He then caused the party to halt. He told the young men to stay there with the ass; "and I and the lad," said he, "will go yonder and worship, *and come again to you.*" But if he were going to slay Isaac, how could *Isaac* and he come again to them? The apostle explains this, saying, "By faith Abraham when he was tried offered up Isaac; and he that had received the promises offered up his only begotten" of Sarah. "Of whom it was said, That in Isaac shall thy Seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a parable" — *εν παραβολη* (Heb. 11:17-19). Abraham fully intended to slay Isaac; but he firmly believed that God would raise him from the dead again; because all the promises God had made him were to be accomplished in Isaac's Seed; as it is written, "My covenant will I establish with Isaac and with his seed after him:" therefore, said Abraham to the young men, "we will come again to you."

The parable, or representation, of what was afterwards to happen to Isaac's Seed, the Christ, now began. "Abraham took the wood of the burnt-offering, and *laid it upon Isaac, his son;*" while he carried the fire and the knife. Isaac went on with great readiness, not in the least suspecting that he was the proposed victim. "My father!" said he, as they jogged along; and he said, "Here am I, my son." "Behold," said Isaac, "the fire and the wood: but where is the lamb for a burnt offering?" And Abraham said, "My son, God will provide Himself a lamb for a burnt-offering."

Having arrived at the place, built an altar, and laid the wood in order, he bound Isaac his son, and laid him on the altar upon the wood. He then stretched forth his hand, and took the knife, to slay his son. At this crisis, when Isaac was expecting instant death at the hand of his father, who loved him as his only son, the angel of the Lord called to him out of heaven, and commanded him to do the lad no harm. A ram caught in a thicket by the horns was appointed as a substitute for Isaac, who was therefore substitutionally slain; but by his personal deliverance from death, restored to Abraham as by a resurrection. Abraham called the place of this memorable and instructive transaction, *Jehovah-jireh*; and upwards of four hundred years afterwards, it was known by the name of "the Mount of the Lord" (Gen. 22:14).

But before we dismiss the parable of the Seed, it is to be remarked, that it was not completed in the figurative resurrection of Isaac. The sacrificial

death and resurrection of Christ had been represented; but then, after these events, what was to be his destiny? The answer to this question is found in the closing incident of the parable. Moses testifies that “the angel of the Lord called unto Abraham out of heaven *the second time*.” The first time he announced from heaven the acceptance of the son’s sacrifice; but the second time the Lord spoke from heaven, he had reference to Christ’s triumph over his enemies, and his possession of the world, as preached to Abraham in the gospel at the beginning. “By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy Seed shall possess the gate of *his enemies*; and in thy Seed shall all the nations of the earth be blessed; because thou hast obeyed My voice.” Thus, the parabolic representation was finished, “and Abraham returned to his young men; and they rose up, and went together to Beer-sheba; and Abraham dwelt there.”

SUMMARY OF ABRAHAM’S FAITH.

Abraham is the father of all them who believe, and who walk in the steps of *that faith* which he had while yet uncircumcised. This is the apostle’s testimony. I think I need scarcely say, yet it may be useful to do so, that *no one can walk in the steps of Abraham’s faith who does not believe the same things*. This is self-evident. It is to be to Abraham according to his faith; and this is the rule for every one else. We shall inherit what we have faith in. If we have an understanding faith in the truth, we shall inherit the truth; but if we believe in what is not true, and therefore visionary, we shall inherit nothing but the whirlwind. Now, if it be asked, “*What is the truth?*” — the answer is, *the things which Abraham believed*, with the acknowledgment that Jesus is the Seed spoken of in the promises made to him. It is, therefore, essential to our salvation that we be familiar with the matters of his faith. To make this as easy as possible, then, I shall here subjoin a summary of the faith which was counted to him for righteousness. I would just remind the reader here, that Abraham was justified because *he believed on God*. This does not mean, because he believed in the existence of God. This is implied. To believe on God in the scripture sense is the “being fully persuaded that what He has *promised*, He is also able to perform;” and because this was the case with Abraham, “therefore it was imputed to him for righteousness.” Furthermore, this persuasion does not consist in saying, “whatever it is God has promised I

know not, but of this I am persuaded, He will perform it." This is not the sort of persuasion God accepts. He requires men to acquaint themselves first with what He has promised, and then to consult the testimony He has given until they are fully persuaded as Abraham was. "Now," says the apostle, "it was not written for Abraham's sake alone, that his full persuasion of the divine promise was counted to him for righteousness; but for us also to whom it shall be imputed if we believe on God" (Rom. 4:11).

In studying the life of Abraham his biography presents him —

1. As an idolator under condemnation with the world;
2. As a believer of the gospel preached by an angel of the Lord:
3. As justified from all past sins by faith in its promises; and
4. As justified by works unto eternal life.

These four particulars are affirmable of all Abraham's spiritual children. Born of the flesh they are denizens of the world, and heirs of condemnation; then they believe the gospel; afterwards they are justified by faith from past sins; and subjected to a subsequent probation by which their faith is tried and made perfect. It is worthy of remark here, that *Abraham believed the gospel ten years before his faith was counted to him for righteousness*. This appears from the fact that the gospel was preached to him at Haran; and it was not until the occasion of the confirmation of the covenant at Hebron, that the Lord vouchsafed him an acquittal from all his past sins; which is implied in the testimony that "he believed in the Lord; and He counted it to him for righteousness." This fact ought to teach the reader, that *it is not at the instant a man believes that he is justified*. A man may believe the truth for many years, and yet not be the subject of the righteousness of God. If so, it may then be asked, "When, or at what point of time, and how, is a man's faith in the truth counted to him for remission of sins? As to the manner of its imputation, this must necessarily differ from the case of Abraham. The angel of the Lord announced to Abraham his justification *by word of mouth*; but under the present arrangement of things, this is not to be expected. The angel sent to Cornelius did not pronounce his justification; but simply put him in the way of attaining it. I trust the reader has not forgotten the use of the key in his case. The scriptures say that through Jesus is now preached the remission of sins to those who believe the gospel of the kingdom; and that justification by faith is through his Name. That is, God has appointed an institution through which remission of sins is communicated to believers of the things of the kingdom of God and the name of Jesus: so that instead of sending an angel to announce to each individual that his faith is counted to him for

righteousness, as in the case of Abraham; He has caused a general proclamation to be made, that “*through Christ’s name*” believers may obtain the remission of sins. Now, there is but one way for a believer of the gospel to get at this name, to wit, by being “baptized into the name of the Father, and of the Son, and of the Holy Spirit.” The answer to the question, then, is this, that *a man’s faith in the gospel is counted to him for righteousness in the act of being baptized into the name*. There is no other way than this, and even a believer of the truth will die in his sins unless he submit to it.

The “articles,” then, of Abraham’s faith were these —

1. That God would multiply his descendants as the stars of heaven for multitude, and make them a great and mighty nation;
2. That at that time his own name would be great;
3. That out of his posterity should arise ONE, in whom and in himself all the nations of the earth should be blessed;
4. That he together with this personage should have actual possession of the land of Canaan for ever;
5. That they two, with all his adopted seed, should possess the world;
6. That the seed, or Christ, would be an only begotten and beloved son, even the seed of the woman only, and therefore of God; that he would fall a victim to his enemies; and in his death be accepted as an offering by being raised from the dead, after the example in the case of Isaac;
7. That at a second time, Christ would possess the gate of his enemies in triumph, and obtain the land of Canaan, and the dominion of the world according to the promise; and,
8. That, at that time, he and his adopted seed, would be made perfect, receive the promises, and “enter into the joy of their Lord.”

Such was the faith of Abraham in outline, and such must be the faith of all who would inherit with him. In conclusion, I would direct the reader’s attention to the fact, that Abraham was the subject of a twofold justification, as it were; first, of a *justification by faith*; and secondly, of a *justification by works*. Paul says, he was justified by faith; and James, that he was “justified by works.” They are both right. As a sinner he was justified from his *past sins* when his faith was counted to him for righteousness; and as a saint, he was justified by works, when he offered up Isaac. Of his justification as a saint, James writes, “Abraham our father was justified by works, when he offered Isaac his son upon the altar. Faith wrought with his works, and *by works was faith made perfect*. And the scripture was fulfilled which saith, Abraham believed God, and it was

imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and NOT *by faith only*" (Jas. 2:21-24). I have termed it a twofold justification by way of illustration; but it is in fact, only one. The two stand related as cause and effect; faith being the motive principle it is a justification which *begins* with the remission of sins that are past, and is *perfected* in obedience unto death. The idea may be simplified thus. No exaltation without probation. If a man believe and obey the gospel *his past sins* are forgiven him in Christ; but, if after this he walk in the course of the world, his faith is proved to be dead, and he forfeits his title to eternal life. But if on the other hand, a man become an adopted son of Abraham, and "by a patient continuance in well-doing seek for glory, honor, and incorruptibility" (Rom. 2:7), he will find everlasting life in the Paradise of God.

Chapter Three — The Gospel Preached to Isaac and Jacob: The Scripture Doctrine of Election.

THE GOSPEL PREACHED TO ISAAC. — THE ELECTION OF JACOB. — THE SCRIPTURE DOCTRINE OF ELECTION. — NOT ACCORDING TO POPULAR TRADITION. — HOW MEN ARE ELECTED, AND HOW THEY MAY KNOW IT. — ESAU HATED. — VISION OF JACOB'S LADDER. — JACOB'S CARE FOR HIS BODY AFTER DEATH. — JOSEPH'S ANXIETY ABOUT HIS BONES. — JACOB'S PROPHECY OF THE LAST DAYS. — SUMMARY OF "THE FAITH" AT JOSEPH'S DEATH. — THINGS ESTABLISHED. — CHRONOLOGY OF THE AGE BEFORE THE LAW.

A **BRAHAM'S** faith having been perfected by the severe trial to which it was subjected on the Mount of the Lord, the remainder of his sojourn among the living appears to have been no further illustrated by angelic visitations. Sarah had died "at Kirjath-arba, the same is Hebron in the land of Canaan," two years after his removal from Beer-sheba; where he continued to reside for the rest of his days, being a period of thirty-eight years. During this time, "the Lord blessed him in all things;" and he became great in the midst of Canaan; though he possessed of it only the field and cave of Machpelah, which he had purchased for a burial place of the sons of Heth. The Lord had given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses (Gen. 24:35); and so gave him an influence and consideration among the surrounding tribes which riches are sure to create. But in all his prosperity, he did not forget the promises. He had trained up Isaac in his own faith; and in order to preserve him from the evil and corrupting influence of faithless women, and to contribute to the future welfare of his descendants, he took an oath of his steward that he should not take a wife for his son of the daughters of the Canaanites among whom he dwelt; but from among his kindred in Mesopotamia, who appear to have also believed in God (Gen. 24:50). The steward, however, thought it possible he might not succeed; but Abraham had no such misgiving. "The Lord God of heaven," said he, "who took me from my father's house, and from the land of my kindred, and who spake unto me, and sware unto me, saying, *Unto thy Seed will I give this land:* He shall send his angel before," and prosper thy way.

Isaac was forty years old when he married Rebekah, with whom he lived in Sarah's tent, who had been dead three years. At the end of thirty-five years from this time, Abraham died, being a hundred and seventy-five, having "dwelt in tents with Isaac and Jacob, the heirs with him of the same promise" (Heb. 11:9), for fifteen years. "He was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of

Machpelah” in a good old age, as the Lord had told him. “He died having obtained a good report through faith, not having received the promises; that he without the rest of the seed, might not be made perfect” (Heb. 11:13, 39-40). Such is the scriptural obituary of all who die in hope of the kingdom of God.

After Abraham’s decease, Isaac broke up his encampment at Hebron, purposing to go down into Egypt in consequence of a famine in the land of Canaan. He had travelled south as far as Gerar of the Philistines on his way thither. But the Lord appeared unto him there, and said, “Go not down into Egypt: dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee: for *unto thee*, and unto thy Seed will I give *all these countries*, and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed My voice, and kept My charge, and commandments, My statutes, and My laws” (Gen. 26:2-5). In these words, the gospel was preached unto Isaac as it had been to Abraham before him. He also believed the Lord; for on the faith of these promises, he proceeded no farther on his way to Egypt, but “dwelt in Gerar.” There was no uncertainty in Isaac’s mind. He did not look beyond the grave as to “an undiscovered bourne whence no traveller returns.” The future was no mystery to him. “Heaven” was to him *a state of blessedness upon earth*. A well-defined, and definable, constitution of things. “I will bless thee,” said God: and mark the grounds upon which this blessing was predicated; “*for*,” continued the Lord,

1. I will give all these countries *to thee*;
2. I will give all these countries to thy seed; “who is Christ,” says the apostle;
3. I will make thy seed a great multitude;
4. I will give this multitude of people all these countries; and,
5. I will bless all nations in thy seed; the Christ.

As Abraham had died without receiving these promises made to him also; and as Isaac knew they were to inherit together; the promise of “all these countries” to him, was equivalent to an assurance that he should rise from the dead; when he would see his father and the Christ in possession of the land; and his descendants increased to a great multitude, and then become a mighty nation exclusively occupying it; and all the nations happy and contented under the dominion of Christ. This was the gospel he believed; and the heaven, and blessedness for which he hoped.

After this Isaac sowed in the land, and received that year a hundred-

fold; and “he waxed great, and went forward, and grew until he became very great; and the Philistines envied him.” And their king said, “Go from us: for thou art much mightier than we.” So he left Gerar, and went to Beer-sheba. After this, he received a visit from the king of Gerar accompanied by one of his friends, and the general of his army. But Isaac did not seem pleased at their coming; for he asked them, “Wherefore come ye to me, seeing ye hate me, and have sent me away from you?” Their answer shows that they were aware of the relation Isaac sustained to God and to His promises; for they replied, “We saw certainly that the Lord was with thee; we wish therefore to make a covenant with thee that thou wilt do us no hurt;” and they ended by stating their conviction, saying, “*Thou art now the blessed of the Lord;*” that is, Abraham being dead with whom we made a covenant before, the blessing of God promised to him now rests upon thee, from whom we seek amity and peace (Gen. 26:29; 21:23).

When Isaac was sixty, and Abraham a hundred and sixty, Esau and Jacob were born. Before their birth, the Lord said to Rebekah, “Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.” Upon this election, the apostle makes the following remarks, saying, “When Rebekah had conceived by our father Isaac: — for the children being not yet born, neither having done any good or evil, that *the purpose of God* according to election might stand, not of works, but of him that calleth; — it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated” (Rom. 9:10-13; Mal. 1:2-3). This election had relation to the purpose of God revealed in the promises to Abraham and Isaac. He purposed to make “a mighty nation” of their posterity, out of whom “He should come that shall have dominion” (Num. 24:19). This purpose could not be accomplished if left to the undirected will of man. Abraham would have made Ishmael his heir; and Isaac would have elected Esau, both of which, as events have shown, would have defeated, rather than have promoted, “the purpose of God.” The wild Arabs of the desert, who have descended from Ishmael; or the Edomites, the posterity of Esau; both of which races illustrate the moral obliquity of their fathers: would have been a sorry election in which the purpose of God might be established. The rejection of Ishmael, and the election of Jacob, prove the wisdom and foresight of Him with whom the fathers had to do. He sees the end of all things from the beginning; and perceiving the future characters of the two races, he said by Malachi, “I loved Jacob, and I hated Esau, and laid his mountains and his heritage

waste for the dragons of the wilderness.”

It may be remarked here, that the election of scripture hath reference to “the purpose of God” in relation to the constitution of the kingdom. He hath elected *its territory*; He hath elected *the nation* to inhabit it for ever; He hath elected *the king* to rule over it; and He hath elected *its saints* to assist Him in the administration of its affairs. The election in all these cases has been “*of Him that calleth.*” This election, however, is not such as “divines” contend for; nor does it relate to the subjects of which they treat. He does not say to this man, “I elect you from all eternity to be saved from the flames of hell, do what you may;” nor does He say to that, “I predetermine you to reprobation and eternal torture, do what you can.” To affirm this of God is to blaspheme His name. The scriptures declare, that “He is no respecter of persons;” that “He has no pleasure in the death of the wicked; but that the wicked turn from his way, and live;” and that “He is long-suffering, not willing that any should perish, but that all should come to repentance” (Acts 10:34; Eze. 33:11; 2:Pet. 3:9). Such a statement as this, is entirely at variance with “*theology,*” whose traditions are the exhalations of the carnal mind of a fierce and gloomy age.

God elects saints for His kingdom, not by foregone conclusions which are irreversible; but men are “elect through sanctification of spirit, unto obedience and sprinkling of the blood of Jesus Christ” (1Pet. 1:2). This reveals to us the means, and design of the election in relation to the present time. “Sanctification of spirit” is the means; “obedience and sprinkling of Christ’s blood,” the end. How this is brought about is explained in these words — “Ye have purified your souls in obeying the truth through the spirit” (1Pet. 1:22). The manner in which men are brought to obedience, and purification by the sprinkled blood, through the spirit, is practically explained in the use of the keys by Peter on the day of Pentecost, and at the house of Cornelius. The spirit through the apostle, “convinced men of sin, and righteousness, and judgment to come;” and confirmed his words by the signs which accompanied them. They believed and obeyed the truth; and “in obeying it” were purified from all past sins by faith in the blood of sprinkling. Thus, they were “washed, sanctified, and justified by the name of the Lord, and by the spirit of God;” and after this manner elected according to His foreknowledge and predetermination.

No man need flatter himself that he is one of God’s elect, unless he believes the gospel of the kingdom and obeys it, and walks in the steps of the faith of Abraham. A man then knows, and feels, that he is elected; because God hath said, “He that believes the gospel, and is baptized, shall be saved.” In the prophecy of Mount Olivet the elect are named in

connection with the suppression of the Hebrew commonwealth. It is there written, “Except those days be shortened, there should no flesh be saved;” that is, no Jew should survive: “but for the elect’s sake those days shall be shortened” (Matt. 24:22). These elect were the servants of the Lord in Israel, to whom Jesus had granted power to become the sons of God; as well as the fathers, for whose sake Israel is beloved (Rom. 11:28); and for whose future blessedness and glory, the nation is preserved. This preservation of Israel for the elect’s sake, is beautifully expressed by the prophet, saying, “Thus saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not: for a blessing is in it: so will I do for My servants’ sake *that I may not destroy them all*. And I will bring forth *a Seed* out of Jacob, and out of Judah *an inheritor* of My mountains; and *Mine elect shall inherit it*, (the land of Canaan) and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for My people that have sought Me” (Isa. 65:8-9). “*God,*” then “*has not cast away His people Israel, whom He foreknew,*” and spoke of to Abraham and Isaac, before they had any sons. He has chastised them for their sins; but “there is a remnant according to the election of grace.” “The election hath obtained the grace, by accepting Jesus as the Seed, and inheritor of the land; and the rest are blinded until this day.” But this blindness is not permanent. They will yet become a great and mighty nation, rejoicing in the service of the Lord Jesus and the elect; for “blindness in part has happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved” (Rom. 11:2, 5, 7-8, 25-26) — that is, all the twelve tribes shall be reunited into one nation and kingdom upon their own land, and be received into the favor of God (Eze. 37:25-28; 36:33-38; 39:25-29); they will then have been grafted in again, according to the word of the Lord.

In conclusion, every thing in relation to the kingdom is ordained upon sovereign principles. Nothing is left to the will of man. Hence, the apostle saith, “It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” The call of the Gentiles to take part in the future kingdom is a striking illustration of the truth of this. Had things been left to the apostles, they would not have extended the invitation to men of other nations to become with them heirs of the kingdom of Canaan, and of the dominion of the world. They were running to and fro among their own nation, calling upon them to become the children of the promise who are counted for the seed; but it was not of their will, but contrary to it, that “the word” was preached to the Gentiles, opening the kingdom to them. The invitation to our race, as the apostle truly saith, was “of God that showeth

mercy.” Pharaoh of Egypt is another illustration of this principle. God purposed to show forth His power that His name might be declared throughout all the earth. This manifestation was not left to the wisdom or pleasure of Moses. The display was to be according to the divine will. The world was overspread with ignorance and superstition; and Pharaoh was the autocrat of the age. He was totally ignorant of who the Lord was, and therefore refused to obey Him. He was “*a vessel unto dishonor*” — an idolator under the dominion of the propensities. Had he been left to himself, he would have continued like all other chiefs of the sin-power, “*a vessel of wrath fitted for destruction.*” His tyranny had come to this crisis, namely, either the Israelites must be exterminated, or their oppressor and his power must be destroyed. The judgment in the case belonged to the God of Abraham, of Isaac, and of Jacob; the result could not, therefore, be for a moment doubtful. He that has power over the clay, had appointed Israel to be “*a vessel unto honor,*” upon whom it was His sovereign pleasure to have mercy. They were, therefore, “*vessels fitted for mercy,*” whom He had before prepared, that on them He might make known the riches of His glory, both then and in a time to come. To effect their deliverance then; to punish Pharaoh and his abettors for their tyranny; and to make Himself known to the surrounding nations — He stirred up the Egyptian king to show all that was in his obdurate and relentless nature. Upon this view of the case, He elected Pharaoh and his host to a terrible overthrow; while He elected Israel to become His people in the land of Canaan. Thus “*He had mercy on whom He would have mercy, and whom He would He hardened*” (Rom. 9:14-33). Such is the doctrine of election as taught in the scriptures of truth. Let us return now to the further consideration of the case of Esau and Jacob.

The boys grew to be men. “*Esau was an expert hunter, and a man of the field.*” The result of these pursuits was to surround himself with warriors, whose power grew into the future kingdom of Edom. When he was ninety-one years old, he was able to march with four hundred men against Jacob, then on his return from Mesopotamia. But Jacob was of a more peaceful disposition. “*He was a plain man, dwelling in tents.*” While they sojourned with their father, Esau was Isaac’s favorite; and Jacob, his mother’s. One day while Jacob was preparing a pottage of red lentiles, Esau came in from hunting very much overcome with fatigue. He requested Jacob to let him partake of the red lentiles. But Jacob was not disposed to part with it without a consideration. Esau was the elder, and according to the custom of primogeniture, was entitled to certain privileges, termed *birthright*. Now, Jacob, whose name signifies

“*supplanter*,” wished to supplant him in this right, that he might afterwards be entitled to the precedence over Esau, which God had indicated in saying, “The elder shall serve the younger.” Therefore before he consented to Esau’s request, he said, “Sell me this day thy birthright.” Esau reflected on the demand a little, at length he said, “Behold, I am at the point to die; what profit shall this birthright do to me?” “Swear then,” said Jacob, “to me this day: and he sware unto him: and sold his birthright to Jacob.” Jacob then gave him the red pottage. From this time Esau acquired the surname of Edom, which signifies *red*; and commemorates the fact that “Esau despised his birthright” (Gen. 25:27-34).

When Esau was forty years old he married two Hittite women, who were a grief of mind to both his parents. About thirty years after this, when Isaac was one hundred and thirty-one, he determined to bestow his blessing upon Esau, although he had sold his birthright. But the faithful vigilance of Rebekah circumvented it. The elder was to serve the younger, and she intended that Isaac’s blessing should take that direction. Accordingly, in blessing the supposed Esau (for his eyes were too dim to see accurately) he said, “God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: *let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother’s sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.*” Here was a blessing, contrary to the will of Isaac, pronounced upon Jacob, whom God had predetermined to bless to the same purpose. Truly, “it is not of him that willeth, but of God that showeth mercy.”

Esau had fully calculated on the blessing although he had bartered away his birthright, seeing that Isaac had promised to bestow it upon him on his return from the field. When, therefore, he entered to receive the blessing, and announced himself as the real Esau, “Isaac trembled very exceedingly” when he found that he had been imposed upon; nevertheless, he confirmed what he had done, saying, “Yea, and he shall be blessed.” When Esau discovered what had happened, “he cried with a great and exceeding bitter cry, saying, Bless me, even me, also, O my father!” And he lifted up his voice and wept. But the thing that was done could not be revoked, for the hand of God was in it.

The apostle cites the case of Esau as a warning to believers lest any of them should “*fail of the grace of God.*” All who are Abraham’s seed by being in Christ have obtained the birthright; and are thereby entitled to the blessing of Abraham, Isaac, and Jacob, that hereafter “people should serve them; and nations bow down to them; and that they should be lords over

their brethren." But, if for some temporal advantage they should "sin wilfully," and thus barter it away, "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries" (Heb. 10:26-37). There is no scope afforded to such for repentance; for they have placed themselves precisely in Esau's position. Hence, the apostle exhorted his brethren to look diligently to it, that none of them proved to be "a profane person, as Esau, who for one morsel of meat sold his birthright: "for," said he, "ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no possibility of a change of (Isaac's) mind (*μετανοιας τοπον ουχ ευρεν*) though he sought it carefully with tears" (Heb. 12:15-17). God is merciful; but He is also jealous; and "will by no means clear the wilful." If His children sell their birthright to the world for any thing it can tempt them with, His mind, like Isaac's, is immovable; and transgressors cannot change it, though they may seek carefully to do so with tears, and prayers, and with great and exceeding bitter cries.

Jacob having been involuntarily appointed heir of the blessing by Isaac, Esau conceived a hatred of him, and was overheard to threaten him with death when their father was dead. This determination was reported to Rebekah, who, having sent for Jacob, informed him of Esau's malice, and advised him to escape into Mesopotamia, and remain awhile with her brother Laban at Haran, until his brother's fury should subside. It was necessary, however, to get Isaac's consent, that no breach might be made between him and Jacob, for Esau was his favorite son. Rebekah knew well how to manage this. Isaac as well as herself were sorely annoyed by Esau's wives, whose demeanor appears to have been very disgusting to them. She complained to Isaac of the grief they were to her, and declared to him that if Jacob were to take a wife from among the daughters of the land, her life would be of no value to her. This being also Isaac's feeling in the case, he fell into her views immediately; and having called Jacob, he blessed him, and charged him, saying, "Thou shalt not take a wife of the daughters of Canaan." He then directed him to go and take a wife of Laban's family; and said, "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people: and give thee *the blessing of Abraham*, to thee, and to thy Seed *with thee*; that thou mayest inherit *the land* wherein thou art a stranger, *which God gave unto Abraham*" (Gen. 28:1-4). Such was Isaac's understanding of the blessing in regard to the time of its accomplishment. He did not expect it until the Seed, or Christ, was manifested; but when he appeared in possession they, even Abraham, Isaac, and Jacob, would be blessed *with*

him. Let us proceed now to the consideration of

THE VISION OF JACOB'S LADDER.

On the night after his departure, while asleep under the canopy of heaven, the Lord appeared to him in a dream. In the vision he saw, as it were, "a ladder set up on the land, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: *the land whereon thou liest, to thee will I give it, and to thy seed: in whom all the families of the earth shall be blessed. And behold, I am with thee, and will protect thee in all places whither thou goest, and I will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of*" (Gen. 28:4, 10-15; 25:11, 23, 28-34; Rom. 9:10-13). Thus, in the blessing that now rested upon Jacob as well as upon Abraham, and Isaac, God promised

1. That at some future time not specified, He would give Jacob actual and personal possession of the land he was then lying upon, and upon which the town of Bethel stood for ages:
2. That he should have a seed, or descendant, in whom all nations should be blessed; and,
3. That Jacob and his seed should have possession of Palestine and Syria *together*; that is, at one and the same time.

The exact time, I say, was not specified in the promise. Jacob, however, was given to understand by the representation in the vision, that it would be *a long time* after the epoch of his dream. As the apostle says, "*he saw the promises afar off*, and was persuaded of them, and embraced them, and confessed that he was a stranger and pilgrim on the land." He saw the fulfilment of the things promised afar off *in point of time*; but not afar off as to place: *for the place where* they were to be fulfilled was Bethel, about fifteen miles from Jerusalem. He was at the place; and so well did he understand this, that he termed Bethel "*the gate of heaven:*"

Now, the interval of time between the giving of the promise and the fulfilment of it, was represented to Jacob by a ladder of extraordinary length; one end of which stood at Bethel, and the other end against the vault of heaven. Here were two points of contact, the land of Judah and heaven; and the connecting medium, the ladder between them. This was a most expressive symbol, as will be perceived by considering the uses to which a ladder is applied. It is a contrivance to connect *distant points*, by which one at the lower end may reach a desired altitude. It is, then, a connecting medium between points of distance. Now, if instead of distant

localities distant *epochs* be substituted, *the ages and generations* which connect them will sustain a similar relation to the epochs as a ladder to the ground on which it rests, and the point of elevation against which it leans. The ladder, then, in Jacob's vision was representative of his seed in their generations and appointed times. One end of it was in his loins; the other, in the Lord Jesus when he should sit upon his throne, reigning over the land upon which Jacob was asleep.

But upon this ladder of ages and generations, with Jacob at the bottom and his seed, the Shiloh, at the top, "the angels of God were seen ascending and descending." This represented to him that the affairs of his posterity, natural and spiritual, in all their relations with the world, would be superintended by the Elohim, who would pass to and fro between earth and heaven, in the performance of their work. Hence, the apostle styles them, "all ministering spirits, *sent forth* to minister for them who are about to inherit salvation" (Heb. 1:14) (*δια τους μελλοντας κληρονομειν σωτηριαν*). Israel and the nations are under their vicegerency till the Lord Jesus comes to assume the sovereignty of the world. When he appears in his kingdom, the land of Israel especially will be no longer subjected to their superintendance. The apostle styles Palestine and Syria, when the Hebrew commonwealth is reconstituted upon them, *the future habitable* (Heb. 2:5) (*την οικουμενην την μελλουσαν*). When he wrote this, these countries were inhabited by Israel under the Mosaic constitution, mixed up with, and in subjection to, the Gentiles. Under this arrangement their affairs were superintended by the angels of God. But with the future habitable it will be different; for, the apostle says, "God hath not put *it* in subjection to the angels;" but "when He brings the first-born back again into the habitable (*εις την οικουμενην*) He says, 'let all the angels of God do homage to him'." This return of the Lord to the habitable cannot be referred to the epoch of his resurrection; because he had not then left it. Indeed he never left it but once before his resurrection, and that was involuntarily when Joseph and Mary carried him into Egypt. He said himself that he had not been to the Father before rising from the dead (Jn. 20:17). He was in the habitable only asleep in death. But when he ascended then he departed into a far country to receive the kingdom; and when he had received it, to return. But, he has not yet received it, or he would be at this time reigning in the future habitable land. Till the Lord Jesus, however, sits on his throne as "King of the Jews" (Jn. 18:33-39; 19:12-19), the providential direction of human affairs is committed to the Elohim; who are termed the angels of the little ones *who believe in Jesus*" (Matt. 18:3-6, 10); because they minister to their profit, in causing all

things among the nations to work together for their ultimate good.

When that remarkable change in the constitution of things is brought to pass, when Jesus having received the sovereignty, the angels shall do homage to him, there will be a great national jubilee throughout the earth. The nations which are now groaning under the blood-stained tyrannies of the world, and imprecating curses loud and deep upon the heads of their destroyers, will send up to heaven a shout “like mighty thunderings, saying, Alleluia: for the Lord God, the Omnipotent reigneth” (Rev. 19:6). Paul evidently had a view to this period of blessedness, when he quoted the saying, “worship Him all gods.” He quoted this from the ninety-seventh psalm, which celebrates the epoch of the reign in these words: — “The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad. Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, *at the presence of the Lord of the whole earth*. The heavens declare His righteousness, and all *the people see His glory*. Confounded be all they that serve graven images, that boast themselves in idols: *worship Him all ye Elohim*. Zion heard, and was glad; and the daughters of Judah rejoiced because of Thy judgments, O Lord. For Thou, Lord, art high above all the earth; *Thou art exalted far above all the Elohim*.” Such will be the manifestation when the Father shall bring the Lord Jesus back again to the habitable. At present, the Elohim are ascending and descending the ladder, so to speak, *between* the Lord Jesus, who is at the right hand of the Majesty in the heavens, and the earth: but, when “he reigns on Mount Zion, and in Jerusalem before his ancients gloriously” (Isa. 24:23), heaven and the habitable will be one; and the Elohim will ascend and descend upon him. Heaven will then be open to the eyes of his saints, and they will behold the wonders of the invisible. For such is the doctrine taught by the Lord himself; who, when Nathanael recognized him as the Son of God, and King of Israel, because he revealed his secret actions, said to him, “Thou shalt see greater things than these. Hereafter *ye shall see heaven open*, and the angels of God ascending and descending *upon* the Son of man” (Jn. 1:51). Then will the future habitable have been subjected to the Son.

The ladder of ages and generations, as I have said, connects the commencing and terminating, epochs, of a long period of time. Of this interval about three thousand seven hundred and sixty years have elapsed. A few more years only remain, and the top of the ladder will be attained

by Abraham, Isaac, and Jacob, and by all others with them who shall be accounted worthy of the kingdom of God. They will have reached to heaven; not by flying thither as ghosts upon the wings of angels, but by heaven being brought down to earth, when the Lord Jesus shall descend in glory.

Jacob sojourned with his uncle Laban *twenty years* (Gen. 31:38). While residing in Mesopotamia eleven sons were born to him. The twelfth, named Benjamin, was born of Rachel, the mother of Joseph, at Bethlehem Ephratha, where she died and was buried. Now, as Joseph was thirty-nine when Jacob went down into Egypt, being at that time a hundred and thirty years old (Gen. 41:46; 45:6; 47:9); it follows that Jacob was ninety-one when Joseph was born, and seventy-one when he fled to Haran. After the birth of Joseph, the angel of God appeared to him, and said, "I am the God of Bethel, where thou anointedst the pillar, and vowedst a vow unto Me: now, arise, get thee out of this land, and return unto the land of thy kindred." He obeyed. Having secretly collected together all his substance, he fled from Laban, taking up his route "to go to Isaac his father in the land of Canaan." Having crossed the Euphrates, he arrived at the river Jabbok, which flows into the Jordan about midway between the Sea of Galilee and the Dead Sea. Not very far from the confluence of these rivers "the angels of God met him," and on this account he named the place Mahanaim, that is, *God's host*. Having sent messengers to Esau in the land of Seir to propitiate him, and got over all that he had, he remained on the north side alone. It was here that he wrestled with one of the angels, who blessed him; and changed his name from Jacob to the more honorable one of Israel, which signifies *a prince of God*. As a memorial of this honor, the angel touched the tendon in the hollow of his thigh, and caused it to shrink. So that Jacob became lame, "and halted upon his thigh."

Having crossed the Jabbok to Penuel, and joined his company, he had an interview with Esau, who received him with apparent kindness, though with evident mistrust on the part of Jacob. A reconciliation ensued. Esau accepted a liberal present, and pressed upon Jacob the unwelcome protection of his warriors. Jacob, however, persuaded him to depart without him; and he would follow "softly, until," said he, "I come unto my lord unto Seir." But as soon as Esau was well on his way, Jacob pushed on to Succoth. Having halted there for a time, he crossed the Jordan, and pitched at Shalem, in the land of Canaan. After his sons had taken vengeance upon the city on account of Dinah their sister, God appeared to him again, and told him to go and dwell at Bethel, and erect an altar there to God, who appeared to him when he fled from the face of Esau. The gods

of Laban were still in the possession of his family. In obeying the voice of God, therefore, he ordered his household to put them away. This they did, and surrendered their ear-rings with them, and Jacob buried gods and jewels under an oak near Shechem.

When he arrived at Bethel, he built the altar as God had told him. And God said to him there, “I am God Almighty: be fruitful and multiply: *a nation and a company of nations* shall be of thee, and kings shall come out of thy loins: and the land which I gave Abraham and Isaac, *to thee* will I give it, and *to thy Seed after thee will I give the land*” (Gen. 35:12). In this renewal of the promise, the additional idea was revealed to Jacob, that the nation constituted of his descendants, would contain a plurality of nations, that is, be *a national association of tribes*. He was to inherit the land with them, and with the Seed, or Christ; and as he knew they were to be oppressed by another nation till four hundred years, after which that nation would be judged, and his children would come out with great wealth; this blessing at Bethel reminded him, that he would rise from the dead with Abraham, and inherit the land for ever with his Seed. Having left Bethel, he journeyed towards Bethlehem, on the way to which Rachel died. After her death he spread his tent beyond the tower of Edar, on Mount Zion. From thence he came to Hebron, where his father Isaac dwelt. Twenty-nine years having elapsed after this re-union from Jacob’s departure from Laban, Isaac died, having attained the age of one hundred and eighty years; and his sons, Esau and Jacob, buried him (Gen. 35:29).

THE PARABLE OF JOSEPH.

A parable is the setting forth of a certain thing as a representative of something else. Hence, it is a comparison, or similitude. It may be spoken, or acted. In the former case fiction is used to illustrate that which is real; while in the latter, real actions on a smaller scale are representative of remoter and grander events. Whether spoken, or acted, parables are dark and unintelligible to those who are not skilled in the things of the kingdom; but when once they come to comprehend these, the things they resemble immediately appear. To allegorize is to represent truth by comparison. For certain features of the kingdom of God to be illustrated parabolically, is to speak, or act, allegorically; and is a mode of instruction more calculated to keep up the attention, and to impress the mind permanently, than a set discourse, or formal disquisition. The scriptures are constructed after this ingenious plan, by which they are made so much more interesting, and capable of containing so much more matter, than any

other book on the same subject, and of the same size. They are a study of themselves; and no "rules of interpretation," or of "logic," are of any value to the understanding of the things which they reveal.

A parable was enacted by Abraham in offering up Isaac. The things transacted were real, but they were also parabolic, or figurative, of something else, even of the sacrifice and resurrection of the Seed, or Christ. After the death of Isaac, and when Jacob was waxing old, Joseph was selected from among his sons by the arrangements of God to be the typical representative of the future Seed, through whom the promises were to take effect. Hence, the life of Joseph became a living parable by which was represented to Jacob and his sons, and to believers afterwards, what was to be transacted in the life of Christ. In itself the story of Joseph is an interesting and moving history; but when we read it as though we were reading of Christ instead of him, the narration assumes an importance which highly commends itself to the student of the word.

Jacob had resided seventeen years in the land of Canaan after leaving Laban. Joseph was then seventeen, and Isaac one hundred and sixty-eight. It was, therefore, when Jacob was one hundred and twenty, and twelve years before the death of Isaac, that Joseph had his remarkable dreams. These are the first examples on record of symbolical prophecy. They represented to Joseph that he should be lord over his brethren; and when repeated to them, they as clearly understood them to indicate his supremacy and their subjection, as though it had been ever so literally predicted. I mention this to show that prophecy by symbols and symbolic action, is as intelligible as prophecy in the plainest words.

Joseph was the beloved of his father, and the envied and hated of his brethren, whose conduct caused him to give his father an "evil report" of them. He dreamed that he and they were binding sheaves in the field, and that his sheaf stood upright, and theirs also round about, and that they made obeisance to his sheaf. When he told them his dream they caught at the meaning at once. "Shalt thou," said they, "indeed reign over us? or, shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words." In his second dream "the sun and the moon, and the eleven stars, made obeisance to him;" which Jacob interpreted, saying, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him: but his father observed the saying."

Now in these little incidents we read, not only Joseph's exaltation, but the treatment Christ would afterwards receive from the sons of Joseph's brethren, and his subsequent exaltation to reign over them, when

Abraham, Isaac, and Jacob and his family, shall bow down before him to the earth. Jesus gave an evil report of his brethren, who saw that he was beloved of God; he troubled them with his parables, and reproofs; and they envied him and hated him for his words. The fate of Joseph awaited him; for as the eleven conspired against Joseph to kill him, and actually sold him to the Ishmaelites of Midian for twenty pieces of silver, so was the Lord Jesus sold for thirty, and subjected to a violent death by the rulers, thinking thereby to falsify his words, and extinguish his pretensions to lordship over them.

Joseph, having become the property of the Midianitish merchants, was “separated from his brethren,” and as good as dead to them. They lost sight of him entirely, and at length forgot him altogether. Their conspiracy to all appearance had perfectly succeeded; they had got rid of “the master of dreams;” and had imposed upon Jacob the falsehood, that he had met with a violent death from a savage beast. But “God was with him;” and though they had made every thing sure, their sin was certain to overtake them.

Joseph was carried into Egypt when he was seventeen years old; and he was thirty-nine when he was made known to his brethren at their *second interview*; hence, he was separate from his father’s house for twenty-two years. During this time his fortunes were varied, but always tending to the promotion of God’s purpose through him. The work to be accomplished was to plant the Israelites in Egypt; that they might be strangers in a land not theirs, and serve them; and be afflicted, until the time should arrive for their oppressors to be judged, and their deliverance effected to the glory of Jehovah’s name. God works by human instrumentality in the affairs of men. Hence, He selected Joseph, as He has since done the Lord Jesus, whom He has also “separated from his brethren,” to be the honored agent in the developing of His purpose in regard to Israel in relation to their own destiny, and the judgment, and subsequent blessedness, of the nations.

The second chapter of the Josephine parable begins with Joseph in the house of Potiphar. Being there the victim of a false accusation he was immured in the state-prison. But even here he found favor, as he had in Potiphar’s house before; for Joseph was a righteous man, and God was with him. He had been in prison *two full years*, when the king of Egypt had his dreams of *the kine*, and *the ears*. The report of his correct interpretation of the chief butler’s, and the chief baker’s, dreams, while in durance, caused him to be brought before Pharaoh to interpret his. It was then believed that “interpretations belong to God” (Gen. 40:8); that is,

when He causes men to dream prophetically, He reserves the interpretation of them to Himself. This is illustrated in the case before us, and afterwards in that of Nebuchadnezzar. Pharaoh consulted all the magicians and wise men of Egypt, but there was none that could interpret his dreams. But God revealed their interpretation to Joseph, who exhibited to the king a luminous exposition of them as indications of what God was about to do; and offered him such advice in the emergency as convinced Pharaoh that Joseph was “a man in whom the Spirit of God was,” and that “none were so discreet and wise as he.” “Therefore,” said the king, “thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.”

When Joseph was thirty-seven years old, the famine began in Egypt. It extended to all the surrounding countries, and was sore in the land of Canaan. Hearing that there was corn in Egypt, Jacob sent “Joseph’s ten brethren” to purchase some. Now, Joseph, being governor was the man who sold the grain. This caused the sons of Israel to appear before him; and as he had predicted, “they bowed themselves before him with their faces to the earth.” Joseph knew them; but they did not recognize him. He affected to believe they were spies, and put them in ward for three days; but afterwards released them, retaining one as a hostage, for their re-appearance with their youngest brother; and then sent them back loaded with grain for their father’s house. The harsh treatment they experienced from Joseph brought to their recollection the manner they had treated him two and twenty years before. Their consciences accused them; and not knowing that Joseph understood Hebrew, for he spoke with them through an interpreter, they confessed their guilt to one another in his presence, saying, “We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.”

Having visited Egypt *a second time* they were introduced into Joseph’s house, when Simeon was restored to them. On Joseph’s entrance “they bowed down their heads, and made obeisance.” They were placed at table in regular order from the eldest to the youngest; and they ate, drank, and were merry with Joseph, still supposing him to be an Egyptian. Having departed on their return to Canaan, Joseph caused them to be pursued, and brought back under pretence of having stolen his drinking cup. At this *second* interview, *Judah* made supplication for his brethren; and confessed that God had found out the iniquity of himself and brethren; and that they were now fairly the servants of the lord of Pharaoh’s kingdom. Judah having finished, Joseph could refrain no longer, but wept aloud, and

announced himself as their brother, whom they had sold into Egypt. They were greatly troubled at his presence; but he tranquillized their fears, and assured them that it was all of God, who had sent him before them into Egypt to “preserve them a posterity in the earth, and to save their lives by a great deliverance.”

Jacob having received information of all that had been transacted, proceeded to break up his encampment, and to go down into Egypt as Joseph and Pharaoh had invited him to do. Isaac had been dead ten years, and Jacob had attained the age of one hundred and thirty. Having arrived at Beer-sheba on his way thither, he offered sacrifices to the God of Isaac. On this occasion, God spake unto him, and said, “I am God, the God of thy father; fear not to go down into Egypt: for *I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.*” In this promise, Jacob was re-assured of a resurrection to life. The action of putting the hand upon the eyes represents death; for this was one of the last offices of the nearest relations. Hence, to tell Jacob he should die, and yet that he should *be brought up again*, was telling him in effect that he should rise from the dead again to possess the land.

Seventeen years having passed away after his arrival in Egypt, the time drew nigh that Jacob must die. This residence in the land of Ham had not at all diminished his attachment to the land of Canaan. When, therefore, he found his end approaching, he took an oath of Joseph, saying, “Bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place.” And Joseph promised to do as he had said. But why was Jacob thus anxious? Surely it could make no difference to him where he should crumble into dust! Nor would it, if Jacob had been a faithless Gentile; or a religionist whose mind was perverted by Platonism. He would have cared nothing about his body; all his solicitude would have been about his “immortal soul.” But in Jacob’s death-bed scene, he expressed no anxiety about “his soul;” all his care was for his body after death, that it might be duly deposited in the cave of Machpelah, where Abraham, Isaac, Sarah, Rebekah, and Leah, were sleeping (Gen. 47:29-31; 49:29-33). This was equally the case with Joseph; for although Egypt had been the theatre of his glory, and he was venerated there as the saviour of the country, in which he had also lived ninety-three years, yet his last thoughts were upon the land of Canaan and the disposal of his bones. “I die,” said he; “and God will surely visit you, and bring you out of Egypt unto the land which He sware to Abraham, to Isaac, and to Jacob;” and he took an oath of them, saying, “Ye shall carry

up my bones from hence." Why, I ask, is all mankind's anxiety now about their "souls," and a heaven beyond the skies, when the friends of God, who had all their pilgrimage been the honored subjects of His fatherly care, manifested no such carefulness; but, on the contrary exacted oaths of their survivors expressive of their love for Canaan, and of their concern that their bodies should moulder there? The reason is that the moderns have no faith in the promises of God. Neither protestants, nor papists, "believe on God." They have a system of faith which bears no affinity to the religion of God; and hence they hope for things which He has not promised; and, consequently, the most pious of them die with a lie in their right hand. The faith and hope of protestantism are not the faith and hope of "the fathers," whom God has constituted the "heirs of the world." The last thoughts of these holy men were on "the exceeding great and precious promises" which are to be manifested in the land of Canaan; where their posterity will yet become "a great and mighty nation" under Shiloh and his saints as the lords of Israel and the Gentiles. Seeing this, then, though afar off, they gave expression to their faith by giving commandment concerning their bodies; as it is written, "*by faith* Joseph, when he died, *made mention of the departing of the children of Israel: and gave commandment concerning his bones*" (Heb. 11:22). He was, therefore, embalmed, and put into a coffin; and at the end of one hundred and fifty-four years his bones were carried out of Egypt by Moses; they accompanied Israel in all their journeyings through the wilderness; and were finally deposited by Joshua in the cave of Machpelah, where his fathers slept (Gen. 50:24; Exo. 13:19; Josh. 24:32). When professors believe the truth, they will have as much interest in Canaan, and the disposition of their bodies, expressive of their faith, as we find testified of Israel and Joseph by those who are high in the favor of their God. We must believe the promises concerning Canaan, if we would be immortal of body in the kingdom of God.

JACOB'S PROPHECY OF THE LAST DAYS.

Jacob being a hundred and forty-seven years old, and about to die, called his sons together to tell them "what should befall them in *the last days*." From what has been already advanced on "the end of the world," the reader will understand to what period the prophecy of Jacob principally refers. But, lest any should have forgotten, I will repeat, that it relates to events which were to happen in the last days of the Hebrew commonwealth, under the constitution from Mount Sinai. It sketches the

political fortunes of the twelve tribes which, with the blessing on Joseph's sons, it now constituted; touches upon the peculiar features of the several portions of Canaan which should be allotted to them; and reveals certain principal events in connection with the tribes of Levi, Judah, and Joseph.

It will not be necessary for me to do more than to point out these special incidents as bearing upon the kingdom of God. After Reuben, Simeon and Levi are conjoined in the prophecy. They had slain Hamor and Shechem, and all the males of their city. This circumstance is taken as a characteristic of their tribes in the last days. "Instruments of cruelty," said Jacob, "are in their habitations." And foreseeing the part they would play in relation to the Seed, he exclaimed, "O my soul, come not thou unto their secret; unto their assembly (Psa. 22:16; Matt. 26:14), mine honor be not thou united." But why not Jacob? "For in their anger *they slew a man* (Matt. 26:57, 59), and in their self-will they digged down a wall," that is, overthrew a city (Gen. 34:25-29). "Cursed be their anger for it was fierce: and their wrath, for it was cruel." The verification of these things will easily be recognized in the history of the tribe of Levi at the era of the crucifixion. It was the priests who sought and at last accomplished the death of Jesus, to whom Jacob refers; and to mark his sense of their conduct, he said "I will divide them in Jacob, and scatter them in Israel." This was fulfilled in giving Levi no cantonal inheritance in the land, and in including Simeon's portion within the limits of the canton of Judah (Josh. 19:1, 9). From this arrangement, Levi, Simeon, and Judah, became the tribes principally concerned in the transactions of the last days.

Having spoken of the death of Christ by Levi and Simeon, he then proceeded to speak of things connected with Judah alone. Of this tribe he affirmed,

1. That Judah should be the praise of all the tribes;
2. That it should subdue its enemies;
3. That it should rule over all Israel;
4. That its sovereignty should be monarchical;
5. That Shiloh should arise out of it as a lawgiver;
6. That the gathering of the people should be to him;
7. That he should ride an ass accompanied by its foal;
8. That his garments should be dyed with the blood of his enemies;
and,
9. That the fountains and rocks of the country should exuberate with grapes and pasture.

Such are the points into which the members of Jacob's beautiful prophecy concerning the things of the kingdom, in connection with Judah

as the royal tribe, are resolvable when converted into literal, or unfigurative, speech. But, it is very clear from the past history of the tribe, that the prophecy is only partially accomplished. Judah is now "stooping down, and couching as an old lion;" and in view of his present prostration, Jacob inquired, "Who shall rouse him up?" Yes; who shall do it? Who shall start him to his feet again, that he may rend and tread down, and devour the enemies of Jerusalem? Who but the Shiloh, whose goodly horse in the battle Judah is appointed to be? (Zech. 10:3-5; 12:6; 14:14).

Two appearances of the Shiloh are indicated by Jacob; first, at the departure of the sceptre from Judah; and secondly, at the attainment of the tribe to the dignity of giving laws to the gathered people. The sceptre departed from Judah at the appearing of Jesus; but neither Jesus, nor the tribe, have promulgated *a code of laws* to Israel or the Gentiles. Moses was a lawgiver, not of Judah, but of Levi; but when Shiloh comes as the lawgiver of Judah, then "the law shall go forth from Zion, and the word of the Lord from Jerusalem" (Isa. 2:3).

The blessing on Judah contains in it the hope of Israel. It shows what views Jacob had of the promises made to him, and his fathers. His faith was of things substantial and definable. He looked for a kingdom and an empire, whose royal domain should be the land of Canaan, and especially that part of it allotted to Judah (Eze. 48:8-22); and whose imperial ruler should be the Giver of Peace, descended from his loins in the line of Judah. The Spirit of God in Jacob marked him out to wield the sceptre and to give laws to the world, possessing the gate of his enemies, and blessing all the nations of the earth. It is generally supposed that Jacob saw the sceptre depart from Judah. This is implied by the English version, "not depart *until* Shiloh come," which is as much as to say, when Christ appears it shall depart: which is not in accordance with the facts of the case.

Having blessed Judah in the terms recorded in scripture (Gen. 49:8-12), he passed over Zebulun, Issachar, Dan, Gad, Asher, and Naphtali, with a brief notice, and then dwelt with emphasis upon Joseph. He described in general terms the fertility of the cantons of Ephraim and Manasseh, and invoked blessings of every kind upon his posterity. Recalling Joseph's history in the past as indicative of his descendants' in the future, he predicted that they would be sorely grieved by their enemies, and separated from the other tribes. Nevertheless their bow, though unstrung, should abide in strength, and they should be made strong again "by the hands of the Mighty God of Jacob, who should help them," and bless them above what their progenitors enjoyed before they were carried away into captivity. He saw that they would be a royal tribe, and that at

some period of their nationality, “the everlasting hills” unto their utmost bound, should bow to his sceptre, who is destined to rule them (Hab. 3:3-16).

But in the blessing of Joseph, Jacob gave a very remarkable intimation concerning the Shiloh. He styles him “*the shepherd and stone of Israel*” (Isa. 28:16). In his blessing on Judah, he foretold his descent from him; but in the blessing of Joseph, he declares he is from the God of Jacob; and (being thus spoken of in connection with Joseph) after the parable of his history. In other words, that the Seed should be both son of Judah and Son of God; and that his relation to the tribes of Israel should be after the representation of Joseph’s to his brethren. “The archers should sorely grieve him, and shoot at him, and hate him; but his bow should abide in strength, and his arms be made strong by the God of his fathers, who should help him; and cause all blessings to rest upon his crown, who should be long separated from his brethren.”

SUMMARY OF THE FAITH AT JOSEPH’S DEATH.

After the death of Joseph, which occurred two hundred and seventy-six years after the confirmation of the covenant concerning Christ, Levi and his sons Kohath, Amram, and Moses, may be regarded as the more especial conservators of the faith with which God is pleased. Many of Jacob’s family in the period which elapsed between the death of Joseph and their glorious exodus under Moses, had given themselves up to the service of Egypt’s gods (Josh. 24:14). This, however, was not the case with all. Some still kept the promises of God before them; and we find it testified of Moses when only forty years old, and before he fled from Egypt, that “he supposed that his brethren would have understood how that God by His hand would deliver them: *but they understood not*” (Acts 7:25). This was forty years before their deliverance, and one hundred and fourteen years after Joseph’s death. Seventy-four years after this event Moses was born to Amram the grandson of Levi. The supposition he entertained concerning his brethren’s spiritual intelligence is an indication of his own; for he evidently judged them by his own understanding of the divine promise. Although “he was learned in all the wisdom of the Egyptians,” this did not divert him from the faith. He had been indoctrinated into this in his tender years by his parents. For, it is testified that “by faith they hid him three months, not being afraid of the king’s commandments” (Heb. 11:7, 23); thus becoming heirs of the righteousness which is by faith of the promises. This testimony to their

faith shows that, however delinquent others might be, "the faith," the one faith of the gospel, dwelt in them. They instilled this faith into Moses, on the fleshly table of whose heart it was so indelibly inscribed, that not all the blandishments of the court of Egypt could efface it. The result of the parental instruction he had received was that "by faith when he came to years he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming *the reproach of Christ* greater riches than the treasures of Egypt; for he had respect to *the recompense of the reward*. By faith he forsook Egypt, not fearing the wrath of the king; for *he endured*, as seeing *Him who is invisible*" (Heb. 11:24-27).

From this testimony, then, we learn that the faith in Amram's family was concerning Christ, and the recompense of the reward; that this was so little sympathized with, that those who embraced it were subjected to reproach, and called upon to endure on account of it; and that the things connected with Christ were esteemed by those who understood them, as of greater value than the most enlightened, wealthy, and powerful of kingdoms, possessed in all its glory. Now, as the faith of Amram's family is the "faith without which it is impossible to please God" in any age, it will be of advantage to us to have as distinct a view of it as possible. Omitting, then, the general principles of religion, stated on pages 167 and 168 of this work, in which all the faithful were instructed; I shall present in this place a summary of the things, which were "all the salvation, and all the desire" of Abraham's family; though for a long time "God made it not to grow." I shall begin the enumeration with the most elementary principle, and ascend to the more complex in the order of their development in the promises of God. They believed, then,

1. That a son of Eve would take away the sin and evil of the world;
2. That until the sin-power should be subdued, there would be perpetual strife between his adherents, and the partizans of sin;
3. That in this war the Son of the woman and his allies would suffer much adversity, and be temporarily overcome; but afterwards, conquer all their foes;
4. That Eve's son would descend from Abraham in the line of Isaac, Jacob, and Judah;
5. That Abraham's descendants in the line of Jacob would become "a great and mighty nation;" and that when this came to pass, Abraham's name would be great in all the earth;
6. That all nations should be blessed, in a social, ecclesiastical, and

civil, sense, in Abraham and his Seed, whom I shall hereafter term Christ:

7. That this personage, the hope of Abraham's family, should possess the gate of his enemies; that is, gain the victory over them:
8. That Christ should possess the land of Canaan from the Euphrates to the Nile; that he should possess it "for ever," and therefore be immortal:
9. That Abraham, Isaac, and Jacob, should possess Canaan with Christ for ever:
10. That Abraham was the constitutional father of nations; and with his sons, namely, with Christ and his brethren, the "heir of the world;" which was memorialized by the change of his name from Abram to Abraham:
11. That kings would descend from Abraham in the line of Judah, &c.; and that, therefore, the twelve tribes would constitute *a kingdom in the land of Canaan*; of which Judah would be the royal tribe:
12. That through Judah, as the lion of Israel, their enemies should be subdued:
13. That "the Shepherd and Stone of Israel" would be a Son of Judah and Son of God; and that he would be the Lawgiver and King of all nations to the utmost bound of the everlasting hills:
14. That Christ would be slain by the tribe of Levi after the parable of Isaac:
15. That as Christ and Abraham are to inherit the land of Canaan for ever, they would rise from the dead to possess it; and that the same thing must occur in the case of all others who should inherit with them:
16. That after his resurrection and exaltation to power and dominion, ten tribes of Christ's brethren after the flesh would go down into Egypt a second time; and meeting them there, make himself known to them; receive their humble and sincere submission; and we may add, like another Moses and Joshua in one person, lead them out of Egypt and plant them in the land of Canaan:
17. That to share in this consummation would be the reward of a righteousness counted to those who believed the things promised:
18. That every one to whom this righteousness was reckoned must be a circumcised person, or otherwise be cut off from his people; and that circumcision was the token of the covenant of promise, and the seal of the righteousness by faith.

In the exposition of the things of the kingdom, as unfolded in "the

promises made of God to the fathers,” the following points have been fairly established:

1. That the *territory* of the kingdom of Shiloh is not beyond the skies, but all the land of Canaan from the Euphrates to the Nile; and from the Gulph of Persia and Red Sea to the Mediterranean;
2. That the twelve tribes of Israel are the natural born *subjects* of the kingdom;
3. That Christ in the line of Judah is its *King*;
4. That those of like faith and disposition with Abraham, and who walk in the steps of his faith, are the joint inheritors with its king; in other words, its *aristocracy*; who will share in the glory, honor, power, and blessedness, of the kingdom for ever: and,
5. That all nations will be subject to this kingdom, and constitute its *empire*.

These five points, however, do not comprehend all the things concerning the kingdom of God. Shiloh, or the Anointed One of God, was promised in the line of Judah; but the question remained open from Jacob’s decease for many centuries after, as to the particular family of the tribe of Judah he was to descend from. Besides this, there is nothing said respecting the constitution, laws, and ecclesiastical institutions, of the kingdom. It will, therefore, be necessary for us to look into these things, that we may fully comprehend the system of the world to be established by the God of heaven, when all other dominions shall have passed away.

It may facilitate a clear and distinct conception of the contents of this chapter by bringing the dates quoted into a tabular form; I shall, therefore, conclude this part of my subject by presenting the reader with the following:

Years after Flood	CHRONOLOGY OF THE AGE BEFORE THE LAW.
2	Shem begat Arphaxad, and lived afterwards 500 years.
292	Terah aged 70; and Abram born.
350	Noah died; Abram 58 years.
367	Abram leaves Haran, aged 75.
377	The promise concerning Christ confirmed on the 14th day of Abib at even; Abram 85.
378	Ishmael born.
391	Circumcision instituted; Abraham circumcises all his males.
392	Isaac born; Abraham 100 years. Sojourns in the Philistines’ land.
427	Terah dies aged 205; Abraham 135; leaves Philistia after a residence there of 35 years.
429	Sarah dies at Hebron, aged 127.

Years after Flood	CHRONOLOGY OF THE AGE BEFORE THE LAW
432	Isaac marries Rebecca; Abram 140.
452	Esau and Jacob born; Isaac 60.
467	Abram dies, aged 175; Jacob 15 years.
492	Esau marries, aged 40.
502	SHEM or Melchizedec, disappears. Jacob, 50; Isaac 110.
529	Jacob leaves Isaac; sees the Vision of the Ladder: arrives at Laban's, aged 77.
543	Joseph born. Jacob leaves Laban, having served him 20 years, aged 97. Isaac 157.
560	Joseph sold into Egypt, aged 17. Jacob 108 years.
572	Isaac dies, aged 180. Jacob 120.
582	Second year of the great famine. Jacob 130; removes into Egypt; Joseph 39 years.
599	Jacob dies, aged 147. Joseph, aged 56.
653	Joseph dies, aged 110 years. From confirmation of covenant 276 years.
727	Moses born. Aaron 3 years old.
767	Moses flees from Egypt.
807	The Israelites return from Egypt 430 years from the confirmation of the covenant. Moses 80 years.

Chapter Four — The Gospel in Relation to the Mosaic Economy

STATE OF EGYPT AND ISRAEL BEFORE THE EXODUS — THE TIME OF THE PROMISES ARRIVES. — CALL OF MOSES — GOD'S EVERLASTING MEMORIAL — MOSES IS SENT TO ISRAEL — HE IS ACCEPTED AS A RULER AND DELIVERER — HE DECLARES GLAD TIDINGS TO THEM, BUT THEY REFUSE TO LISTEN — THE EXODUS — ISRAEL BAPTIZED INTO MOSES — THE SONG OF VICTORY — THEY ARE FED WITH ANGEL'S FOOD — THE LORD'S PASSOVER — HOW TO BE FULFILLED IN THE KINGDOM OF GOD — THE LORD'S SUPPER — THE TWELVE TRIBES CONSTITUTED THE KINGDOM OF GOD — THE GOSPEL PREACHED TO ISRAEL — THEY REJECT IT — OF THE REST — THE ROYAL HOUSE OF THE KINGDOM — THE SURE MERCIES OF DAVID — THE KINGDOM AND THRONE OF DAVID — DAVID'S KINGDOM ALSO GOD'S KINGDOM UNDER ITS FIRST CONSTITUTION. — CHRONOLOGY TO THE CAPTIVITY.

DURING the one hundred and fifty-four years that elapsed between the death of Joseph and *the returning* of the Israelites from Egypt, they multiplied so much as to excite the apprehensions of the Egyptians. "Behold," said Pharaoh, "the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, *and so get them up out of the land.*" From this it would seem that the idea prevailed in Pharaoh's court, that the Israelites contemplated a wholesale emigration to some other country. His policy, however, was to prevent it, by maintaining the numerical superiority of the Egyptians, by destroying their male children in the birth, and exhausting them by oppressive toil. But what can the policy of kings effect when they undertake to combat the purposes of God? The cup of Egypt's iniquity was well-nigh running over. They had not retained God in their thoughts, being wholly given up to the basest superstition and idolatry. They had forgotten their obligation to God, who had saved their nation by the hand of Joseph; whose posterity they had enslaved, and cruelly destroyed. What then remained, but that God should judge them? That He, the Lord of all the earth, should step in between the profane tyrant, and those whom He purposed to be His people, and give to Egypt according to its works? Israel's four hundred years of affliction were accomplished. They had served the oppressor long enough; and the time had at length arrived, when the nation which had reduced them to servitude should be judged, and themselves remunerated for their past sufferings and services, by the spoil of their adversaries. This was a just and equitable decree; the illustration of which is yet to be exhibited on a grander scale, "when God shall set His hand again **A SECOND TIME** to recover the remnant of His people which shall be left, from Assyria, *and from Egypt*, and from Pathros, and from Khush, and from

Elam, and from Shinar, and from Hamath, and from the islands of the sea. And when He shall utterly destroy *the tongue of the Egyptian sea*, (the Red Sea); and with His mighty wind shall shake His hand over *the river* (Nile), and shall smite it in the seven streams, and make men (Israel) go over dry shod. And there shall be a highway, for the remnant of His people, which shall be left from Assyria; *like as it was to Israel in the day that he came up out of the land of Egypt*” (Isa. 11:12, 15-16). I quote this passage here by way of a hint to the reader, that if he would understand how Jehovah will arbitrate between Israel and the existing nations when He grafts them in again, he must give himself to know the particulars of their deliverance under Moses: for the exodus under him is the type, or representation, of their future exodus under the Lord of Hosts.

But, spiritually dark as were the Egyptians with all their wisdom, the Israelites could boast of little more light than they. The relative condition of these two people was very similar to what it is now in regard to the Jews and papal nations among whom they are scattered. The Jews have a vague idea of the promise made to Abraham; and therefore cherish the hope of restoration to Canaan; but of the name of God they are as ignorant as the generation to whom Moses was sent. “Who is Yahweh,” said Pharaoh, “that I should let Israel go? I know not who the Lord God of Israel is.” This is the predicament of existing nations. They are called by the name of Christ, but as to God’s character, they are as ignorant of it as of His person. As to Israel of “the fourth generation,” we have seen that “they understood not” when Moses supposed they would have recognized in him their deliverer; and, when God was about to send him for that very purpose forty years after, Moses inquired, what he should say unto them when the elders of Israel should say to him, “*What is His name?*” — The name of Him whom he styled the God of their fathers (Exo. 3:13-16). Thus, without understanding of the promises, ignorant of the God of Abraham, Isaac, and Jacob, and serving the gods of Egypt, they differed only from the Egyptians in being the oppressed instead of the oppressor, and “beloved for the fathers’ sake” — a type of their present condition, preparatory to their everlasting emancipation from the tyranny of as ignorant, but more brutal, nations, than themselves.

Such was the benighted condition into which God’s people Israel had fallen “when *the time* of the promises (the end of the four hundred years) drew nigh, which God had sworn to Abraham.” But though Israel had forgotten them, God had not. They were overwhelmed and absorbed in their personal sufferings, which elicited a cry of great distress. This was the crisis of their fate. “Their cry came up to God by reason of the

bondage. And God heard their groaning, and *God remembered His covenant with Abraham, with Isaac, and with Jacob*. And God looked upon the children of Israel, and had respect unto them.”

He sent an angel to deliver them. Moses was tending the flock of Jethro, his father-in-law, in the vicinity of Horeb. Seeing a bush on fire yet not consumed, he drew near to take a closer view of it. As he approached, the angel addressed him in behalf of the Lord, saying, “I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. I have surely seen the affliction of My people who are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrow: and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, &c. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israel, out of Egypt” (Exo. 3:2, 6-10). Thus, Moses, whom forty years before they refused, saying, “Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel who appeared to him in the bush” (Acts 7:35).

Moses being thus called of God, was first sent to the elders of Israel to make proclamation to them of the good news of deliverance from Egypt, and of national independence in the land promised to their fathers. Moses was not only called and sent, but he was also equipped for the work; and prepared to prove that he was Jehovah’s ambassador to them and Pharaoh. The Lord knew how incredulous they would reasonably be of the validity of Moses’ pretensions to the high office of His plenipotentiary. They had refused Moses forty years before when he was in favor at the court of Egypt; it was not likely, therefore, that they would accept him as a returned exile. Hence, something more was wanting than Moses’ bare assertion that he was the ambassador of God. He was, therefore, endued with divine power by the exercise of which his claim to their acceptance might be attested. His staff could be turned into a serpent; his hand could become leprous as snow by putting it into his bosom; and water of the Nile spilled upon the ground converted into blood. By these three signs given him to perform as his credentials he was assured by the Lord they would recognize him. He was to execute them in their presence “that they might believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, *had appeared unto him*. “And I will be with thy mouth,” said God, “and teach thee what thou shalt say.” “I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet” (Exo. 7:1).

Having received his appointment after this manner, he was commanded to go and introduce himself to the elders of Israel in his new capacity. He was ordered to say to them, “The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, *hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.* This, the Lord God, hath appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction in Egypt (Gen. 15:13-14, 16) into the land of the Canaanites, &c.; into a land flowing with milk and honey” (Exo. 3:15-17).

In obedience to the voice of God, Moses presented himself before the elders of Israel, accompanied by his prophet. He announced himself as the messenger of God, and laid before them his “*memorial unto all generations.*” As I have shown on page 239, this memorial, which is *God’s name for ever*, reveals the resurrection of Abraham, Isaac, and Jacob, the last of whom had then been dead two hundred and eight years. This was an important announcement, and amounted to this, “*I, Moses, am sent to you by the God of your fathers, who are to rise again.*” This was a startling declaration for a fugitive from Egyptian vengeance, and a Midianitish shepherd to make to a whole people. I am “*called and sent*” of Him, who is the God of the living, and hath appeared unto me, to inform you that He hath come down to deliver you by my hand from your grievous bondage in this country of the Nile. This was as astounding a pretension as that of the “ministers” and “clergy” of this time, who also claim to be “called of God as Aaron was,” and to be sent with the word of the Lord to the people as His ambassadors! The important difference, however, in the case is, that God attested the truth of Moses’ pretensions, but does not confirm theirs. Clerical and ministerial ambassadorship rests upon their own word, and is predicated upon a feeling which no one can perceive but themselves. It is assertion without proof; and until they can adduce credentials divinely attested as in all other cases of real appointments in scripture, if they are not set down at once as impostors (which would be quite justifiable after waiting for credentials many centuries) mankind are at all events under no obligation to attend to the word they profess to have received.

When Moses received his commission, he objected to go to Israel, for, said he, “they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.” It was then the Lord empowered him to work the first sign; and if that did not convince them, then the second; but if still incredulous, afterwards the third; which would be irresistible. Now, when through Aaron he had spoken all the words

commanded, “he did the signs in the sight of the people.” If they had believed his simple word, the signs would not have been given; but as they were all given, it is evident that they did not believe his bare assertion. When they saw the wonders, however, they came to the conclusion of Nicodemus in relation to “the prophet like unto Moses,” that he was a person “sent from God, for no man could do the miracles he did except God were with him” (Jn. 3:2); as it is written, “and he did the signs in the sight of the people, and they believed, that the Lord had visited the children of Israel, and that He had looked upon their affliction” (Exo. 4:31).

Being accepted as a ruler and a deliverer, he and his prophet accompanied by the elders of Israel, presented themselves before Pharaoh. Moses announced himself as the bearer of a message to him, from the Lord God of Israel, saying, “Let my people go, that they may hold a feast unto Me in the wilderness.” This demand astonished Pharaoh exceedingly. “Who,” said he, “is the Lord that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go. Wherefore do ye, Moses and Aaron, hinder the people from their works? get you to your burdens.” The only effect of this application was to double their toil, and to cause the officers of Israel to be beaten, because they were not successful in extorting from their brethren what was impossible. They remonstrated with the tyrant, but to no other purpose than to be spurned from his presence as idle fellows. They perceived that they were in an evil and desperate case; and as their condition was worse since Moses came among them, they looked on him as the cause of all the aggravated evil that had befallen them. Moses, indeed, could not deny it. He had nothing to say in extenuation; but in his extremity returned to expostulate with the Lord. “Wherefore,” said he, “Lord, hast Thou so evil-entreated this people? Why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all” (Exo. 5:22).

After this manner, being made to feel the need of deliverance, Moses was sent again to them with glad tidings of a sure and speedy redemption. In communicating it to Moses, the Lord prefaced the message with a reiteration of the memorial. “I am the Lord;” said He, “and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name JEHOVAH (*He who shall be*; Isa. 42:8-9) was I not known unto them. And I have also established My covenant with them, *to give them the land of Canaan*, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel,

whom the Egyptians keep in bondage: *and I have remembered My covenant.*”

Such was the preamble. The God of Abraham was about to *begin* the fulfilment of the covenant in that part of it which related to “the fourth generation” of the natural seed. He was therefore in relation to Israel about to become known as the performer of His word. Abraham, Isaac, and Jacob, knew Him as Almighty; but as they had died without receiving the promises covenanted, they knew Him not as Jehovah: yet as Jehovah is now the name of Abraham’s God unto all generations, Abraham, Isaac, and Jacob, will know Him as set forth in His memorial, when they rise from the dead. He will then be Jehovah to them.

Because, then, after nearly 430 years from its confirmation, God had remembered His covenant, He said to Moses, “Say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: *and I will take you to Me for a people*, and I will be to you a God: and ye shall know that I am the Lord your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah.” According to all these words Moses spoke to them, “but they hearkened not to him, for anguish of spirit, and for cruel bondage.”

After this the judgments of God fell fast and heavy upon Pharaoh and the Egyptians, until at length they rose and thrust the Israelites out of Egypt. The record of this event is thus given by Moses. “Now the *returning* (vemuseb) of the children of Israel who dwelt in Egypt was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations” (Exo. 12:40-42). The period here indicated was 430 years from the confirmation of the covenant now remembered of God, which occurred on the 14th of Abib, or Nisan, at even; the month when the Jewish year and calendar begin (Exo. 12:2), answering to the latter half of March and the former part of April.

The terrible display of power by the hand of Moses, while it filled the minds of the Egyptians with dismay, convinced Israel at length that God was able and willing to perform what He had covenanted to do. He had

said to Pharaoh, "Israel is my son, even my first-born; therefore, let my son go, that he may serve Me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." This threat had at length been carried into execution; and "there was not a house in Egypt where there was not one dead." First-born for first-born: if Pharaoh destroyed God's first-born, God would retaliate upon him, and not spare his. Let the reader mark the style here. "Israel is My son, My first-born." What does this import? Did not God tell Abraham, that He had constituted him a father of many nations? Then these nations are in effect his sons; for a father implies sons. But of this family of nation-sons which of them is the first-born son? The testimony before us declares that Israel is. The nation of Israel then is the heir, and nearest to the throne in the empire of the world. But it is now, and will be for a few more years, as it was in the days of Pharaoh, Israel God's first-born is scattered, oppressed, and destroyed, by the tyrants of the nations, and a subject of reproach among the people. But the sentence of God is still unrepealed; and at a coming crisis, He says, to the Autocrat, "Let My son, Israel, go that he may serve Me; and if thou refuse, I will slay thy son, even thy first-born" (Exo. 4:22-23). When the events in Egypt shall be re-enacted in the nineteenth century, "a nation," even Israel, "shall be born in a day;" and other nations will soon after follow him in a birth into Christ and the political family of Abraham. When this comes to pass, all the nations of the earth will be Abraham's sons and rejoice in Israel their elder brother.

But, when Israel was brought to the birth, and stood trembling on the shore of the Red Sea, they were about to be introduced into Moses. They had been begotten of God as His national first-born; but were they to be born of water into the everlasting possession of Canaan; or into a possession in which they were only "strangers and sojourners" in the land? That would depend upon the question of their national baptism into Moses, or into Christ: if into Moses, they could only inherit according to his law; but if into Christ, then they would obtain an everlasting national possession of the land, of which no other nation, or confederacy of nations, could deprive them. But they could not be nationally baptized into Christ, for Christ had not come; and until he came, and as the mediatorial testator of the Will, suffered death, neither individual nor nation could have everlasting inheritance in the land; for the Will, or covenant, was of no force while the testator was undeceased.

But there is an end of all question in the case. The apostle in reference to the passage of the Red Sea, writes, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed

through the sea; and were all *baptized* INTO *Moses* (*εις τον Μωσην*) *in the cloud and in the sea*” (1Cor. 10:1-2) (*εν τη νεφελη* and *εν τη θαλασση*). This was the national baptism. An entire obscuration of a whole nation from the view of all beholders on either shore. It was buried, not in the sea only, but in the cloud *and* in the sea — a cloud, which was black with darkness to the Egyptians, but light to Israel between the icy walls of the sea. But, though buried, the nation rose again to a new life upon the opposite shore, leaving all their tyrant taskmasters, and all their bondage behind them, washed away by the returning waters of the deep. First, then, believing in Moses and in the Lord, they were baptized into Moses, and so “saved that day out of the hands of the Egyptians” who were washed up “dead upon the seashore” (Exo. 14:26-31).

In celebration of this great deliverance, they sang the song of Moses. What a thrilling incident was this! Six hundred thousand men, besides women, children, and a mixed multitude, encamped upon the shore, and singing the song of the Lord’s victory over their enemies! After magnifying the gloriousness of His power, and the great salvation with which He had delivered them, they rejoiced in the future that awaited their nation, when it should realize the possession of the land of Canaan under the sceptre of Shiloh “for ever and ever.” “Thou shalt bring them in, and plant them in the mountain of Thine inheritance; in the place, O Lord, which Thou hast made for Thee to dwell in; in the sanctuary, O Lord, which Thy hands have established. The Lord shall reign for ever and ever” (Exo. 15:17-18).

Let the reader peruse the song of Moses, and bear in mind that it is not only a magnification of the past, but also prophetic of as great, or a greater deliverance, of the nation under Shiloh. Under Moses they were saved by the angel of God (Exo. 14:19); but when the time of the second exodus from Egypt arrives, they will be saved by the Lamb of God, whose prowess will be applauded by God’s harpists of the crystal sea, who will sing the *new* song of Moses, the servant of God, *and the song of the Lamb*, saying, “Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy; for *all nations shall come and worship before Thee*; for Thy judgments are made manifest (Rev. 14:1-5; 15:1-4). The song of Moses, we have seen, celebrated the overthrow of the Egyptians; the song of the Lamb, “the prophet like unto Moses,” will celebrate his future triumph over all the nations in his deliverance of the twelve tribes from their tyranny; a redemption, which will result in the submission of all nations to his sovereignty, as predicted

in the song. And, it is to be observed, that the Lamb's victory being the accomplishment of the prophecy in Moses' song, and a victory gained on a similar occasion, and in connection with the same nation, the Lamb's song is styled in the apocalypse, "the song of Moses *and* the song of the Lamb."

The generations of Israel's nation are reckoned from Abraham. Between seven of them there is a remarkable relationship in the way of type and antitype. These are the fourth, the fifth, the fourteenth, the fifteenth, the thirty-second, the forty-second, and, possibly, the rising generation of the present time. The events of the fourth occurred under Moses; of the fifth, under Joshua; of the fourteenth, under David; of the fifteenth, under Solomon; of the thirty-second, under Zorobabel; of the forty-second, under Christ; and of the last, the substance of all that have preceded it, and as yet in the undeveloped, but not unrevealed, future. The six generations present so many pictures, as it were, of what will be transacted in the seventh. But want of space forbids more than an allusion to the fact. Referring to the remarkable incidents of Jewish history the apostle says, "all these things happened unto them for types (*τυποι, representative things*): and they are written for our instruction upon whom the ends of the ages (*τα τελη των αιωνων*) have come."

Having been baptized into Moses they looked to him for meat and drink. The angel had brought them out by his hand into a waste and howling wilderness, under a promise to give them a land flowing with milk and honey. But after three days the nation found itself without water; and though soon after they found some, it was so bitter they could not drink it. And they murmured against Moses. The Lord heard them and healed the waters. A month after their departure from Egypt, their provision failed them. Again, they murmured against Moses and his prophet; and turned back in their hearts to the land of their affliction. But God heard them, and gave them bread and meat to the full, and continued to them this sustenance for forty years, until they came to the borders of the land of Canaan. One would have supposed that after giving them bread from heaven all their murmurings would have ceased. But when they came to Rephidim and found no water they murmured again, and were ready to stone Moses, and tempted God, saying, "Is the Lord among us, or not?" Though the manna still fell, the rebellious-hearted Israelites questioned the presence of the Lord among them! Though tempted, He still bore with them; but yet was angry with Moses for their sakes. He commanded him to go to the rock in Horeb on the top of which He would take his stand. He was then to smite it, and to speak to the rock before their

eyes, that it might give forth water. Having convened them, he addressed them, saying, “Hear now, ye rebels; must we fetch you water out of this rock? And he smote the rock *twice*; and the water came out abundantly, and they drank” (Num. 20:10, 12, 24; Exo. 17:6). Moses in his indignation smote the rock once too often. In this he exceeded his commission; therefore the Lord said, “Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.”

These incidents had a secondary import which is found in the antitypes of the forty-second generation. Thousands of Israelites and Gentiles believed the gospel of the kingdom, and were baptized into Christ. As a whole they constituted “a holy nation” — a nation within the nation — which fed upon the true bread of heaven, and drank of the water of life by faith in the things of Christ. But, they were and are still strangers and sojourners in the world, which to them is like the wilderness of Arabia to Israel of the fourth generation. But, there have been multitudes in Christ as there were in Moses, who did run well but were afterwards hindered. They turned back in their hearts to Egypt, loving the present world, and not having faith enough to get the mastery over it. Now, the apostle likens such to those of the fourth generation who were murmurers, and faithless, and whose carcasses fell in the wilderness, from which they will never arise to enter the land of Israel under Shiloh. “They did all eat the same spiritual meat,” says he; “and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them: and that rock was (or represented) Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness.” Now these things were our examples, to the intent we should not lust after evil things, as they also lusted” (1Cor. 10:3-6). Their faith was addressed through sensible objects; ours through written testimony. But for the most part professors look not beyond “the things which are seen and temporal.” Whether in Moses, or *professedly* in Christ, they are mere creatures of sensation, who walk by sight and not by faith. Let us, reader, not be of this number; but let us rejoice in hope of the promise made to the fathers, though at present it seemeth not to the eye of sense to grow. “If a man eat of this bread (the spiritual) he shall live in the Age (*εις τον αιωνα*);” and, drinking of the blood of Christ, which is the spiritual drink represented by Horeb’s stream, the Rock of Israel will raise him up at the last day to life in the age to come (*εις ζωην αιωνιον*.) But if, after their example, we love the present world, though we may have believed and obeyed the truth in the beginning, we shall come under the sentence of exclusion from “the rest

which remains for the people of God.”

THE LORD'S PASSOVER.

On the tenth day of Abib, the first month of the year, being 430 from the confirmation of the covenant, the Israelites were commanded to put up a lamb for each house, and to kill it upon the fourteenth day in the evening. They were to take its blood and to sprinkle it upon the door-posts of their houses, and to eat its flesh that same night, roast with fire, with unleavened bread, and bitter herbs. Nothing of it was to be left till morning. They were also to eat it in haste, as if about to hurry off upon a journey. The meaning of this was, that God was about to destroy the first-born of every family in Egypt, which would cause them to be thrust out of Egypt with great haste; and that when the destroying angel should see the blood on the door-posts, he would pass over that house and not destroy the first-born there. For this cause the lamb was termed the Lord's Passover (Exo. 12). Not a bone of it was to be broken. No stranger, foreigner, hired person, or uncircumcised individual, was to eat of it; a servant, however, bought with the money of an Israelite, provided he were circumcised, was permitted to partake of it.

But this institution represented more than the facts upon which it was founded. It pointed to events of the forty-second, and present (?) generations of Israel. The apostle styles Christ the believer's passover, who was sacrificed for them (1Cor. 5:7); and exhorts them to “keep the feast with the unleavened bread of sincerity and truth.” Jesus was the Lamb of the feast whom God had provided. Not a bone of him was broken. His blood was sprinkled, not upon the door-posts of houses, but upon the doors of believers' hearts by faith in the blood of sprinkling. None can eat his flesh, if they would, but those who are circumcised in heart; for to eat his flesh is to digest, and make a part of our mental selves, the truth concerning the kingdom of God and Jesus Christ. This is the spiritual food upon which the believer's spiritual existence is sustained. As Jehovah's first-born son was saved by the blood of the passover lamb in Egypt, so also is the believer in the kingdom saved by the blood of Christ; so that when the day of retribution comes, and the first-born of all the nations, “who know not God and obey not the gospel,” are destroyed, the angel of death will *pass over* him, and he shall not be harmed.

But while the passover hath this spiritual signification, it also represents facts, or events, which will be made manifest in connection with Israel at the appearing of their king in glory. This is evident, from the saying of Christ while partaking of the Passover with his apostles, the

future sovereigns of the tribes. “With desire,” said he, “I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, *until it be fulfilled in the kingdom of God;*” and “I will not drink of the fruit of the vine, *until the kingdom of God shall come.*” And of this kingdom, he said, “I appoint unto you a kingdom, as my Father hath appointed unto me; *that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel*” (Lk. 22:15-16, 18, 29-30; Matt. 19:28). From this, then, it is clear, that the passover was prophetic of what is to be fulfilled in the kingdom of God. Has that kingdom come? If it have, as some very erroneously affirm, then Christ has eaten another passover, and has again drank of wine with his apostles; for he said he would do so when the kingdom had come. But no man in his senses will affirm this. Another passover could not be celebrated till a year after; so that Jesus could not eat it with his disciples before that. Where is the testimony to his eating it with them then? There is none; but much of a contrary nature every way. The gracious declaration of Jesus is, *I will eat of this passover, and drink of the fruit of the vine, with you in the kingdom of God when it shall be come.* He did not say, *when you shall go to the kingdom beyond the skies,* but when the kingdom shall come, which he had taught them to pray for.

It is perfectly ridiculous to talk about the kingdom having come, and of the apostles being on their thrones. To affirm this proves that the professor is totally ignorant of the gospel. A pretty sitting upon thrones it was, when they were all arraigned at the bar, condemned, imprisoned, and scourged, for preaching the gospel of the kingdom in the name of Jesus! What havoc the apostasy has made with the truth! The gospel preaches no such stuff as this. It treats of a kingdom which the God of heaven shall set up in Judea, which shall never be removed from thence; in which the whole twelve tribes shall rejoice; which the saints of all ages shall possess; and which shall rule over all. Its elements at present are all scattered. It is not a matter of fact; but a thing of hope, in which only they rejoice who believe the promises made of God to the fathers.

The passover must be restored before it can be eaten of by Christ and his apostles in the kingdom of God. This is one of the things to be re-established at “the restitution of all things;” and the law of its restoration is in the following words: “In the first month, in the fourteenth day of the month, ye shall have the passover, a fast of seven days; unleavened bread shall be eaten. And upon that day shall (Messiah) the Prince prepare for himself and for all the people of the land a bullock for a sin-offering” (Eze. 45:21-22). This was spoken by the prophet to Israel of the fourteenth

THE LORD'S SUPPER

generation concerning the observance of the passover by Israel of the generation contemporary with the "restoration of the kingdom again to Israel" when it should be constituted under the Prince. Moses' law said all about the observance of the passover before the Prince appeared; but as Moses ceased to be the lawgiver when he came, a New Code is revealed through Ezekiel which will become the law of the kingdom under Shiloh. When Ezekiel's passover is observed at Jerusalem, Christ will be there, the apostles also, Abraham, Isaac, and Jacob, and all the prophets, and many from the four winds of heaven, — all of them the first-born redeemed from the earth, saved by the sprinkled blood of the true paschal lamb of God, and who shall find themselves in Canaan as inheritors of its attributes; celebrating their own redemption, and the overthrow of all their enemies by the Lord Jesus at his revelation in flaming fire, attended by the angels of his power.

The bread and wine of "*the Lord's Supper*" are the remains of the passover, which are to be shared by the circumcised of heart and ears, until Christ comes in power and great glory. I am informed by a Jew, that when they eat the passover they eat no lamb, but have a dry bone of one on a dish; and that all who celebrate take hold of the lip of the dish, and unitedly offer a petition. This is remarkable. They have slain the true lamb, which believers of the gospel feed upon; while only a dry bone remains to them, strikingly illustrative of themselves. Faith in the Lamb of God supplies the absence of the lamb in the Lord's supper. The broken bread and poured out wine, memorialize his sacrifice for believers; and the testimony, "this do in remembrance of me *until I come*," keeps alive the hope of his appearing in the kingdom of God. When hope becomes a reality, the supper will give place to the passover; for when Christ *is come*, the memorial of his coming ceases to be prophetic of the event.

THE TWELVE TRIBES CONSTITUTED THE KINGDOM OF GOD.

The Israelites being born into national existence under Moses as a ruler and a deliverer, he led them from the Red Sea to the foot of Mount Sinai to meet with God. On their arrival there, the Lord commanded Moses to say to them, "Ye have seen what I did to the Egyptians; now, therefore, *if ye will obey My voice indeed, and keep My covenant*, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be UNTO ME *a kingdom of priests and a holy nation*" (Exo. 19:3-6). This was an offer on the part of God to become their King, predicated upon what He had done for them. If they closed in with the proposal, they would henceforth be a kingdom. Hitherto they had been a crowd of slaves

subject to the will of the kings of Egypt. But He proposed to organize them; to give them a constitution, religion, and laws; to appoint them a government; to exalt them by His instructions to the freedom, independence, and moral excellence, which are attainable only by the influence of divine truth; to make them the envy and admiration of surrounding nations: to make them, in short, His kingdom, and His beloved nation. This was a proposal rich with blessings. All God would require of them was *obedience*, and *adhesion to the covenant* He had made with their fathers. The terms of the compact were highly eligible. No nation had received such a liberal and honorable proposal before, or since. Would they accept it, and abide by it? Moses was sent to see.

Having arrived at the encampment, he convened the elders of the people, and laid the proposition before them. Having consulted the nation, they returned answer to Moses, saying, "All that the Lord hath spoken we will do." Upon this, Moses returned the words of the people to the Lord. In this transaction a formal agreement was entered into between Israel and the Lord. In the word they sent back by Moses, they accepted the Lord as their King, and became his subjects, or "the children of His kingdom." The relation of God to the tribes as their king is undoubted; for when they demanded a visible king like other nations, the Lord told Samuel that they had not rejected him but the Lord Himself, whose representative among them he was. By this political compact, Abraham's natural seed became "THE KINGDOM OF GOD." It was the first, and the only kingdom, He has ever had among the sons of men. He will yet have other kingdoms. All the kingdoms of the world will become His; and will yet acknowledge the king He has provided to rule over them (Rev. 11:15). But even then, the kingdom founded at the beginning of the ages, the kingdom of Israel, will be His "peculiar treasure above them all." If, then, we would understand "the things of the kingdom of God," we must never lose sight of Israel in connection with the kingdom. Indeed without them there is no kingdom of God; and to affirm the contrary is to believe in a kingdom over which there is no nation to rule! No misconduct of Israel can dissolve the covenant entered into between them and God. The rebellion of a nation does not do away with the rights of the king. If they set his laws and government at defiance it becomes a question of might. If the rebellion triumph the king is dethroned; but if the rights of the throne prevail, the rebel nation has no alternative but to submit to whatever terms the conqueror may prescribe. This is precisely the state of things between God and Israel. The tribes have rebelled against Him. He has anointed Jesus of Nazareth to be King of the Jews. But they say, no good thing ever came out of Nazareth, and

they will not have him for their king. They have no other king, they say, but Caesar; hence, they crucified Jesus, and have served Caesar ever since. But has God surrendered His rights? Will He allow Himself to be dethroned by rebels, and His Viceroy to be treated as a malefactor? All who deny the restoration of Israel in effect say, "they have rebelled successfully against God and His Christ." But this cannot be. God will restore them "for His name's sake." He will plant them in Canaan; settle them in the land according to their old estates; and place Jesus upon David's throne in triumph; for He has sworn that "at the name of Jesus every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father" (Phil. 2:9-11). The great rebellion will then be suppressed; God will have recovered His rights; His kingdom will be re-established; and Israel will thenceforth "obey His voice, and keep His covenant," as they originally agreed to do.

The nation being adopted as the kingdom of God, and having received its constitution three days afterwards, which was fifty days from its redemption as Jehovah's first-born of nations; and also having received its religion, and civil laws, as related in Exodus and Leviticus — all things were prepared for transferring the tribes from the wilderness to the land of Canaan. Moses had announced to them this consummation while groaning in Egypt. But they hearkened not for anguish of spirit. When, however, they were "baptized into Moses in the cloud and in the sea," they came to believe on the Lord and in him as His servant. But their probation in the wilderness was too much for their faith. They were continually turning back in their hearts to Egypt. The time, however, had now arrived to put this fourth generation to a final test. Twelve principal men, one for each tribe, were sent from the wilderness in Paran to view the land of Canaan, and to bring back a report to the people. After an absence of forty days they returned. They said the land was all that could be desired, and flowing, indeed, with milk and honey; but as to being able to take possession of the country that was impossible; for the inhabitants were gigantic and strong, living in well-fortified cities, and could not be overcome by Israel, who were but as grasshoppers when compared to them. But Caleb and Joshua, who believed on God, testified to the contrary; and encouraged the people to go up at once, and possess it; for they were well able to overcome it. "The land," said they, "which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is

departed from them, and the Lord is with us: fear them not” (Num. 13; 14).

Now, when all the people heard the evil report, they cried and wept all night. They murmured against Moses, and wished they had died in Egypt, or the wilderness, before they had been brought into this extremity. They proposed, at length, to make a captain, and march back into Egypt. As for Caleb and Joshua they bid stone them to death.

The reader’s attention is particularly requested to this passage of Jewish history. The apostle in commenting upon these incidents, says that *the gospel was preached to them on this occasion*; and that the land spied out was connected with God’s rest. His words are these — “They could not enter into His rest because of unbelief:” then addressing his brethren, he says, “Let us therefore fear, lest a promise being left of entering in His rest, any of you should seem to come short of it. For unto us was the gospel preached *as well as unto them*; but the word preached did not profit them, not being mixed with faith in them that heard it” (Heb. 3:18-19; 4:1-2). In the context of this passage the apostle had been speaking of Moses and Christ, the former, as a faithful servant in another’s house; and the latter as a son over his own house: whose house the believers in the things spoken of the land are, “*if they hold fast the confidence and rejoicing of the hope firm unto the end.*” He then introduces the case of the fourth generation as a warning of the fatal consequences of letting go *the hope of the promise*. He quotes from a scripture written in the fourteenth generation, in which the Holy Spirit repeats the sentence upon them, and upon all like them, who harden their hearts, saying, “*They shall not enter into My rest*” (Psa. 95:7). What *rest* is here spoken of? The peaceable possession and enjoyment of the land so highly commended by Caleb. They did not enter in, but were turned back towards the Red Sea, and wandered in the wilderness for forty years until the carcasses of all the rebels above twenty years old fell to their lowest estate. But the fifth generation obtained the rest under Joshua when they possessed the land. No, says the apostle, they did not; “for if Joshua had given them rest, then would God not have spoken afterward by David of another day.” The rest which Joshua gave the nation was only transitory. When he and his associates of the fifth generation died, the nations which God had not driven out, were as thorns in their sides which gave them but little rest in after years. “There *remaineth* then,” saith he, “a rest for the people of God;” even Canaan in the age to come, under Shiloh, the Prince of Peace, whose “rest shall be glorious” (Psa. 132:11-18), and undisturbed by war’s alarms.

Now this rest under Shiloh was preached unto them. The possession

under Joshua was the first step to the full accomplishment of the covenant. Had the nation continued to obey the Lord's voice and to keep the covenant, and when Christ came received him as king on the proclamation of the gospel, they would doubtless have been in Canaan until now; and he might have come ere this, and be now reigning in Jerusalem, King of the Jews and Lord of the nations. But had this been the case, we Gentiles would have had no part in the kingdom. We might attain to eternal life at the end of the reign; but in the glory of the kingdom, and in the administration of its affairs, as heirs of the world with Abraham and his seed, we should have had no part; for it was the unbelief of the forty-second generation of Israel that became the riches of the Gentiles.

The fourth generation "could not enter in because of unbelief." Neither can we unless we also believe *what they rejected*; for the same gospel that was preached to them, was preached by the apostles to the forty-second generation; but cannot be said to be preached to us of this century. I am endeavouring, however, to set it before the people in this book; though I feel it a difficult work, seeing that men's minds are so mystified, and preoccupied, with the jargon of the schools. God's rest in Canaan — by which is not meant that all His saints will be living there, though all that abide there will be a righteous people; the things which belong to Canaan will overspread the world; and where there are nations to be governed there will there be saints to rule — but this rest, I say, is the great theme of the gospel whether preached by Moses, by Jesus, or by the apostles. The rest and the kingdom are but different terms, though substantially the same. They will both be of Canaan, and are both the subject of the promise made of God to Abraham and his seed for ever.

THE ROYAL HOUSE OF THE KINGDOM.

The covenant made with Abraham promised an immortal inheritor of Canaan; and in Jacob's last prophecy it was plainly revealed that he should be its King, and should descend from Judah. By this, it was understood that Judah would be the royal tribe; but it was not known what family of Judah he would be born of. This was a matter which remained in abeyance until the fourteenth generation. The nation had been long settled in Canaan. For four hundred and fifty years the laws of the kingdom had been administered by judges, until at length the people demanded a king who should go in and out before them, as among the neighbor nations. This happened in the days of Samuel the prophet, who laid their request before the Lord. Though He was displeased at the demand, as it was in

effect a rejection of Him, He nevertheless granted their request, and gave them Saul, of the tribe of Benjamin, until another man upon whom He had set His heart, should have been sufficiently trained in the school of adversity to take his place. This was David, the son of Jesse, and of the tribe of Judah. God ordered Samuel to anoint him king over Israel. By this act David became the Lord's anointed, or Christ; and when he ascended the throne, ruled the nation as Jehovah's king.

In the former part of his reign he was much engaged in war, which was at length terminated by the Lord giving him rest from all his enemies. At this crisis of his history, it came into his heart to build a magnificent temple for the ark and cherubim of glory. Though the Lord highly approved of the feeling which prompted the resolution, He forbid him carrying it into effect. The work was too momentous to be undertaken by one in David's case. Jehovah being the real king of Israel did not permit a national temple to be erected in His kingdom by a subordinate ruler without His primary direction. David had shed much blood which was urged as an objection to his doing more than collecting the materials; which his son should put together after his decease.

At this time the word of the Lord came to Nathan, saying, "Go and tell David My servant, thus saith the Lord, thou shalt not build Me a house to dwell in. But the Lord telleth thee that *He will make thee a house.*" What follows is an explanation of what is meant by this. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and *I will establish his kingdom.* He shall build a house for My name, and I will establish the throne of his kingdom *for ever.* I WILL BE HIS FATHER, AND HE SHALL BE MY SON. Even in suffering for iniquity I will chasten him with the rod of men, and with the stripes due to the children of Adam. But My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. *And thy house and thy kingdom shall be established for ever* BEFORE THEE: thy throne shall be established for ever" (2Sam. 7:11-16).

These promises are styled "*an everlasting covenant even the sure mercies of David*" (Isa. 55:3; Acts 13:34). There can be no doubt to whom they refer, for the apostle has applied them to Christ (Heb. 1:5). In his last words, David thus expresses himself concerning them, "The God of Israel spake to me, saying, He that ruleth over men must be just, ruling in the fear of God. And he (the Just One) shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet He hath made with me an everlasting covenant,

ordered in all things and sure; for this is all my salvation and all my desire, although He make it not to grow” (2Sam. 23:3-5).

This covenant of the throne and kingdom was David’s desire and salvation, because it promised him a resurrection to eternal life, in the assurance that his house, kingdom, and throne, with God’s son and his son, one person, sitting upon it, should be established in his presence for ever. “I have made a covenant with My chosen, I have sworn unto David My servant, saying, thy seed will I establish for ever, and build up thy throne to all generations. He shall cry unto Me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him My first-born, higher than the kings of the earth. My covenant will I not break, nor alter the thing which has gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven” (Psa. 89:3-4, 19-28, 34-37).

After these testimonies there requires no further proof that David’s family was constituted by a solemn covenant the Royal House of God’s Kingdom; and that that one of David’s posterity whom God should acknowledge to be His son, should be its everlasting king. The claims of Jesus to be David’s Seed and God’s Son have been fully established by his resurrection from the dead; which is an assurance to all men, both Jews and Gentiles, that God hath appointed him, as the Holy one of Israel their king; to rule the world in righteousness, and to establish truth and equity among the nations; as God sware to Moses, saying, “*Truly as I live, all the earth shall be filled with the glory of the Lord.*” Let us then proceed now to some further inquiries about

THE KINGDOM AND THRONE OF DAVID.

There are, as we have seen, *two everlasting covenants of promise* upon which the kingdom of God is based — the one made with Abraham, and the other, with David. The former gives the land of Canaan to their Seed for ever; the latter, the kingdom and throne established upon it, as long as the moon endures. They are called David’s because his family alone can possess the kingdom. David’s kingdom, however, is also “*the kingdom of God and of His Anointed,*” or Christ; for, whether David, or David’s Son of the twenty-eighth generation after him, sit upon the throne, they are both the Lord’s Anointed, and ruling as His representatives in His kingdom. The great difference between the two in regard to the anointing is, that David the First was anointed with holy material oil by the hand of

Samuel; whereas Jesus was anointed with the Holy Spirit at his emergence from the Jordan direct from the excellent glory. Hence, Jesus, who is David the second as well as the second Adam, is Jehovah's Christ, or Anointed King, in a higher sense than "his father David." The Lord Christ and king David are associated in several prophecies; because the everlasting covenant of promise made with the latter, declares its mercies to them both at one and the same time. David is to witness the fulfilment of its promises; for the record is, "Thy house and thy kingdom shall be established *for ever*" — but when? "BEFORE THEE." From this it is evident, the everlasting establishment of his kingdom cannot take place under the circumstances which have obtained since the death of David until this present time; because, if it is to exist perpetually "*before*," or, in the presence of, David, David must be raised to life for immortality; for, if mortal, he could not behold his throne occupied by Christ for ever. But "David is both dead and buried, and his sepulchre," said Peter, "is with us until this day" — "He is not ascended into the heavens" (Acts 2:29, 34). If then, he "*is dead*," and not "gone to heaven," as the phrase is, he is alive in no sense; and consequently the covenant promises are not fulfilled. David must be alive when they are accomplished. Christ, his divine son, has been manifested and glorified; and God has recognized him as His son; but in no other particular has the covenant been fulfilled: for he has inherited neither the land of Canaan, nor the kingdom and throne of David once upon it.

But where are the kingdom and throne of David? "In heaven, beyond the skies, where Christ is at the right hand of God; and where precious souls go to when they die." Such is the answer given by gentile theology! Need we wonder at Jews having such a contempt for what is called "christianity," when they hear its professors gravely affirm such absurd nonsense as this? Have Canaan, Jerusalem, and the twelve tribes, been translated beyond the skies? O no, say they, these things remain, but then they are types of things which exist where Jesus is! Alas, what sorry stuff, what shilly-shally twaddle is this, to come out of the mouths of "great and good and pious men." It is admitted that David and Solomon's reigns were typical, or representative, of Christ's reign; not beyond the skies, however; but upon their throne and in their kingdom upon the veritable land promised to Abraham. But, inquires one, if not beyond the skies, where are the kingdom and throne of David? In answer to this question, reader mark it well — *at present they exist no where*. They once existed, and while they had a being they were the kingdom and throne of God among men. He has kingdoms and thrones in other orbs; but we have nothing to do with them;

and have no more right, had we the power, to go and take possession of them either as “souls,” or bodies, than the angels have to come and seize upon all the thrones and kingdoms of earth, which belong to Christ and his brethren by inheritance. But let us leave to the owls and bats the idols of the schools, the worshipful phantasmata of the apostasy, and let us turn to the enlightening testimony of God.

The scripture foreseeing that God would temporarily abolish the kingdom of David, saith in view of the covenant, “But Thou hast cast off and abhorred, Thou hast been wroth with Thine anointed. Thou hast *made void the covenant* of Thy servant: Thou hast *profaned his crown* by casting it to the ground. Thou hast broken down all his hedges; Thou hast brought his strong holds to ruin. All that pass by the way spoil him: he is a reproach to his neighbours. Thou hast made his glory to cease, and *cast his throne down to the ground*. The days of his youth hast Thou shortened: Thou hast covered him with shame” (Psa. 89:38-45). This is descriptive of the state of the kingdom of God and of David for twenty-four centuries past. The crown and throne are in the dust, and the territory and people a bye-word among the nations. Instead of the covenant being fulfilled, if the present state of things were final, it would be “*void*,” and the promise of God have failed. In view, then, of the promises and things as they are, the scripture inquires, “*How long, Lord? Wilt Thou hide Thyself for ever? Lord, where are Thy former loving-kindnesses which Thou swearest unto David in Thy truth?*” (verses 46-49). Yes; where are they? *In promise still.*

In the face of facts, what are we to say to the testimony, that “*David shall never want a man to sit upon the throne of the House of Israel?*” Thus saith the Lord, “If ye can break My covenant of the day, that there should not be day in its season; then may also My covenant be broken with David, My servant, that he should not have a son to reign upon his throne” (Jer. 33:17, 20-21). What shall we say to this? There has been no son of David reigning upon his throne since the dethronement of Zedekiah by Nebuchadnezzar five hundred and ninety-five years before the birth of Christ. But it is not a question of *uninterrupted succession*; but of the everlasting occupation of the throne according to the covenant. When the time comes for this to be fulfilled, noted by David’s resurrection, from thenceforth shall his son fill the throne of Israel’s kingdom for ever. But what saith the scripture?

Just before the fall of Jerusalem by the Chaldeans, the sins of Judah and its king had attained the full. Zedekiah was then on the throne wearing the crown of David. Ezekiel was commanded to say to him, “Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an

end, thus saith the Lord God, ‘Remove the diadem, and take off the crown: this (Zedekiah) shall not be the same (son of David spoken of in the covenant): exalt him that is low (even Jesus), and abase him that is high,’ — that is, dethrone Zedekiah. But, then, what is to become of the kingdom of David? Hear the Lord by his prophet — “I will overturn, overturn, overturn it: and *it shall be no more* UNTIL *he* (Shiloh) *shall come whose right it is*: and I will give it him” (Eze. 21:25-27). According to this word so has it been to the letter. The king’s eyes were put out; Zion was ploughed as a field; and not a tribe remained in the land. After seventy years captivity, there was a restoration under Ezra, Zerubbabel, Joshua, and Nehemiah. But until B.C. 165, the Israelites in Canaan were not even a kingdom; but a subject province of the Persian monarchy, and afterwards of the Macedonian. About the year named they became a kingdom again; but not David’s. The throne was that of the Asmoneans, who were of the tribe of Levi. Their dynasty was superseded by the Roman senate, which set up Herod’s family instead. He was an Idumean, and reigned till after the birth of Jesus, whom he sought to put to death. He was succeeded by Archelaus, who was deposed by the Romans, and Judea reduced into the form of a province under a procurator; thus verifying, as is supposed, that the sceptre should depart from Judah when Shiloh came: and so it came to be when God called his son Jesus out of Egypt. From that time to this, there has been no kingdom, or throne of Israel, in Canaan. The Hebrew commonwealth was broken up by the Romans about thirty years, or so, after the crucifixion; and it has been, and will be, no more, until the Lord Jesus come, who is the King of the Jews, and whose sole right it is to reign.

In reference to this good time, which is near at hand, it is written, “Behold the days come, saith the Lord, that I will perform *that good thing* which I have promised to the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and *he shall execute judgment and righteousness in the land*. In those days shall Judah be saved, and *Jerusalem shall dwell safely*; and this is the name whereby he shall be called the Lord our Righteousness in her” (Jer. 23:5-6; 33:14-16; Eze. 48:35; Isa. 24:23). The kingdom of God, then, has existed once, but, for the present, exists “*no more*.” It existed from the fourth to the twenty-eighth generation, a period of rather more than a thousand years; but it has been extinct upwards of two thousand four hundred years — a time so long, that the promise of its restoration has become a mere fable, or speculation, in the estimation of the world! But the believer in the gospel of this kingdom rejoices in the

sure and certain hope of its restitution, and glorious and triumphant existence for a thousand years, at the expiration of which kingdoms on earth will be no more, but God will be all and in all. The reader, then, will perceive from this exposition, that the kingdom of God must be studied in the two periods of its existence — in the thousand years of the past, and in the thousand years of the Age to come. As God’s kingdom of the past, it is the grandest theme of ancient, or modern, history; but as His kingdom of the future, it is the sublime topic of “*the truth as it is in Jesus.*” In the past, it existed under the law of Moses, which made nothing perfect. Its kings and priests were frail, and mortal men, who held the kingdom for a brief space, and then “*left it to other people.*” Its subjects were rebellious; and its realm invaded and wasted by the hands of ruthless and barbarous foes. But how changed will be its fortunes in Messiah’s age! The same land and nation will then be under the law of the New Covenant which goes forth from Zion. All things will be perfected. Its king and pontiff will be the king immortal from the right hand of God. The rulers of the tribes will be the fishermen of Galilee, “*shining as the stars for ever and ever.*” The chiefs of its cities; and the possessors of its glory, its honors, and its dominion, will be the holy ones of God, “*equal to the angels,*” and subject unto death no more. In short, “*the saints of the Most High will take the kingdom, and possess the kingdom for ever, even for ever and ever*” (Dan. 7:18; 2:44), never receding from their position, nor leaving it to be possessed by others.

CHRONOLOGY TO THE CAPTIVITY.			
From the creation to Noah’s flood		1656	
From the flood to the night of the exodus from Egypt, as on page 253		807	
Sojourn of the Israelites in the wilderness		40	Numb. 14:29, 53
From the invasion of Canaan to the allotment of the land among the tribes ...	5		Josh. 14:10, 15
From the division of the land to the death of Joshua	25		Josh. 24:29
All the days of the elders who overlived Joshua in which Israel does evil, and falls into idolatry, serving Baalim and the groves	47		
From the end of these years to the acknowledgment of Samuel by Israel, as a prophet of the Lord in the thirteenth			Judg. 3:5-8

CHRONOLOGY TO THE CAPTIVITY.

year of Eli	403		Acts 13:20
<i>Whole number of years from the invasion of Canaan to the acknowledgment of Samuel by Israel</i>		480	1Kings 6:1
From Samuel, as prophet, to the death of Eli and capture of the ark	27		1Sam. 4:18
From capture of the ark by the Philistines (including the reigns of Saul, and his son Ishbosheth, the last of whom ruled two years) to the death of Ishbosheth and the removal of the ark to Jerusalem by David	20		1Sam. 7:2; 2Sam. 6:2
<i>Whole number of years from Samuel as prophet to the death of Saul</i>		40	Acts 13:21
From Ishbosheth's death, in the second year of David's reign in Hebron, to the death of David		38	1Kings 2:11
To the foundation of the temple in the fourth of Solomon's reign.....		4	
From fourth of Solomon to the apostasy of Rehoboam	40		2Chr 11:17; 12:2, 5
From Rehoboam and Israel's apostasy to the destruction of the temple by the Chaldeans, and the overturning of the kingdom of David in the eleventh of Zedekiah	390		Eze. 4:1-8
Whole number of years from the foundation to the destruction of the temple...		430	
Whole number of years from the creation to the casting down of David's throne, and destruction of the city by Nebuchadnezzar		3497	

Chapter Five — Things Concerning the Name of Jesus Christ

ISRAEL UNABLE TO REDEEM THEMSELVES; AND THE NATIONS EQUALLY POWERLESS TO THEIR OWN REGENERATION — THE RECONSTRUCTION OF THE SOCIAL FABRIC THE WORK OF OMNIPOTENCE BY THE HAND OF THE LORD JESUS AT HIS APPROACHING MANIFESTATION — HE WILL RE-ESTABLISH THE KINGDOM AND THRONE OF DAVID — THE PRIESTHOOD OF SHILOH — THE EZEKIEL TEMPLE TO BE BUILT BY CHRIST — OF THE NAME OF JESUS — OF REPENTANCE, REMISSION OF SINS, AND ETERNAL LIFE — DEATH-BED AND GAOL REPENTANCE.

BY this time, I presume, the reader well understands what the Lord has promised, or covenanted, to do. Let him, then, in view of these “exceeding great and precious promises,” take a mental survey of Canaan, of Israel, and of the nations — of Canaan in its desolation, of Israel in their dispersion, and of the nations in the abyss of mortal ignorance, and of dark and cruel superstitions; and prostrate under the iron heel of blood-stained and murderous tyrannies. This is truly a bottomless abyss from which neither Israel nor the Gentiles are able to extricate themselves. The strength of Israel has hid His face from them; they are therefore powerless among the nations, and can neither “restore all things,” nor return to their country. As for the pagan, papal, protestant, and mohammedan, peoples, their case is equally desperate with that of the Jews. They groan under the armed oppressor; they sigh after “liberty, fraternity, and equality;” they long for the regeneration of society; but instead of looking to heaven for deliverance, they curse God and despise His laws; and grasping the sword undertake the amelioration of society by deeds of blood! Mankind have not yet learned that the world’s redemption from all its evils is from God; nor are they aware, such is the impenetrability of human ignorance, that they have neither virtue, knowledge, power, nor wisdom, enough, to deliver themselves from their miseries, and to re-constitute society to the promotion of their own happiness, and to the glory and honor of the Most High. There is no man, nor any combination of men, under the heavens, that is competent to the work of social regeneration. If individuals be unable to regenerate themselves, which is unquestionable; no association of persons however multitudinous, can renew the world, and make it what it ought to be. That it needs regeneration is self-evident to all the “sons of light;” and that it cannot of itself compass that necessity is equally apparent to all, save those who are of the night. What then is the hope of the believer in the world’s extremity. Let the “testimony of God” be our oracle; and let Him reveal to us the help He has provided, the deliverance in reserve.

In the testimony a voice is heard addressing the nations in these words,

saying, “Listen, O isles, unto Me; and hearken, ye people, from far; the Lord hath called me from the womb; *from the bowels of my mother hath He made mention of my name.* He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft: and said unto me, thou art My servant, O Israel, *in whom I will be glorified.*” Need the reader be told who this great and mighty one is? Whose name was mentioned by the Lord before his birth? Hear the scripture — “And Gabriel said to Mary, behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS (*Heb.* Jehoshua, or Jehovah-tzidkenu, the Lord our righteousness) for he shall save his people from their sins. 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:* and he shall reign *over the house of Jacob for ever;* and of his kingdom there shall be no end” (Matt. 1:21; Lk. 1:31-33). But he was born, and has departed, and is hid in the shadow of the Lord’s hand; and has neither received David’s throne, nor does he reign over Israel, who, though born to rule over them, “curse their king and their God, and look upwards” (Isa. 8:21). We shall see how this is. In the oracle quoted, the Lord Jesus, who makes proclamation to the isles of the Gentiles, announces himself as *the Servant of Jehovah in whom He will be glorified.* Now a servant implies work to be performed for, and in behalf of, another. What work, or service, then, has the Lord Jesus to execute for the Father? “Behold the Lord will come with strong hand, and His arm shall rule for Him: behold *His reward* is with him, *His work* before Him” (Isa. 40:10). We want to know what this work is. Hear then what the word saith. “The Lord formed me from the womb to be His servant *to bring Jacob again to Him.*” But is the restoration of the tribes of Israel all he will have to do? We shall find not; for Jehovah says to him, “It is a light thing that thou shouldest by My servant to raise up the tribes of Jacob, and to restore the desolation of Israel: *I will also give thee for a light to the Gentiles, that thou mayest be My salvation to the ends of the earth*” (Isa. 49:1-3, 5-6, 8). The Lord Jesus, the servant of Jehovah, then, is in reserve at the right hand of the Majesty in the heavens, for the purpose of a future manifestation, not to destroy the earth and to burn up the wicked, but to fulfil the covenants of promise; in putting an end to the desolation of Canaan, restoring the tribes to their native land, re-establishing the commonwealth of Israel, enlightening the nations, regenerating society, filling the earth with the glory of the Lord, establishing his sovereignty in the world, and in rewarding the saints. All this is to be accomplished when the Lord comes. The God of the fathers will then remember the covenants which He

began to fulfil when He called Israel out of Egypt under Moses; and when He called Jesus out of Egypt in the days of Archelaus. These were but earnest of the good things to come, in the manifestation of which the promises will be perfected in every jot and tittle of the word.

This is the sense in which James understood the testimony of God. "Simeon," said he, "hath declared how God at the first did visit the Gentiles, *to take out of them a people for His name.*" Then, in quoting the words of Amos, he continues, "*After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men (Edom) might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord*" (Acts 15:14-17). This was adduced as a quietus upon the Judaizers to prove the acceptance of Gentiles by the Lord as well as of Jews, and upon the same terms. But I have introduced it here to show the arrangement of things in relation to the work to be performed. We see that there is a certain labor to be finished, to wit, the taking out a people from among the nations for the Lord's name. By the time this is accomplished, *the Lord will return.* But what does the text before us say he returns for? *To set up David's kingdom which is in ruins.* But again, what ulterior purpose is to be effected through this restitution? The turning the Gentiles from their delusions to serve God according to the institutions of the Age to come. *The people for the Lord's name* are the saints or "heirs of the kingdom." Such an institution requires administrators; and as from its nature only righteous and immortal men can inherit it, it became necessary to *call them out*, first from Israel, and then from the nations, upon the principle of *the obedience of faith.* This is one reason why so many ages have elapsed from the *promise of it* to Abraham until now. If it had been possible to set it up in Abraham's time, where would have been the kings and priests to answer its requirements, seeing it is to rule over all nations? It would have been a kingdom without rulers. Hence, the gospel, or glad tidings, concerning it have been preached for the purpose of obtaining kings, priests, and princes of all ranks and degrees, for the kingdom, when the time comes for the God of heaven to establish it by the hand of His servant, the Lord Christ. If Jew or Gentile aspire to this glorious station in the Age to come, "*the prize*" is attainable on the simple condition of believing the things concerning the kingdom and the name of Jesus Christ, and of being baptized; and thenceforth walking as becomes men, who are to be, not only the rulers, but the companions of Christ, and examples of the nations in righteousness, equity, and faith. The time, however, for collecting together *the nobility of the kingdom* is almost elapsed. It has

been continuous with the desolation of Jerusalem. She was to be “trodden down of the Gentiles until the times of the Gentiles should be fulfilled” (Lk. 21:24). These times are almost accomplished. Only a few more years remain, and then “the accepted time and day of salvation” will have passed. The door into the kingdom will be shut, and no more can obtain a right to enter in. Men who may survive the worse than Egyptian plagues coming upon them, may live in the future age in hope of immortality when the age has passed away; but in the glory and honor of Shiloh’s “everlasting dominion,” they will have neither part nor lot in the matter.

THE PRIESTHOOD OF SHILOH.

In the everlasting covenant made with David, the son promised him, who is to sit upon his throne and to wear his crown for ever, is also set forth as a sacrificial victim; as it is written, “In suffering for iniquity I will chasten him with the rod of men, and with the stripes due to the children of Adam.” So the passage is rendered by Adam Clarke. It is in strict accordance with the truth in the case; and in agreement with the testimony, which says, “He hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isa. 53:4-5).

But, being a sacrifice for sin, who should be the priest in the case, and enter into the Most Holy with his blood to make atonement, or reconciliation, for his people? Where there is a sacrifice there is also of necessity a priest. There were priests under the law of Moses, who went into the Most Holy with the blood of the slain beasts, and sprinkled it upon the lid of the ark called the propitiatory, or, mercy-seat, upon which the cherubic faces looked. But the blood of David’s Son was not to be sprinkled there. It was not to be carried into the Most Holy made with hands, either by himself, or by the high priest of the law; and wherever its memorial was presented, it could only be exhibited by a high priest. The Son of David could not officiate as a priest on earth so long as the covenant from Sinai continued the law of the land; because it permitted only the tribe of Levi to minister in holy things. He belonged to the tribe of Judah, “of which Moses said nothing concerning priesthood.” He could not enter into the temple after his resurrection and present himself before the Lord in its most holy place; neither could the levitical high priest enter heaven with the memorial of Shiloh’s death. What, then, was to be done? David’s son must appear in heaven in his own person, and as the high

priest of a new law offer himself before God.

But the covenant made with David, while it speaks of his son as a sacrifice, and, by implication, of his resurrection, and future occupation of his throne for ever; says nothing about him as high priest of his kingdom. Hence, in order that he might enter his divine Father's presence as a high priest, and hereafter sit as a priest upon the throne of David's kingdom, "*the word of the oath*" (Heb. 7:28) was given for the purpose. This was necessary; for "no man taketh this honor upon himself, but he that is called of God as Aaron was." David's son was called to the high priesthood of the kingdom, as distinctly as Aaron was to the same honor under the Mosaic law. "He glorified not himself to be made a high priest; but He that said unto him, Thou art My Son, to-day have I begotten thee;" saith also in another place, "Thou art a Priest for ever after the Order of Melchisedec" (Heb. 5:4-6; Psa. 110:4).

Here, then, are *two orders of priesthood* — the Order of Melchisedec, and the Order of Aaron. Melchisedec's was contemporary with Abraham; Aaron's was not instituted until 430 years after the confirmation of the covenant. Of Melchisedec the apostle could have said much more than he did say; but he has said enough to give us an idea of his order of priesthood. In this he was without predecessor, or successor, without sacerdotal genealogy, and without beginning of official days, or end of life: but, assimilated to the Son of God, abideth a priest continually; of whom also it is testified that he liveth (Heb. 7:3, 8). The Aaronic priesthood was the reverse of all this. Its priests were descended from Aaron, their mothers were of the tribe of Levi, their fathers in office before them, upon which they entered at thirty years, and vacated it at fifty. But the priesthood of Shiloh is not like this. His pedigree is royal and not sacerdotal. He had no predecessor, nor will he ever vacate the office that another may take his place.

It is probable that Shem was the personage to whom Abraham paid tithes on his return from the slaughter of the kings. Abraham died thirty-five years before Shem reached his five hundred and second year after the flood. At this date, Isaac was one hundred and ten, and Jacob fifty; so that they were contemporary with Shem for these periods of their lives. There is no account of Shem's death in the scripture; on the contrary, it is testified, as we have seen, that the person called Melchizedec still lives. Now, Melchizedec is a word expressive of the character of the person who bore it. It signifies king of righteousness, or righteous king. He was the greatest king in Canaan, and reigned in Salem, which signifies *peace*, and afterwards called Jerusalem; so that this righteous king was King of Peace.

Shem, king of righteousness, and king of peace, and priest of the Most High God, is the type, contemporary with the holder of the promises, of the Seed, or Christ, on the throne of the kingdom of God.

The word of the oath, saying, "I have sworn, and will not repent, Thou art a priest for ever after the order of Melchizedec," having changed the priesthood of the kingdom, "there is made of necessity also a change of the law" (Heb. 7:12) of the State. No revolution was more complete and radical than that necessitated by the substitution of the Melchizedec for the Aaronic priesthood of the commonwealth of Israel. Under the Mosaic code the regal and pontifical offices were divided, and held by two distinct orders of men. The regal was hereditary in the family of David, and the pontifical was hereditary in the family of Aaron; but when the new code shall be promulgated, that, namely, which is to "go forth from Zion" when Christ shall give peace to the world, and judge among the nations, the kingly and priestly offices will be united, and their functions exercised by one person, even Jesus, "who is King of Righteousness and King of Peace, and Priest of the Most High God," as Melchizedec was. Jesus the high priest will inherit the throne of David by virtue of the covenant made with him. If there had been no other oaths than that with Abraham, and this with David, David's son could not have been a priest upon his throne; but *the word of the oath* coming in, the throne and pontificate of the kingdom become the right of Christ, the Lord.

SHILOH TO BUILD A TEMPLE.

In the everlasting covenant made with David, it is declared of his immortal son by the Lord, saying, "*He shall build a house for My name.*" David wished to execute this great national work, but was forbidden. It was afterwards accomplished by Solomon, and in this he eminently typified the "greater than Solomon," who is to construct a similar edifice, only on a vastly more magnificent scale. This will appear from the following testimony. After Solomon's temple was laid in ruins, and while the Jews after their return from Babylon were erecting a new one upon the site of the old, the word of the Lord came to the prophet, saying, "Behold the man whose name is THE BRANCH: and he shall grow up out of his place, and *he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and shall be a priest upon his throne.* And they that are far off shall come and build in the temple of the Lord" (Zech. 6:12-13, 15). Let the reader turn to the texts here quoted, and he will have no doubt as to the

person styled the Branch (Zech. 3:8; Isa. 11:1; Jer. 23:5; 33:15; Rev. 22:16). The Melchizedec Son of David, then, is to build the third temple in Jerusalem to the name of Jehovah; and as the Tyrian Gentiles aided Solomon to rear his edifice, so those who are far off from Jerusalem, where the prophecy was delivered, are to co-operate in the erection of Shiloh's, which is to be "*a house of prayer for all people*" (Isa. 56:7), when the Lord shall "plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people" (Isa. 51:16). If the reader wish to know more about the temple to be built by Shiloh in Jerusalem, he can consult Ezekiel (40; 41; 42). The description comes in between the battle of Armageddon in which Nebuchadnezzar's image is broken to pieces on the mountains of Israel, and the earth shining with the glory of the Lord. The first nine verses of the forty-third chapter show that the era of the temple described is when Shiloh "dwells in the midst of the children of Israel for ever, and His holy name they shall defile *no more.*" This is conclusive; for ever since their exode from Egypt until the present time, they have incessantly defiled the Lord's name; but the prophecy contemplates a period when they shall do it "*no more.*"

When the Lord Jesus shall sit upon the throne of his father David, as high priest of the nation, and has dedicated the temple to the Most High, what then? "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house (or temple) of the God of Jacob; and He will teach us of His ways, and *we will walk in His paths*" (Isa. 2:3). "The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the sabbath from polluting it, and taketh hold of My covenant: even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar." And "there shall be no more the Canaanite in the house of the Lord of hosts" (Zech. 14:16-21; Isa. 66:20-21, 23). Want of space for the third part of this work will not permit me to enlarge here; I must therefore leave these and many other testimonies of the same sort to the reflection of the reader, without any further comment, and pass on to a brief consideration of the things which concern

THE NAME OF JESUS CHRIST.

If I have been successful in making a distinct impression upon the reader's mind as to the nature of "the kingdom of God and of His Christ;" and that impression have originated within him a desire to know *what he*

must do to inherit it, it remains now to direct his attention to the things of the name of Christ. This is a subject which would occupy very much space if all were to be said about it that would be profitable. I find myself, however, compelled to confine myself to a mere sketch, which the reader must more fully finish as the result of his own investigations.

The *name* of Jesus Christ comprehends all that is affirmable of him; and is therefore the summary of his character as a prophet, sacrifice, priest, and king. Hence, to understand his name we must know what is testified of him in the law, the prophets, the psalms, and the apostles. From the “Old Testament” we may become acquainted with the Shiloh’s name. This is absolutely necessary; for unless we understand what sort of a person Christ was to be, how can we, when we learn the name of Jesus as described by the apostles, be able to say that the name of Christ as set forth in the prophets, and the name of Jesus, are the name of one and the same person? But by comparing the apostolic *history* with the testimony of *prophecy*, we can intelligently confess that “Jesus of Nazareth is the Christ the Son of the living God.” This, then, is a first principle of the name of Jesus. Admit that he is the Shiloh, and all things predicted of the Shiloh are solely applicable to him.

Now there are certain things affirmed of Jesus Christ, the belief of which are highly essential to the constituting of a believer an heir of the kingdom. These things have regard to Jesus *as an offering for sin*. He died, was buried, and rose again. These are facts. But what is the truth, meaning, or doctrine, of the facts? “He was delivered for *our* offences and raised again for *our* justification” (Rom. 4:25; Isa. 53:5, 10); that is, for the justification of those who believe the gospel of the kingdom. It is a great mistake to suppose that the belief in the sacrificial part of the name of Jesus Christ, is sufficient for salvation. Salvation in the kingdom is not promised to those who only believe that Jesus is Son of God, and died and rose again for sin. It is *equally* necessary to believe in the promises of the covenants; not more so, but equally so: for if one believed the things of the kingdom, but rejected the sacrifice of Jesus, and his resurrection, he could not be saved. The gospel must be taken as a whole, and not cut up into pieces, and one or two selected which suit the taste, and the rest set aside as unimportant and non-essential. Without the sacrificial ingredient of the name, there would be no means of justification by the name; but then *Jesus as a sin-offering* is not the end of faith; but a means to the end, which is the inheritance of the kingdom with him in all his glory.

A very circumscribed and superficial view of the gospel is that which finds it stated in the words, “Christ died for our sins according to the

scriptures, was buried, and rose again the third day according to the scriptures" (1Cor. 15:3-4). The "our" for whom Christ died are those who believe the gospel of the kingdom, not those who are ignorant of it; or, as the apostle expresses it, those "who keep in memory A CERTAIN WORD (*τινι λογω*) I preached unto them." What word? That which he taught among them a year and six months; and which he preached wherever he went. The word concerning "the hope of Israel" on account of which he was taken prisoner to Rome; and which the Jews listened to patiently (Acts 18:4), so long as he did not mention the name of Jesus; but when that was introduced, they opposed themselves and blasphemed (vs. 5-6, 11). Because, the apostle is made to say in the common version, that he "delivered *first of all*" the death and resurrection of Christ, persons, who know no other than their mother tongue, conclude that the sacrifice of Jesus for sin was the first thing spoken, and the very gospel itself! But the apostle did not write "*first of all*;" his words are *εν πρωτοις*, that is, among the first things. And why does he call up the things mentioned in the third and fourth verses in preference to the other things he delivered? Because he was about to refute the Platonic notion taught by some in Corinth, to wit, "that there is no resurrection of the dead;" and to do so it was necessary to remind them of his having preached to them the sacrificial death and resurrection of Jesus; which was all a fable, if there were no future resurrection as they said; because it had "passed already" (2Tim. 2:18): "Ye are then," said he, "yet in your sins, and they who are fallen asleep in Christ are perished."

Three things were to be preached in the name of Jesus Christ to them who believed in the promises made of God to the fathers. These were first, *repentance*; secondly, *remission of sins*; and third, *eternal life* (Lk. 24:44-47; Jn. 20:31). To preach the kingdom in the name of Jesus Christ was to expound the things concerning it; and to offer them to all who would become the subjects of repentance and remission of sins in his name. Neither "*flesh and blood*," nor "*sinners*," can inherit the kingdom of God (1Cor. 15:50). These are fixed principles. But why not? Because "*the kingdom shall not be left to other people*," and because those who inherit it are to possess it *for ever*. Now "*flesh and blood*" is *mortal*; how then can mortality inherit immortality? It is a physical impossibility. In other words, a man who only lives seventy years, cannot hold office for a thousand years; he must be made deathless before he can retain it for ever. Again, it is a moral impossibility for sinners to possess the kingdom, because the law of the kingdom is that "he that ruleth over men must be just, ruling in the fear of God." It is the inheritance of saints, to whom the

Lord will not impute sin. Two things are therefore indispensable before Jew or Gentile can inherit the kingdom — first, a moral purification; and secondly, a physical, or corporeal, purification. The first is compassed in obeying the truth; the last, by a resurrection unto life.

Now the repentance which results from believing the gospel of the kingdom is not “sorrow for sin;” nor does it contain the least bitterness or remorse of feeling in it. The scripture word translated *repentance* is *μετανοια*, and signifies, *a change of mind and purpose* (Acts 5:31; 11:18). When such a change takes place from believing the truth, it is a disposition and mode of thinking such as characterized Abraham; who is the model of the faith and temper, which precedes justification in the name of the Lord. But a change of mind and purpose however “evangelical,” is only granted for repentance in the name of Jesus Christ. That is to say, though a believer of the gospel of the kingdom might possess this state of mind and child-like disposition, he would not be regarded as in repentance any more than in Jesus, until the name of Christ was named upon him according to “*the law of faith.*” It imports not how much a woman loves a man, she is not his wife, and therefore entitled to none of the benefits he is able to confer, until she puts on his name according to law. The name of Christ consummates everything. “Complete in him;” but out of him every thing is imperfect. Faith is unfinished, and the change of mind and disposition is incomplete, until the believer of the gospel of the kingdom puts on the name of Christ. In the act of doing this, his faith is counted to him for righteousness, or remission of sins that are past; and his change of mind and disposition is *granted* to him for repentance.

But *a right* to eat of the tree of life in the paradise of God is also imparted to the believer through the name of Christ. The life-giving efficacy of his name is derived from his resurrection as the first-fruits of them that sleep. Had Jesus not risen from the dead, men could not have obtained a right to eternal life through his name. This is the doctrine of the apostles and the prophets. An unrisen sacrifice is only a temporary propitiation for sin. This was the nature of the sacrifices under the Mosaic law. Hence the law had no vitality in it; “for if there had been a law given that could have given life, verily righteousness should have been by the law” (Gal. 3:21). But this was impossible. Moses was the mediatorial testator of the covenant from Sinai. He died, and the Lord buried him; but there was no testimony added of his resurrection: and though he lives (for he appeared to Jesus on the Mount) it was after the law came into force. The Mosaic law is therefore, a minister only of death and cursing. But Jesus died and rose again, and lives for evermore. Hence, the gospel in his

name, and the new code hereafter to be promulgated from Zion, are efficacious to the bestowal of a right to eternal life upon all who believe through his name.

While a believer is out of Christ, he is in his sins, and while he is in his sins he is under the sentence of death; for "the wages of sin is death." As soon, however, as his sins are forgiven through Christ's name, in the act of forgiveness he passes from under the sentence of death; and as there is no middle, or neutral, position, he comes under the sentence of life, and rejoices in hope of the kingdom of God. Thus Jesus Christ hath abolished death, and brought life and incorruptibility *to light in the gospel of the kingdom* (2Tim. 1:10). There is no other way of obtaining them than through his name, and by a resurrection from the dead; or, if living at the setting up of the kingdom, by a change in the twinkling of an eye. Such is the doctrine of Christ as opposed to the vain philosophy of Plato. The papist and protestant admirers of this heathen speculator, contend for the hereditary immortality of an immaterial essence, innate in sinful flesh; while the Lord Jesus has made known that life and incorruptibility are attributes of the kingdom of God, which they only can obtain who are accounted worthy on gospel principles of inheriting it. In fine, incorruptible life is part of the reward of the righteous; and no where in the Bible is immortality predicated of, or promised to, men who die in their sins. Out of Christ immortality there is none.

DEATH-BED, AND GAOL, REPENTANCE.

By "*the great salvation*" is meant deliverance from the grave by a resurrection to life, and a share in the kingdom of God. This, as we have seen, is predicated on faith in the promises made to the fathers, an Abrahamic disposition, baptism into the name of the Holy Ones, and faith made perfect by works. In other words, salvation is promised to those only who walk in the steps of Abraham's faith. To deny this is to deny the testimony of God. His own Son was not exalted until he was made perfect by suffering. "He that believes the gospel, and is baptized, shall be saved; and he that believes not shall be condemned." This fiat has never been revoked; it is, therefore, as valid and exceptionless as when it fell from the lips of the Son of God.

Now, in view of this irrefutable truth, what shall we say of that system, which holds out assurances of "heaven" to men of earthly, sensual, and devilish, lives, when they find themselves prisoners of disease, and convicts in the clutches of the law? When death stares them in the face,

they are exhorted by their “spiritual guides” to “make their peace with God;” and even when preparing for the scaffold are taught by “gaol chaplains” to expect to meet in heaven the companions of their crimes; and that by partaking of the “sacrament” they are making their souls ready “to meet their God!” And upon what is all this “consolation of religion” founded? Upon a terrible apprehension of the molten and flaming sulphur in hell’s cauldron, into which the “penitents” are taught their “immortal souls” will be plunged by God, and where they will be tormented by the Devil for all eternity. Not many weeks since a gaol-chaplain at Coventry actually burned a female convict’s hand with the flame of a candle as a foretaste of her tortures after death if she did not repent! This was his plan of proceeding in the “cure of her soul!” But if disease, or crime, had not captured the “penitents,” their career would have been still onward in iniquity. Finding there is no escape from death either by the rope, or in the ordinary way, their audacity and impiety are suspended. They are imposed upon by the clerical assurance that the Lord is “waiting to be gracious;” they are directed to the thief upon the cross; and they are deceived by the falsehood, that “while the lamp holds out to burn, the vilest sinner may return.” All is ready, the gospel feast is prepared, and nothing is wanting but for them to believe that Christ died for them, to be sorry for the past, profess themselves at peace with God and all mankind, and to pray for forgiveness through Jesus Christ. Thus the “spiritual guides” of the people shrive them to perdition. An act of the mind, prompted by terror and their persuasions, is proposed by them as a set off for a whole life of impiety and crime! What base views must such men have of the God whose ministers they pretend to be! Their “consolations” are unmitigated blasphemy, and false from first to last. Need they be surprised at the little impression they make upon the public mind by their preaching; and that mankind are daily increasing in infidelity? The million, though ignorant, are not fools. “What necessity for us,” say they, “to trouble ourselves about religion. We can be shrived in half an hour for all the offences of a long life of sin.” It is the preachers that make men infidels by the preposterous absurdities they preach in the much abused name of Christianity.

But the worst, and most repulsive, form, of ministerial blasphemy is exhibited in gaol-chaplain consolations. These are a striking manifestation of clerical ignorance of the letter and spirit of the truth. The scripture saith, that “*no murderer hath eternal life abiding in him;*” and that even “he that hateth his brother is a murderer,” and, consequently, beyond the pale of mercy. Murder can only be pardoned through a faith in the truth that works

by love and purifies the heart, and made perfect by obedience. If after this such a believer fail of the grace of God, and hate, and murder, his brother, there is no forgiveness with God, "he shall not see life; but the wrath of God abideth upon him." What with sprinkling infants in the name of the Lord, and calling it christian baptism; shriving reprobates at the gates of death, and calling it repentance; and committing their loathsome carcasses to the earth under a repetition of "*common prayer*" read over myriads of times, and styling it christian burial; surely, there is superabundant reason to conclude, were we even ignorant of the truth itself, that both priests and people are deceiving and being deceived. To call the popular system of religion by which we are surrounded, the religion of Christ, is not only a misnomer, but an imputation on the wisdom of God. Infant-sprinkling, death-bed repentances, and "christian burials," as they are termed, are mere human inventions. They belong to the apostasy, and are no part of the "things of the kingdom of God and the name of Jesus Christ." If a man serve the lusts of his flesh all his life, no remorse, or resolves, on a bed of death will serve him in the least. "He that sows to his flesh shall of the flesh reap corruption; for whatsoever a man soweth that shall he also reap" (Gal. 6:7-8); and again, "to be carnally-minded is death;" and "they that are in the flesh cannot please God;" and "if ye live after the flesh ye shall die" (Rom. 8:6, 8, 13). These are testimonies, which in few words show, that there is no salvation for a man who serves himself all the days of his life, and when he is no longer able to grasp the world, offers the extreme fag-end of his existence to God. It is like eating all the meat of a joint, and throwing the bone to your friend. If he would feel himself insulted, in what estimation would God hold a similar treatment of His majesty; would He not spurn the hypocrite from His presence, and justly too?

It is because of these abominations that the judgments of God are falling upon the nations. Ministerial and popular iniquities have brought the pestilence upon this people; and war and famine upon others. They are but the beginning of sorrows. At present the storm has lulled; but it is only that it may gather force to sweep before it all refuges of lies. "Woe to the world because of offences!" In former pages, I have endeavoured to show the reader what the truth is. I have advanced nothing that I can recollect, but what I have adduced "the law and the testimony" to prove. Let him view the landscapes of the moral world by the light of the truth, and he will behold the darkness visible. He will see its drapery in tatters, and its rags falling to pieces from very rottenness. Its fabric is rent from the dome to its foundations; and its structure is like a bowing wall and a tottering fence. There is no safety under its roof. Even the owls and the bats of its

crannies are panic-stricken. Come out, then, dear reader, and leave the den, if unhappily you sojourn there. Believe the truth for its own sake, and obey it; and if you stand alone, be of good courage; I have tried it for many years, and can assure you from experience, that there is more real satisfaction in knowing, and being able to prove, the truth, and in contending single-handed for it, than in all the honor and enjoyment derivable from the applause of men, or the abundance of the world's goods a man may possess. There remains scarcely time enough to "work out one's salvation with fear and trembling" before the Lord comes. If the righteous "scarcely be saved" what scope is there for the ungodly and the sinner; and if judgment began at the house of God in the persecutions it endured, "what shall the end be of them that obey not the gospel of God?" (1Pet. 4:18, 17). Be not deceived by the traditions of the gentile scribes, and orators. Their ministrations have no vitality in them, and leave their flocks in their own predicament, "dead in trespasses and in sins." Therefore, "come out from among them, and be ye separate, and touch not the unclean; and I will receive you, and will be a Father to you, and ye shall be My sons and daughters, saith the Lord Almighty" (2Cor. 6:17-18).

ELPIS ISRAEL

PART THIRD

THE KINGDOMS OF THE WORLD IN RELATION TO THE KINGDOM OF GOD.

Chapter One — The Hand of God in Human History

THE PANDEMONIANISM OF THE WORLD — THE PRESS, ITS ORGAN TO A GREAT EXTENT — ITS CONDUCTORS GREATLY DEFICIENT IN POLITICAL PREVISION — A DIVINE AGENCY THE REAL SOURCE OF THE WORLD'S REVOLUTIONS — GOD HATH REVEALED WHAT SHALL COME TO PASS — NEBUCHADNEZZAR'S IMAGE EXPLAINED — IT REPRESENTS AN AUTOCRACY TO BE MANIFESTED IN THESE LATTER DAYS — THE TOE-KINGDOMS ENUMERATED — THE VISION OF THE FOUR BEASTS — OF THE SAINTS AND THE TWO WITNESSES.

HAVING laid before the reader in the former parts of this work “the things concerning the kingdom of God and the name of Jesus Christ;” and, I trust, enabled him to be “ready always to give an answer to every man that asketh him a reason of the hope that is in him;” and also to know without doubt, what he must do to be saved, I propose now to give an outline of the things set forth in “the sure word of prophecy” in relation to that crisis in human affairs which has come upon the world, and which is destined to be the occasion of the introduction of the kingdom of God.

The Lord hath truly said by the prophet, “I have a long time holden My peace; I have been still, and refrained Myself” (Isa. 42:14). It is now about seventeen hundred and fifty years since He spoke by His servant John to the seven congregations in Asia Minor; and so entirely hath He refrained Himself from further revelation of His will, that men have at length almost generally concluded, that He hath ceased to take any interest in human affairs. They speculate upon passing events, as though they thought that mankind were formed for no nobler destiny, than to fret out a brief and crushing existence in a precarious competition for food and raiment; and to labor with asinine endurance for the behoof of those, who, by violence, avarice, and fraud, have gained the ascendancy over them. God is not in their thoughts when they treat of the affairs of men. They deal only with secondary causes, while the agency of the great First Cause is supposed to be confined to the saving of “immortal souls” from purgatory, or from burning in liquid brimstone underneath. “Order” at any price, is with them

the chief good. They ascribe glory and honor to Satan, though he has established a despotism over the nations which rivals the mythic dominion of Pluto. Every thing dear to truth, righteousness, and liberty, must be suppressed by armed mercenaries, provided only that bank, stock-exchange, and commercial, speculations, and the “vested interests” of public plunderers in church and state, be protected, and preserved intact.

Such is the pandemonianism of the world. Sin in its most heartless and hateful deformity reigns the universal despot of the nations. It is enthroned, and decorated with crowns, tiaras, coronets, and mitres; and is gathering strength by fraud, hypocrisy, and murder, for a last and final effort to crush all future endeavors to cast it out unto the earth, and its angels with it. A corrupt and vicious press is the ignoble and servile apologist of its treachery and blood. It flatters the grim assassins of the people, the soul of whose institutions is the ignorant stolidity and cruel superstition, of a dark and iron age. Its sympathies are with profligate kings, blasphemous priests, and savage generals; while no epithet is too vile, or opprobrious, for those who, having endured to the uttermost the debasing and ruinous oppression of their destroyers, seek to break their bonds, expel them from their thrones, and to diffuse truth and science among the people. While a christian would take no part in the armed *melée*, he is convinced that nothing but violence in the beginning, in order to punish and crush the tyrants, can prepare the way for the amelioration of society. This is the order, as I shall show, which God has ordained as preliminary to the setting up of His kingdom. But the conductors of the press do not understand this. It is not more corrupt and vicious than it is blind to the scriptural philosophy of the things of which it treats. It cannot see afar off, and the objects which are near it cannot comprehend. How applicable to its scribes is the exclamation of the Lord, “O ye hypocrites, ye can discern the face of the sky; but how is it ye cannot discern the signs of the times!” — signs, which are announcing to the nations with a voice of thunder, that Jehovah has aroused Himself in His holy habitation; that the time has at length come when He will be still and refrain Himself no longer; but that He will make bare His holy arm, and “destroy them that destroy the earth” (Rev. 11:18), or oppress mankind.

But, though the Lord hath a long time held His peace, He hath not been unmindful of His people, nor heedless of human affairs. The great incidents of history which have given rise to successive kingdoms and dominions, from the overturning of the kingdom and throne of God and of David, His anointed, in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God, and

revealed in the “sure word of prophecy.” Not a kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the maturity of the present crisis which will ultimate in the introduction of the kingdom of God. This truth is beautifully expressed in the words of the prophet, saying, “Blessed be the name of God for ever and ever; for wisdom and might are His: and *He changeth the times and the seasons*: HE REMOVETH KINGS AND SETTETH UP KINGS: He giveth wisdom unto the wise, and knowledge to them that know understanding: *He revealeth the deep and secret things*: He knoweth what is in the darkness, and the light dwelleth with Him” (Dan. 2:20-22). It is He to whom all things are subjected; “for He ruleth in the kingdom of men, and giveth it to whomsoever He will, and *setteth up over it the basest of men*” (Dan. 4:17). This is the reason why men and women with so little wisdom, or rather possessed of so much positive folly and imbecility, are able to rule the nations without “setting on fire the course of nature.” When their wickedness and stupidity become obstacles to His purpose, He removes them out of the way, and introduces other actors upon the stage. In this way, He controls and regulates the world’s affairs; but in every interference He shapes the course of events towards the consummation predetermined from the foundation of the world.

In ages past, God has had among the nations a people of His own. These are wise in the wisdom of God, and venerate His word above all things. Though not His counsellors, He has graciously condescended to inform them what He intends to do before it comes to pass. Hence, it is testified by the prophet, that “the Lord God will surely do nothing, but He revealeth His secret unto His servants the prophets” (Am. 3:7). This revelation is made that His people’s faith may be confirmed and enlarged; and that in every generation they may know the times and seasons to which they stand related. Knowing the signs they are enabled to discern the times; and while consternation and dismay cause men’s hearts to fail, they are courageous, and rejoice in perceiving the approach of the kingdom of God. This is the proper use of the prophetic word. It was thus that the ancients used it, and were enabled to live in advance of their contemporaries. This appears from the exhortation of the apostle who says, “We have a sure word of prophecy, whereunto you do well to take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts: knowing this first that no prophecy of scripture originates of one’s own prescience. For prophecy came not at any time by the will of man; but the holy men of God spake being moved by the holy spirit” (2Pet. 1:19). Some were not unmindful of this

exhortation, which is as applicable to us as to them; for the day has not yet dawned, nor has the day-star arisen. Were it not for the prophetic word, the “heirs of the kingdom” would be in as outer darkness as gaol-chaplains, who burn the flesh to cure the soul; or administer the “sacrament” to gallows-thieves about to die! The sure prophetic word is itself a shining light, but, having been “put under a bushel,” mankind are left enshrouded in Egyptian night. “Be mindful,” saith the scripture, “of the words spoken before by the holy prophets;” and on the ground that this was the case, the apostle adds, “Therefore, beloved, *seeing ye know these things before*, beware lest ye, being led away with the error of the wicked, fall from your own stedfastness” (2Pet. 3:2, 17). The words of the prophets to which he referred, related to the destruction of the Hebrew commonwealth. His brethren were acquainted with these prophecies, and therefore knew what was about to happen, though not the day or the hour. Hence, this knowledge was to be their caution and security against being led away by the spiritualizers of the time, who wrested the scriptures to their own destruction (v. 16).

From these premises we may conclude, that as the Lord has also revealed what is to come to pass in these latter days, it is both our duty and privilege to make ourselves acquainted with it, that our faith may grow and be strengthened; our affections be detached from the fleeting present, and set more firmly on things to come; that our minds may be fortified against error; and that we may be prepared to meet the Lord as those who have kept their garments, and shall not be put to shame (Rev. 16:15). It is our own faults if we are not “light in the Lord.” He has plainly set before us what is happening in our day, and what is yet to occur. Hence, while the priests of the State Church are drowsily exclaiming, while war and political murders abound, “Give peace in our time, O Lord!” — and while peace-societies are with infidel voices crying, “Peace and safety:” — they who take heed to the prophetic word “know before,” that the hour of God’s judgment is come, and that destruction is at the door.

In pursuance, then, of the work before us, namely, that of unfolding the train of events which are to ultimate in the setting up of the kingdom of God, I shall proceed to show the things represented in

NEBUCHADNEZZAR’S IMAGE.

This was a colossus in human form, which appeared to the king of Babylon in a dream. The head was of gold; the breast and the arms of silver; the belly and the thighs of brass; the legs of iron; and the feet part

of iron and part of clay. While the king continued to behold it, a stone poised in the air, unsustained by hands, fell with great force upon the feet, and broke them to pieces. After they were smitten, the iron, the clay, the brass, the silver, and the gold, were all broken to pieces together, and became like chaff, which the wind so completely swept away, that no vestige of the image remained. The image being thus destroyed and abolished, the stone that smote it became a great mountain, and filled the whole earth.

The interpretation given to the king informed him that the head of gold represented the dominion of which he was the head; that the silver part symbolized the monarchy which would succeed his; the brazen part, a third power which should bear rule over all the earth; and, the iron part, a fourth dominion strong as iron, that should subdue everything before it. This fourth kingdom, he was told, should be divided, in as much as there were two iron legs, and ten toes. But as *the toes* of the feet were part of them of iron, and another part of clay, the dominion represented by the ten toes, would be partly strong, and partly broken. But, as there was a mingling of iron and clay in the structure of the feet, while the toes constituted unitedly the iron dominion, they should not cleave to one another, but should be independent and antagonist kingdoms.

Lastly, the king was given to understand, that the smiting of the image by the stone on the feet, represented the breaking in pieces and consumption of all the toe-kingdoms by the God of heaven; who should set up in their place a kingdom which shall never be destroyed, nor left to other people.

Such was the prophetic interpretation, which was given with the dream about twenty-four centuries and a half ago. I shall now briefly outline the *historical* interpretation, and then consider what yet remains to be accomplished.

The interpreter has determined the commencement of the image. It goes no further back than the time of Nebuchadnezzar, whose dynasty was superseded by a two-armed monarchy, in the reign of his son's son, Belshazzar, B.C. 542. This was the silver dominion of the Medes and Persians. After 208 years, this was overturned by Alexander of Macedon, B.C. 334. His dominion exceeded that of Babylon and Persia, extending from the remote confines of Macedonia to the Indus, or as it is expressed, "bearing rule over all the earth." This was the dominion of "the brazen-coated Greeks," answering to the brazen part of the image. After a few years, the empire of brass was divided into four kingdoms, *two* of which had especial relations with the land of Canaan upon which the kingdom of

the stone is to be established. These two, therefore, are alone represented in the image. They answer to the two brazen thighs; and are known in history as the Syro-Macedonian kingdom of the north, that is, from Jerusalem; and the Greco-Egyptian kingdom of the south. The northern kingdom continued till B.C. 67, when it became attached to the iron leg; the southern kingdom, however, “continued more years than the king of the north,” even thirty-seven, when it also merged into the iron dominion. From this epoch, the iron monarchy prevailed over all antagonists. It is known in history as the Roman. In the fourth century after Christ, it was finally divided into the eastern Roman, and the Western Roman, empires, answering to the two legs of iron. Though divided thus, the Roman majesty was considered as one. The date of the division was A.D. 396. In about ninety-seven years from this epoch, ten kingdoms appeared upon the Western Roman territory, answering to the ten toes. They were not all strong kingdoms. Part of them were absorbed into a new dominion, which arose after them beyond the limits of the Roman territory into which it extended itself. These strong and broken toe-kingdoms have existed upwards of thirteen centuries. They are still in being; but not as originally established. This the prophecy does not require. All that is necessary is, that there should be ten kingdoms at the time the image is smitten by the stone. And these kingdoms, I am satisfied, should be on “*the earth*,” and not upon “*the sea*,” that is to say, they should be found upon the Roman continent, and not upon the islands; and that the enumeration of them belongs to the time of the end, rather than to the period of their foundation. With this view, then, I enumerate the toe-kingdoms as follows:

1. Belgium; 2. France; 3. Spain; 4. Portugal; 5. Naples; 6. Sardinia;
7. Greece; 8. Hungary; 9. Lombardy; 10. Bavaria.

I have not named Britain, although the island was a part of the Roman dominion. It is, however, no more imperative that she should be included in the ten than Egypt, which is also on the Roman territory. Existing theories require Britain to be counted in; but I have nothing to do with them; I propose to show a more consistent interpretation that shall harmonize with other important and interesting parts of the prophetic word.

The ten kingdoms enumerated above are all within the Roman limits. There are many other kingdoms beyond its frontiers, resting upon territory that never belonged to Rome, or the iron dominion; therefore they must not be named in the same category. Nebuchadnezzar’s image has to do only with powers occupying the area of the golden, silver, brazen, and iron, dominions; other prophecies survey the rest.

Thus far, then, history runs parallel with the prophetic interpretation. We are not informed in this vision how many of the toes were weak. It simply affirms the fact; and defers further details of illustration by other symbols. What, then, remains to be accomplished? The testimony informs us that the ten kingdoms are all to be broken to pieces; and *after* they are smitten, that the whole image in all its different metals is to be “broken to pieces *together*.” But how can this be? Where are the dominions represented by the gold, the silver, the brass, and the iron? How can they be broken to pieces together, seeing that they have been broken to pieces *one after the other* very many centuries ago? The answer to this question is important, and must be given; for without it no interpretation can be received as satisfactory. And here I would remark, that the image was presented to the mind of the king of Babylon, not so much to represent *a succession of empires*, as to exhibit the catastrophe which should usher in the kingdom of God. The idea I would convey is well expressed by the prophet, saying, “the God in heaven, who revealeth secrets, maketh known to the king *what shall be in the latter days*” (Dan. 2:28-29). That is, there will be in the latter days a dominion, ruling over all the countries mainly comprehended in the limits of the successive empires of Babylon, Persia, Greece, and Rome; and represented by the image as a whole; and which will be broken by a power from heaven, which will utterly destroy it, and set up an empire which will cover all the territory it possessed.

Now, there has never yet existed a single dominion, contemporary with the toe-kingdoms, and of course comprehending them in its jurisdiction, which could claim to be represented by Nebuchadnezzar’s image. In order, then, to prepare for the catastrophe, the image which is now in antagonistic parts, must be confederated; in other words, a dominion must arise between the present time and the setting up of the kingdom of God, which shall rule over the toe-kingdoms, and the Turkish, and Persian, territories, till it meets the British power in the East. The description of the dream says, that the feet were smitten; and “*then* was the iron, the clay, the brass, the silver, and the gold, broken to pieces together;” thereby intimating, that the breaking of the power of the ten kingdoms would precede that of the conjoint destruction of all the other parts. That when they are conquered, the dominion of the conqueror will be overturned by the revelation of power from above.

I shall be able to show from other parts of the prophetic word, that the power destined to play the conspicuous part indicated above, is Russia. That it will over-run all the ten kingdoms, subdue Turkey, and incorporate Persia into its empire; but that when it has reached its zenith, it will in turn

be precipitated into the abyss, and its dominion suppressed for a thousand years. When I come to unfold these things, the reader will see why Britain is not included in the ten toes. She is reserved of God to antagonize Russia, as she did France, when all Europe was prostrate at the feet of “Napoleon le Grand.” The ten toes belong to the image as an united dominion; hence Britain cannot be included among them unless it is first conquered by the overshadowing power; which it will not be, as is clearly demonstrable from many parts of the divine testimony. Russia will command the land, and Britain rule the sea. They will contend for the dominion of the East; but neither will obtain it. It is not for mortal man to rule the world, and grasp the sole dominion of the globe. This is an inheritance, the divine legacy of omnipotence, to Abraham, Shiloh, and the saints.

It is evident, that the dominion of the Image is not broken by a human power. The stone which destroys it is represented as not in hands; that is, it symbolizes a supernatural power. If the stone had been poised in a man’s hands ready to smite the image, we might look for an earthly conqueror to overthrow the dominion of the Autocrat, as he will overthrow the rest. But the power that wields the stone is plainly declared in the interpretation. It is the God of heaven who pulverizes the image, and sweeps its chaffy dust away by the whirling tempest which wrecks the kingdoms of the world, and transfers them to His saints. The kingdom of the stone grinds to powder whatsoever it falls upon, and then becomes a great mountain, or empire of nations, and fills the whole earth.

THE VISION OF THE FOUR BEASTS.

There were certain important particulars to be revealed in connection with the empires and kingdoms of the Metallic Image, which could not be suitably expressed through a symbol of the human form. It became necessary therefore to introduce other representations, that would admit of appendages more in harmony with them. Wild beasts were selected to represent dominions instead of parts of a metallic figure; and as there were four different metals, four different animals were selected, according to the following order:

1. The *head of gold*, was illustrated by a LION;
2. The *breasts and arms of silver*, by a BEAR;
3. The *belly and thighs of brass*, by a LEOPARD; and,
4. The *legs, feet, and toes of iron*, by a FOURTH BEAST WITH TEN HORNS.

OF THE LION.

The beasts being substituted for the metals represent of course the same dominions. The lion was a very appropriate symbol for the Assyrian dynasty; and it was as well understood to represent it in the days of the prophets, as it is now that the lion and unicorn are symbols of the British power. Hence, speaking of the overthrow coming upon Judah by Nebuchadnezzar, Jeremiah says, "I will bring evil *from the north*, and a great destruction. The *Lion* is come up from his thicket, and the destroyer of the Gentiles is on his way. He is gone forth to make thy land desolate; and thy cities shall be laid waste without an inhabitant" (Jer. 4:7).

But in Daniel (Dan. 7:4), the Assyrian lion appears under different aspects. He is represented first, as a lion with eagle's wings, crouching; and, secondly, as a lion without wings, standing erect, human-like, and with the disposition of a man.

The lion in these two aspects represents the Assyrian monarchy in two phases; first, while Nineveh was its capital; and secondly, when by conquest the seat of government was transferred to Babylon. Esarhaddon was king of Assyria while Merodach Baladan was king of Babylon, and both were contemporary with Hezekiah, king of Judah. Baladan, the father of Merodach-Baladan, was probably the founder of Nebuchadnezzar's dynasty. Merodach was doubtless an important member of the family; for Nebuchadnezzar named his son Evil-Merodach, after him. About 106 years elapsed from the embassy of Merodach-Baladan, to inquire after the health of Hezekiah, and concerning the bringing back of the shadow ten degrees by which it had gone down on the dial, to the first year of Nebuchadnezzar's reign; which was equivalent to the third of Jehoiakim, king of Judah. It was by the Merodach-Baladan dynasty, that "the wings of the Assyrian lion were plucked;" that is, the Esarhaddon dynasty of Assyria was superseded by the king of Babylon, as the destroyer of the Gentiles.

Before this revolution was effected, the Assyrian dominion was represented by a winged lion, having the form of a man down to the waist, and furnished with arms. This is satisfactorily demonstrated by Mr. Layard in his "Nineveh and its remains." In his excavations at Nineveh he laid bare sculptured lions, twelve feet high and twelve feet long. In one hand, a goat was held; and in the other hanging down by the side, a branch with three flowers. From the shoulder sprang forth expanded wings which spread over the back. The body was that of a lion with five legs, two on the fore-end, and three on the side. The head, breast, and arms were

human, and as low down as the waist. A knotted girdle ending in tassels, encircled the loins.

But when Nineveh's dominion was transferred to Babylon by a conqueror, a change came over the Assyrian lion. Daniel says, "I beheld till its wings were plucked, and it was lifted up from the earth." In consequence of its eagle's wings being plucked, that is, of Armenia and Persia being subdued, the Assyrian dominion was prostrated to the earth; completely overthrown, but not destroyed; for Daniel says furthermore, that "the lion was made to stand upon the feet as a man." Nebuchadnezzar was at once the conqueror and re-builder of the Assyrian monarchy. He made it stand erect, and gave it a more civilized constitution. Shalmaneser had destroyed the kingdom of the ten tribes of Israel, and Sennacherib had blasphemed Jehovah, and the posterity of his son Esarhaddon had become effete: this was a dynasty which had become a pest, a plague spot upon the nations; but Nebuchadnezzar, though an idolator, was a man better suited to the purposes of God. There was more of the man, and less of the wild beast, in him than in the kings of the dynasty he had overthrown. Therefore, when the Assyrian lion was made to stand erect upon its hind feet like a man, Daniel says, that "a man's heart was given to it." Its golden, or imperial lion-head, was responsive to divine impressions, and gave utterance to sentiments, which were entirely alien from the heart of the kings of Nineveh. "I blessed the Most High," said Nebuchadnezzar, "and I praised and honored Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven; and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou? I praise, and extol, and honor the King of Heaven, all whose works are truth and His ways judgment; and those that walk in pride He is able to abase." (compare Dan. 4:34-35, 37, with Isa. 36).

But this "*man's heart*," was not the disposition of Belshazzar, his son's son. Instead of praising, and extolling, and honoring the God of Israel, he defied Him; and "lifted himself up against the Lord of heaven; and out of the holy vessels of His temple, he, and his lords, his wives, and his concubines, drank wine; and he praised the gods of silver and gold, and of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand his breath was, and whose were all his ways, *he had not glorified.*" This was his offence, on account of which the Lord of heaven passed this sentence upon him: God hath numbered thy kingdom, and finished it; thou art weighed in the balances, and art found wanting.

And thy kingdom is divided, and given to the Medes and Persians." Nor was the execution of the decree long delayed, for "on that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom" (Dan. 5:31).

OF THE BEAR.

The lion dominion being overthrown, the dynasty of the Bear took its place when "Darius the son of Ahasuerus, of the seed of the Medes, was made king over the realm of the Chaldeans," in 542 before Christ. It was a dominion to be extended by the sword, a particular expressed in the words addressed to the Bear, "Arise, devour much flesh."

In the symbology, or description of the symbol, the prophet saith, that "it raised up itself on one side." Hence, one side was "higher than the other;" but, before it raised itself up, the higher side was the lower; therefore, the higher side acquired its more elevated position last. Compare this characteristic of the Bear, with what is said of the horns of the Ram (Dan. 8:3). The inequality of the sides of the Bear, represents the historical fact, that the dynasty of the Bear-dominion was mixed; that is, it was first Median and then Persian. Darius was a Mede, and his successor Cyrus, a Persian. They were allies in the overthrow of the Chaldean kingdom. When the crown was to be assumed, the Mede preceded the Persian; but when Darius died, instead of the crown descending to a Mede, it passed to a Persian, whose race continued to wear it until the dominion of the Bear was superseded by the leopard. Thus the Persian side of the Bear was raised up last.

But the Bear had also "three ribs in the mouth of it, between the teeth of it." This indicates that in devouring much flesh, the result was that its prey was reduced to "three ribs," which had become firmly fixed to its head. In other words, that the Medes and Persians had made extensive conquests, which were reduced to three divisions for the better administration of public affairs. A rib of the dominion, then, represents an imperial presidency, or, as we should say, vice-royalty; each satrapy comprehending a number of principalities. This organization of the Bear is thus expressed by the prophet, "It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; and *over these* THREE PRESIDENTS; of whom Daniel was first: that the princes might give accounts unto them, and the king (or Bear's head) should have no damage." By the reign of Ahasuerus, or Artaxerxes, the second, the dominion of the Bear extended "from India to Ethiopia over

one hundred and twenty seven provinces.” Though the principalities may have been increased in number, or extent, the presidencies remained the same. A dominion represented by the Bear, its dynastic branch by the higher side, and its three presidencies by the three ribs, were the principal points which distinguished the realm of the Chaldeans, under the Medo-Persian sovereignty, from that of the Lion, or the Head of Gold. And it is worthy of remark here with reference to the image at the crisis of its fate, that the power which shall possess Persia *in the latter days* will be the Bear, and consequently answer to the breast of silver. We have already in the heraldry of nations an intimation of the power destined to act the part of the bear, when the Four Beasts have “their dominion taken away.” This power is the Russian whose symbol is a Bear. This is so well known, that the phrase “the Russian Bear” is as familiar as household words. Russia, which already comprehends some of the Persian territory in its bounds, is destined to conquer Persia, and to possess it from India to Ethiopia. This is not conjecture, but an absolute certainty; for God has declared by Ezekiel, that Persia in the latter days shall be a constituent of the dominion of Gog; and, that Gog is the autocratic dynasty of Russia will be seen when we come to treat of that prophecy in its proper place. We proceed now to the consideration of the Third Beast, or,

FOUR-HEADED, AND FOUR-WINGED, LEOPARD.

This beast represents the Macedonian dominion which superseded that of the Bear, as the belly and thighs of brass did the breast and arms of silver. The Leopard-dominion was more extended than its predecessors; for it embraced all that belonged to the Lion and the Bear, with the addition of that which had been established by Philip of Macedon, the predecessor of Alexander “the Great.” “It bore rule over all the earth,” or Image-territory, thus far subjugated to “civilization,” such as it was at that era of the world.

In the year 301 before Christ, the Macedonian dominion in its divisions, and their relative position, is illustrated by the Four Wings of a fowl, and the four Leopard heads. Alexander ruled his conquests for the short space of six years, when he died in Babylon of intoxication. After a long period of war, his unwieldy empire was resolved into several kingdoms, of which the four principal ones are represented by the Four Heads of the Leopard. These were its mighty powers to which the others looked up, as the lesser states do now to the great military potentates of the age.

The four great powers, or heads, of the Grecian Leopard, were,

1. The kingdom of the south which comprehended Egypt, Lybia, Arabia, Coele-Syria, and Palestine, under the Greco-Egyptian dynasty;
2. The kingdom of the North-west, including Thrace, Bythinia, &c.; or, the Thraco-Macedonian;
3. The kingdom of the North-east, comprehending the rest of Asia, and beyond the Euphrates to the Indus; India beyond the river, though allotted to this dominion, revolted; so that the Indus became its boundary: this was the Assyro-Macedonian; and,
4. The kingdom of the West which embraced Macedonia and Greece.

Such were the heads. But, how was it to be determined that they should stand related to these four points of the compass? This was indicated by the wings of the Leopard; an interpretation made evident from the words of the prophet, saying, "the Lord shall gather Judah from the four corners (in Heb. *the four wings*) of the earth" (Isa. 11:12: Dan. 11:4). The addition of the wings, then, to this beast, signifies that the kingdoms represented by the heads would be towards the east, west, north, and south, of Judea.

A Leopard is sometimes used to indicate the British power. During the war in the Peninsular, Napoleon and his generals often threatened to "drive the Leopard into the sea;" by which they meant, that they would drive the British out of Spain and Portugal. Now, in Daniel (Dan. 8:5) the dominion of Alexander, which extended into British India, is represented by a Unicorn, that is, a goat with one horn. Hence, the Leopard, without additional heads, and without wings, represents the same dominion as the Unicorn. Now it occurs to me, that the British Unicorn is a symbol representing a similar thing to the Ægean Unicorn of Alexander; and, therefore, identifies the British power with the Grecian Leopard. I do not say, that the mind which designed the heraldry of the British power had the part predestined for Britain to enact in the latter days before it, when it inserted the leopard Unicorn. But divine wisdom sometimes impels men to do things the import of which they very imperfectly understand; and the insertion of the Unicorn may have been an act of this nature. Be this as it may, there are indications which make the idea more than probable. In the first place, the British power is the constitutional protector of the Ionian Islands contiguous to the Morea and ancient Macedonia; and secondly, it possesses a part of Alexander "the Great's" dominion in India, and is absorbing more and more of it every war it wages in the far east. When the Bear pushes for Constantinople, it is not unlikely that the British Unicorn will make extensive seizures of the islands in the Mediterranean as an

antagonistic compensation for the continental territory acquired by the autocrat in European Turkey. Britain is bound to maintain a maritime ascendancy in the Mediterranean; not because she has any continental territory washed by its waters, but because of her vast interests in India, which would be greatly endangered by an uncontrolled military power in Anatolia and Egypt. When the power of the British Unicorn shall be fully developed in maritime Greece, Egypt, Palestine, the Red Sea, and India, a leopard dominion will again appear upon the stage of action, and be prepared for the catastrophe of the latter days.

OF THE FOURTH BEAST, OR TEN-HORNED DRAGON.

This beast was to arise out of the Mediterranean territory as well as the others. The belligerent tempests on every side were to give rise to it; for, says Daniel, “the four winds of the heaven strove upon the Great Sea. And Four Great Beasts came *up from the sea*; diverse one from another:” and, when he has finished the description of them, he states that “they are four kings (kings being used in scripture oftentimes for their kingdoms, and *vice versa*) which shall arise *out of the earth*,” which explains, that when he says “up from the sea,” he means the countries of the Mediterranean, which in scripture geography is styled the Great Sea.

That this beast is identical in signification with the iron part of the image, and incorporates within its dominion the territory of the kingdoms of the brazen thighs, is indicated by “its teeth of *iron* and claws of *brass*.” A beast of prey destroys with its teeth and claws. Like the iron kingdom of the image, this iron-toothed dominion was to devour and break in pieces all that came in its way, and to stamp the undevoured residue with its brazen-clawed feet. It was “exceeding dreadful and terrible, and strong exceedingly;” and, though not named by the prophet, may, by the aid of history and the apocalypse, be correctly termed, the GRECO-ROMAN DRAGON.

This Fourth Beast was shown to Daniel for the purpose of representing certain things predestined to come to pass in connection with the ten toes of the image, which could not be suitably displayed in symbolic feet. The things to be illustrated were:

1. The eradication of the power of *three toe*-dynasties, or royalties; and the subjection of their territories to an imperial dominion;
2. The peculiar character and constitution of this imperality;
3. The part this militant power was to play in relation to the saints;
4. The time the image’s feet were to continue before they should be smitten by the stone;

5. The *consumption* of the militant power which was to precede the destruction of the image;
6. The personage through whom the destructive power of the stone should be manifested;
7. The giving of the kingdom to Him, and the saints; and,
8. The nature of the mountain which should fill the whole earth.

These eight points constitute a summary of the things designed to be represented by the Eleven Horns which made their appearance on the head of the Fourth Beast. The first point is symbolized, by the coming up of a Little Horn among the Ten Horns which "*subdues* Three Horns," so as to "pluck up by the roots" the regal dynasties they represent; and in this way leaving only seven independent royalties, besides its imperial self.

The second and third points are represented by this Little Horn having inserted into it human Eyes and Mouth; and described as having a more audacious look than his fellow horns, or contemporary dynasties; and "speaking very great things," or blasphemies "against God, to blaspheme His name, and His tabernacle, (or saints, styled the temple of God in the scripture) and them that dwell in heaven." Its character is also further illustrated by its "making war upon the saints and prevailing against them," and changing God's times and laws.

The fourth and fifth points are set fourth by the slaying, and burning of the Fourth Beast with his appendages at the end of "a time, times, and the dividing of time."

And the sixth, *seventh*, and *eighth*, points, are revealed by the verbal declaration, that "the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and there was given him dominion, glory, and a kingdom, that all people, nations, and languages, should serve Him; his dominion is an everlasting dominion which shall not pass away, and his kingdom one which shall not be destroyed." Again, "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever;" and again, "*the time came* that the saints possessed the kingdom;" "and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and ALL DOMINIONS SHALL SERVE AND OBEY HIM" (Dan. 7:13-14, 18, 22, 27). This is the dominion of "the great Mountain that fills the whole earth."

There is nothing said about the heads of this Fourth Beast, whether there were one or more. Hence, the chronology of the symbol must be restricted to the Horns. The dynasties of the leopard-heads were all

superseded by the Fourth Beast before the birth of Christ; but the ten horns, answering to the ten toes of the image, did not make their appearance till the fifth century after Christ. The life of the Beast is measured by the continuance of the horns; and the duration of these by the time allotted for the Little Horn to prevail against the saints. It is to prevail “until a time, times, and the dividing of time” shall have elapsed from some determinate epoch. Nothing is more obvious to one of these saints than that these “times” have not yet run out; because the power still exists and prevails against them. Upwards of 1260 years have elapsed since the horns established themselves on the western Roman territory; so that the chronology of the symbol is not to be calculated from the rise, or growth of the horns out of the Dragon’s head. Indeed, if we had no other data than what are furnished us in the vision of the Fourth Beast, we could not tell when “the time, times, and dividing of time” should commence. The vision only informs us when it shall end, namely, with the casting down of the thrones, or Horn-dynasties; and the destruction of the Beast’s dominion in all its parts by the “burning flame;” a process which has been steadily approaching since February 1848, and thereby indicating that the consummation is at hand.

The fall of three horns before the Little Horn which overthrows them, by which it becomes an eighth power on the Dragon’s territory, suggests its identity with “the eighth which goeth into perdition” treated of in the apocalypse (Rev. 17:11). Speaking of the signification of the Seven Heads of the Roman Beast, it is stated that they have a double interpretation; that is, they represent the seven mountains on which Rome is situated; and seven heads of government which have prevailed there. The seventh dynasty had not appeared when John saw the vision. When it was manifested, it was to continue in the seven-hilled city only “*a short space.*” After this had passed away, and as history shows, 246 years after its entire destruction, an eighth head appeared in Rome. This was an outlying dynasty, thrusting itself in among the horns from a country lying beyond the geographical limits of the old Roman territory. It was a dynasty growing out of a foreign country, and therefore styled “another Beast.” Hence, the reason why it is written in the text referred to, “the Beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition.” This is also affirmed of the Ten-horned Beast, as well as of the Two-horned Beast, or Eighth Head; because there is the same intimate connection between those two Beasts, or dominions, as that which exists between the Little Horn, and seven Horns of the Greco-Roman Dragon.

John was favored with a vision of “*the wilderness,*” or territory of the

Holy Roman Empire as it is styled. He saw it as it was in the first century after Christ. Then, the dominion which now exists there had no being. In spirit he viewed it as it would appear several centuries after when the dominion had arisen. It was then "*the Beast that IS;*" again, he saw the wilderness after the power had passed away; he then speaks of the dominion as "*the Beast that WAS,*" and "*the Beast that IS NOT,*" because it will then have gone into perdition. We can now say of the holy Roman Beast "*it is;*" and from present appearances, shall be able to say in a few years, "*it was and is not,*" because it is destroyed by "the burning flame."

The Little Horn's character has been more obvious to interpreters than its constitution. In certain respects it is like the other Ten Horns. These were all SECULAR *dynasties*. If they had individually possessed "eyes and a mouth," they would all have been episcopal and speaking Horns, like the Little Horn. But they possessed neither. They were simple horns, evincing power, secular, and not spiritual, in their operations. When eyes look more stout than existencies around them; and their mouth speaks blasphemies against God, angels, and the saints, they become symbolical of ecclesiastical power; and inserted into a horn, they present a symbol which represents a CONJUNCT DYNASTY; that is, a dominion whose executive is imperial, and which is constituted, either of an imperial pontiff and a secular emperor, or of one Head in whom is vested the imperial administration, both of secular and ecclesiastical affairs, as was the case with the pagan Roman emperors.

The Little Horn of the Greco-Roman Dragon, or fourth beast, is a two-fold dynasty, or dominion. Its eyes and mouth represent one horn; and *the rest of the horn*, another. The former is the over-seeing and blaspheming horn; the latter, the secular, or military horn, which co-operates with it, and does all the fighting. Hence, when we find the little horn fully developed, we may expect to discover TWO PERSONAGES, who, through subsequent ages, are conspicuous as imperial chiefs of the western world. These, it is almost needless to add, are the pope and the emperor.

OF THE SAINTS AND TWO WITNESSES.

When the little horn appeared among the ten horns, Daniel was particularly struck by his blasphemous talking, and enmity against the saints of the Most High. The mouth of this horn is evidently the same as the mouth of the ten-horned, and two-horned, beasts, of the apocalypse (Rev. 13). It was the mouth of a lion because of its roaring for prey, seeking whom it might devour; as well as for its Babylonish affinities. "It

spake as a dragon,” with the ferocity of the old pagan emperors against the saints. Describing this mouth, John says, “it spake great things and blasphemies against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.” These blasphemies Daniel styles “great words against the Most High,” which of course were very offensive to the servants of God, and aroused their indignation. They “contended earnestly for the faith once delivered to the saints” against its blasphemies; and advocated the liberty of the truth, the equality of the faithful, and the fraternity of the children of God. This brought down upon them the hatred and revenge of the popes, who stirred up all the horns of the beast against them, as it is written, “he made war upon them, and overcame them, and killed them.”

Daniel speaks of “*the saints*” and of “*the PEOPLE of the saints.*” I apprehend that there is the same distinction to be drawn here, as between “*a Jew inwardly,*” and “*a Jew outwardly.*” “The saints” is a term which includes them both; even as “Israel” includes both the natural, and believing, seed of Abraham.

Because a person is one of the saints it does not therefore follow that he is a righteous man. This is clear from the fact, that the twelve tribes as a company of nations are termed “the Lord’s witnesses;” concerning whom He says, “this people have I formed for Myself; they shall show forth My praise.” They are styled “a holy nation,” or a nation separated from all other nations by a divine constitution by which they are made the people of God. Now this “holy nation” has proved itself to be “a stiff-necked and perverse race;” nevertheless it is “holy,” or separate, on the same principle that the temple, Jerusalem, the land, &c., are holy.

But pagan nations are sometimes termed holy, or sanctified. Hence the Lord says, “I have commanded My sanctified ones, I have also called My mighty ones for Mine anger,” &c. “They come from a far country, from the end of heaven, even the Lord and the weapons of His indignation to destroy the whole land.” This is from a prophecy against Chaldea (Isa. 13:3). These saints are declared to be the Medes and Persians who were pagan nations associated together in the overthrow of the Babylonian dynasty. “I will stir up the Medes against them, who shall not regard silver; and as for gold they shall not delight in it. Their bows also shall dash the young men in pieces: and they shall have no pity on the fruit of the womb; their eye shall not spare children” (vv. 17-18).

A class of persons separated in the providence of God to execute any work for Him are His sanctified ones, irrespective of their moral relations to the gospel. They are designated in scripture by various names. They are

styled witnesses, prophets, olive trees, candlesticks, as well as saints; because they are exercised in these several capacities. They may have to bear witness for civil and religious liberty; to preach against the lion-mouth and his clergy; to stand forth as a lamp before God to enlighten the nations of the earth, &c.; they may discharge all these functions, and yet be neither believers of the gospel of the kingdom, nor even "pious" as the term is. This class of people may be found figuring largely in the history of all European nations. They are the hostile party to the beast in all "religious wars," and wars for liberty against the despotism of popes, emperors, kings, and priests. In these sanguinary wars their uniform has been sackcloth; yet they have devoured their enemies with fire and sword, and smitten the earth with all the plagues of war as often as they pleased. With various fortunes have they combatted with the tyrants of the world. Cromwell "tormented them who dwelt in" England and drew the sword for the "right divine of kings to govern wrong;" he struck terror into those in Ireland who worshipped the beast, and devoured them with fire and brimstone from the cannon's mouth. In France, the Hougonots did good service against the beast. They shut up the political heaven, and suffered not the rain of peace to descend upon Piedmont, and the south, where the blood of Albigenses, and Waldenses, was crying out from the ground, like Abel's, for vengeance upon those who dwelt upon the earth. But, however successful for a season, they were destined to succumb for a while; as it is written, in Daniel, "the little horn made war with the saints, and prevailed against them: UNTIL the Ancient of Days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom." Now, it must not be forgotten that, by reason of the Little Horn's empire comprehending the three subjugated horns, it is a part of the ten-horned apocalyptic beast as well as the independent horns; therefore what is affirmed of it, is also affirmed of the beast as a whole including its mouth and horns. Hence, John writes the same thing of the ten-horned beast, and of the two-horned beast, and the image of the former beast's imperial head, that Daniel does of the Little Horn, saying, "the beast that ascendeth out of the bottomless pit," or sea, "shall make war upon them, and shall overcome them, and kill them" (Rev. 11:7); and in another place, the ten-horned "shall make war with the saints, and overcome them" (Rev. 13:7); and again, the two-horned beast "causeth them that dwell in the earth to do homage to the (imperial head of the) first beast, whose deadly wound was healed. And he causeth those that dwell upon the earth to err through the deeds it was given him to do against the beast; saying to them that dwelt on the earth that they should make an

Image of the Beast, which had the wound by a sword and did live. And it was given to him to give breath (*πνευμα*) to the image of the beast, that the image of the beast should both *speak*, and cause as many as would not adore (*προσκυνησωσι*, from *προς* and *κυνεω* to crouch, to fawn; to kiss; adore by prostration, kissing, or otherwise: hence of the Popes *quos creant, adorant*, whom they create they adore) the image of the beast, *that they be killed*. And he caused all, the small and the great, the rich and the poor, the free and the bond, that a sign (*χαραγμα*, mark, or sign) should be made upon them on their right hand, or upon their forehead: that no man might be qualified (*δυνηται be able*, in a moral sense) to buy or sell, except he have the sign, or the name of the beast, or the number of his name” (Rev. 13:12-17).

Now it is the saints who refuse to adore the imperial Roman image, or Eyes and Mouth of the Little Horn; and who have not the sign † upon their foreheads, or in their right hands. These are the parties whom the image has caused war to be made upon, and who have been prevailed against, and killed with all the attendant enormities of promiscuous massacre. The slaughter of the Albigenses in Languedoc; of the Vaudois in the valleys of the Piedmontese mountains, in the thirteenth and fifteenth centuries; and of the Hougonots on St. Bartholomew’s, and at the revocation of the edict of Nantes; the dragonnades, drownings, &c., are instances of the cruelties inflicted upon the saints by the roaring lion of the “eternal city.” In the face of these teeming testimonies of history, the special pleaders of the papacy have the hardihood and effrontery to declare that the Head of their church has put none to death; that their church is the pure, sinless, spouse of Christ! But the spirit denounces it as “drunk with the blood of the saints,” because, in stirring up the secular powers to murder and massacre the opponents of Romanism and the advocates of human rights, it has “*caused the saints to be killed;*” and become so dyed in wickedness, and steeped in crime, that its iniquity has at last reached unto heaven, and the burning flame of war is consuming and destroying it unto the end.

But, says the apostle, “the weapons of our warfare are not carnal, but spiritual.” In his letter to the Ephesians, (Eph. 6:14), he enumerates them as the girdle of truth, the breast-plate of righteousness, the preparation of the gospel of peace for sandals, the shield of faith, the helmet of salvation, and the sword of the Spirit which is the word of God. This is the “whole armor of God” which “the *people* of the holies” are permitted to use. The two-edged sword of the spirit is the only offensive weapon they are allowed to wield in combat with the Beast. The impulses of the flesh would lead them to crush the tyrants who have drenched the earth with

their blood, and to bruise their heads like serpents; but their Captain has said, “vengeance is Mine, I will repay.” It is the impulse of the flesh, hostile to the truth of God, which urges the Beast to war against those who adhere to that truth. The people of the Holies are forbidden to act under such an impulse; but to imitate Jesus, who resisted not, but committed his cause to God. Unresisting suffering is the law of their spiritual warfare. If persecuted they must fly; if smitten, they must not smite again; if reviled, they must bless; but withal “fight the good fight of faith” with the word of God, without favor, affection, or compromise, with any thing that exalts itself against the knowledge of God.

But this may be thought to be a contradiction of what has been said of the witnesses inflicting the plagues of war as often as they pleased. How can they do this unless they contend in battle against the Beast? The answer is that the antipapal instrumentality of God in the earth consists of *three classes of persons*; two of these three classes are political; but the third is that class spoken of by the apostle as his brethren. The prophecy of the two witnesses is concerning *two great parties* in the ten-horned beast’s dominion, which antagonize it in its civil and ecclesiastical policy. One party is purely secular, and styled “the *earth*,” or democracy; the other party is “*religious*,” and termed “*the woman*.” The mission of these is to make war upon tyranny, and to take vengeance upon it, and finally to be the means, or occasion, of breaking it up in its ten-horned and papal constitution. “The earth,” or secular witness, is the helper of “the woman,” or religious witness. They have co-operated since the reign of Constantine more or less intimately until the present time; their co-operation consisting in a determined hostility to state-churchism, and to its monarchical allies. They are both more or less republican in their principles. “The earth” especially is animated by a hatred of oppressors. Its spirit in all ages has shown itself in a terrible form. It is ferocious as the tiger, but it is a ferocity which is required by the nature of the work assigned it. The civil and ecclesiastical tyranny it has to combat, which is itself horribly terrific and blasphemous against God and His truth, must be encountered by a spirit as fierce. In history, we see it exhibited in the Circumcellions of the first century of its operations, in the men of Munster of the sixteenth, the Camisards of the seventeenth, the Terrorists of the eighteenth, and the Red Republicans, socialists, &c., of the nineteenth. Like God’s “sanctified ones, the Medes,” the heart of “*the earth*” is steel, and its eye un pitying. It is ready to dash out the brains of sucklings, to spoil the property of the rich, and to reduce the social fabric of the Beast to its elemental chaos. Its political representative in Europe is “THE MOUNTAIN” in the French

legislature; a body of men who are the abomination and terror of the Jesuit-priest-party throughout the world.

“The woman” is constituted of heterogeneous sects. “*Dissent*” and “*non-conformity*” are terms, which define the religious witness in this country. In France she is styled “*Calvinist*.” Her tendencies are republican, as illustrated in the Cromwellian commonwealth, and in the constitution of the United States of America, which was the conjoint work of “*the earth*” and “*the woman*.” This great religious witness is made up of an infinite variety of factions, whose contempt of popes, emperors, kings, priests, and aristocrats, is profound; yet, with all their hatred, they conscientiously repudiate the excesses of “*the earth*,” or secular witness. These two witnessing parties, however, are of one theory, which is *death to tyranny*, if not to tyrants; and in some sense, or other, rally around the standard of “liberty, equality, and fraternity;” three principles which are utterly destructive of the dominion of the Little Horn, and its less audacious fellows of the Roman Beast.

But there is a *third party* which, although it has the deep rooted enmity of truth against every form of Satanism in church and state, papal and protestant; and wishes success to the Two Witnesses in their war with civil and ecclesiastical tyranny, yet it is distinct from them both. It is that party described by the apostle in the passage above quoted. It is composed of the saints of God in the highest sense of the word. It is the One Body of Christ, having the one faith, the one hope, one Lord, one spirit, one baptism, and one God and Father (Eph. 4:4-6). It is styled “*the holy city*” in the apocalypse (Rev. 11:2); and is trodden under foot of the Gentiles for forty-two months of years, which do not end till the Ancient of Days appears. It is by this class that “the faith once for all delivered to the saints” is preserved from being entirely lost. In the twelfth of Revelation they are termed “the *remnant* of the Woman’s seed, who keep the commandments of God, and have the testimony of Jesus Christ.” They are a people who believe the gospel of the kingdom of God and the things of Christ’s name as set forth in “the law and the testimony;” for “the testimony of Jesus is the spirit of the prophecy.” They are also an immersed people; for they keep the commandments of God as well as believe His word. It is their mission to “contend earnestly for the faith.” Hence, they come into collision with all parties; being antagonist to “every high thought that exalts itself against the knowledge of God,” whether entertained by the enemy, or by the witnesses, who torment him with their insurrections, or with their prophesying in behalf of civil and religious liberty.

Such, then, is the antagonism ordained of God to keep the Beast, or

European governments, in check, and to preserve the light of truth and liberty from extinction among the nations. It is to this agency the world is indebted for the little liberty it rejoices in. This has been conquered from the Beast at a great cost of human life. The United States of America is a specimen of its handy work; and, but for the incurable condition of society in the old world by human efforts, as happy a state of things would ere this have been established on the European continent, as in some degree hath been in this island. The Roundheads, Puritans, and Lollards, or bible-men, laid the foundation of American institutions on the soil of Britain. They successfully resisted the encroachments of an Act of Parliament-religion on the rights of men; and by contending for the Bible (without very well understanding it themselves) in opposition to human authority in religion gave an impulse to the minds of men, which all the powers emanating from the "bottomless pit," can no longer prevail against, or control. But, while the liberty provided by the constitution of the United States, and practically enjoyed in England, is much to be appreciated by the people of these respective countries, there are but few of them who have tasted the sweets of that liberty which dwells in "the Holy City." "If the truth shall make you free," says Christ, "ye shall be free indeed." So long as a people practically venerate a professional ministry, whether in the pay of the State, or of the people to preach what pleases them more than "the law and the testimony;" so long as they are ignorant and faithless of "the things concerning the kingdom of God, and the name of Jesus Christ," and glorify themselves in religious systems, which nowhere on the sacred page meet the eye of the unbiassed student of God's word; so long as their pulpits are closed against men who would reason with the people out of the scriptures "concerning righteousness, and temperance, and judgment to come," *irrespective of party shibboleths and decrees*: — so long are they strangers to the liberty, equality and fraternity, which belong to the truth of God alone. The eye of faith sees the fairest spots of earth veiled in thick darkness. Its hope is not in "the earth;" for man can neither regenerate himself, nor society. Any organization of the world fabricated by human wisdom, must perish; for men have neither knowledge, wisdom, nor virtue, enough, to build a social fabric conducive to the honor and glory of God; or, to the general happiness of mankind in their several relations of life. Our hope is in the Ancient of Days. "The earth" may "help the Woman," and consume the dominions of the Horns; but the Son of Man can alone deliver the holy city, crush the Dragon's head, and reconstitute society to the glory of God, and the happiness of all the families of mankind.

When the remnant ceased to “contend earnestly for the faith once delivered to the saints,” “the earth” began to fail in its efforts to establish civil and religious liberty in the countries where “the remnant of the woman’s seed” had witnessed for the truth so long. The reactionists on the side of arbitrary power began to prevail against both classes of witnesses, and the holy city; and to succeed in re-establishing what they call “ORDER;” that is, such a state of society as existed in France from A.D. 1685 to 1789, or in England under Charles II; or of which we have more recent illustrations in the case of France under Louis XVIII; and Charles X; and of Italy under Austria and the pope, &c., in 1815! It is the “order” established by Satan, when he triumphs over the rights of men, and the truth and righteousness of the untraditionized gospel of the kingdom of God. Satan’s adherents sigh for that “order” in church and state, which will enable them to increase their power, augment their earthly treasures for the gratification of their lusts, and perpetuate their grinding and debasing tyranny over the nations. For a time they appear to triumph. Indeed, their ascendancy is permitted in the wisdom of God; but its *limited* continuance is expressly revealed. The champions of “order” are destined to preserve their ascendancy until, not “the earth,” but the Lord Jesus Christ shall appear in power, and gloriously accomplish what “the saints” have hitherto been unable to effect. It is because of this permitted ascendancy of the dynasties of the world for 1260 years, that the popular insurrections in the territories of the Beasts and their image, have been invariably superseded by reactions, which have re-established the reign of tyranny, hypocrisy, and superstition. Even the torment with fire and brimstone in war, inflicted by Napoleon on the guilty dynasties which had murdered the saints in past ages, at length receded before the resuscitation of the old order of things, which this *MAN OF THE EARTH* had so signally demolished. But what Napoleon failed *permanently* to accomplish will as assuredly come to pass, as there is a God in heaven who punishes the guilty. We rejoice in this assurance; and though we see reaction again showing its fiendish and hypocritical face, and hear it complacently hymning its approaching triumph over the enemies of the image and the beasts, which support his blasphemy against God and His saints, we know that its final struggle is approaching by which it will be for ever deprived of place, and power “to destroy the earth.”

Of the witnesses and holy city, without discriminating them, REINERUS, the inquisitor-general, who shed their blood, writes thus concerning them as a whole. “Among all the sects which are, or have been, there is not any more pernicious to the church (i.e. of Rome) than that of

the Leonists. And this for three reasons. The first is, because it is *older*; for some say that it hath endured from the time of Pope Sylvester (fourth century) others from the time of the apostles. The second, because it is more general, for there is scarce any country wherein the sect is not. The third, because when all other sects beget horror in the hearers by the outrageousness of their blasphemies against God, this of the Leonists have a great shew of piety; because they live justly before men, and believe all things rightly concerning God, and all the articles which are contained in the creed; only *they blaspheme the church of Rome and the clergy*, whom the multitude of the laity is easy to believe.”

“The causes of their estrangement, says Acland, from the Roman church are thus stated. ‘It is because the men and women, the young and old, the laborer and the learned man, do not cease to *instruct themselves*; because they have translated the Old and New Testaments into the vulgar tongue, and *learn these books by heart*, and *teach them*; because if scandal be committed by any one, it inspires them with horror, so that when they see any one leading an irregular life, they say to him, the apostles did not live so, nor should we who would imitate the apostles: in short they look upon all that a teacher advances, *unsupported by the New Testament*, as fabulous.’” It is with such people as these my sympathies are found; and it is to multiply such in the world that I write this book. If the reader would be numbered with this class of witnesses, he must “instruct himself” by the study of the word; he must cease to surrender himself to the clergy of church or dissent; but treat all their hypotheses “as fabulous” unsupported by the law and the testimony: for “the scriptures are able to make us wise unto salvation through the faith which is in Christ Jesus” (2Tim. 3:15-16). What more do we want than to be saved in the kingdom of God? Ask the clergy, “what you must do to be saved?” They will repeat like parrots, “Believe on the Lord Jesus Christ, and thou shalt be saved;” but ask them, “What does believing on the Lord Jesus for salvation consist in?” and I hesitate not to say — indeed, with the preceding pages as my premises, which I firmly believe to be the only scriptural exegesis of the gospel, I am necessitated to say, *they cannot tell*. Then, like the Leonists of old, away with the clergy, the “blind leaders of the blind,” “dumb-dogs that cannot bark,” “who neither enter into the kingdom themselves, and them who would they hinder.” “All scripture given by inspiration of God is profitable for teaching, for reproof, for correction, for instruction in righteousness: *that the man of God may be perfect*, thoroughly furnished unto all good works” (2Tim. 3:16-17). Here, Paul teaches, that the scriptures can make a man perfect in all these things; how perverse then

of mankind to neglect this instrument of perfection, and to lean upon such broken reeds; the Leonists, Paulicians, Albigenses, Waldenses, &c., had more wisdom than this. They drank from the fountain head of truth; and it was only in later times, when their minds were diverted from this by the dazzling demonstrations of the protesting Romanists, who, under their early leaders, were rebelling against the pope, and laying the foundation of state religions in Germany, England, &c., that they were ensnared in the toils of mercenaries. They merged into protestantism, and thus an extinguisher was placed upon their lamp, which for 1260 years had illuminated the darkness around.

A writer on prophecy has well remarked, that “there is no nation existing which, first and last, has produced such a number of faithful witnesses against papal corruptions, and tyrannies, as France. No people have so long a list of martyrs and confessors to show as the Hougouots of that country; and there is no royal family in Europe which has shed in the support of popery, half the blood which the Capets have shed. Who deluged the earth with the blood of the Waldenses and Albigenses that inhabited the southern parts of France, and bore testimony against the corruptions and usurpations of Rome? The cruel kings of France slew above a million of them. Who set on foot, and headed, the executioners of the massacre of Bartholomew in 1572, which lasted seven days, and in which some say near 50,000 Hougouots were murdered in Paris, and 25,000 more in the provinces? The royal monsters of France. A massacre this, in which neither age nor sex, nor even women with child, were spared; for the butchers had received orders to slaughter all, even babes at the breast, if they belonged to the Hougouots. The king himself stood at the windows of his palace, endeavouring to shoot those who fled, and crying to their pursuers, ‘kill them, kill them!’ For this massacre public rejoicings were made at Rome, and in other papal countries. A medal was struck at Rome commemorative of this tragical event. In the words of the apocalypse, ‘they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented those who dwelt on the earth’” (Rev. 11:10).

This dreadful massacre was 1260 years from the separation established between State-church christians, and the remnant of the Woman’s seed. In 312-3, the man-child was born of the Woman as the military chieftain destined to cast the pagan dragon out of the Roman heaven. A great revolution was consummated. The world’s religion was changed; and the foundation laid for that awful despotism in church and state, which has made all the families of the earth to wail. Constantine and his successors

“ruled the nations with a rod of iron;” and united in adulterous alliance, an apostasy from apostolic christianity to the kingdom of the world. Thus, a Satanic system was established, which persecuted all “who kept the commandments of God, and had the testimony of Jesus Christ” (Rev. 12:7-9; 17). The troubles of the witnesses commenced with the institution of state christianity; and they will not cease until every state religion is abolished from the earth.

This Bartholomew massacre of 1572, marks the epoch of the terminating of the testimony of the two witnesses. From 1572 till 1685 was a period of war, during which unnumbered thousands fell in defence of their civil and religious rights. The war was waged with various fortune on both sides. At first, the Hougonots were so far successful, that their valour and devotedness raised their leader, Henry of Navarre, to the throne of France. Though a Hougonot, he could not withstand the temptation of an earthly crown, for which he changed sides, and professed himself a papist. He could not, however, forget his companions in arms, but granted them in 1598 the celebrated edict of Nantes. This charter accorded to them the right to celebrate their worship in every place in which they were resident previous to the year 1597. It permitted them to publish books in certain towns, to convene their synods, to open academies and schools for the education of youth, and to fill public offices. It also gave to them a number of cities as cautionary towns, or pledges of security, with the privilege of keeping them garrisoned, and levying taxes on their own account. Thus there was a little state within the state. The Romanists and Hougonots were like two armies, or two nations, in view of each other. They had concluded a treaty of peace, in which the king himself was the mediator; and it was necessary that each of the contracting parties should obtain their guarantees for the future. This singular state of things resulted from the violation of their engagements by the papists; and from the priests inculcating the treacherous policy of not keeping faith with heretics.

Henry IV was assassinated in 1610, by Ravailiac, a fanatic of the Jesuit order. Upon this, troubles immediately recommenced between the warlike Hougonots and papists. The former were conquered; they lost all their strong holds; and in 1628, Rochelle, their last bulwark, fell into the hands of cardinal Richelieu. Thus disappeared in this kingdom of the Beast their power to “devour their enemies by fire proceeding out of their (cannon) mouth” (Rev. 11:5). They had no longer “power to shut heaven that it should not rain;” nor could they any more turn the waters of Piedmont, and the departments of France, into blood, and smite the earth

with the plague of war “as often as they willed.” Their political power was gone, and their affairs grew worse and worse, until their total wreck in the reign of Louis XIV.

“Soon after he came to the crown,” says Mr. Claude, “there arose in the kingdom a civil war, which proved so sharp and desperate, as brought the state within a hair’s breadth of utter ruin. Those of the reformed religion still kept their loyalty so inviolable, and accompanied it with such a zeal, and with a favor so extraordinary, and so successful, that the king found himself obliged to give public marks of it by a declaration made at St. Germain in the year 1652. Then as well at Court as in the armies, each strove to proclaim loudest the merits of the reformed.” Now, however commendable Mr. Claude and others may deem them on account of this loyalty, the simple import of the matter is, that their devotion to Louis XIV proved that their *testimony was finished*. Instead of standing aloof, and testifying against the despotism of church and state, and “contending earnestly for the faith once delivered to the saints;” their pastors and congregations had sunk down into the formalism of Calvinism; and actually drew the sword for the horn, or dynasty, of the very Beast, which had “made war against the saints” with all the attendant cruelty of massacre, rapine, and ravishment; and which was destined finally to “kill them.” Calvinists in the imperio-papal, and royal, armies, of the Beasts and their horns, have forfeited all claims to divine favor as His witnesses of either class. Their mission is ended, and the sentence of death rests upon them. In about thirty years after this fatal demonstration of loyalty to the monster of the sea, God permitted their enemies to destroy them.

Moved by the Jesuits, who flattered his pride by persuading him, that for him was reserved the glory of re-establishing religious unity in his dominions, Louis XIV determined to accomplish the suppression of Hougnotism in France. The plan was arranged in the spirit of Jesuitism, and pursued with dreadful perseverance. Referring to their new-born zeal for the Bourbon dynasty, their enemies said, “if on this occasion the Hougnots could preserve the state, this shows likewise that they could have overthrown it; this party must therefore by all means be crushed.” Hence, Louis, and the abettors of the tyranny, immediately set about it. “A thousand dreadful blows,” says M. Saurin, “were struck at our afflicted churches before that which destroyed them: for our enemies, if I may use such an expression, not content with seeing our ruin, endeavoured to taste it.” They were persecuted in every imaginable way. They were excluded from the king’s household; from all employments of honor and profit; all the courts of justice, erected by virtue of the edict of Nantes, were

abolished, so that in all trials their enemies only were their judges, and in all the courts of justice the cry was, "*I plead against a heretic*;" "I have to do with a man of a religion odious to the state, and which the king is resolved to extirpate."

"Orders were printed at Paris, and sent from thence to all the cities and parishes of the kingdom, which empowered the parochial priests, churchwardens, and others, to make an exact inquiry into whatever any of the reformed might have done, or said for twenty years past, as well on the subject of religion as otherwise; to make information of this before the justices of the peace, and punish them to the utmost extremity. Thus the prisons and dungeons were everywhere filled with these pretended criminals; orders were issued, which deprived them in general of all sorts of offices and employments, from the greatest to the smallest, in the farms and revenues; they were declared incapable of exercising any employ in the custom-houses, guards, treasury, or post-office, or even to be messengers, stage coachmen, or waggons. Now a college was suppressed, and then a church shut up, and at length they were forbid to worship in public at all by the revocation of the edict of Nantes in 1685." Rude popish missionaries, without learning, or decency, went from house to house, for the purpose of inducing them to abjure their religion; they interrupted the preachers; and, if the congregation forcibly ejected them, they complained to the magistrate, who seized the opportunity thus presented to suppress the meeting-house.

"Consciences were bought up like articles of merchandize. Pastors were forbidden to preach beyond the places in which they resided under penalty of several years imprisonment. Children of tender age were authorized to embrace popery in spite of the opposition of their parents; who, without regard to rank, condition, or merit, were declared unworthy to serve the state.

"The great majority continued stedfast. Promises of wealth and honors, seductions, artifices, threats, failed to shake their constancy: so that their persecutors resorted to the still more energetic measures, commonly known as THE DRAGONNADES. These were a species of punishment unthought of by the Inquisition. Profligate and merciless soldiers were sent into the houses of the Hougonots. They had orders to resort to every method except assassination to convert their victims to papalism! They laid waste their property, destroyed their household goods, treated mothers, wives, and maidens, in an infamous manner, brutally struck the men; and, by a refinement of cruelty, hindered them from taking an hour's rest until they had signed a derisive abjuration. Some crushed beneath

such accumulated sufferings, lost their reason; others, led away by despair, suffered death by their own hands. The Dragonnades still live in the memory of Frenchmen, as a fearful and horrible memento of by-gone days. But even these atrocities were insufficient to consummate the conversion of the Hougonots to Romanism.

“In 1685, as we have said, Louis the Fourteenth, signed the revocation of the edict of Nantes. The preamble of this ordinance made the king say, ‘We now see, with the gratitude we owe to God, that our endeavors have had the result which we proposed, since the best and greatest portion of our subjects of the pretended reformed religion have embraced the Catholic faith.’ But this did not express the truth. Hundreds of thousands emigrated from France, to seek asylums in foreign lands; into every part of Europe; and from the Cape of Good Hope to the American wilderness, they carried their faith, industry, laborious habits, and their example; and besides these, two millions remained in the land of their birth, who persevered in their opinions beneath the sword of the executioner, and in the sight of the fires of martyrdom.

“Those who had not quitted France were in the most deplorable condition. Deprived of their leaders, and having no regular means of religious instruction, pursued like rebels, they met at distant intervals, in some wild retreat. When they were surprised, the soldiers fired on them, as if they had been ferocious animals. Thousands of poor victims were condemned to the galleys, and were there confounded with the vilest wretches. Others were hung, beheaded, or burned. If a dying man, moved to remorse, disavowed in his last moments the popish religion, to which he had conformed during his life, his dead body was dragged through the streets by the hangman, and was afterwards cast into a receptacle for filth, like the carcass of an unclean beast.” — *Abridg. of G. De Felice.*

Speaking of the revocation, M. Saurin says, “Now we were banished, then we were forbidden to quit the kingdom, on pain of death. Here we saw the glorious rewards of those who betrayed their religion; and there we beheld those who had the courage to confess it, haled to a dungeon, a scaffold, or a galley. Here, we saw our persecutors drawing on a sledge the dead bodies of those who had expired on the rack: there we beheld a false friar tormenting a dying man, who was terrified on the one hand with the fear of hell if he apostatized; and on the other, with the fear of leaving his children without bread, if he should continue in the faith.” “They cast some,” says M. Claude, “into large fires, and took them out when they were half roasted; they hanged others with ropes under their arm-pits, and plunged them several times into wells till they promised to renounce their

religion; they tied them like criminals on the rack, and poured wine with a funnel into their mouths till being intoxicated they promised to turn Catholics. Some they slashed and cut with pen-knives; some they took by the nose with red hot tongs, and led them up and down the rooms till they agreed to turn Catholics. These cruel proceedings made 800,000 persons quit the kingdom.”

Thus, Oct. 18, 1685, became the epoch of the death of the witnesses. The war had been long, but the Beast subdued them at last. The voice of testimony against papalism in church and state was silenced. The stillness of death pervaded, not France only, but Europe likewise; and if I were called upon to point out the darkest period of BIBLE CHRISTIANITY from the time of Constantine to the present time, I should point to the interval from the revocation of the edict of Nantes to the breaking out of the French Revolution in 1789. During this time the holy city was laid low, and the symbolic witnesses lay dead, though unburied. Their lamps were extinguished, and “before the God of the earth” there was no light; no Illuminati; none to torment them that dwelt upon the earth with a faithful testimony against tyranny and state religion. Everything was sunk into cold formality, and the Beasts (Rev. 13:1,11), and their Image (v. 15) were triumphant everywhere.

Chapter Two — Roman Babylon and the Resurrection of the Witnesses

THE SIN-POWER IN ITS WAR AGAINST THE SEED OF THE WOMAN IN THE WEST, SYMBOLIZED BY THE BEASTS AND THEIR IMAGE — GOD WILL SURELY AVENGE HIS SAINTS — THE CRIMES FOR WHICH THE NATIONS ARE BEING JUDGED, STATED — THE GEOGRAPHY OF THE “LAKE OF FIRE” WHERE THE JUDGMENT SITS — THE SAINTS THE EXECUTIONERS OF THE LITTLE HORN — THEY ARE RAISED FROM POLITICAL DEATH FOR THIS PURPOSE — EVENTS CONNECTED WITH THEIR RESURRECTION — THE THREE DAYS AND A HALF OF THEIR UNBURIED STATE, EXPLAINED — THEIR ASCENSION — END OF 1260 YEARS — OF THE TIME OF THE BEAST, DIAGRAM — OF THE 1335 YEARS.

THE fourth beast of Daniel’s vision; the ten-horned, and two-horned, beasts; and the image of the sixth head of the ten-horned beast, are so many different symbols, which represent the Sin-power in its European constitution. The apocalyptic beasts and their image are introduced into the thirteenth chapter of Revelation to represent certain things in relation to the Little Horn, to its Eyes, and to its Mouth, which could not have been set forth in the symbol of the Roman dominion seen by Daniel. In this prophet, the Eyes of the Little Horn are said to be “like the eyes of a man,” which gave it “a look more stout than its fellow horns.” Of the mouth it is said, that “it spake very great things,” which were “words against the Most High;” and that “because of the voice of these great words,” consumption and final destruction came upon the whole beast. This is the nearest approach the Eyes and Mouth make to that order of men called the popes. They are represented as an audacious and blasphemous power, “wearing out the saints of the Most High, and changing times and laws;” and concerning the saints, it is added, “they were given into his hand until a time, times, and the dividing of time.” Under a new symbol some additional information is given respecting the Eyes and Mouth in the exercise of their power, &c. They are inserted into an image, which is said to resemble that head of the ten-horned beast which had been wounded in its power, throne, and jurisdiction, over the third part of the Roman world (Rev. 8:12; 13:3, 14). This was the sixth, or imperial, head. Hence, the Eyes and Mouth were part of an imperial Image. Now, when we look into the testimony, we find that it did not set up itself; but is the puppet of another power represented by a beast with two horns, which answers to the Little Horn itself, minus the Eyes. The Mouth of the Little Horn, of the two-horned, and of the ten-horned, Beasts, is common to the three symbols; it is mouth to them all. It is said to be like the mouth of a dragon; hence it is Roman and Imperial — the speaking organ of the three. Now the same things are affirmed of it by John as by Daniel. He says, “It speaks great things and blasphemies

against God, to blaspheme His name, and His tabernacle, and them that dwell in the heaven." And then it is added, that "it was given to him to make war with the saints, and to overcome them." It also continues the same length of time, which is expressed by "forty-two months" instead of by "time, times, and dividing of time;" for it is clear that as long as the beast lives so long will its mouth continue to speak.

Now in the exercise of the power given to it, the imperial, or papal image, spoke, and in consequence of its speaking it *caused* all to be killed who would not do homage to it. It also caused all its subjects to be marked with the sign of a cross "*in their right hand*" in ordination, and "*on their foreheads*" in paidorhantism; and unless a man had this mark he would not permit him to "*buy or sell*" as a spiritual soul-merchant in his bazaars.

The symbols of this chapter of revelation, it may also be remarked, represent the Gentiles in their civil and ecclesiastical constitution, who tread down the holy city (Rev. 11:2). This is evident from the testimony, that the beast with its ten horns and mouth of a lion, possessed "power over all kindreds, and tongues, and nations." From what has been advanced the reader will then perceive, that two parties are represented which are antagonists, namely, the saints and the sin-power. Hence, he has before him a symbolical exhibition of the sentence upon the serpent, saying, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The saints are marshalled on the side of the woman; and their persecutors on the side of the serpent. The war has been long, fierce, and bloody; but the saints' victory is certain, and the destruction of the beasts and their image inevitable and sure.

In the previous chapter I have briefly sketched the cruelties practised by the Ten Horns, the Little Horn, and the ecclesiastical image, upon the witnesses and the holy city (called the saints in the aggregate) in all the countries in which they have appeared. France, and the "bloody house of Austria," have been pre-eminent in the strife. They are dyed in infamy of every kind, which they have enacted on the most virtuous of the human race. In all their deeds of fiendishness, they have been applauded by the archdemon of the papacy, who styles them his beloved sons, and the mercenary instruments of his cruelty, his "dear children." Does the reader suppose that the just and merciful Father of the Lord Jesus Christ, and of those who keep His commandments and have His testimony, hath looked on the fiendism of the sin-power with indifference; and that He will permit their wrongs to die unavenged? If he do, he has greatly mistaken God's character, and knows nothing at all of the awful judgments He has decreed

against those who “bruise the heel” of His beloved. Did He judge Egypt for oppressing Israel though at the time idolators; did He sink Sodom into the volcanic abyss for its crimes; and did He punish Judah with pestilence, famine, sword, and scattering for eighteen centuries, because of unbelief of “the truth as it is in Jesus,” and for killing His servants — and will He not avenge His elect whom He hath chosen upon the demoniac powers which have continued to crush them? The scripture saith, “Precious in the sight of the Lord is the death of His saints;” and “precious shall their blood be in His sight.” If the blood of the murdered Abel, crying from the ground, was heard of God and avenged, what shall be said of that exceeding great and piercing cry, which upon the same principle, ascends to His throne from that ocean of blood which has been poured out like water from the hearts of His slaughtered saints? Doth it not cry aloud to heaven against popes, emperors, kings, hypocritical and blaspheming priests, and their hordes of mercenaries; and against all ecclesiastical abettors of arbitrary power in church and state? Yes, that voice, though unheard and unheeded by those who worship the beasts and their image, continually ascendeth, and hath “entered into the ears of the Lord of sabaoth,” saying, “How long, O Lord, holy and true dost Thou not *judge and avenge* our blood on them that dwell on the earth?” (Rev. 6:10). The hour has come, and the death-knell of the destroyer hath sent forth its clangor throughout the dominion of the Roman beast. As in the case of Sodom, though unseen by the eye of the flesh, God hath “come down to see if they have done altogether according to the cry.” He has found it even so. “Their sins have reached unto heaven,” therefore, He will reward them double for all the evil with which they have afflicted His saints.

Such, then, is the case before us. The great national crime has been committed, and perpetuated, *of converting the truth of God into a lie, of blaspheming His name, and of bruising the heel of His saints*. All nations are guilty of this, and as national offences can only, and must necessarily, be punished, by national judgments, retribution is pouring out upon them according to the word of the Lord. The outline I have sketched has brought us down to the epoch of the death of the two witnesses. Daniel beheld this, and at the same time received the information, that the Little Horn was to triumph over “the saints” to the end of the beast’s life, which it arrives at by the end of 1260 years. This long period having elapsed, he beheld a sight, the knowledge of which must rejoice the heart of every one who sympathises in the award of justice to them who are oppressed. He saw a revolution in human affairs that completely reversed every thing that had previously existed. Instead of “the saints” being worn out any longer, he

saw the power of judgment given to them (Dan. 7:22) to take away the dominion of the Little Horn (v. 26), to slay the beast, and to destroy his body with the burning flame (v. 11), so that nothing represented by the symbol should be left.

The territory which is to be the scene of this judgment is all that region comprehended in the Roman Dragon, and in the Austrian and German domain. By the Roman Dragon, I mean, the old Roman territory, extending from the Euphrates to the German Ocean, including Turkey, Italy, Switzerland, Roman Africa, and the other countries contained within the limits of the ten toe-kingdoms. Upon this territory, then, our attention must be fixed if we would discern the progress of the events by which the beast's destiny is fulfilled. He is to be destroyed by the burning flame. It is evident therefore that the territory of his dominion will be turned into a region of flame, in which the populations being everywhere insurgent, and contending with fire and sword against their oppressors, it will become "a lake of fire burning with brimstone" (Rev. 19:20). Into this are cast alive the two-horned beast of the earth, and the image, which before the end of its existence is stripped of its imperial character, and reduced to the humbler dignity of a "prophet," and that a false one.

What remains of this chapter will be occupied in explaining these words of the prophet, "The judgment shall sit, and *they* shall take away *his* dominion, to *consume* and *destroy* it unto the end" (Dan. 7:26). The judgment sits upon the whole beast, and consists of slaying and burning. This distinction is preserved in the apocalypse; for whilst the beast and false prophet are cast alive into a lake of fire; "*the remnant*," or the horns that remain, are "slain with the sword of him that sits upon the horse, which sword proceedeth out of his mouth." "With the breath of his lips will he slay the wicked." This implies a prolongation of existence to certain powers beyond that of the beast and false prophet. These will be totally destroyed by "the saints;" but "the remnant" are reserved for a future fate at the hand of the King of kings, and Lord of lords. Daniel makes the same distinction in the judgment of the fourth beast. Speaking of it as a whole, he says, "I beheld till *the beast was slain*, and *his body* given to the burning flame." The *consuming* affects the body; and the *destroying*, "the remnant" of his political carcass by the sword. Turkey, and the Austro-papal, dominions, constitute the body and Little Horn of the beasts. These go into perdition first. They entirely disappear from among "the powers that be;" as completely as a carcass cast into Nebuchadnezzar's furnace. After their fate is sealed, a power arises to conquer the toe, or horn-kingdoms, which are not suppressed, but made

tributary to the conquering power; and are incorporated as vassal kingdoms into his dominion; and under his banner meet the Lord of hosts in battle in the plains of another Waterloo, called Armageddon, where both he and they are overcome, and lose their crowns for ever.

Speaking of the Little Horn, or Austro-papal power, the prophet says, “*they shall take away his dominion.*” Now the context shows that the agents indicated in “*they*” are “the saints” with whom the horn has contended so long. In the twenty-second verse he says, “*Judgment was given to the saints.*” Having received power to judge, what use did they make of it? This is answered in the twenty-sixth verse — “to take away his dominion;” and if a further inquiry be made, by what means? The reply is, by consuming and destroying it with fire and sword. There is a fitness in this. The Austro-papacy has been established by fraud and violence; and shored up to the end of its existence by murder. It has fattened on the blood of the two witnesses in all countries of its dominion; and therefore the rule of the judgment is to “give them blood to drink; for they are worthy” (Rev. 16:6). This is the fate impending over Austria, and all thrones which have given their power to execute the will of the Roman prophet.

But to this some may object, how can the saints execute the judgment written (Psa. 149:5-9) seeing that the beast overcame them and killed them in the reign of Louis XIV? It is very certain that they cannot unless they are the subjects of a political resurrection; and this the testimony affirms they should be. But before they rose from political death, they were to remain politically dead, but unburied, for three symbolic days and a half; after which the spirit of political life from God was to enter into them; and in consequence they were to stand upon their feet, ascend to power, and strike terror into all their enemies who beheld them (Rev. 11:8-12). They were to lie dead and unburied, “upon the broad way (*επι της πλατειας*) of the great city, which is figuratively called Sodom and Egypt, where also our Lord was crucified.” Jesus was put to death in Judea; but then Judea was a Roman province at the time, and therefore a part of “*the great city;*” for all the Roman provinces were regarded merely as an extension of Rome which ruled over them, inasmuch as the Roman city was made co-extensive with the empire by the edict of Caracalla. This empire, then, as a whole is figuratively designated by the spirit as Sodom and Egypt; as Sodom, because of its filthiness, and as Egypt, because of its darkness; and as Sodom and Egypt conjointly, because the fate of Sodom awaits Rome, and the judgments of Egypt, the nations that acknowledge its spiritual dominion.

The ten horns of the Roman Dragon are ten parts of this great city; the

most ample of which, as will be seen by consulting a map of the Roman empire, is the realm of France. It is therefore styled "*the broad way*" by the spirit. Here the witnesses received their death blow, which was speedily followed by their political death in all other parts of the great city. Though politically dead, the witnesses were still visible, or unburied. The democracy and the Calvinists still existed in France; and democracy and dissent in England; where thousands of the Hougonots found refuge; but in all countries of the beast they were at zero in political affairs. In their exile from Europe, multitudes found an asylum in the American wilderness. There they mingled with their brethren, whose progenitors had expatriated themselves from Britain to escape the galling yoke of church and state toryism which was carrying itself with a high hand. Thus, by the tyranny of the beast, liberty and democracy were crushed in Europe, and simultaneously planted in American soil. But even there the witnesses were not permitted to rest; for they lived in the other hemisphere, though dead in this. Home tyranny claiming the right to tax the unrepresented, the descendants of the Puritans and Hougonots resisted, and refused to pay. A profligate and extortionate government goaded them into insurrection, by which they became entitled to the honorable distinction of "rebels," and by their success, to that of "patriots." The struggle was between might against right. An arbitrary government demanded tribute, and an ignorant clergy, tithes; and the democracy, religious and secular, gave them lead and steel. This was the old fashion in which they had been accustomed to "devour their enemies" during their 1260 years contest with the beast. But the conflict was unequal; and but for the suicidal policy of one of its horns, the witnesses would have again been overcome. The liberty-hating, and the heretic-slaying, Bourbons, sent a fleet and army to enable "liberty, equality, and fraternity" to triumph in America! Not that they hated sectarianism and democracy less than formerly, but that they hated England more. La Fayette and his companions, though scions of nobility, became the sons of freedom. Britain was check-mated; and the model republic founded, and acknowledged by all the horns of the beast. There then, beyond the broad waters of the mighty deep, the tree of liberty, planted by the two prophets of human rights, spreads its ample and expanding branches, affording shade and shelter for the persecuted and oppressed of all nations, who may be fortunate enough to escape the "great iron teeth," and "brazen claws," of the all devouring monster of the sea.

Peace being proclaimed, the French army returned to Europe in 1783. This proved a refreshing breeze to the democracy of that kingdom. "Philosophers" were hard at work teaching the people to despise the

superstition of Rome, and the creatures that fattened upon it. They miscalled it christianity; as if the religion of Christ had the remotest affinity to that of “Sodom and Egypt!” But Romanism was the only view the people had of christianity; for there had been no testimony borne against it in France for ninety-eight years. The priests taught them that Romanism was the religion of the Bible, but would not permit them to look into it to see. Need one be surprised, then, that when the democracy arose to judgment, it should abolish such a christianity as that which had destroyed them; treat the Bible with contempt; and even deny the existence of a God, who was supposed to sanction the falsehoods of Romanism, or to approve its hypocritical and licentious priests? The liberalism of the American auxiliaries manifested itself soon after their return, in the appearance of an American party in French politics. The influence of this in connection with the scepticism of “the philosophers,” became “the breath of (political) life from God.” It entered into the unburied witnesses; and “they stood upon their feet,” ready for action. Thus they drew their first breath in the very city where they had received their death blow.

A few words may be offered here respecting the time signified by “*three days and a half*,” during which the two witnesses were deprived of political life. The apocalypse as a whole is a *miniature* representation of “the things which are, and the things which shall be hereafter” (Rev. 1:1, 19); that is, of things in existence while John was in Patmos, and of things shortly to happen after he wrote, and until the setting up of the kingdom. Everything is exhibited on a smaller scale than the reality; and the time of the symbols is in keeping with them. Thus, multitudes of witnesses are reduced to two; and the years of their prophesying, to days. It would have been a violation of the fitness of things to have made them testify for 1260 years, because this is far beyond the duration of human life, which is the rule of speaking in the case. So in indicating the time of their unburied state, the real time must be expressed in accordance with the physical laws. A dead body might lie in the open air for “three days and a half” without disappearing; but not three years and a half, or three months and a half. Hence, the symbol required the smallest possible period *capable of expressing the real time* of their political non-existence; and that is “three days and a half.”

Now the time that really elapsed between their death, on Oct. 18, 1685, and their resurrection in 1789, was 103 years, 4 months, and 17 days. This is a period contained in three lunations and a half on the day for a year principle. I may remark here, that prophetic time is regulated by the moon,

and not by the sun. The year is nearly measured by *lunations*, and contains twelve of 29 days 12 hours, and 44 minutes each. This would give 354 days 8 hours and 48 minutes to the year composed of synodical months. But she is about 364 days, or 13 lunar months, in passing round the sun, which makes a difference between a year of lunations and a lunar year of about 10 days. The prophetic year is neither as short as the year of lunations, nor as long as the lunar year; but 5 days 16 hours and 12 minutes added to the former, thereby giving 360 days as its duration. A twelfth part of this is 30 days, which would be too many to represent the time of political death; therefore it seems to have been represented by lunations, or the exact interval between one new moon and another. *Three lunations and a half of day-years* gives the real time as will appear from the following calculation: 29 days, 12 hours, 44 minutes = a moon's day multiplied by 3 days and a half = 103 days, 8 hours, 34 minutes; which, on the day for a year principle, which is the element of all prophetic times, gives 103 years, 4 months, 17 days. Instead, therefore, of saying that they lay all these years unburied on the broad way of the great city, the actual time is reduced to its minimum, by which the decorum of the symbol is preserved, and the truth expressed.

Now, "*after three days and a half the breath of life from God entered into the witnesses;*" that is, after the three months and a half of day-years had fully expired, "they stood upon their feet." The death-period elapsed on Feb. 18, 1789, and in two months and fourteen days after, being May 4, they accepted the invitation of "a great voice from the heaven," saying to them, "Come up hither!" This great voice was the royal proclamation by which the States General were convened, and in which the witnesses took their seats as the third estate of the kingdom. They soon proved their existence there by the events which followed. They ascended to power in a portentous cloud, which burst upon the devoted heads of their enemies; and in the earthquake which followed they shook the world.

The resurrection of the Calvinist, and Secular, democracies, in the great city, constitutes a great and remarkable epoch in prophetic time. It was 1260 years from A.D. 529. Now when we turn to the history of that period, we find that it is also dignified as a notable epoch of the times of the Gentiles. From 529 to December 16, 533, a period of four years and eight months, there were published the celebrated code, pandects, institutes, and novels, of Justinian. "These were declared," says Gibbon, "to be the legitimate system of civil jurisprudence; they alone were admitted in the tribunals; and they alone were taught in the academies of Rome, Constantinople, and Berytus. He addressed them to the senate and

provinces as his eternal oracles; and his pride under the mask of piety, ascribed the consummation of this great design to the support and inspiration of the Deity." These documents became the civil and ecclesiastical constitution of the Roman empire; and as the new kingdoms of the west looked up to the majesty of Constantinople and the episcopate of Rome as the founts of jurisprudence, civilization, and religion, they gradually came to adopt the Justinian as the common law code of their kingdoms. An incident recorded in the memoirs of Lavallette will illustrate the truth of this. "The events that preceded the grand drama of 1789," says he, "took me by surprise in the midst of my books, and my love of study. I was then reading the *Esprit des Loix*, a work that charmed me by its gravity, &c. I wished also to become acquainted with the code of the laws of France; but Dommange, to whom I mentioned my desire, laughed, and pointed to the Justinian code as the common law code of the kingdom." The institutes were published in 529, and in that year, in the case of an appeal by the emperor Justinian to the ecclesiastical decision of the bishop of Rome, he addressed him as *the head of all the holy churches of the empire*.

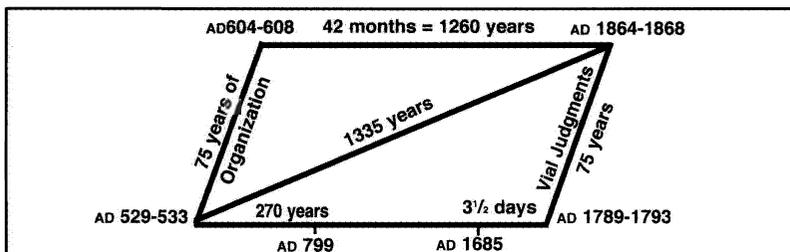
But the Justinian code was not adopted by Europe simultaneously, nor in 529, when his labors were complete. He had made the Roman bishop spiritual head of the empire, but his supremacy was not acknowledged by the toe-kingdoms until about seventy-five years after. Students flocked from all of them to the schools of Rome, Constantinople, and Berytus, where they studied the law of the empire; and from these centres also priests and missionaries were sent to propagate the faith, and to convert the governments of the west to the religion of the Roman bishop. When this was accomplished, Roman law and Roman superstition struck deep root among the institutions of the west. The Roman high priest was regarded as their spiritual father; and the emperor, as the imperial head of the divided, but still Roman, dominion of the east and west. This work required years to complete; but when finished, as it was about 606 or 608, we find the contest between the bishop of Rome and the patriarch of Constantinople for the spiritual supremacy of the world, brought to a conclusion by the former being proclaimed *universal bishop* by the emperor Phocas. From 529 to 604 is a period of 75 years; and from 529 to 608 is also 75 years; and between 604 and 608, the bishop of Rome obtained his legal recognition, which was celebrated by the erection of a statue to Phocas with the date of 608 inscribed upon it.

This period of 75 years with a double beginning and a double ending of four years, is the period of the civil and ecclesiastical constitution of the

ten-horned beast, when the Roman dragon “gave him his power, and his throne, and great authority” (Rev. 13:2). Now this symbol is to “*continue forty and two months,*” which is the representative time of the continuance of the things represented by the symbol, expressed in miniature. It is the symbolical duration of the decemregal and imperial constitution of Roman Europe. Daniel expresses the same duration by the phrase, “*time, times, and dividing of time;*” both of which represent 1260 years. The beasts and their image, and the little horn and his eyes and mouth, are to prevail against the saints until the end of that period. The little horn, and the two-horned beast and the image, do not exist all that time; for they did not appear till 270 years “*after*” the Justinian epoch: but although they did not all rise from the earth and sea, and attain to dominion at one and the same time, yet it is plainly revealed, that they are all to lose their independence, and finally their sovereignties at the end of the 1260, or forty-two months of years; so that while the ten horns will have practiced 1260 years from the time of Phocas, the little horn and his apocalyptic synonyms, will have existed only somewhat more than 1000. The bishop of Rome, however, as lion mouth of the ten horns will have passed through his 1260 years.

Not to interrupt the train of thought before us I shall finish what I have to say about the time of the beast before I return to the subject of the witnesses. The prophet saith “Blessed is he that waiteth, and cometh to the 1335 days” (Dan. 12:12-13). The end of this period is a time of blessedness to the saints of the holy city, because like Daniel, they shall “stand in their lot in the end of the days.” But so long as the fourth beast “prosper” this cannot be; for he treads down the holy city until the 42 months expire. From this it is manifest that the 42 months and 1335 days both terminate together. There will be no delay of the resurrection on account of the “practising” of the beast, because it will have to be destroyed out of the way by the Holy City. The prophet informs us, that all things showed to him are to be finished after a “time, times and a half” (Dan. 12:7), or 1260 years; and among these wonders is the resurrection of many of the dead to everlasting life (v. 2). It appears from this that the 42 and 1335 both end together. If this be so, it follows that they begin 75 years apart; for the difference between them is 75 years. But to this it might be objected, if they end together, how can the 1260 of days or 1260 of years, have terminated at 1789? The answer is that the witnesses 1260 but not the “time, times and a half,” of the Holy City have a like beginning with the 1335. The 1335 years may be said therefore to begin and end with 1260; that is, it commences with the beginning of the 1260, and terminates with the 42 ending. Thus the 1260, and 42 may be shown by a rhombus,

the two longitudinal parallel lines of which represent each 1260 years, but beginning one after the other, which is made to appear by the angles being less, or more, than a right angle. The 1335 years are indicated by the line which stretches from the lower angle on the left to the upper angle on the right, as it is seen in the following diagram.



Such, it appears to me, is the scheme of the times of the beast. The A.D. 799, under the lower line, indicates the restoration of the Roman empire of the west; or establishment of the little Latin Horn of Daniel, and two-horned beast, and the image, of the apocalypse. This was 270 years from the publication of the Justinian code; and 240 from the settlement of Italy, according to the articles of the Pragmatic sanction, by which “Rome was degraded to the second rank” among the cities of the empire. The fourth trumpet, which proclaimed the smiting of the sixth head of the Beast in its jurisdiction over a third part of the Roman territory, still continued its soundings. The events which pertained to it yet showed themselves in the wars between Justinian, and the Vandals, Goths, and other people, until Italy was depopulated of many millions of its inhabitants. Under this trumpet, the sovereignty of the eternal city suffered a total eclipse; so that the imperial day shone not upon her “for a third part of it, and the night likewise” (Rev. 8:12). This was a day and a night of years, the minimum of time demanded by the nature of an eclipse. A day of years, and a night of years, are each 360 years long; for as a day in symbolic time represents a year, or 360 days; so, if the decorum of the symbol require it, each of these days may represent a year. A scripture, or Jewish, day contains 12 hours; and a night likewise. Hence, the third part of a day is four hours; and the third part of a night, four hours also. An hour being a twelfth part is equal to 30, which multiplied by 4 gives 120 years for the third part of the day; and 120 years for the third part of the night, which added together make 240 years. Now, if my calculation and interpretation be correct, it follows that Rome (in which there had been seven sovereignties from the foundation of the city till the fall of the Gothic kingdom of Italy in A.D.

553), should be no more the seat of empire, from the degradation by the pragmatic sanction until the end of 240 years. In other words, that at the end of that period her eclipse should terminate, and she should once more shine forth with imperial splendor. Now, no interpretation of prophecy is worth any thing which is not sustained by *facts*; for prophecy is not a prediction of opinions, principles, or feelings, but of tangible and stubborn facts. What, then, are the facts in the case before us? I give the answer to this question in the words of Gibbon. "On the festival of Christmas," says he, "the last year of the eighth century (i.e. 799) Charlemagne appeared in the church of St. Peter. After the celebration of the holy mysteries, Leo suddenly placed a precious crown upon his head, and the dome resounded with the acclamations of the people, 'long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific emperor of the Romans!' The head and body of Charlemagne were consecrated by the royal unction; after the example of the Caesars he was saluted or adored by the pontiff: his coronation oath represents a promise to maintain the faith and privileges of the church; and the first fruits were paid in his rich offerings to the shrine of the apostle." Gibbon styles him "the restorer of the western empire," which included France, Spain, Italy, Germany, and Hungary; and from the restoration of which "Europe," says he, "dates a new era." Thus, Rome's eclipse passed away, and her system was again illumined by the shining forth of the imperial sun, moon, and stars, over the third part from which they had been so long obscured.

Between A.D. 529, and the pragmatic degradation of Rome is "one hour" of years, or 30 years. I rather think that this is the period referred to in the apocalypse, saying, "the ten horns receive power as kings one hour with the Beast" (Rev. 17:12); that is, they co-operate for that time with the sixth head of the Beast in his war with the seventh, which continued only "a short space" of sixty years. In the history of the period, this was the fact; for we find the soldiers of some of the kingdoms in the armies of Justinian in his Italian wars.

Thus, then, the commencement of the 1260 years is marked by the lesser period of 270 years, and their termination by another of 105 years, from the death of the witnesses in 1685 to their resurrection in 1790. The diagonal number of the diagram, the 1335 years, stretches to the *forty-two* termination of the 1260; and thus presents us with a period of 75 years, for vials introductory of final judgment by the Holy City. At the end of this time the Roman Beast will be like the empire of Napoleon, a thing which was but is not, and will be no more.

A dominion requires time for its destruction as well as time for its

formation. Hence, as the ten-horned Beast was 75 years in completing its constitution, there is a fitness in the arrangement which provides 75 years for the disintegration of the same. Its organization was gradual, it is not therefore to be expected that its destruction will be instantaneous. Time is necessary for all things, to build up and pull down. Interpreters are generally too much in a hurry. We must have patience as well as faith. Things are all working together well for the appointed end. The remaining fifteen, or twenty years which have yet to expire before the 75 years of vial-wrath are complete, will develop things which will make the ears of the nations tingle and their blood run cold. But what strikes them with terror is matter of joy to the believer in the kingdom of God; for the dragon, the beasts, and the image, must all be destroyed out of the way before the auspicious era of the world's blessedness can be introduced.

Chapter Three — The Vials of Wrath and Armageddon

DOINGS OF THE WITNESSES WHEN INVESTED WITH POWER — THEY EXECUTE JUSTICE ON THEIR ENEMIES — A GREAT EARTHQUAKE — THE SEVENTH TRUMPET — DIVIDED INTO SEVEN VIAL-PERIODS — THE THIRD, FOURTH, AND FIFTH. VIALS, AND NAPOLEON — ENGLAND AND THE SECOND VIAL — TURKEY AND THE SIXTH VIAL — ALL EUROPE AND ITS SECOND SERIES — THE PROPHECY OF THE FROGS EXPLAINED — THE MISSION OF THE UNCLEAN SPIRITS — THEIR OPERATION THE SIGN OF CHRIST'S STEALTHY AND SUDDEN RETURN — THE GREAT DESIDERATUM IN VIEW OF THE ADVENT.

THE seventy-five years included between the endings of the 1260 and 42, is in part styled, "*the time of the end*" in Daniel (Dan. 8:17; 11:40); also "*the latter days*" (Dan. 2:28; 10:14; Eze. 38:16): being about the same length of time as "*the last days*" of the Mosaic dispensation, dating from the birth of Christ, three years and eight months before the beginning of the vulgar era. It is the period of the Beast's trouble by sword and flame at the hands of the saints. They are to "consume and destroy his dominion to the end." Their success, however, in this work of blood will be the occasion of bringing up a power upon them, which will overcome them in turn; and by his conquests build up the Image of Nebuchadnezzar, and bring out again to view the Lion, the Leopard, and the Bear; of which the image will be broken to shivers; and the Beasts, "have their dominion taken away by the Ancient of Days;" "though their existence will be prolonged for a season and a time," or 1000 years, during which their destinies will be at the disposal of the inheritors of the kingdom of God.

I have said that the 75 years of organization had a 1335 beginning; and, consequently, a similar ending likewise. This is also the case with the 75 years of trouble. There elapsed four years and eight months between the publication of the Justinian code, and that of the pandects and institutes. A second edition of the code, amended and enlarged, was proclaimed in rather less than six years after its first publication. Now it is remarkable, that about the same space of six years was occupied by the antagonists of the Beast, in the national assembly of its principal kingdom, in repealing, by its 8370 degrees, the Justinian constitution of the empire by which the Bishop of Rome became the lion-mouth of the dominion, and the Roman superstition, the state religion of the Horns. In 533, the supremacy of Rome in ecclesiastical affairs was recognized by Justinian; and in 1260 years after, that is, in 1793, the new constitution was adopted, and the Roman religion abolished. There are other notable considerations of the same kind which the reader may observe for himself in studying the history of these periods. Want of space forbids me going more into detail

upon this part of the subject; I shall, therefore, return to a brief outline of what remains concerning the witnesses after their ascension to supremacy in the sight of their enemies.

Having responded to the “great voice from the heaven, saying unto them, Come up hither!” they were not long in making their power felt. They converted the States General into the National Assembly on June 17, 1789; abolished the feudal system, and all privileges; and declared ecclesiastical property to be the property of the nation. In 1790 they continued to shake the monarchy with great violence. They suppressed all religious orders; and destroyed “*seven thousand titles of men*” (*ονοματα ανθρωπων*); that is, completely abolished all titles of nobility, not even sparing the king’s. These things were only preliminary to the fall of the throne. “*The tenth of the city fell;*” for, in 1792, they abolished the monarchy, and proclaimed a republic. On Jan. 31, 1793, they executed “*national justice*” upon Louis XVI, the representative of the king, who, in 1685, had massacred them by thousands in cold blood. His Queen soon met with the same fate; and to crown all, the worship of reason was substituted for the vile superstition of Rome. The national justice having been carried to this extent, “*the remnant were affrighted.*” The reign of terror was established. They sent a revolutionary army over the departments with artillery and the guillotine to take vengeance on their enemies. Priests, aristocrats, and their adherents, became bread for the avenger. The *dragonnades* were retributed by wholesale drownings, and pitiless slaughters. They slew 2160 nobles and priests at Nantes; drowned and shot 2,000 infants, 7641 women, and 5300 artisans. Thus the Broadway of the great city became a field of blood from one end of the domain to the other. In the hour of their vengeance, they did not omit an act of justice to the heirs of their brethren, the murdered Hougonots. They restored to them all their confiscated estates which remained unsold; and declared all Frenchmen who were not papists admissible to all offices, civil and military.

In 1794, the saints had nearly completed the national justice for the present upon the French horn of the beast for its cruelties upon their brethren, and its impiety, and licentiousness, down to this time. It was truly “a great earthquake,” and had produced terrible devastation. The real character of the events of this epoch has never been appreciated as far as I am informed. They have been viewed too much as the incidents merely of a sanguinary conflict between political factions. Viewed in this light, indeed, the actors in the scenes can only be looked upon with horror and detestation. They were exceedingly wicked and depraved men; and so

were God's "*sanctified ones*" the un pitying Medes, whom He had prepared to execute vengeance upon Babylon. "The wicked are the sword of the Lord;" hence, it is in this light His "saints" of the Median character must be regarded. Viewed through a scripture medium, we see in the democracy of the eighteenth century, the sword of God "bathing itself in the heaven, and coming down upon the people of His curse to judgment" (Isa. 34:5). If the saints to whom the judgment of the beast is committed were men disposed to mercy, they would be unqualified for their work in the absence of the captain of their salvation. The saints of the holy city are not appointed to take vengeance at present. This work is for the wicked, that the wicked may destroy the wicked. But with all their depravity, the saints of the sword were no worse, nor, indeed, so detestible, as Charles IX, Louis XIV, the popes, the inquisition, and the savage mercenaries by whom their orders were executed. There has been this redeeming quality in the saints, that they have "helped the woman;" and in their conflicts protected "the remnant of her seed" against the beast; while kings, priests, and nobles, have soaked the soil of Europe with their blood; and celebrated their sufferings with illuminations, gifts, and merry-makings (Rev. 11:10).

A most unexpected event marked the end of the second woe which has hitherto been under consideration. It was revealed to John that the reign of terror would pass away by their giving "glory to the God of heaven." The democracy, which had been trained to atheism and blasphemy by the Roman superstition and the "philosophers," had decreed that there was no God when they abolished the papal worship. The nation, however, did not maintain this edict for many months; for on May 7, 1794, Robespierre obtained a decree from the convention, proclaiming the existence of the Supreme Being; and another on June 8, decreeing a national festival to his honor, which was celebrated accordingly in Paris with popular demonstrations of joy. Thus ended the sixth trumpet, which was to be quickly succeeded by the seventh and last.

THE SEVENTH TRUMPET.

"In the days of the voice of the seventh angel *when he shall sound (οταν μελλη σαλπιζειν)* the secret of God shall be finished, *as He hath declared to His servants the prophets*" (Rev. 10:7). Here is a *continuance of time* specified, namely, "*in the days of the voice of the angel;*" that is, the sounding of the last trumpet would be no exception to those which had gone before; but, that as they had occupied years in sounding, so the

seventh would sound through a succession of years, even until the kingdom of God should be established as revealed in the writings of the prophets (Dan. 2:44). This is the declared mystery, to the manifestation of which all things are tending.

The things which will have been accomplished when the seventh trumpet shall have ceased to sound are stated summarily in the following words; “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Anointed (*Χριστος*;) and he shall reign for ever and ever.” This is the consummation, which is introduced by these foregoing events, to wit; “The nations were angry, and Thy wrath is come, and the time of the dead, that they should be separated, and that Thou shouldest give the reward to Thy servants the prophets, and to the saints, and them that fear Thy name, small and great: and shouldest destroy them that destroy the earth.” In connection with these wonderful events, “the temple of God was opened in the heaven, and there was seen in His temple the Ark of His testament;” and this exhibition is to be accompanied by “lightnings, and voices, and thunderings, and an earthquake, and great hail” (Rev. 11:15-19); the result of which will be the translation of the kingdom under the whole heaven to the prophets, and saints, and to them who fear the name of the Lord.

The eleventh chapter of the Revelation terminates with the glorious and terrible advent of Christ. The thirteenth verse records the end of the sixth trumpet or second woe; and the nineteenth, the end of the seventh trumpet, or of the third woe, which is consummated in the destruction of the tyrants who have for so many ages been the demoralizers and destroyers of the people; and in the introduction of the era of blessedness to the world. As I have said, the sounding of the last trumpet is not an instantaneous blast, but a series of blasts in regular succession. He is the trumpeter who summons the nations to war throughout the 75 years, after which “the judgment sits to take away the dominion of the fourth beast to consume and to destroy it unto the end.” While this trumpet is sounding, seven angels, or messengers, are engaged in pouring out “the wrath of God upon the earth,” or continental Europe and Asia, especially that portion of them comprised in the Greco-Roman Dragon. The portions of wrath committed to these symbolical angels are termed “*vials*,” which were to be emptied upon certain territories and powers of the Roman world. The first five were consecutive in their beginnings, but afterwards concurrent for several years. The vengeance they contained fell upon the ten horns of the beast, the two-horned beast; and the image of the beast; while the

agent, or executioner, was the French democracy, "to which power was given." They had first plagued God's enemies, and those of His people, in France; and having finished their work there, they were let loose upon the other horns of the beast, and upon his little horn and its appendages, to plague them for their crimes against God and man. The democracy were invited to their work abroad by the continental coalition against France, in which Austria was a principal. The reader can consult the history of the period for details; it will be sufficient for me to say here, that with every disadvantage in the outset, the sans-culottes-soldiery became at length every where triumphant. They were without funds, imperfectly armed and disciplined, and led on by inexperienced generals; they were opposed by well appointed armies, with all the military talent of Europe to direct them: but God's power was with them in a way not visible to flesh. They were contending with His foes, and avenging the blood of His saints, therefore no power could withstand them so long as they did not transcend their mission. The history of these events ought to teach politicians, that God can punish the destroyers of the earth by an agency which in itself is without strength or wisdom. When He takes the work in hand the feeble become strong; and the poor despise riches. His saints of Media "did not regard silver; and as for gold, they delighted not in it." Politicians speculate as though money were omnipotent; and we hear "financial reformers" predicting the inactivity of Russia and Austria for want of funds! Where did the barbarians procure funds for the overthrow of the western empire in the fifth and sixth centuries? Did they not support themselves by the spoil? Let the Russian treasury be as empty as it is said to be, and its expenditure exceed its revenue by double the alleged deficit, it will only operate as a pressure from within, causing her autocrat to "enter into the countries, and to overflow and pass over," and to enrich himself with the spoil of those he is destined to subdue.

From among the lowest of the people there arose a military hierarchy headed by a chief, who became the sword of God and scourge of Europe. It is scarcely necessary to say, that this was Napoleon and his generals. To him, as the man of the earth and sword of the democracy, it was given to carry on the vengeance upon Daniel's fourth beast. He appears pre-eminent in the pouring out of the third vial upon "the rivers and fountains of waters," which, under his hand, "became blood." His celebrated campaigns in the Alpine regions and plains of Italy, abounding in springs, lakes, and rivers, strikingly illustrate this vial of wrath. The Austro-papal, or little horn, was the principal in the war with whom he had to contend. The "Italian fields" were the arena of the dreadful massacres of the

witnesses by the “holy Roman” power, whose mercenaries on the same aceldama received blood to drink at Napoleon’s hand. This righteous retribution is the subject of angelic celebration, saying, “Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints, and prophets, and Thou hast given them blood to drink; for they are worthy.” To this, a voice is represented as issuing forth from the symbolical altar, responding in these words, “Even so, Lord God Almighty, true and righteous are Thy judgments” (Rev. 16:5-7). This vial began in 1796 with the war against Piedmont, and ended with the destruction of the little horn, or two-horned beast’s, dominion over Italy; and with the establishment of the sovereignty of the military democracy of France.

But the vengeance of the “earth” upon the little horn did not stop here. They next proceeded to pour out God’s wrath upon “*the sun*” of Roman Europe. They had eclipsed him in Italy; and their Corsican chieftain received imperial power, and in the exercise of it literally “scorched men with fire.” Being now the sun of a great part of Europe he would tolerate no rival. The house of Hapsburg still claimed to be the sun of the Roman world, which the head of the now imperial democracy resolved should not be. He therefore “scorched men with great heat” in his German wars. He executed all the wrath of the fourth vial upon the Austrian empire, till at length the time arrived to “fill the beast’s kingdom with darkness.” This could only be accomplished by a total eclipse of the Roman sun. The *fifth* vial was, therefore, poured out upon the beast’s throne. The vengeance was terrific. The people of the beast “gnawed their tongues for pain. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” The power of the little horn was “consumed,” but not yet “destroyed to the end.” The battle of Austerlitz in 1805 decided the fate of its dominion for a time. Francis of Austria still retained possession of his hereditary domain, which included Hungary and Bohemia; but “THE HOLY ROMAN EMPIRE,” says Sir Walter Scott, “having lasted full 1000 years, was declared to be no more, and of its ancient influence, the representation was to be sought for not at Vienna, but at Paris.”

But the work was yet unfinished while the papal Jupiter remained temporal sovereign of Rome. Having to contend with the British Leopard in Spain, the beast and the image deemed it a favorable opportunity to break the yoke of their consumer. Napoleon had required the pope to declare war against England. But England was too good a friend to receive such treatment. He therefore refused; and replied to his demand by hurling

the thunders of the Vatican at his head; while Austria, energized by British gold, assembled 500,000 men for the war. This was in 1809. In five days this mighty host was broken and dispersed. The battle of Wagram reduced the little horn once more to inactivity; and the Corsican avenger obtained leisure to extinguish the image of the beast. By a decree dated from the palace of the little horn at Schoenbrun he annexed the Ecclesiastical State to the kingdom of Italy; and by a second decree, dated at Vienna May 17, 1809, he suppressed the temporal sovereignty of the pope; incorporated Rome with the French empire; declared it to be his *second* city; appointed a committee of administration for its civil government; and settled a pension on the pope in his spiritual capacity: all of which came to pass exactly 1260 years from the capture of Rome by Totilla and his Goths.

Thus, by the power given to "the earth," the dominion of the ten-horned, and two-horned, Beasts and their Image, was completely taken away till the fall of their consumer. The kingdoms, or horns, of the Beast were all reduced to vassalage, while the imperial chief of the democracy created thrones, and made kings and princes of whomsoever he pleased. It was a glorious sight to the eye of faith to behold him and his democratic nobles with the Beast writhing at their feet. He claimed for his immediate liege subjects a population of 42,000,000 of souls; with Italy, Carniola, and the Illyrian provinces, as a portion of his personal empire. His authority was almost absolute in Switzerland. He was lord of the confederation of the Rhine. The king of Naples was one of his generals; and the Peninsular seemed on the verge of final subjugation. Thus, an empire of 800,000 square miles, and containing a population of 85,000,000, in territory one fifth part, and in number of inhabitants one half, of united Europe, was either in quiet subjection to Napoleon's sceptre, or on the point, as was supposed, of becoming so.

But the time had not then arrived either for the final destruction of the Beast's dominion; or, for the saints to possess the kingdom for ever: nor, indeed, are the saints of the Median class the persons for whom everlasting dominion is intended. These are merely the consumers and tormentors of the fourth beast; and not "the possessors of the kingdom under the whole heaven for ever, even for ever and ever." This is reserved for the saints of the holy city, styled by Daniel, "the people of the saints." It was necessary, therefore, to energize the prostrate Beasts, and to enable them once more to prevail against the saints, but not to kill them, as in 1685; for their agency was still needed for the perfecting of the plagues that yet remain to be executed for the tormenting of the Little Horn to the end. To compass this necessity, God had reserved powers on the east and

west of Europe which had not been subdued. These were the great rival dominions of England and Russia. To the former had been assigned the pouring out the wrath of the second vial upon the sea. England began her work in 1793, and, with little interruption, made the sea “as the blood of a dead man” for two and twenty years. The maritime parts of the Beast’s dominion suffered the vengeance of her power; and so completely did she clear the sea of his ships of war and commerce, that it might be truly said of them “every living soul in the sea died;” and the waves were ruled by Britain’s fleets alone. In attacking Russia, the democracy exceeded the limits of its commission; for the Russian dominion is not yet of the ten-horned Beast of the sea, or two-horned Beast of the earth. While Russia, indeed, was combatting for the Beasts in Italy and Germany, her hosts were at length everywhere defeated; but when they stood upon their own soil God shielded them from the Avenger, whose strength was wasted by his frost and snow. Repelled within the limits of Roman Europe, the power of Napoleon dried up more rapidly than it prevailed. By the armies of Russia on the east, and by those of England on the south, the Beasts were again enabled to stand. The Eagle fled before the Leopard and the Bear, who at length wrested from him the prey, and restored it to liberty and dominion, just 1260 years from the defeat and death of Teias, the last of the Gothic kings of Italy; and the defeat of the Franks and Allemanni there.

Thus far the seventh trumpet had sounded with terrible effect against the Greco-Roman dragon; which was plagued not only in Europe, but in Egypt and Syria. In 1815, peace was finally proclaimed; the “holy alliance” formed, the “*holy Roman empire*” resuscitated; and the papal Jupiter re-instated on his throne; and the rest of Europe portioned out according to the interests of the old dynasties of the Beast, and the good pleasure of the Congress of Vienna. But the Beast and his allies can settle nothing upon a permanent basis any more. “For ever” in its decrees, extends only to the end of the blasts of the seventh trumpet. The “holy alliance” was pledged to keep down the democracy, and to maintain the “*order*” in which the blasphemers of God’s name, and the destroyers of the earth, delight. But after a few years God dissolved it like a thing of air.

The time at length arrived to make *preparation* for the restoration of Israel. The “*abomination that maketh desolate*” had prevailed under divers forms for “1290 years” (Dan. 12:11), from the celebrated epoch 529 -’33 beginning the third year of Justinian’s reign upon the throne of Constantinople. The dragon, of whose dominion this city became the seat after Constantine transferred the government from Rome, was the desolator of the Hebrew commonwealth. He destroyed the city and

temple, scattered Judah, and consumed the land with fire and sword. These have been its works for about 1780 years. But of this long period a portion has been separated which should reach to the time when "that determined should be poured upon the desolator" (Dan. 9:27). Now, that "which is determined" is the wrath of God contained in the sixth vial, and which is appointed to be poured out upon the eastern division of the Greco-Roman Dragon. If therefore it be ascertained when the vial began to pour, the time is also discovered when the 1290 years of the desolation end. This ascertained, there is of course no difficulty in knowing when they commenced. When we look into the history of our own time, it is easy to perceive that the sixth vial began in 1820-1823. The other vials had been exhausted principally upon the western division of the empire, with the exception of the second, which affected the east and west alike. The sixth, however, is poured out primarily upon the east, and drying up the desolator's dominion there, pours on until its stream is commingled with that of the seventh, by which both the east and the west are wrapped in an universal conflagration; which terminates in the final destruction of the little horn, or two-horned beast and his prophet; the subjection of the ten kingdoms to the dragon of Constantinople; and lastly, their combined overthrow at the battle of Armageddon by the Lord of hosts. The details of the sixth and seventh vials are amplified in that portion of the apocalypse beginning at the fourteenth verse of the seventeenth chapter, and ending at the sixth of the twentieth. But to return to the sixth.

The sixth trumpet brought up the four dynastic powers from the Euphrates, which was the western boundary of their domain. They crossed this river under Alp Arslan, who at the head of an immense cavalry invaded the Roman dragon. After "an hour, and a day, and a month, and a year," from the invasion; that is, 360 years added to 30, added to 1 year and 30 days, which is equal to 391 years 30 days — the period of Turkish preparation to seize the dragon's throne was complete. On May 29, 1453, Constantinople fell into the hands of the Turks, who have retained it to this day. The predecessor of Alp Arslan was Togrul Beg, who was constituted lieutenant of the prophet by the last of the Califs. Togrul's successors down to the present Sultan have inherited this lieutenancy, by which they are regarded as the political and spiritual head of the Mohammedan world. The judgment of the sixth vial is to take away his supremacy, and to wrest from him the dragon's sceptre. This is termed "drying up the waters of the Euphrates;" which occurs for the purpose of bringing about the restoration of Israel, who by the constitution of Sinai, are "a kingdom of priests, and a holy nation," and to whom belongs the adoption, through which "the

kings of the east” are provided. Now, when the Turks obtained possession of Constantinople, the catholics were doomed to one of three things — to turn Musselmen, to pay tribute, or to suffer death; and for apostates there was no mercy. In June, 1844, which was 391 years and 30 days from the capture of the city, and the imposition of these conditions upon the conquered, religious liberty and the right of apostasy were conceded at the instance of the western powers. This was 782 years and 2 months from Alp Arslan’s invasion. These facts suggested to me a principle of calculation in relation to the passing away of the Sultan’s supremacy. It was 396 years 131 days from Togrul Beg’s investiture by the commander of the faithful, to the taking of Constantinople. I argued, therefore, from the analogy before us, that it would be 396 years 131 days after the capture, to the time when the Sultan would be about to lose his supremacy at the hand of Russia, who was then fully occupied in the Hungarian war. This time would terminate Sept. 29, 1849. I made this statement in my lectures in various parts of England and Scotland, when all the country was expressing its sympathy for the Hungarians, and the news of their victories abundant. My calculation was too late by ten days. All relations were broken off between Russia and Turkey on Sept. 19 instead of the 29th. This event was a recommencement of sorrows for the Sublime Porte.

The following events will give the reader some idea of the manner in which the sixth vial has been pouring out “on the great river Euphrates.” In 1820, the Greeks rebelled against the Sultan, and, after several years war, succeeded by the aid of the western powers, in establishing the kingdom of Greece. In 1826, the Janisaries revolted, and thousands of them were massacred by order of the Sultan. In 1827, Turkey lost 110 ships in the battle of Navarino. In 1828, war with Russia, and a general revolt throughout Albania. From 1821 to 1831, ravages of cholera and plague, and depopulation of the eastern provinces. From 1829 to 1848, the Algerine war by which Algeria is annexed to France. In 1839, Egypt and Syria wrested from the Porte by Mehemet Ali. War between Egypt and Turkey, in which the Turkish fleet revolts to Egypt. In 1844, massacres by the Turks in Syria; and exterminating war between the Maronites and Druses there. And in 1848, Russia moved her forces south, and took up her position in the Turkish principalities of the Danube, to be in readiness to avail herself of subsequent events. All these disasters have so weakened the Porte, that the dominion of the Sultan could not be preserved for a month, but for the jealousies of England and France against Russia, which awaits only the opportunity of re-planting the Greek cross on the dome of St. Sophia.

Ten years after the commencement of the sixth vial, its second series of plagues began to affect the political constitution of the beast. By the judgment of the sixth, a ninth horn was brought out upon the Greco-Roman dragon, which at present wears a crown. This is the Greek kingdom. But there was still another wanting to make up the ten. This tenth horn was brought to light by the second series, whose beginning was marked by the revolution in Paris in 1830. The Congress of Vienna had constituted the kingdom of the Netherlands, part of which lay in Roman Europe, and part of it, namely, Holland, beyond it. The sixth vial, however, paid no respect to the political geography of the "holy alliance." The beast required ten crowned horns to answer the prophetic symbol at the epoch of its destruction; for they are then to be unjewelled that they may become the vassal-horns of the Greco-Roman Dragon. Hence, when the air of the Roman world was touched, an electric shock passed through all its kingdoms, producing "voices, and thunders, and lightnings" on every side. A thunderbolt fell upon the Netherlands, striking its throne, and dividing it into two. The result was the establishment of the kingdom of Belgium as the tenth horn of the beast. It is unnecessary for me to enumerate the ten horns, for they are the same as the ten toe-kingdoms of Nebuchadnezzar's image which are already named [*see p. 336*]. The constitution of France was changed, Louis Philippe, the citizen king, being substituted, by a ruse upon the democracy, for the elder branch of the Bourbons imposed upon them by the "holy alliance." The kingdom of Poland was suppressed, and incorporated as a conquered province with the Russian empire. In Spain and Portugal their several thrones were disputed by pretenders; and even England, though not included in either of the beasts, or in the dragon of "the time of the end," did not escape the vibrations of the air. Events on the continent gave a salutary impulse to the reform movement, and passed "the bill."

Eighteen years had passed away since the blending of these first and second vial-periods. Two years before a new pope was elected to the papal throne. He intended to rule, he said, according to the New Testament! His professions deceived the simple-hearted, and alarmed the despots of the kingdoms. When Satan undertakes to cast out Satan his kingdom is sure to be convulsed. The reforms of Pius IX satisfied nobody, and tended only to create a longing after liberty, and a determination to free the country from the rule of priests. The hopes of the democracy throughout Europe were inflamed; and "the earth" began to tremble until in 1848 every throne was shaken to its foundation. The events of this wonderful year are too recent to require to be chronicled in this place. It will be enough to say that the

democracy broke loose, and commenced a movement, which, though it has been restrained to prevent it progressing too rapidly, cannot be suppressed until the little horn, or two-horned beast and his prophet, be destroyed to the end, and the dominion of the ten-horned beast be taken away. The events of February, 1848, have developed the “unclean spirits” of the sixth vial. These are precursory to the earthquake of the apocalypse, chap. 11:19. Its first shocks will be terrific; but they are only the premonitions of worse to come. The earthquake, or political convulsion, which followed the resurrection and ascension of the witnesses in 1789, was awful, as all know who are versed in the history of the time. But that fell far short of what God is preparing for Europe. The tumult of the peoples, and the tempest whose howlings are heard even now, are thus intimated by the prophet, saying, “There shall be a time of trouble such as never was since there was a nation to that same time: and at that time Israel shall be delivered, every one that shall be found written in the book (Isa. 4:3). And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt” (Dan. 12:1-2). This “time of trouble” is contemporary with the resurrection of a portion of the dead. It is the epoch of Israel’s deliverance, both of the Ishmael, and Isaac, seeds; and of the casting down of the thrones of the beast (Dan. 7:9). The convulsion which effects their overthrow is described by the apostle as “a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great” (Rev. 16:18). Ascertain the calamities of former ages, and however terrible they may appear, this will exceed them all. The Flood, Sodom, Egypt, Jerusalem, the fall of the Roman empire, were all judgments which chill the heart, and make the blood run cold to contemplate; but times have now come over the world which will have been hitherto unsurpassed. The wrath of the sixth and seventh vials which remains, is about to overwhelm the nations with “torment and sorrow,” for the cup of their iniquity is full.

The more remote effect of the events of the past year will be the subdivision of Roman Europe, styled “the great city,” into “three parts.” This division will be the result of war, for which the governments are now preparing themselves, perhaps unwittingly. The tripartite division is attended by the fall of the cities of the nations, as it is written, “The great city was divided into three parts and the cities of the nations fell.” That is, as I take it, that in consequence of the approaching contest, growing out of the Frog-power manifestation of 1848, the ten kingdoms will lose their independence; by which a new partition of the Roman world will ensue; and that when this is brought to pass, events will flow more directly

eastward. But before "the cities fall," or as Daniel expresses it, "the thrones are cast down," Rome comes in for her final overthrow. I say "before," because these kings are to be parties to her tormenting, and are to "bewail and lament for her," to them, unexpected doom. "Judgment" hath then to be given to Zion; for as yet she hath in no part performed her mission. Then are prostrated the horns, the little horn, and the image of the beast, and consumed their dominion; but in connection with this earthquake of the last vial, she has "*to destroy it to the end.*" They are repressed for the moment; but things are progressing in such a direction as to bring the power of the democracy to bear against Austria and Rome, perhaps through France and Prussia. When they have done their work, the earth must be again repressed and suppressed, as they were in 1814 and 1815, by a power, however, that will subdue all for itself. There will be no more resuscitation of the old governments, but all things will be absorbed into one continental dominion upon the old Roman domain. In the midst of this great commotion, Britain pushes westward from India, and promotes the colonization of Judea, which is an event pertaining to the sixth vial. By this time, Turkey is no more; and Constantinople acknowledges the sceptre of the Autocrat. England and the Russian lead on the world to the day of doom. They advance their hosts to "the winepress without the city" (Rev. 14:20), which is called Armageddon (Rev. 16:16) in the Hebrew tongue, and geographically situated in the land of Israel (Eze. 39:4; Dan. 11:41, 45). There "as a cloud to cover the land" the armed multitudes are assembled, and preparing to decide the fate of Asia by the sword. But there falls upon them "a great hail out of heaven." This power is broken; Judah is saved; Messiah appears "*as a thief;*" the Roman Dragon is bound; and the restoration of the kingdom and throne of David is commenced. Such is an outline of the results to be brought about by the "mighty earthquake" whose premonitions have already revealed what is hereafter to come to pass. In the coming tumult, "great Babylon comes into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island disappears, and the mountains are not found. And there falls upon men a great hail out of heaven, every stone about the weight of a talent: and men blaspheme God because of the plague of the hail; for the plague thereof will be exceeding great" (Rev. 16:19-21).

But the second series having commenced in 1848, and the democracy which caused it having been repressed to a considerable extent, what agency remains, as revealed in the scriptures of truth, by which is to be brought about the wonderful consummation we have been considering?

The answer to this question is contained in the following words. "I saw," says the apostle, "three unclean spirits like Frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of demons (*δαιμονων*) bringing to pass remarkable events (*ποιουντα σημεια*) and they go forth to the kings of the earth, and of the whole habitable (*οικουμενης ολης*) to assemble them to the war (*εις πολεμον*) of that great day of God the Almighty. And he gathered them together into a place called in the Hebrew tongue, Armageddon" (Rev. 16:13-16). In this passage we have to consider the "three unclean spirits like frogs," the three mouths out of which they proceed, the parties to whom they go forth, and the fruit of their mission. There are three spirits, and three mouths, that is, one spirit proceeding out of each mouth; but as they are all three like frogs and unclean, though proceeding from three different mouths, they are in nature, origin, and tendency, the same. They are called "the spirits of demons," not because of their uncleanness, or wickedness; but because the mouths from which they issue are the demons, or chiefs, of the dominions represented by the dragon, the beast, and the false prophet. Now the throne of the dragon is *Constantinople*; that of the two-horned beast, *Vienna*; and that of the image of the beast, *Rome*. The thrones being in these cities, it follows that the demon of the dragon is the Sultan; the demon of the two-horned beast, the emperor of Austria; and the demon of the image, the false prophet himself. It is worthy of observation here, that the text says, "out of the mouth of the false prophet," and not "out of the mouth of the image of the beast." In the beginning of the chapter, while the first vial is supposed to be pouring out, the papal Jupiter is styled the beast's image; but in the thirteenth verse of the same chapter, while the spirits are at work, he is termed the false prophet; and in verse twenty of chapter nineteen also, where it speaks of his perdition. This change of style is by no means accidental. If the reader take a view of the papal dominion at the close of the last century; then view it as it is now, and compare the views together; he will doubtless come to the conclusion, that the pope is no longer the image of the imperial head of the beast. He has no dominion really, for it is so far consumed, that what remains is of little, or no account. He has good will enough to make terrible examples of the democrats who caused his flight from Rome; but he cannot carry it into effect, because the French will not permit him. He is a fugitive in exile, and though pressed to return to Rome, he is afraid to go. He is then no longer imperial, and consequently, has fallen from his Iconism, and become a simple *prophet*.

Protestant and papal scribes are in the habit of applying the epithet

"*false prophet*" to Mohammed, and therefore do not perceive its applicability to the Roman bishop. But neither Mohammed, nor his successors, are termed "the false prophet" in the apocalypse. The Arabian was false enough doubtless; but he was a far more respectable character than any pope that has ever reigned; and were I to choose between the two superstitions, I would rather be a Moslem than a papist. It was the glory of Mohammed to destroy idolatry; it is the infamy of the popes to be the high priests of the "queen of heaven." The Saracens were God's locusts to torment, and the Ottomans, God's cavalry to slay with political death, the catholic image-worshippers of the Asiatic third part of the Roman dragon. Mohammed was the star; and his successors, the "commanders of the faithful," the "angels of the bottomless pit; whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" (Rev. 9:1, 11). These names in English signify *destroyer*, which is indicative of the mission of those who marshalled themselves under the standard of the Arabian. The epithet "false prophet" is singularly applicable to the Roman bishop. It is a part of his function to preach or prophesy; that is, to "speak unto men to edification, and exhortation, and comfort" (1Cor. 14:3). From him these blessings are supposed to flow to all "his children." Aaron was given to Moses to be his prophet because he could speak well. As Aaron, then, was speaker, mouth, or prophet, to Moses; so the pope is now mouth, or prophet, or speaker, of the papacy, and no more. He is virtually stripped of his dominion; he can prophesy, but his rule is a thing of name, and not a fact. A false prophet is he; truthless as Satan; sporting himself with his own deceivings, and thereby provoking a speedy fate, which is "capture and destruction."

But, before he and the two-horned beast before whom he is now working, perish in the fiery European lake they are blowing into a flame, they must fulfil the mission to which they are appointed under this series of the sixth vial. The Sultan, the pope, and the emperor, are the demons of the crisis, and the mouths, or speakers, of the systems to which they belong. Forth from them are to proceed such measures of policy as will produce a general war. These political measures are symbolized as "unclean spirits." They are "*spirits*," or influences, exerted through the policy of the three governments; and "*unclean*," because nothing clean can proceed out of such mouths. Rome, Vienna, and Constantinople, are so many centres of intrigue, whence proceeds the evil that is to ruin the beast. I say Rome, which, however, is not strictly correct. It should be, wherever the false prophet is for the time being, whether at Gäeta, or at Portici; for it is exceedingly questionable, if ever he reside again in Rome.

Then from Vienna, Constantinople, and the locality of the false prophet, are to go forth to “the kings of the earth,” and to “the kings of the whole habitable,” the results of these intrigues, which will stir up all their propensities to war. The “kings of the earth” are here distinguished from the “kings of the habitable.” The former are the kings of Germany and Russia, &c.; while the latter are the kings of Roman Europe, such as of Belgium, France, Spain, Portugal, Sardinia, Naples, and Greece. They are all to be involved in war by the “unclean spirits” of the three demons, whose policy will bring about results that will ruin themselves, and astonish the world.

But why are these three political influences likened to frogs? “I saw,” says the apostle, “three unclean spirits like frogs come out of these mouths.” The interpretation, I conceive, is this. The frogs are *the heraldic symbol of a power*, which at the prophetic crisis is to be the proximate cause of the several policies which characterize the demon-mouths. That is to say, if this frog-power had not struck out a new course of operation which deranged every thing, there would have been no ground for the Sultan, the emperor, and the pope, to change their policy, and all things would have gone on as usual. The frogs, therefore, and “the spirits,” stand related to each other as cause and effect, the demons being only the media through which the frog-power brings about the fatalities of the two-horned beast and the false prophet; and at the same time brings upon the arena a power which is to overtop the horns, repress the frog-power itself, and build up the image of Nebuchadnezzar, preparatory to its being shivered to pieces on the mountains of Israel. In other words, the scenery of the thirteenth and fourteenth verses of this chapter is a symbolical representation of the working of things unto the judgment, when “*they shall take away his dominion to consume and to destroy it to the end*” (Dan. 7:26). Who “*they*” are to whom the work of destruction is committed is obvious from the twenty-second verse, where it is written, “*judgment was given to the saints*,” that is, in the higher sense, who do their work coevally with “the people of the saints,” or saints of the holy city, assuming the ruling-judgment “under the whole heaven.”

Now, from the evidence I am about to adduce, I think, I shall be able to convince the reader, that “*the Frogs*” are the symbol of the French democracy, the old enemy of the Beasts and their Image. The testimony to establish this is as follows, gleaned from Elliot’s *Hor. Apoc.*

1. Montfaucon, in his *Monuments de la Monarchie Française*, p. 4, plate vi., gives a Frog as one of the monuments of the French king, Childeric; thus writing respecting it, “3. Another medal representing a

frog, which was also an Egyptian symbol." This was found A.D. 1623, at St. Brice, near Tournay, with other things belonging to Childeric. He reigned A.D. 456. That is, before the Franks acknowledged the Roman Bishop.

2. In the "Monde Primitif, comparé avec le Monde Moderne," par M. Court de Gebelin, Paris, 1781, the author thus writes, p. 181, "Nous venons de voir que les Armoiries de la Guyenne sont un *leopard*, celles des Celtes (surtout les Belges) etoient un *lion*, et celles des *Francs* un *crapaud*. Le *crapaud* designe les marais dont sortirent les Franks." And again, on p. 195, "La Cosmographie de Munster (I. ii.) nous a transmit un fait tres remarquable dans ce genre. Marcomir, Roi des Franks, ayant penetré de la Westphalie dans le Tongre, vit en songe une figure à trois têtes, l'une de *lion*, l'autre d'*aigle*, la troisieme de *crapaud*. Il consulta lá dessus, ajoute on, un célèbre Druide de la contrée, appelé Al Runus; et celui-ci l'assura que cette figure designoit les trois puissances qui auroient regné successivemens sur les Gaules; les Celtes dont le symbole etoit le *lion*, les Romains designés par l'*aigle*, et les *Franks* par le *crapaud*, à cause de leur marais."*



Medal of a Frog
found in the tomb
of Childeric I

3. In the "sixth century, XLVI of the prophecies of Nostra Damus" (p. 251) translated by Garencières of London, 1672, occur the following lines:

*Unjuste sera un exil envoyé
Par pestilence aux confins de mon seigle;
Response au rouge le fera desvoyé,
Roi retirant à la Rane et à l'aigle.*

On which, Garencières observes: "by the eagle he meaneth the emperor; and by the frog, the king of France; for, before he took the fleur

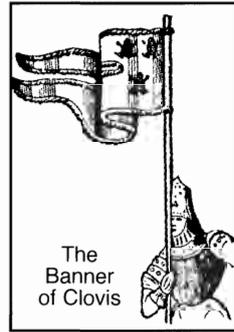
* The following translation will serve for those who do not understand French. — In M. Court de Gebelin's work, styled "The Primitive World Compared with the Modern World," he says, "The armorial bearings of Guyenne are a leopard; those of the Celts (especially of the Belgians) are a lion; and of the French a frog. The Frog represents the marshes whence the French originated." And again, "The Cosmography of Munster has transmitted to us a very remarkable fact of this kind. Marcomir, king of the French, having penetrated from Westphalia into Tongres, saw in a dream a figure with three heads, the one of a lion, the other of an eagle, and the third of a frog. He consulted there, it is added, a celebrated druid of the country, named Al Runus; who assured him that this figure represented the three powers which had reigned successively over the Gauls; the Celts whose symbol was the lion; the Romans designated by the eagle, and the Franks by the frog, because of their marshes."

de luce, the French bore *three frogs*.”

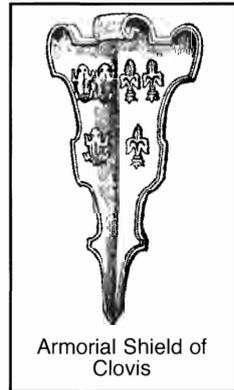
4. In Pynson’s edition of Fabyan’s Chronicle, at the beginning of the account of Pharamond (the first king of the Franks who reigned at Treves about A.D. 420) there is a shield of arms bearing *three frogs*, (p. 37, Ellis’ edit.); with the words beneath,



The banner underneath, having upon it the *three frogs*, is from ancient tapestry in the cathedral of Rheims, representing battle scenes of Clovis, who is said to have been baptized there upon his conversion to Romanism.



The next engraving is from the Franciscan church at Innsbruck; where is a row of tall bronze figures, twenty-three in number, representing principally the most distinguished personages of the House of Austria; the armor and costumes being those chiefly of the 16th century, and the workmanship excellent. Among them is Clovis, king of France, and on his shield *three fleur de lis* and *three frogs*, with the words underneath, “*Clodovaeus der i Christenlich kunig von Frankreich*:” that is, Clovis, the first christian king of France.



1. Uptonus de Militari Officio, p. 155, states that three frogs were the old arms of France, without specifying what race of kings.

2. Professor Schott supposes the three frogs to have been distinctly the original arms of the Bourbons; *bourbe* signifying *mud*. This may have been the case. When their family became the dynasty of France, they probably assumed the frogs as their arms, being kings of the Franks, whose symbol it had been so long. The Bourbons arose out of the mud which is natural to frogs, and by the revolution of 1848 are deep in the mud again!

3. Typoticus, p. 75, gives as the device on a coin of Louis VI, the last French king before Hugh Capet, the first of the Bourbons, *a frog* with the inscription *Mihi terra lacusque*, land and water are mine.

4. In the “Encyclopaedia Metropolitana,” on Heraldry, it is stated that “Paulus Emilius blazons the arms of France, argent three diadems gules;”

others say, they bear *three toads*, sable in a field vert (ap. Gwillim, c. 1.) which, if ever they did, it must have been before the existence of the present rules.”

Such is the testimony I have to offer in the case before us. The conviction produced on my mind is, that *the Frogs in the prophecy are the symbol of the French democratic power*. It will be seen from the armorial shield of Clovis, that the frogs and the lilies were both used as symbols. They are both indigenous to wet, or marshy, lands, and therefore very fit emblems of the French, who came originally from the marshes of Westphalia. But on the shield of Pharamond, so far back as A.D. 420, the *frogs* without the lilies appear in the armorial bearings of the Franks; and in the medal of Childeric I there is no lily, but the frog only. It would therefore seem from this, that the lilies were not in the original arms, but superadded many years after; and at length adopted by the Bourbons as the symbol of their race in its dominion over the frogs. These, then, represent the nation, and the lilies, or *fleur de lis*, the ruling dynasty. Now, if the apostle had said, “I saw three unclean spirits *like lilies* come out of the Mouths,” he would have intimated by such a similitude that the French Bourbons were the cause of the “unclean spirits” issuing forth from the sultan, the emperor, and the Roman prophet. But he does not say this; he says they were *like frogs*. The truth, then, is obvious. In A.D. 96, when John was an exile in Patmos, the Franks were savages in an unnamed country, living by hunting and fishing like American Indians. But the Holy Spirit revealed to him, that this people would play a conspicuous part in the affairs of nations; and, foreseeing by what symbol they would represent themselves, he symbolized their nation by it, and styled them “*Frogs*.” He informed him, that under the sixth vial their influence would be remarkably apparent. That the Frog-nation would have much to do with the dragon, beast, and false prophet; in fact, that so intimate and direct would their dealing be with them, that its effect would be perceived in the warlike tendency and influence of the measures proceeding from the sultan, the emperor, and the pope; who, being so completely entangled in the complications created by the policy of the Frog-power, would in their endeavours to extricate themselves, involve the whole habitable in war, which would end in the destruction of the two-horned beast, and the false prophet, and in the subjugation of the surviving horns to a new Imperial dominion for a time.

The foregoing analyses of the eleventh, and sixteenth, chapters of Revelation will be found in no other book that I am aware of. It is entirely new. But, as I have said before, no interpretation of prophecy in relation

to the past, or present, is worth any thing, which is not in harmony with facts. My interpretation must be tried by the same rule, and if it will not stand the test, then let it fade away into everlasting forgetfulness; but if it prove to be correct, I have no apprehension that it will be lost. Facts, then, I remark, are in strict accordance with the exposition given, as I shall briefly point out.

In the last week of Feb. 1848 the Parisian democracy, ever foremost in revolution, plucked the Bourbon Lily from its throne, and thrust it deep into its native mud. This dynasty of a thousand years was abolished, and the nation resumed its original Westphalian right of choosing a ruler better suited to its taste. The *Fleur de lis* being thrown aside, the Frogs by a vote of six millions set over themselves the nephew of their democratic emperor, who had done such good service in executing judgment upon their enemies. The president of the French Republic is therefore the incarnation of the Frog-power, as the Bourbons were of the beast while ruling the tenth of the kingdoms. From February the outbreaks of the democracy in other countries became frequent and formidable; and the National Assembly and its Provisional Government constituted in fact the Parliament and executive of the democracy throughout Europe. Under the shadow of their favor Germany and Italy became insurgent, and Hungary followed in the wake of insurrection. The earth shook on every side. Urged on by its democracy, Sardinia attacked the Beast; and, provoked by the treachery of the false prophet, the people of Rome rose, and scared him into exile. After this, the plucking up of the Lombard kingdom by the roots, and the defeat of the Sardinian horn at Novara, by which the Little Horn became triumphant in Italy, caused the Frogs to seize on Rome that their interests in the Peninsular might be preserved from annihilation. By this move the Frog-nation placed itself in antagonism to the two-horned Beast and the false prophet. The Frogs invite the prophet to return to Rome; in other words, to put himself in their power, for which, with the experience of French hospitality towards his predecessors before his eyes, and the treatment he has already received in Rome, he has not the smallest inclination, notwithstanding all his professions to the contrary. If he were to return, he could not remain there twenty-four hours in the absence of a strong military force; and the Frogs will consent to no other than their own; for they occupied Rome, not out of love to the pope, but as a check upon Austria in Italy. The truth is, Austria and the pope are natural allies; and are as intimately related as the eyes and mouth of a man are to the man himself. Their fortunes are inseparable. The fate of one is the fate of both, even perdition by the burning flame of war.

The army of the Frog-power has seized upon Rome, and the false prophet will not return, because he regards the Frogs as his real foes. If the Austrians had possession of the city he would go back in triumph; but this not being the case, he is obliged to temporize until the times be more propitious. After this manner, then, the Frogs have become an obstacle in the way of Austria and the pope, who are both desirous of their expulsion from Rome. They have become the occasion of unclean spirits proceeding from the emperor and the Roman prophet, which will yet embroil them all, and in the end accomplish the destruction of the Austro-papal dominion.

In regard to the Sultan, the Frogs are seen exerting their influence upon him. They have assured him of their support in case of his being attacked by Russia. This promise is sure to bring on a war between the and the Autocrat. If the Sultan had been left to himself, being weak, he would have yielded and so have avoided war; but being energized by France and England, two strong military and naval powers, the Sultan feels himself a match for Russia, and prepared to assume a bold and warlike attitude. But these assurances will only lure him on to ruin. No powers, however strong, can save dominions fore-doomed of God. Their friendship for the sultan will be as fatal to him, as the friendship of England for Austria and the pope were to them in the days of Napoleon. The autocrat, being God's sword upon Turkey, will be too strong for them both; for in the tumult and confusion created by the measures of the sultan, the emperor, and the Roman bishop, their several dominions will be abolished, and the autocrat remain lord of the ascendant.

If the reader take a survey of Europe as exhibited in the events of the last two years, he will see the view I have presented still further illustrated. The pope and the emperor have been the principals who have brought about the wars on the continent. The unclean spirit of the Little Horn went forth to Russia and brought down its hosts upon Hungary; it is also going forth to Prussia in opposition to the democratic constitution it is developing at Erfurt; and, in concert with Russia, it has gone forth to the sultan, with whom it has interrupted its former amicable relations. Before the pope consented to be restored by France, an unclean spirit went forth from him likewise, and brought the Austrians, Neapolitans, and Spaniards, into his states, when he found the Frogs could not be excluded. I pointed these things out to thousands of people in my lectures, and told them, that in regard to Hungary they were deceiving themselves if they imagined the Magyars would succeed in their war of independence. That Hungary was a brittle toe-kingdom, and one of the three horns which were to be "plucked up by the roots" by the Little Horn. Meetings of sympathy for

the Hungarians were being held throughout England; and news arriving every week of Austrian defeats, and Magyar victories. Still, I said, if I have fallen upon the true principles of interpretation, it is impossible for the Hungarians to triumph. So certainly incorrect did some regard this view of the matter, that they said, when I returned to London I should have to expunge what I had advanced about Hungary from the manuscript before I published this book. A preacher who had listened to me at one place, was so convinced of my error, that in his next discourse he predicted the certain triumph of the “brave Hungarians” over all their enemies. But, alas for him. Men should never prophecy of the future from present appearances. Though these were against my exposition, I was persuaded it would turn out in the end as I had said; and I added furthermore, that “an unclean spirit” was to go forth out of the mouth of the dragon, as well as from the mouths of the beast and of the false prophet; but that while we could discern “the spirits” issuing forth from these, we did not yet perceive one issuing from the sultan: nevertheless, though then calm and tranquil, we should soon see a warlike disposition manifest itself in his policy growing out of the Hungarian war. The unclean spirit of the Little Horn had brought the Russians into Hungary, which would only whet their appetites for Turkey, whom they would prepare to devour next. In two or three weeks after making these statements, which as I have said before, were not whispered in a corner, but spoken before thousands, all Europe was astounded by the news of Görgey’s surrender, and the ruin of the Magyar cause. The details are known to every one. And as I had said, so it came to pass, Turkish sympathy with the Hungarians, and hospitality to the refugees, was made a *casus belli* by the autocrat; and on the refusal of the sultan to violate it, diplomatic relations were broken off between Russia, Austria, and Turkey; and the “*unclean spirit*” energized by the Frogs, exhibits even the sultan as a belligerent.

The mission, then, of these three demons for the brief period which remains of their political existence, is to stir up the nations to war, which will redound to their own confusion. The press is prophesying smooth things, and persuading the world of the moderation of the Autocrat, and of the good intentions of Austria and the pope! It has told us several times that the extradition affair was composed and that peace between Russia and Turkey will not be interrupted; and as often it unsays what it had before affirmed. But, the reader need place no reliance upon newspaper speculations. Their scribes know not what God has revealed, consequently their reasonings are vain, and sure to take a wrong direction. As records of facts, the journals are invaluable; but if a person permit his opinions to be

formed by the views presented in leading articles, and the letters of "our own correspondents," he will be continually misled, and compelled to eat his words for evermore. The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold to them the future, and make them wiser than the world. The coming years will not be years of peace. The policy of the Autocrat will be to throw his adversaries off their guard, and take the Sultan by surprise. He is to "come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and overflow and pass over. And many countries shall be overthrown" (Dan. 11:40-41). This is the career marked out for him; which neither France, nor England, nor the world combined can obstruct, or circumvent.

In dismissing this part of the subject, it is necessary to call the attention of the reader to a very important intimation in connection with the prophecy of the "unclean spirits like frogs." This part of the prediction is contained in four verses, that is, from the thirteenth to the sixteenth inclusive. Now, if the reader will examine the passage, he will find that there is a break in the prophecy. That is to say, the subject of the spirits of demons gathering the kings of the whole habitable to war, is suddenly and entirely dropped; and an altogether different subject introduced. This new topic is nothing less than the appearance of him who sent and signified the contents of the apocalypse to his servant John (Rev. 1:1). "Behold," says he, "I COME AS A THIEF. *Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*" Then, in the next verse, the former subject is revived, and it is revealed, that the angel of the sixth vial gathers the kings and their armies into the battle field of Armageddon; where, as we learn from other testimony, they encounter the Lamb upon whom they make war, without knowing, probably, that he is the commander of the forces with which they are contending (Rev. 17:14; 19:19, 21).

Now, does it not strike the reader as remarkable that the coming of the Lord should be introduced in a prophecy like that concerning the frogs? But singular as it may seem it is by no means accidental, but the best possible place for it, because it is intimately connected with their operations. It is mercifully introduced as *a warning* of what is about to happen at the crisis, that the believer may not be taken at unawares. It speaks to us in effect, saying, "When you perceive the policy of the frog-power acting upon the demon of Turkey, the demon of Austria, and the demon of Romanism, so as to cause them to assume an attitude tending to embroil the nations, you may then know that I, the Lord, am about to

revisit the world stealthily.” Christ says, “Behold, I come *as a thief*.” That is, he comes as a thief comes when he is bent on stealing. A thief not only comes unexpectedly, but he gets into the house with secrecy. John, indeed, says “He cometh with clouds, and every eye shall see him, even those (*καὶ οὐτινες*) who pierced him; and all the tribes of the land shall mourn in his presence” (*ἐπ’ αὐτόν*) (Rev. 1:7). This, however, is affirmed of his appearance in Israel, when he shall make himself known to his brethren after the type of Joseph (Zech. 12:10-14); which will be subsequently to the great battle in the valley of Megiddo. The 185, 000 Assyrians in the reign of Hezekiah felt the vengeance of the destroyer, but they saw him not; so I believe it will be at the battle of Armageddon, the kings and their armies will be overcome with dreadful slaughter, but they will not see the Avenger’s person. The work of the succeeding forty years requires that so signal a revelation be withheld from them. Israel and the saints of the holy city will see the Lord; but not the nations at large. The divine majesty is not prodigal of its manifestations. Men in the flesh, therefore, will, I apprehend, believe in the presence of the Lord on earth as its imperial and pontifical ruler, as nations now believe in the existence and sovereignty of the autocrat, the sultan, the emperor, or the pope, of whom they have heard by the report of others, but whom they have not seen, and perhaps may never behold. Men profess now to believe that the Lord Jesus is at the right hand of God; but hereafter they will believe that he is “reigning in Jerusalem before his Ancients gloriously” (Isa. 24:23); and their faith if made perfect by works, will, doubtless, as now, be counted to them for righteousness.

But, let the reader, observe, that in connection with the warning given, a blessing is pronounced on those who are heedful of the signs of the times. “Blessed,” says Jesus, “is he that watcheth.” Now no one can watch without light. If the heavens be dark, the watchman must be provided with a light, or he cannot watch. By gazing at the natural luminaries as some professors are accustomed to do, no light can be derived, nor signs observed premonitory of the coming of the Lord. This is “the way of the heathen,” and “a custom which is vain” (Jer. 10:2-3). The natural heavens are impenetrably dark in relation to his appearing. The believer, or spiritual watchman, must take “the sure word of prophecy,” which is the only “light” capable of enlightening him in the surrounding gloom. This world is “a dark place” and its cosmopolites who understand not the prophetic word mere embodiments of fog. If we understand “the word of the kingdom” we shall “shine as lights in the world,” and be enabled to rejoice in the approach of “the day of Christ.” By the “shining light of

prophecy” we shall be able to interpret the signs which God has revealed as appearing in the political heavens and earth. Events among the nations of the Roman habitable, and not atmospheric phenomena, are the signs of the coming of the Lord as a thief; whose nature, whether signs or not, can only be determined by “the testimony of God.”

From the whole, then, there can be no doubt in the mind of a true believer. He discerns the sign given under the sixth vial as manifestly, and believes as assuredly that the Lord is at hand, as they who observed the sun setting in Syrian splendor knew that the coming day would be glorious. Be not deceived, then, by the syren-voices of the peace-prophets. Ere long the last and most terrible of wars will break out. The beast and the false prophet will be plagued, and the Lord will come as a thief in the night. Let this conviction work out its intended results. The blessing is not simply to him that watcheth; but to him that “*watcheth and keepeth his garments.*” Simply to believe that the Lord is near, and to be able to discern the signs of the times, will not entitle a man to the blessing. He must “buy gold tried in the fire; and white raiment, that he may be clothed, and that the shame of his nakedness do not appear; and anoint his eyes with eye-salve, that he may see” (Rev. 3:18). In other words, he must believe “the things concerning the kingdom of God and the name of Jesus Christ;” follow the example of the Samaritans and be baptized into the name of the Holy Ones; and thenceforth perfect his faith by his works, as Abraham did. He will then be a lamp, well oiled and trimmed, and fit to shine forth as a glorious light at the marriage of the Lamb. A community of such persons in a city, constitutes the Lamb’s wife there, prepared for the coming of the Lord. He is arrayed in fine linen, clean and white; for the fine linen represents the righteousness of the saints” (Rev. 19:7-8); who have “washed their robes, and made them white in the blood of the Lamb.” Therefore they will be “before the throne of God, and serve Him day and night in His temple (or kingdom:) and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes” (Rev. 7:14-17). The representative number of their aggregate is 144, 000 (Rev. 14:1-3); and their representative measure 144 cubits (Rev. 21:17). “These are they who (in the days of their flesh) were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no

guile: for they are without fault before the throne of God.” At present, they are the “holy city trodden under foot of the Gentiles;” but when changed and raised from the dead, and exalted to meet the Lord in the aerial, and are seen descending there as Zion, they are “the great city, the new and holy Jerusalem, having the glory of God” (Rev. 11:2; 21:2, 9-11).

This, then, is the great desideratum of the age, namely, *the preparation of a people for the Lord*; a people whose character shall answer to the testimonies adduced. “The churches” do not contain such a people, neither can their pulpit ministrations produce them. In fact, “the churches” are precisely what college divinity is alone competent to create. “The truth as it is in Jesus” is not taught in the schools. They are mere nurseries of pride, professional religion, and conceit; and “the droppings of the sanctuary” which their nurselings are appointed to distil, wear away the intelligence of the people, and leave them irresponsible to the “the testimony of God.” Nothing short of this, unmixed with the traditions of men, can make people what they must be if they would inherit his kingdom. Other gospels will make other kinds of christians than those who believe the gospel the apostles preached. We must forsake the pulpits, and devote the time usually spent in dozing over their mar-text expositions, to the Berean scrutiny of the scriptures for ourselves. These alone are able to make us wise unto salvation through the faith which is in Christ Jesus. Hearing “sermons” is not “hearing the word.” It is this we must hear if we would have faith; for “faith comes by hearing the word of God.” If the gospel of the kingdom were preached in “the churches,” and believed, there would be no more complaints of want of spirituality and life. There would be so much of these, that they would be too hot to hold the wordlings who overshadow them with the wings of death. They would go out from them, because they were not of them. Let the well disposed in “the churches” try the experiment, and they will soon discover the truth of what is here stated. The time is come in which there must be no faint-heartedness, and when a courageous testimony must be borne for the word of the kingdom. Ministerial favor and popularity must be utterly disregarded; and the question be, not “what said the minister?” or “what will people think?” It matters not what they say, or think, in the case; the simple question is, “How is it written?” “What saith the word?” Let this course be pursued in candor, and I doubt not, but in a short time a people will spring up in this island prepared for the Lord, whom he will acknowledge at his return.

Chapter Four — The Eastern Question Before Christ

THE VISION AND PROPHECY OF THE EAST — OF THE RAM AND THE UNICORN — THE FOUR HORNS OF THE GOAT — OF THE FIFTH, OR LITTLE, HORN — OF THE SEVENTY WEEKS — OF THE 1290 YEARS — SUMMARY OF THE ELEVENTH OF DANIEL — PARAPHRASE OF THE FIRST THIRTY-FIVE VERSES OF DAN. 11 — OF THE KING AND THE STRANGE GOD — MAHUZZIM-BAZAARS.

THE Greco-Roman Dragon, or Fourth Beast, is a symbol which represents the dominion of the whole habitable; of a greater extent of territory than the empire of pagan Rome, by so much as is included in the countries of the Little Horn, which lie beyond the frontiers of the old dominion. But although this symbol covers all this territory, as it were, it was as impossible to signify by it every thing necessary to be represented as it was by Nebuchadnezzar's Image. The Four Beasts were illustrations of the Image. This was especially the case with the fourth. But, even by these additional symbols many very important details were left unrepresented. Hence, the Fourth Beast has been itself illustrated by the apocalyptic symbols of the dragon, the ten-horned Beast, the two-horned Beast, and the image of the sixth head of the ten-horned Beast, which was also the sixth head of the dragon. But notwithstanding all these symbols have been given, all of them in some particular illustrative of the Image, there remains a highly interesting portion of *literal* prophecy unsymbolized. The above-named symbols introduce us to the knowledge of things which history has verified, and to events which belong to "the time of the end." They represent the great truth of the destruction of the Sin-power, and the setting up of the kingdom of God; but of the events connected with the *subjects* of that kingdom, there is a representation that needs to be supplied by other symbols with their appropriate description. These are found in Daniel's *vision of the east*.

But why, it may be asked, has all this symbology been introduced into the Bible? The answer is, to illustrate the relations of the Sin-power to "the holy people" (Dan. 8:24; 12:7) in the eastern and western divisions of the Roman empire. By the holy people is meant the twelve tribes of Israel, and the two witnesses, including also the saints of the holy city among the Gentiles. The Roman power, under its several constitutions, has been the destroyer of "Judah and his companions," and the slayer of the christians grafted into the stock of Israel, and of those associated with them for their defence against the Beast. The ten horns and Little Horn of the Fourth Beast represent the Roman power *of the West* in its contest with the two witnesses; but there still remained to be represented, the Roman dragonic power *of the East*, as the desolator of Canaan and the destroyer of the Jews, who are *the political subjects* of the kingdom which the God

of heaven will set up when He demolishes the Image on the mountains of Israel.

To supply this desideratum the symbols of the eighth chapter, and the exposition of them in the ninth and eleventh chapters, were revealed to Daniel. These may be styled *the vision and prophecy of the East*; while the Fourth Beast is *the vision of the West*; both of which are set forth briefly and unitedly in the image of divers metals. Having said as much as is necessary to the comprehension of our subject respecting the things which relate to the saints and the Western powers, our attention will henceforth be confined to a brief exposition of the vision and prophecy of the East.

The reader is invited to peruse the eighth chapter of Daniel. About three years after the vision of the Four Beasts, the prophet saw another vision in which there were only two, namely a Ram and He-goat. The former had two horns of unequal height, and "*the higher came up last.*" In the twentieth verse we are informed that the horns represent "the kings of Media and Persia." Hence the Ram symbolises the Medo-Persian power, with its two dynasties which were not contemporary, but came up one after the other, the Median first, and then the Persian. Having established itself, the Medo-Persians pushed their conquests westward towards Greece (Dan. 11:2), northward towards Armenia, and southward towards Egypt and Ethiopia; so that no powers could stand before them, nor was there any dominion strong enough to deliver the conquered nations from their yoke.

Things continued thus about two centuries from the death of Belshazzar, when a power arose in the west which was represented to Daniel by an unicorn, that is, by a goat with one horn. This was the Macedonian kingdom; and the horn, its first king, or Alexander the Great. He is styled in *the vision* "a notable horn;" and in *the prophecy* "a mighty king, ruling with great dominion, and doing according to his will" (Dan. 11:3). The Ram's dominion is represented by the silver part of the image, and the Goat's by the brazen, "which bare rule over all the earth." War broke out between these two powers, which ended in the breaking off of the Ram's two horns; so that the hundred and twenty-seven provinces of the Ram, stretching from India to Ethiopia, were transferred to the Macedonian victor. Now, "when he stood up," or "was strong," "his kingdom," or "great horn was broken, and instead of it came up four notable horns toward the four winds (wings) of heaven;" that is, "four kingdoms stood up out of the nation." These have been enumerated on page 342 in speaking of the four heads of the Leopard, which represent the same things as the four horns. Of the horns, it is said, "they stood up not

in his power,” which is interpreted to signify, that the power of the kingdoms did not accrue “to the first king’s posterity; for his kingdom was plucked up for others beside them.”

Now, in the latter time of these four Macedonian kingdoms, a fifth power made its appearance among them, and subdued them all. This is represented in *the vision* by a Little Horn growing up out of one of the four horns; and in *the prophecy*, as “a king doing according to his will” (Dan. 11:36). Though relatively small in its beginnings, this fifth power “waxed exceeding great, toward the south, or Egypt; toward the east, or Euphrates; and toward the pleasant land of Canaan. The history of the kingdoms into which Alexander’s dominion was broken, enables us to determine what fifth power is represented by the little horn of the goat, and upon which of the four horns it made its appearance in relation to the land of Israel, which is the arena of the latter time of the vision and prophecy. The Little Horn, then, is representative of the dragon’s power in the East, that is, of the Roman; which was planted on the Assyro-Macedonian Horn B.C. 65, when it became a province of the dragon empire. It continued to wax exceeding great in these countries until it established its dominion over Syria, Palestine, part of Arabia, and Egypt. The tenth, eleventh, and twelfth verses, represent the part it was to enact in the overthrow of the Jewish state; and the twenty-fifth outlines its ecclesiastical policy, and its exaltation against the Prince of princes in “the last end of the indignation,” when it “shall be broken without hand,” that is, by the Stone of Israel when he smites the Image on the feet.

We see, then, that Daniel treats of two Little Horns; the one the “Holy Roman” power of the west that came up “*after*” the Ten Horns; and the other the Pagan Roman power of the east that appeared in Syria and Palestine in the latter end of the Macedonian kingdoms, and *before* the Ten Horns by many centuries. The Little Horns are representative of powers on certain territories, *not of races*. It matters not whether they be pagan Romans, catholic Greeks, Moslem Turks, or Greek-catholic Russians, the power that rules in Constantinople and plants its standard in Assyria, is the Little Horn of the Assyro-Macedonian Horn of the Goat; and begins its career by crucifying “the Prince of the Host” (Dan. 8:11); destroying Jerusalem and the temple (Dan. 9:26); sets up a god in Rome whom his fathers knew not (Dan. 11:38); and ends by standing up against Michael, the Prince of princes, who brings him to his end, with none to help him (Dan. 8:25; 11:45; 12:1). All the power of the dragon in relation to Israel and the land of promise is embodied in the Little Horn of the East. The smiting of the Image, the breaking of the Goat’s little horn, and the

binding of the dragon, are synchronous and synonymous catastrophes; and “the Stone,” “the Prince of princes,” “Messiah the prince,” and “Michael the great prince who stands up for Israel,” are but different titles by which the Lord Jesus is designated, who is to descend from heaven and fight the battle of God Almighty against them.

Such, then, was “the vision” which was understood by none. At the time it was revealed, Jerusalem and the temple were in ruins, and Israel dispersed among the Gentiles. The time, however, had approached to within two years of the period of restoration. Daniel being aware of this from the testimony of Jeremiah, made confession of sins, and supplicated the return of national prosperity. His prayer was heard, and “the man Gabriel,” who had given him the interpretation of the symbols of the vision, was sent forth to “give him skill and understanding” of that part of the vision of the Ram and the Goat, which had reference to the subject of his prayer; and to communicate some additional particulars. “The matter” revealed is termed *the prophecy of the seventy weeks*. In this he was informed that a decree should be made for the restoration of the Jewish state; but that at a subsequent period the city and temple should be again destroyed; and that this second destruction should be followed by a desolation of the country which should continue till that determined should be poured out upon the desolator, that is, on the Little Horn of the goat in “the time of the end.”

But, he was informed, that between the restoration from Babylon and the second destruction of the city, the following important events would come to pass, namely, *first*, the transgression of the law of Moses would be put an end to; *secondly*, an end would be made of sin-offerings by causing the sacrifice and oblation to cease; *thirdly*, reconciliation would be made for iniquity by cutting off Messiah the prince; *fourthly*, everlasting righteousness, as opposed to the temporary righteousness of the law, would be brought in; *fifthly*, the vision and the prophecy would be sealed up in the confirmation of the covenant; and *sixthly*, the Most Holy would be Anointed. These things were to be brought about by the instrumentality of the Little Horn of the goat; who should “magnify himself against the Prince of the host (of Israel);” and by him the daily (sacrifice and oblation) should be taken away, and the place of his sanctuary (the temple) be cast down. To effect this “an army (the people of the Prince that should come) should be given him against the daily;” because the transgressors in Israel “had come to the full.” Therefore he should “cast down the truth (the law and covenant of Sinai) to the ground,” and “prosper and practise, and destroy the mighty and the holy people.”

But when should this second destruction of the city and temple be? This was a question which Gabriel could not answer. When Jesus was discoursing upon the same topic, four of the apostles addressed him privately, saying, "Tell us, when shall these things be?" But, after giving them certain signs by which they might know that the desolation was approaching, he added, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father (Mk. 13:3-4, 32). It was a secret reserved in the power of the Father only. But if the time when "a host should be given to the Little Horn of the Goat against the city and temple" was withheld, precise information was granted concerning the time when the things testified in the twenty-fourth verse of the ninth chapter, and the cutting off of Messiah, the prince, should come to pass. They were to be accomplished in a period of seventy weeks of years from the promulgation of a certain decree, that is, after 490 years. Two years after this was revealed to him, Daniel's heart was rejoiced by the proclamation of Cyrus in the first year of his reign, for the rebuilding of the temple in Jerusalem (2Chr. 36:22-23). But had he reckoned the 490 years from this date, they would have terminated 13 years before Messiah was born. The seventy weeks, however, were not to commence with a decree for rebuilding the temple; but "from the going forth of the commandment *to restore and build Jerusalem;*" in other words, to restore the wastes of the city by setting up the wall and the gates thereof, that Israel's reproach might cease (Neh. 2:1, 5, 17). This was issued by Artaxerxes on the first day of Nisan in the twentieth year of his reign, which was exactly 490 years to the crucifixion. No date of any other decree answers the demand of "the matter;" therefore there is no option but to receive it as a demonstration by fact.

Gabriel divided the seventy weeks of years into three portions, namely, into one of seven weeks; another of sixty-two weeks; and into a third of one week, which he subdivided into two half parts. The seven weeks, or 49 years, were allotted to the restoration of the state: after the end of which, 434 years, or sixty-two weeks more, were to elapse to the manifesting of Messiah the prince. This was 483 years to "the beginning of the gospel concerning Jesus Christ" announced by John the Baptist (Mk. 1:1), who came baptizing in water "that he might be made manifest to Israel" (Jn. 1:31). From this date there remained seven years to the end of the 490. The seventieth week was the week in which the covenant was confirmed in the attestations which the Father gave to Jesus as His Son, and as the Seed of Abraham and of David, to whom He had promised the land of Canaan, and the kingdom and throne of David for an everlasting

inheritance. The week of confirmation was divided between the ministry of John and that of Jesus. The former was engaged in baptizing the people into the hope of Messiah's immediate manifestation; and when he was about finishing his work, Jesus was baptized, and publicly recognised before the assembled people, as the Son of God by a voice from the excellent glory. He was also anointed at the same time, and sealed, as the Most Holy One of Israel. John having now finished his ministry, was thrown into prison by Herod the tetrarch (Lk. 3:15, 19-23); and Jesus being thirty years old, entered upon the work of the latter half part of the week, or three years and a half remaining to complete the 490. After he had passed some months of his ministry, he was warned by some Pharisees that Herod would kill him; to which he replied, "Go tell that fox, Behold I cast out devils and do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day, and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem" (Lk. 13:31-33). Besides showing that a day is sometimes used prophetically for a year, the Lord's reply shows also the period of his ministry as equivalent to the latter half part, at the end of which he expected to die, and afterwards to be perfected by a resurrection to life. Exactly to the month "he was cut off, but not for himself," 490 years after the decree of Artaxerxes in the twentieth of his reign. "*The matter*" revealed to Daniel, who was at the same time exhorted to "*consider the vision,*" to a part of which it referred, was all accomplished as far as the seventy weeks were concerned. There only remained now the destruction of the city and temple, the taking away of the sacrifice and the oblation, and subsequent desolation of the land, by the Little Horn of the Goat. Was that to succeed the crucifixion instant, or after how long a time were these calamities to come to pass? As I have already shown, no one but God could tell; for He withheld the knowledge of it from every one but Himself; and left it to reveal itself when the time of the judgment of Gehenna should arrive.

At the end of the latter half-part of the week the Lord "caused the sacrifice and oblation to cease" as an acceptable offering for sin. The sacrifice of himself put an end to sin-offerings as far as believers in him were concerned. They still continued to be offered by the nation; but when the people of the little horn should come to execute the work assigned them, even these should be violently interrupted; for "the daily was to be taken away and the place of its sanctuary cast down." This was fully accomplished about 37 years after the crucifixion, that is to say, in about seventy years from the birth of Christ. But why was it removed? Why

might not the Mosaic religion continue to be practised in Canaan, as well as the false religions of the Gentiles in the several countries of the earth? Because “an abomination that maketh desolate” was to be “set up.” Now, so long as the daily and its holy place continued, there would be no place for this abomination. The daily must therefore be removed to make way for it. They could not exist contemporarily; neither does it follow that “the abomination” was to succeed the suppression of the daily immediately. The facts in the case forbid this conclusion. Palestine and Syria were for ages after populous, and wealthy, provinces of the Roman habitable. The notion that the duration of the abomination was to be dated from A.D. 70, is derived from the English version of Daniel; twelfth chapter and eleventh verse. It is there written, “And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate be set up, *there shall be* 1290 days.” In the Hebrew the italic words are not in the text. Leaving out these words, or rather, giving a more literal version without supplying any words at all, the passage appears intelligible enough. “And at the time of vengeance the daily shall be taken away, in order to set up an abomination that maketh desolate a thousand two hundred and ninety days.” This rendering agrees with the facts in the case. The daily was taken away at the time of vengeance (Lk. 21:22), and 461 years after, an abomination was set up which continued 1290 years, ending A.D. 1821. Desolation, it is true, still continues, but this is no objection to their termination then. We are not to suppose that the 1290 years, being ended, internal improvement was to begin the year after. All it justifies is the expectation that when they expired “that that is determined” should begin to be “poured out upon the desolator;” an expectation that has been literally verified in the opening of the sixth vial upon the Ottoman empire in the epoch of 1820-3.

But is the little horn of the goat that destroyed the mighty and holy people, to experience simply a drying up of its power over Palestine and Syria, or what shall be its destiny? It is to be broken to pieces without hand. Its present Ottoman dynasty being changed, it is to “destroy wonderfully, and to magnify himself in his heart, and to stand up against the Prince of princes,” that he may receive the blow on the head that shall disable him for a thousand years. This will come to pass at “the consummation” when the wrath of the sixth vial culminates at the end of the 1335 years, which is 45 years after the 1290. This allows forty-five years for the whole time of the sixth vial, which upon these premises is the initiation of the horn’s destruction.

“The matter” of the vision concerning the taking away of the daily was

made known to Daniel in the first year of Darius, B.C. 542. Three years after, that is, in the third of the joint reign of Cyrus and Darius (Dan. 1:21; 10:1), “a thing was revealed” to him, “the appointed time” of which “was long.” In connection with this revelation, or prophecy, “a vision” was also presented before him. It was a representation of the Son of Man in his glory. After he had recovered the overpowering effect caused by what he saw, he was informed by one that he came to make him understand *what should befall Israel in the latter days* (Dan. 10:14). In carrying out this gracious intention, the revelator added furthermore, that he would show him “that which is *noted* in the scripture of truth;” by which he meant, he would make known to him what yet remained to be communicated explanatory of the vision of the Ram and He-Goat, which he had seen in the third year of Belshazzar.

The Lord then proceeded to reveal the things contained in the eleventh and twelfth chapters of Daniel, which have respect, *first*, to the pushing of the Ram westward against Greece in the reign of the fourth king *after* Cyrus; *secondly*, to the power of Alexander of Macedon, and the division of his kingdom into four lesser ones, which should be inherited by others not descended from him. These matters occupy the first four verses, and constitute a kind of preface to what follows; and serve to establish the connection of “the prophecy” with “the vision of the evening and morning” contained in the eighth chapter. *Thirdly*, the revelation relates to the Greco-Egyptian, and to the Assyro-Macedonian, horns of the goat, styled “the king of the south,” and “the king of the north.” The wars and policy of these two powers as far as they compromised the land of Israel and the Jews, form the subject of the eleventh chapter from the fifth, to the thirty-fifth, verses, inclusive. *Fourthly*, from the thirty-sixth to the fortieth verse the prophecy relates to the Little Horn of the goat and the Accursed One whom he should acknowledge and increase with glory. *Fifthly*, it refers to the time of the end, or “the latter days,” when “the king of the south,” and “the king of the north,” should re-appear on the stage of action, and the power of the little horn, and that of the king of the north, should coalesce, and form *one power*, as when the Roman and Assyro-Macedonian were blended together B.C. 67. *Sixthly*, it reveals the invasion of the land of Israel by the little horn’s northern king, who over-runs Egypt, and finally encamps before the holy mountain. And *seventhly*, the eleventh chapter closes with the prediction of his final destruction at the hand of Michael, the great prince of Israel, their consequent deliverance, the resurrection of many of the dead, and the exaltation of the wise in the wisdom of God (Dan. 12:1-3). Such are the general topics of this

remarkable prophecy, which in a chapter of forty verses covers a period of 2408 years from the third of Cyrus to the probable breaking of the little horn in 1868. I propose now to give the reader a more particular, yet necessarily brief, interpretation, of this “difficult passage” of the sure prophetic word. I shall paraphrase the text. The words in italics will be those of the scripture, and the Roman type, the interpretation of the text, after the following manner.

PARAPHRASE OF DANIEL’S ELEVENTH CHAPTER.

To the thirty-fifth verse inclusive.

The date of the prophecy is the third year of Cyrus, B.C. 540, and runs thus — *Behold, there shall stand up yet three kings in Persia*, namely, Ahasuerus, Smerdis, and Darius; *and the fourth, or Xerxes, shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.* And Alexander, the Macedonian, *a mighty king shall stand up, ruling with great dominion and doing according to his will.* And when he shall stand up, having suffered no defeat, *his kingdom shall be broken, and shall be divided into four kingdoms toward the four winds of heaven: and their glory and power shall fall not to his posterity, nor according to the extent of his dominion which he ruled: for his kingdom shall be plucked up, even for other rulers beside those of his family.* And the king of the south shall be strong, and shall be one of his, Alexander’s princes, or generals; *and he shall be strong above him, and have dominion; his dominion shall be a great dominion, extending over Egypt, Libya, Cyrenaica, Arabia, Palestine, Coele-Syria, and most of the maritime provinces of Asia Minor; with the island of Cyprus, and several others in the Ægean sea, and even some cities of Greece, as Cicyon and Corinth.* Such was the dominion of Ptolemy Soter, the first Macedonian king of Egypt.

Verse 6. — *And in the end of fifty-two years from B.C. 301, they, the kings of Egypt and Assyro-Macedonia, shall associate themselves together; for Berenice, the king’s daughter of the south, shall come, or be conducted, to Antiochus Theos, the king of the north, to make a marriage agreement: but she shall not retain the power of the arm of her father Ptolemy Philadelphus. Neither shall he her husband Antiochus stand; for Laodice, his repudiated wife, whom he shall receive again when he divorces Berenice after her father’s death, shall cause him to be poisoned. Nor shall his arm, Berenice, stand; but she shall be given up to suffer death; and they, the Egyptians also, that brought her to Syria; and he, her*

son, whom she brought forth, and he that strengthened her in these times, shall die; and thus leave her to the mercy of Laodice, which will be treachery and death.

Verse 7. — *But out of a branch of her parent roots shall Ptolemy Euergetes, her brother, stand up in his estate, or kingdom, and come with an army, and shall enter into Antioch the capital, and the fortress of the king of the north, and shall deal, or make war, against them, even against Laodice and her son Seleucus, and shall prevail: and Euergetes shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold: and he shall continue to reign nine more years than the king of the north, who shall die a prisoner in Parthia five years before the king of Egypt. So the king of the south shall come into his kingdom, and shall return into his own land, B.C. 244.*

Verse 10. — *But his, Seleucus Callinicus' sons Seleucus Ceraunus, and Antiochus, shall be stirred up to war; and shall assemble a multitude of great forces: and one of them, even Antiochus the great, shall certainly come and overflow through the passes of Libanus, and pass through into Galilee, and possess himself of all that part of the country, which was formerly the inheritance of the tribes of Reuben and Gad, and of the half tribe of Manasseh. Then, the season being too far advanced to prolong the campaign, shall he return to Ptolemais, where he shall put his forces into winter quarters. But, early in the spring B.C. 217, Ptolemy Philopater shall march with a large army to Raphia, by which Antiochus shall be stirred up again to war, and defeated with great slaughter, so that he shall retreat to his fortress. Thus, shall the king of the south be moved with choler, and come forth and fight with the king of the north; and the king of north shall set forth a great multitude, even 72,000 foot and 6,000 horse; but the multitude shall be given into the hand of the king of Egypt.*

Verse 12. — *And when he, the king of the south, had taken away the multitude by a signal defeat of Antiochus, his heart shall be lifted up, for he will desire to enter the most holy place of the temple. But while he was preparing to enter, he was stricken, and carried off for dead. In his victory over Antiochus he shall cast down ten thousands, even 10,000 foot and 300 horse. But, not following up his advantages, Philopator shall not be strengthened by his victory. For Antiochus, the king of the north shall return, and shall set forth a multitude of troops, greater than the former, and shall certainly come after certain, that is, nineteen years after the battle of Raphia, or B.C. 198, with a great army and with much riches, and shall subjugate all Palestine and Coele-Syria.*

Verse 14. — *And in those times, when Ptolemy Epiphanes shall reign*

over Egypt, *many shall stand up against the infant king of the south*, even the kings of Macedonia, and of Syria, and Scopas, the general of his deceased father. *But the deputies of the Romans, the breakers of thy people, Daniel, shall interfere to establish the vision.* They became the guardians and protectors of Epiphanes during his minority; and appointed *three deputies*, who were ordered to acquaint the kings with their resolution, and to enjoin them not to infest the dominions of their royal pupil; for that otherwise they should be forced to declare war against them. The deputy, Emilius, one of the three, after delivering the message of the Roman senate, proceeded to Alexandria, and settled everything to as much advantage as the state of affairs in Egypt would then admit. In this way the Romans began to mix themselves up with the affairs of Egypt, Palestine, and Syria; and in a few years established themselves as lords paramount of the East, and so constituted a power in Asia, symbolized by the Little Horn of the Goat, and in the thirty-sixth verse, styled "THE KING." *But*, though they should be "the breakers of Israel," the assurance was given to Daniel, saying, *they shall fall.*

Verse 15. — *So the king of the north*, being checked by the Romans, *shall come into Palestine, and cast up a mount against Sidon*, where he shall besiege the forces of the Egyptians; *and he shall take Jerusalem, the city of munitions*, from the castle of which he shall expel the Egyptian garrison: *and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand Antiochus. But Antiochus, who cometh against Ptolemy Epiphanes, shall do according to his own will in Coele-Syria and Palestine, and none shall stand before him: and he shall make a permanent stand in the glorious land of Israel, which by his hand shall be consumed. He shall also set his face to enter into Greece, with the strength of his whole kingdom, and Israelites (Ishrim) with him. Thus shall he do to incorporate Greece into his dominion*, by which the Romans, who had recently proclaimed it free, would be stirred up against him. Therefore, to secure the neutrality of their Egyptian ally, *he shall give Cleopatra, the daughter of women, or princess royal, to Epiphanes to wife, corrupting her to betray him by resigning to him Coele-Syria and Palestine as her dower, but on condition that he should receive half the revenues.* Thus, the land of Israel was given over as a bribe to bind Cleopatra to her father's interests, that she might influence Epiphanes either to remain neutral, or to declare against the Romans, his protectors. *But she shall cleave to her husband, and not stand, neither be for him, but shall join with her husband in congratulating the Roman Senate on the victory they had gained over her father at Thermopylae.*

Verse 18. — *After this shall Antiochus, at the earnest solicitation of the Aetolians, turn his face unto the isles of Greece, and shall take many: but a military commander (kotlin), L. Scipio, the Roman consul, shall cause the reproach offered by him to cease; without his own disgrace he, Scipio, shall cause it to turn upon Antiochus, by defeating him at Mount Sipylus, and repulsing him from every part of Asia Minor. As the condition of peace, the Romans required him to pay 15,000 talents; 500 down, 2,500 on the ratification of the treaty, and the rest in twelve years at 1000 talents per annum. These terms being acceded to, he shall turn his face toward the fortress, or capital, of his own land, being much at a loss how to raise the tribute. While in the province of Elymais, he heard of a considerable treasure in the temple of Jupiter Belus. He accordingly broke into it in the dead of night, and carried off all its riches, But he shall stumble and fall, and not be found; for the provincials, exasperated at the robbery, rebelled against him, and murdered him and all his attendants, B.C. 187.*

Verse 20. — *Then shall stand up in Antiochus' estate, or kingdom, his son Seleucus Philopator, one who causeth an exactor to pass over the glory of the kingdom; the business of his reign being to raise the tribute for the Romans. But within few days, that is, twelve years, he shall be destroyed, neither in anger, nor in battle, being poisoned by Heliodorus, his prime minister, having reigned long enough to pay the last instalment to the Romans.*

Verse 21. — *And in his, Seleucus Philopator's, place shall stand up Heliodorus a vile person, being both a poisoner and usurper, to whom they, the authorities of the nation, shall not give the honor of the kingdom: but Antiochus Epiphanes shall come in peaceably, and obtain the kingdom by flatteries bestowed on the party of Heliodorus.*

Verse 22. — *And with the arms of a flood by which they shall be formidably invaded, shall they, the Egyptians, be overflown from before Antiochus, whom they excite to war by demanding the restitution of Coele-Syria and Palestine. And they shall be broken, or subdued; yea, also Onias the prince, or high priest, of the Mosaic covenant, shall be murdered, as B.C. 172, it came to pass. And after the league made with Ptolemy Philometer, Antiochus shall work deceitfully after his second invasion of Egypt, B.C. 170; for he shall come up to Alexandria, and he shall become strong with a small people, or army. By his deceit, he shall enter peaceably even upon the fattest places of the province to which he reduces Egypt; and he, Antiochus, shall do that which his fathers, or predecessors, have not done, nor his fathers' fathers; namely, he shall*

scatter among his followers, the prey, and spoils, and riches: yea, he shall forecast his devices against the strong holds of Egypt, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for the Alexandrians seeing him in the hands of Antiochus, and lost to them, shall forecast devices against him, and place the crown of Egypt upon the head of his brother, Euergetes II. Yea, they that feed of the portion of Philometer's meat, even his courtiers, shall separate, or renounce, him; and his, Antiochus' army shall overflow Egypt; and many of the Egyptians shall fall down slain. And the hearts of both these kings shall be to do mischief, and they shall speak lies at one table, but shall not prosper; for the end is yet at the time appointed.

Verse 28. — *Then shall Antiochus return into his land with great riches; and his heart shall be against the Holy Covenant: and he shall do terrible things against Jerusalem, taking it by storm, butchering 80,000 men, making 40,000 prisoners, and causing a like number to be sold for slaves. And then shall he return to his own land, laden with the spoils of the temple, amounting to 1800 talents, or £270,000.*

Verse 29. — *At the time appointed, under pretence of restoring Philometer to the throne, he shall return, and come toward the south against Alexandria to besiege it. But it, this fourth invasion, shall not be as the former, or as the latter.* He raised the siege and marched towards Memphis, where he installed Philometer as king. As soon, however, as he had departed, Philometer came to an understanding with Euergetes, and they agreed to a joint reign over Egypt. This coming to the ears of Antiochus, he led a powerful army against Memphis for the purpose of subduing the country. Having nearly accomplished his project, he marched against Alexandria, which was the only obstacle to his becoming absolute master of Egypt. But the Roman embassy, sent at the request of the Ptolemies, met him about a mile from the city. They had left Rome with the utmost diligence. When they arrived at Delos, they found a fleet of Macedonian, or Greek, ships, on board of which they embarked for Alexandria, where they arrived at the crisis of his approach. Popilius delivered him the decree of the Senate, and demanded an immediate answer. Sorely against his will, he agreed to obey its mandate, and draw off his army from Egypt. Thus his invasion terminated very differently from the former: *for the ships of Chittim shall come against him, and prevent him from incorporating Egypt into his Assyrian kingdom of the north (Num. 24:24).*

All his wrath was kindled at this interference; *therefore he shall be grieved, and return, and have indignation against the Holy Covenant; for in his return-march through Palestine, he detached 20,000 men under Apollonius with orders to destroy Jerusalem, B.C. 168. So shall he do; he shall even return, and have intelligence with them that forsake the Holy Covenant.*

Verse 31. — *And arms shall stand on his part under Apollonius; and they, the Assyro-Macedonian troops, shall pollute the temple, or sanctuary of strength, by shedding the blood of the worshippers in its courts; and they shall take away the daily sacrifice, and they shall place a strong fort and garrison to command the temple, even the abomination that maketh desolate, and overawes the nation.*

As soon as Antiochus Epiphanes was returned to Antioch, he published a decree by which all his subjects were required to conform to his religion. This was aimed chiefly at the Jews, whose religion and nation he was resolved to extirpate. Atheneus, a man advanced in years, and extremely well versed in all the ceremonies of the Grecian idolatry, was commissioned to carry the edict into effect in Judea and Samaria. As soon as he arrived at Jerusalem, he began suppressing *the daily*, or burnt offering of continuance, and all the observances of the Jewish law. He caused the sabbaths and other festivals to be profaned; forbid the circumcision of children; carried off and burned all copies of the law wherever they could be found; and put to death whoever acted contrary to the decree of the king. To establish it the sooner in every part of the nation, altars and chapels filled with idols were erected in every city, and sacred groves were planted. Officers were appointed over these, who caused the people generally to offer sacrifice in them every month, on the day of the month on which the king was born, who made them eat swine's flesh and other unclean animals sacrificed there. The temple in Jerusalem was dedicated to Jupiter Olympius whose statue was placed within it. Thus he did in his great indignation against Jehovah and His people Israel.

Verse 32. — *And such of the Jews as do wickedly against the covenant shall Antiochus by flatteries cause to dissemble. These not only "forsook the holy covenant," but "had intelligence" with the king, and aided him all they could in the desolation with which he was overspreading their country. But the Maccabees and their adherents, people who do know their God shall be strong, and do valiantly in war. And they, even Mattathias and his five sons, &c., that understand among the people shall instruct, and encourage, many; yet they of their party shall fall by the sword, and by flame, by captivity, and by spoil, days.*

Now when they shall fall by these calamities they shall be holpen with a little help; for whilst Antiochus was amusing himself by celebrating games at Daphne, Judas Maccabeus had raised the standard of independence, and was helping his countrymen in Judea. He levied a small army, fortified the cities, rebuilt the fortresses, threw strong garrisons into them, and thereby awed the whole country. He defeated and killed Apollonius, and made great slaughter of the troops. With 3000 men he defeated Lysias with 47,000; and another army of 20,000 under Timotheus and Bacchides; and in the year B.C. 170, he gave Lysias a second defeat at Bethsura, by which he dispersed 65,000 of the enemy. Yet, *many shall cleave to them, the Maccabees, with flatteries,* for it was a time of trial. *And therefore some of them of understanding shall fall to try them, and to purge, and make them white* FOR THE TIME OF THE END; *because it, the time of the end, is yet for a time appointed.*

The thirty-fifth verse of this eleventh chapter brings us down to the end of 430 years from the destruction of the city and temple of Jerusalem by the Chaldeans. There is here a break in the prophecy. Nothing more is said about Israel and the king of the north, until the prediction is resumed in the fortieth verse, which may be regarded as continuous with verse thirty-five. The latter speaks of their being tried and made white to, or till, the time of the end, and then the fortieth re-introduces the king of the south and the king of the north, and outlines the events they were to bring to pass in that time, and which will end in the resurrection, when they who have been tried and made white in the long interval, will stand in their lot with Daniel at the end of the 1335 days. With the exception of the "little help" derived from the victories of the Maccabees, the history of Israel has been a series of calamities to this day; and will so continue to be till the "time appointed" for their deliverance arrives.

But the Maccabean epoch is particularly interesting as the termination of Ezekiel's 430 years. The house of Israel, and the house of Judah, had been great transgressors of the holy covenant from the foundation of the temple in the fourth year of Solomon to the sack of the city in the 19th of Nebuchadnezzar. This was a period of 430 years, which was divided into two periods, namely, one of forty years from the foundation of the temple to the apostasy of Rehoboam and Judah; the other, of three hundred and ninety from this apostasy to the destruction of the temple. God determined that this long national transgression should be punished by as long a retribution. He therefore gave Israel "a sign" of what was coming upon them (Eze. 4:1-8). This consisted in Ezekiel lying on his left side 390 days, and then upon his right for 40 days more. By this sign was represented the

prostrate condition of Israel for 430 years. The 430 years of transgression had not quite ended when the sign was appointed in the fifth of Jehoiachin's captivity. The thing signified began to take effect in the sacking of Jerusalem. Israel then began to "eat their defiled bread among the Gentiles;" so that the 430 years would end B.C. 161, according to my chronology at the end of this book. These four centuries of punishment were a very calamitous period of Jewish history. They endured a captivity in Babylon for 70 years; for several years more their times were "troublous;" they were vassals to the Persians till their dominion was overthrown by Alexander; afterwards, as we have seen, they were alternately subject to the king of the south and the king of the north, and their land became a field of battle for the hosts of these powers, who defiled the temple, and at length converted it into a house for the worship of Jupiter. But, a very few years before the 430 years were about to expire, Judas Maccabeus commenced a war against Antiochus Epiphanes, which ended in the recovery of Jerusalem, the purification of the temple from the heathen worship, its re-dedication to God, and the erection of Judea into an independent kingdom under the Asmoneans, which continued until it was placed under Herod the Idumean by the Romans, about 39 years before Christ.

THE KING AND THE "STRANGE GOD."

The 430 years of national retribution being ended, and with it the prophecy concerning Israel and the king of the northern horn of the Macedonian Goat, a new power is introduced as superseding that of the northern king. This power appeared on the territory of the north, and absorbed its dominion into itself, so that it became all in all. In "the vision of the evening and the morning" it is represented by a Little Horn standing upon another horn, and is styled "a king of fierce countenance, and understanding dark sentences." Moses describes the same power in these words, saying to Israel, "The Lord shall bring a nation against thee from far, from the end of the earth swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, and he shall besiege thee in all thy gates" (Deu. 28:49-50, 52). "His power shall be mighty," said Gabriel, "but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And *through his policy*, also, he shall *cause craft to prosper* in his hand," or by his power: "and he shall magnify himself in his heart, and in prospering shall destroy many; he shall also stand up against

the Prince of princes: but he shall be broken without hand." (Dan. 8:23-25). This is a general description of the power which should rule over the Assyro-Macedonian territory as well as over the Greco-Egyptian, when "their kingdom" should come to an end for a time, that is, until their revival "in the time of the end." I am particularly desirous that this part of the prophecy should be understood. Perhaps, what I mean may be better comprehended by the following homely illustration. Suppose we were to take a goat's horn, and with a circular saw were to cut out a piece of its surface. Then fix the round piece upon a spring, the lower end of which should be fixed inside the horn. Now if pressure be applied on the circular piece it would be brought down to a level with the general surface of the horn. In this state, the horn would represent the Assyro-Macedonian kingdom under the Seleucidae; but remove the pressure and the circular piece of horn would start up to the height of the spring's length. Let this represent the Little Horn upon the Goat's horn, and we have the symbol of the power which prevails from the conquest of Assyro-Macedonia, B.C. 65, until the time of the end, a period of 1934 years to the date of this book. But if pressure be afterwards applied to the circular piece, it is brought down to a level with the surface of the horn, and it again appears like one horn, for by the pressure the Little Horn is merged into it. This last action and its result will represent the immergence of the Little Horn power of Constantinople into the Assyro-Macedonian, or Russian, Horn of the Goat in the time of the end; so that the Constantinopolitan, and Russo-Assyrian, powers, become one horn, as before the Little Horn arose. So that in the time of the end the Horn of the North plays a similar part against Israel that it did of old by the hand of Antiochus Epiphanes in the days of Judas Maccabeus; therefore, he may be fairly taken as the type of Israel's last and greatest enemy, who shall come to his end, with none to help him.

This Little Horn power, or "king of fierce countenance," is, in the thirty-sixth verse of the eleventh chapter, styled, "the king who doth according to his will." This federal potentate must be studied in his secular and ecclesiastical characters. His secular, with a hint or so of his spiritual, character, is given in the eighth chapter; while his ecclesiastical is exhibited more fully in the eleventh, from the thirty-sixth, to the thirty-ninth, verses inclusive. His policy was to be of a remarkable description; for "through his policy he shall *cause* craft to prosper by his power." Hence, his doings with regard to another, and that person's words and deeds, are all affirmed of this wilful king; for, it is by his power, as well as through his policy, that this person is enabled to do. Thus, putting them both together, for they are one in policy and action, the power is thus

outlined by the prophet, who says, “And the King shall do according to his will; and he shall exalt himself, and magnify himself above every god,” or ruler, “and shall speak marvellous things against the God of gods, and shall prosper *till the indignation be accomplished*: for that that is determined shall be done. He shall disregard all the gods of his fathers (*ἐπι παντας θεους των πατερων αυτου ου συνησει* — *Sept.*) and the desire of wives, nor shall he regard any god: for he shall magnify himself above all.” This is evidently not descriptive of the pagan Roman power, but of that power invested with a new ecclesiastical character. In other words, it is descriptive of the imperial Constantinopolitan catholic power. Of all who swayed this sceptre from Constantine, the founder of the city, to Palaeologus, who lost it to the Turks, the emperor Justinian is the best illustration of the wilful king in his secular aspect. “Never prince,” says Dupin, “did meddle so much with what concerns the affairs of the church, nor make so many constitutions and laws upon this subject. He was persuaded that it was the duty of an emperor, and for the good of the State, to have a particular care of the church, to defend its faith, to regulate external discipline, and to employ the civil laws and the temporal power to preserve it in order and peace.”

“Justinian,” says Gibbon, “sympathized with his subjects in their superstitious reverence for living and departed saints; his code, more especially his novels, confirm and enlarge the privileges of the clergy; and in every dispute between the monk and the layman, the partial judge was inclined to pronounce, that truth and innocence are always on the side of the church. In his public and private devotions, he was assiduous and exemplary; his prayers, vigils, and fasts, displayed the austere penance of a monk; his fancy was amused by the hope, or belief, of personal inspiration; he had secured the patronage of the virgin, and St. Michael, the archangel; and his recovery from a dangerous disease was ascribed to the miraculous succour of the holy martyrs, Cosmas and Damian. Among the titles of imperial greatness, the name of *Pious*, was most pleasing to his ear; to promote the temporal and spiritual interest of the (Greco-Roman) church was the serious business of his life; and the duty of father of his country was often sacrificed to that of *defender of the faith*. While the Barbarians invaded the provinces, while the victorious legions marched under the banners of Belisarius and Narses, the successor of Trajan, unknown to the camp, was content to vanquish at the head of a synod.”

“The reign of Justinian was an uniform yet various scene of persecution; and he appears to have surpassed his indolent predecessors,

both in the contrivance of his laws, and rigour of their execution. The insufficient term of three months was assigned for the conversion or exile of all heretics; and if he still connived at their precarious stay, they were deprived under his iron yoke, not only of the benefits of society, but of the common birthright of men and christians."

Antiochus Epiphanes and Justinian represent "the king" as he will be manifested, when, as the king of the north, he appears upon the arena, standing up to contend with the Prince of princes, on the field of Armageddon; for he is to "prosper till the indignation be accomplished" against Israel. Impious and cruel as Antiochus, and superstitious and fanatical as Justinian, with the arrogance, ambition, and profanity of the Roman Bishop in his halcyon days, this incarnation of the sin-power in the crisis of its fate, will fully answer to all that has been predicated of this king who does according to his will, and "for whom Tophet is ordained of old" (Isa. 30:27-33; 31:8-9). At present he is represented by the Sultan, who "divides the land for gain." But when the Little Horn's sceptre is wrested from his feeble grasp by the Autocrat, we shall see in him a potentate, unrivalled in presumption and impiety by any of his fathers, not excepting Pharaoh of the olden time.

In times past, the little horn of the goat has admirably illustrated the prophecy concerning him. "Through his policy he shall cause craft to prosper by his power." In studying the reign of Justinian this is remarkably apparent. But before the Horn could find scope for the promotion of the species of craft referred to, it was necessary, that he should "disregard all the gods of his fathers," that is, embrace some other religion than paganism; in other words, become a Greco-Roman catholic, such as Justinian, who occupied the throne, but did not inherit the peculiar superstition of the Caesars. Having discarded the gods of his fathers, it suited the Horn's policy to bestow his patronage upon another, who should be a god upon the earth, and residing in Rome, instead of above the heights of Olympus. The testimony in Daniel is, that "In his estate he shall honor the god of forces;" or more intelligibly, "In his kingdom shall he do honor to a *god of guardians*." The word rendered "guardians" is *mahuzzim* and signifies *munitions*. Hence, any real, or supposed, persons adopted as protectors, guardians, or patrons, are *mahuzzim*, or munitions of strength and safety. Now the god whom the Little Horn of the Goat honored in his kingdom, was a god of guardian saints, who are regarded by his worshippers as protectors and towers of strength and security against all "the ills that flesh is heir to." Such a god is the Bishop of Rome; who, to the pagan officials of the Little Horn, was unknown, being in their reign

only a simple bishop, undistinguished from the rest of his class, save that he flourished in the capital, and they in the provinces, of the empire. He is therefore styled in the scripture, “*a god whom his* (the Little Horn’s) *fathers knew not;*” hence he is also termed “*a strange god.*” But though “strange” and unknown to Trajan and the Antonines, he was afterwards brought into notice by Constantine and his successors. In 313, he was made chief magistrate of Rome, or, as we would say, Lord Mayor, for life. His jurisdiction was confined to the city. In 378, however, the Little Horn of the Goat then reigning over the east and west, extended his spiritual authority over all the churches of Italy and Gaul; and by the time of Justinian, he was prepared for presentation to the nations as spiritual head of the whole Roman habitable. He was the god of a new system of idolatry, whose idols were the images of Mahuzzim, or “the ghosts” of pretended saints and martyrs, the demi-gods, or demons, of the new Roman mythology.

In a celebrated letter written by the emperor Justinian to this god of patron saints, dated March 533, and which thenceforth became part and parcel of the civil law, he is recognized as the legal head of all the churches of the eastern and western provinces of the empire. “We suffer not,” says the imperial writer, “any thing that belongs to the state of the churches to be done without submitting it to your holiness *who art head of all the churches.*” In this way “the king who did according to his will” “*acknowledged*” (Dan. 11:39) this “strange god” as of supreme spiritual authority “in the most strong holds.” The work of recognition thus far advanced by Justinian was perfected by the edict of the emperor Phocas who began to reign in 603. He also wrote to the Roman Bishop in 604, and *acknowledged* his spiritual supremacy. He was very liberal to the churches, and allowed the Pantheon, a temple dedicated to *all the gods* by his fathers, to be turned into a church, or “most strong hold,” to *all the saints*. Phocas was a monster in crime, and therefore the better qualified for a patron of the Roman Bishop, who hailed him as the pious avenger of the church. By this kind of flattery a decree was obtained from him by Boniface III, in 606, declaring the Roman god UNIVERSAL BISHOP. Two years after, a pillar with a gilt statue on the top of it, was erected in Rome to the honor of Phocas with the following inscription — *Pro innumerabilibus Pietatis ejus beneficiis, et pro quiete procuratâ, ac conservatâ libertate.* Thus was memorialized the fulfilment of the sure word of prophecy, that the Little Horn of the Goat should “in his kingdom do honor to a god of guardian saints.”

When the Bishop of Rome was honored as a god by the Little Horn of

the Goat, the other Little Horn had not yet made its appearance among the ten horn-kingdoms of the Beast. There elapsed 266 years from the date of Justinian's letter, and 193, from the decree of Phocas, before this came to pass; for Charlemagne was not crowned emperor of the western third part of the Roman empire till A.D. 799. Upon this occasion, he also "acknowledged and increased with glory" the Universal Bishop as a god "*above every god*" of his dominions. Through his policy he also caused craft to prosper by his power. Priestcraft gained an ascendancy in Europe which it had never attained before the rise of the Germano-Roman Little Horn among the kingdoms of the west. By forming an alliance with "the Accursed One," all the powers were cemented together by a bond far stronger than the sword. The emperors perceived this, and shaped their policy accordingly. The influence of the popes in strengthening the imperial authority is well shown in the following quotation:

"There was no general connection existing between the states of Europe till the Romans, in endeavouring to make themselves masters of the world, had the greatest part of the European states under their dominion. From that time there necessarily existed a sort of connection between them, and this connection was strengthened by the famous decree of Caracalla, by the adoption of the Roman laws, and by the influence of the catholic religion which introduced itself insensibly into almost all the subdued states. After the destruction of the empire of the west in 493, the Hierarchical system naturally led the several papal states to consider themselves in ecclesiastical matters as *unequal members of one great society*. Besides the immoderate ascendant the Bishop of Rome had the address to obtain as the spiritual chief of the church, and his consequent success in elevating the Germano-Roman emperor to the character of temporal chief, brought such an accession of authority to the latter, that most of the nations of Europe showed for some ages so great a deference to the emperor, that in many respects Europe seemed to form *but one society*, consisting of unequal members subject to one sovereign."

Thus, then, the "Wicked One" was manifested by the working of Satan with all the power of the Little Horn of the Goat, and afterwards, of the Little Horn of the west. Strange and unknown to the pagan emperors, he became a god to the wilful king, and Eyes and Mouth to the Little Horn of the west; so that until the capture of Constantinople in 1453, he was in some sort a connecting link between the two imperial horns. The prophecy before us, however, not only foretells his recognition by the Roman power, but sets forth other particulars of a striking and interesting character. The text when literally rendered throws much light upon the subject. Thus, it

reads, "In his kingdom shall he do honor to *a god of guardians*, even an Accursed One whom his fathers knew not shall he *honor with gold, and with silver, and with precious stones, and with things desired*. Thus shall he do in *Bazaars of Guardians* with an Accursed Dissembler, whom he shall acknowledge and increase with glory: and he shall cause *them* to exercise authority over multitudes, and he (the Little Horn) shall divide the land for gain." There are peculiarities in this translation which I shall notice presently; of the whole text, it may be remarked here, that it is in strict accordance with history, and therefore worthy to be received. It testifies, that the Little Horn of the Goat should do honor to a god of guardians with riches, and things desired. Now, to honor a god of guardians with such things, is to enrich the institutions dedicated to the guardian saints, whose high priest Rome's episcopal god is. In meeting the suggestions of the Accursed One, the Little Horn was honoring him with "things desired." Justinian was a remarkable instance of liberality to the church and its chief. Besides the magnificent temple of St. Sophia, he dedicated twenty-five others in that city and its suburbs to the honor of the Virgin and the saints: most of these edifices were decorated with marble and gold. His munificence was diffused over the holy land; throughout which monasteries for both sexes were amply diffused. Almost every saint in the calendar acquired the honor of a temple; and the liberality with which he honored them was boundless. He employed 10,000 workmen in the erection of St. Sophia, which he finished in five years, eleven months, and ten days from the first foundation. No wood except the doors were admitted into its construction. Paul Silentarius, who beheld its primitive lustre, enumerates the colors, the shades, and the spots of ten or twelve marbles, jaspers, and porphyries, which nature had profusely diversified, and which were blended and contrasted as it were by a skilful painter. "The triumph of Antichrist was adorned with the last spoils of paganism, but the greater part of these *costly stones* was extracted from the quarries of Asia Minor, the isles and continent of Greece, Egypt, Africa, and Gaul. A variety of ornaments and figures was curiously expressed in Mosaic; and the images of Christ, of the Virgin, of the saints, and of angels, were exposed to the superstition of the Greeks. *According to the sanctity of each object, the precious metals were distributed in their leaves, or in solid masses*. The spectator was dazzled by the glittering aspect of the cupola; the sanctuary contained forty thousand pounds weight of *silver*; and the holy vases and vestments of the altar were of the purest *gold*, enriched with *inestimable gems*." Such are the words of Gibbon; and no description of things could more palpably demonstrate the applicability of the text to

any other person, than this does to Justinian as the individual emperor of the little Greek Horn, who “in his kingdom honored an Accursed god of guardian saints in their bazaars with gold, with silver, and with precious stones, and with things desired.” “Thus shall he do,” saith the scripture, “in the most strong holds with a strange god,” or accursed dissembler. In the margin of the passage instead of “*in the most strong holds,*” it reads “*in fortresses of munitions,*” which does not help the matter at all. The Hebrew words are *le-mivtzerai mahuzzim*. The root of *le-mivtzerai* is *batzar*, and signifies “to enclose with a wall, or the like, for safety. As a noun, it signifies *store*, or *treasure so secured*. Derivative — *a bazaar*, a kind of covered market-place among the eastern nations, somewhat like our Exeter ‘Change, but frequently much more extensive” (Parkhurst’s Lexicon). In the strong holds of Mahuzzim, or in Mahuzzim-Bazaars, comes nearer to the original. Understanding that Mahuzzim are deified ghosts, worshipped as patrons and protectors, the question need only be asked, what are their strong holds, or bazaars? and every reflecting mind will answer immediately — “Why, the churches to be sure!” This is the truth. The churches, chapels, and cathedrals are the strong holds, and houses of merchandize, dedicated by the prospering craft to guardian-saints and angels. There are the images and pictures of the saints. They are saints’ houses in which are deposited their shrines; silver, gold, and ivory crucifixes; old bones, and various kinds of trumpery. They are literally “dens of thieves,” where people are robbed of their money under divers false pretences. They are places where pews are sold by auction; where fairs are held for “pious objects;” and where spiritual quacks pretend to cure souls in exchange for so much per annum. In view of these facts, the scriptural epithet bestowed upon the church houses of the apostasy is most appropriate. They are truly Bazaars of spiritual merchandize; and *the prospering craft*, “the great men of the earth,” made rich by trading in their wares, are the bazaar-men, who extort all kinds of goods from their customers by putting them in fear, and comforting them with heavenly pay. They buy and sell under license from the State, having received the mark on their foreheads and in their hands. The reader may find the catalogue of sale in the eighteenth of Revelation. Among the articles of merchandize are (*σωματων, και ψυχας ανθρωπων*) “bodies, and souls of men.” But the trade of these soul-merchants is fast falling into disrepute. Their customers growl exceedingly at being compelled to deal at Bazaars, where the profit is all on one side. This state of things, however, will not last much longer; for the time cometh it is written, when “no man buyeth their merchandize any more.” There is often more truth

than fiction, though not much elegance, in the proverbs of the vulgar; but the reader will now perceive the scripture origin of the term “*gospel shop*,” as applied to places of religious convocation, where men preach gospels at so much per sermon, or per annum. I am aware, Paul says, that “the Lord hath ordained that they which preach the gospel should live of the gospel.” This is just and proper. But this ordinance does not apply to those who do not preach the gospel, but preach mere human tradition instead. These are preachers of other gospels; and to pay them is “to take the bread out of children’s mouths, and cast it to dogs,” even to “dumb dogs that cannot bark.” The places where they deal out their traditions are well and truly designated shops, or bazaars; for the system which sanctifies them is mere trading in religion, and haggling for a crust of bread. But, then, bazaars of priestly wares are distinguished from places of honorable trade, by being dedicated to Mahuzzim. This is a remarkable feature in the prophecy, which finds its counterpart in the dedication of the churches to guardian saints and angels. St. Sophia at Constantinople, St. Peter’s at Rome, Our Lady’s at Paris, St. Paul’s at London, and innumerable other bazaars, dedicated to all conceivable kinds of saints, and, lest any should be forgotten, to All Saints, and even to All Souls — are examples in point. In these bazaars of guardians, then, the two Little Horns, and the other Horns, “through their policy have caused craft to prosper by their power; and have done honor to the god of guardians with gold, and silver, and precious stones, and things desired.”

Chapter Five — The Eastern Question in the Time of the End

IT IS IMPOSSIBLE THAT THE HOLY LAND CAN BE FOR EVER SUBJECT TO THE GENTILES — IT IS TO BE WRESTED FROM THEM IN THE COURSE OF "THE TIME OF THE END" — OF DANIEL'S 2400 DAYS — DIAGRAM OF DANIEL'S TIMES — OF THE BEGINNING OF "THE TIME OF THE END" — OF THE KING OF THE SOUTH AT THAT TIME — THE AUTOCRAT OF RUSSIA THE KING OF THE NORTH AT "THE TIME OF THE END" — ENGLAND AND THE JEWS — OF GOGUE AND MAGOGUE — EZEKIEL'S AND JOHN'S TWO DIFFERENT AND REMOTE CONFEDERACIES — DANIEL'S KING OF THE NORTH OF "THE TIME OF THE END," AND GOGUE OF "THE LATTER DAYS," THE SAME — THE GOGUE OF EZEKIEL PROVED TO BE EMPEROR OF GERMANY AND AUTOCRAT OF ALL THE RUSSIAS — GOMER AND THE FRENCH — SHEBA, DEDAN, THE MERCHANTS OF TARSHISH AND ITS YOUNG LIONS, IDENTIFIED AS THE BRITISH POWER.

OUR paraphrase was discontinued at the end of the thirty-fifth verse of the eleventh chapter of Daniel. It left Antiochus Epiphanes, the king of the north, at war with the Jews under Judas Maccabeus, who were fighting against fearful odds for their very existence as a nation. The prophecy about the Little Horn king led our attention off from events in the land of Israel to others in Italy and Constantinople where we beheld the Little Greek Horn, and after him, the Little Latin Horn, doing honor to the Roman Bishop, and converting him into a god in their respective dominions. But, though the testimony directed our attention to Rome, in order that we might be able by the transactions of which that city was the centre, to identify the power represented by "the king who did according to his will," before it dismisses the Little Horn by pressing it down into the Assyrian Horn of the Goat, our thoughts are again turned upon Israel and their interesting country, by the prophet telling us that the Little Greek Horn "*shall divide the land for gain.*" This treatment of the holy land is particularly characteristic of the Ottoman power which has possessed the country since 1509, when it was incorporated with the Turkish empire by Selim IX. It has been divided by his successors to their pashas literally "for gain;" by which the ruin of the country was made sure and expeditious. Having purchased principalities in it at enormous prices, they make a conscience of reimbursing themselves in the shortest possible time by every kind of extortion; well-knowing, in past times at least, that if a higher price were offered than they had given, their heads would soon appear at Constantinople, in attestation of their dangerous posts being occupied by equally unscrupulous exactors.

But, is the Holy Land to continue for ever as it is at this day? Is the Little Horn of the Goat always to divide it for a price among his pashas? These are questions of great interest to all who believe the gospel of the

kingdom of God and his Christ. If the reader have accompanied me through this volume, he will, I doubt not, be ready to answer in full assurance of faith and hope, with an emphatic “No, it is impossible.” Yea, verily, it is impossible that it can always be desolate and subject to the horns of the Gentiles. If it were, the kingdom of God could never be established; for the Holy Land is the territory of the kingdom. To all, then, who believe “the things of the kingdom of God and the name of Jesus Christ,” how intensely interesting must the future destiny of this country be! Well may it be said by the prophet, “Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth” (Isa. 62:6-7).

But *when* and *how* shall the land of Israel be wrested from the Little Horn of the Goat? As to *the when*, the prophecy contained in the last six verses of the eleventh chapter plainly informs us, that it shall be *in the Time of the End*; “for to the time of the end shall be the vision” (Dan. 8:17). This period is also termed, “the last end of the indignation; for *at the time appointed* the end shall be” (v. 19). In other words, *the winding up of the vision shall be at the expiration of a given time*. The next question is, what given time is this, and when does it expire? In reply to this, I remark, that the only time given in connection with the vision of the Ram and He-Goat, and the prophecy connected with it, is a long interval of 2300 years from the evening to the morning of the vision-period. The Septuagint reads 2400; and the Hebrew may not be better authority than the Greek translation here, and that says 2300, as in the common version. Assuming, then, 2400 is correct, the question is still before us, when does this period expire? A similar inquiry is made in the text, namely, “How long the vision?” “At,” or till, “the time of the end shall be the vision.” Then the 2400 years are to reach no further than the time of the end, the duration of that end being defined, not by the time of the vision, but by other time given in Micah ch. 7. Thus, 2400 to the beginning of the time of the end; 1290 to the commencement of the pouring out of that that is determined upon the Little Horn of the Goat; and 1335 years (which close at the conclusion of “a time, times, and a half”), to the initiation of the time of the end, when “the sanctuary, or holy, shall be cleansed” by the seven months burial of the slain in Hamon-Gog (Eze. 39:11-16). To repeat the question, then, “How long the vision (concerning the taking away of) the daily, and the treading down by that which maketh desolate, to give both the holy (land) and the host (of Israel) to be trodden under foot?” To this question it was replied, “Unto 2400 days; then shall the holy (land) be cleansed.” We are not to understand by this, that the holy land would be

cleansed in the 2401st year; but that the 2400 years being expired, the subsequent event to be brought about would be the cleansing of the land of Israel. This is a work that requires time, and cannot possibly be accomplished till after the battle of Armageddon.

I say that "the cleansing of the sanctuary" is the cleansing of the land of Israel; and I cannot conceive how any other interpretation can be put upon it in the face of Ezekiel's testimony short of this. He predicts the fighting of a great battle in the land of Israel "*in the latter days,*" which is synonymous with "*the time of the end.*" He describes it as taking place between the Lord God and a great northern power, which is signally defeated upon the mountains of Israel. The heaps of slain are enormous; for it takes seven months to bury them, and seven years to use up their weapons as fire-wood for domestic purposes. "Seven months," says Ezekiel, "shall the house of Israel be burying of them, *that they may cleanse the land.*" Then describing the thorough manner in which the buriers shall do their work, so that not a single bone shall be left visible, he finishes this part of his prediction by saying, "*THUS shall they cleanse the land.*"

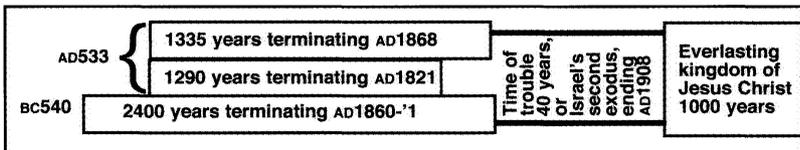
But, if the 2400 years terminate at the time of the end, when do they commence, that we may know when the time of the end begins?

The solution of this problem will be found on page 515 of the *Chronikon Hebraikon*, appended to this edition. It is there shown that the "*evening-morning*" period of Dan. 8:14, should read 2400 instead of 2300; and that the reed or rule by which the beginning of this time of the vision should be ascertained is, that *the time of a vision must be computed from the first event foreshadowed in the vision:* inasmuch that it cannot be perceived that there is any valid reason for the exclusion of any of the events of a vision from its time. My suspicion was not awakened with regard to the correctness of the reading of this text on the publication of the former editions of this work. I am, however, now satisfied that 2300 is a corruption of some of the Hebrew manuscripts in the hands of Western Jews, from which it found its way into modern versions.

In this vision of Dan. 8, the first event the prophet sees is *the last horn of the Ram Power overtopping the first* — verse 3. This event came to pass B.C. 540, when the Persian Dynasty of the Ram represented by Cyrus superseded the Median at the death of Darius the Mede. Can any good reason be given why this coming up of the higher horn last should not be included in the 2400? I can see none. I accept it, therefore, as the beginning of the vision's evening-morning time. Hence the question, "How long the vision of the Daily and of the transgression making

desolate, to give both the Holy and the Host for a trampling?” — must be understood as an inquiry, “How long shall it be from the Persian Horn overtopping the Median Horn to the Time of the End, when the Holy and the Host shall no longer be given over for a treading down?” — for “to the time of the end shall be the vision” — verse 17. The answer to the question reveals the terminal epoch. So long a time was to elapse before “THE DAY OF VENGEANCE” came. The 2400 would not include the day of vengeance, but would conduct to that terrible epoch, concurrent with the end of the Sixth, and all the quadragintal period of the Seventh, vials; that is, an epoch commencing with the opening of the third section of the Frog Sign in which the advent occurs, and continuing in all the period of the Seventh Vial, in which the Seven Thunders utter their voices, and ending with this last vial, which occupies the forty years of Israel’s Exodus testified of in Mic. 7:15.

For the easier comprehension of the relative beginning and end of the 2400, the 1290, and the 1335 years in relation to Israel and their country, I have subjoined a simple scale, which I think will answer the purpose; premising, however, that the “*time, times and a half*” of chapter twelve, which also terminate with the “42” ending of the “time, times, and dividing of time” of chapter seven, according to the diagram on page 372, are synchronous with the end of the 1335 years, beyond which none of the symbolical numbers extend.



From this diagram it will be seen that the 2400 terminated a few years later than the period of 1290 years; and that the time of the end, and the 1335, come to a coalescence, about A.D. 1868; or rather the one ends and the other begins in the epoch 1860-68. I have set down the end of the 2400 years according to the true time; and I would say here that the 1860 is the same year as what should be styled 1864. When the next three years are passed, the numbers of Daniel, and of John’s apocalypse, will have all come to an end. But before the world is brought into subjection to the sceptre of Jesus Christ, 40 years more will have passed away. During this time the nations are being subdued by Israel, who are at the same time being disciplined “*as in days of old,*” when they came out of Egypt under Moses, preparatory to their being planted in Canaan, and re-constituted the

kingdom of God, of David, and of Christ their son. I have represented this period in the diagram by adding on a parallelogram which projects from that beginning the time of the end, and 1868; then comes the kingdom of God which absorbs everything.

Now, if my computation be correct, namely, that the 2400 years terminated in that commonly termed 1860, and that this was the beginning of the time of the end, we ought then to find on the political map a "king of the south," a "king of the north," and the Little Horn of the Goat, all contemporary. Besides this, we ought to find the king of the south making war on the Little Horn, and the land of Israel should be the subject of the strife. I say we ought to find these things in the time of the end, because the time of the vision, or 2400 years, is to the time of the end; "for at *the time appointed* the end shall be:" and it is also written, "He;" the Little Horn of the Goat, "shall divide *the land* for gain. And *AT the time of the end* the king of the south shall push at him; and the king of the north shall come against him" (Dan. 11:39-40). It is evident from this that at the time of the end, there are to be *two horns of the Goat and the little horn* all coexistent, and as hostile in their policy as in the days of Antiochus Epiphanes.

These are the things which ought to be, but what do we find? The answer is just what the prophecy requires. There is the reigning king of Egypt, or of the south; the Russian Autocrat, king of the north, and the Sultan, the representative of the Little Horn of the Goat. The two former were brought up upon the territories of the ancient kings of the north and south, by the pouring out of that determined upon the Little Horn, subsequently to 1820, when the sixth vial began. There had been no kings of the north and south upon the eastern Roman territory for many centuries previous to this period. The war between Russia and the Porte, however, in 1828 advanced the frontiers of the Russian empire to Asia Minor, Ararat, and thence to the Caspian; by which a considerable portion of the territory of the old Assyro-Macedonian kingdom is included in the dominions of the Autocrat. He is, therefore, in relation to Judea, the king of the north and representative of Antiochus Epiphanes. He is also "*the Assyrian*" of the latter days, for whom Tophet is ordained of old.

Very soon after the Russian war which ended in 1829, Mehemet Ali established himself as king of the south. He attacked and conquered Syria, and for a time was lord ascendant of the east. This exaltation opened new prospects to Mehemet, and he aspired to the throne of the Sultan. The time of the end was not far off there being only a few years of the 2400 years to expire. In 1838, Mehemet Ali, king of the south, "*pushed at*" the

Sultan. Hitherto he had confined his operations to Egypt and Syria, but now at the closing of the war he pushed for Constantinople, and advanced as far as Smyrna; and but for the interference of the great powers, unconsciously “to establish the vision,” he would doubtless have dethroned him. Wearied of this state of affairs which endangered “the balance of power,” England, Russia, Prussia, and Austria undertook to establish peace, and to place things on a permanent footing. They ordered the king of the south to surrender Syria, including Palestine, to the sovereignty of the Little Horn; and to restore the Turkish fleet which had revolted from the Sultan during the war. Mehemet refused to do either; contending that Syria was his as a part of his kingdom for ever by right of conquest; and the fleet, as the spoils of war. These great powers, however, were not to be trifled with. They were willing that the throne of Egypt should be hereditary in his family; but determined that he should only be Pasha of Syria for life. But Mehemet would not yield, and the result was, that the allied fleet bombarded the cities of the Syrian sea-board, and took possession of St. Jean d’Acre. They again offered him “all that part of Syria, extending from the Gulph of Suez to the lake of Tiberias, together with the province of Acre for life,” if he would restore the Turkish fleet. But he still refused, and in the autumn of 1840, they compelled the Egyptians to evacuate the country, and determined he should not have it at all; and threatened that if he did not restore the fleet in ten days, they would bombard him in Alexandria. Prudence at length overcame the obstinacy of Mehemet; he therefore yielded, and surrendered the ships within the time. Thus, the land of Israel was returned to the sovereignty of the Little Horn, and Mehemet restricted to the kingdom of Egypt; so that as the result of the sixth vial down to 1840, the political geography of the east had been so changed, that there now existed the king of the south in Egypt, the king of the north towards Ararat, and the dominion of the Little Horn of the Goat between them, extending to the Euphrates.

Such are the important events which mark the coming end of the 2400 years, and the approach of the time of the end. They are evidential of the time soon arriving to which the Lord refers, saying, “*I will remember My covenant with Abraham, Isaac, and Jacob, and I will remember the land*” (Lev. 26:42). Mehemet Ali claimed the land as his for ever; but Jehovah hath said, “the land shall not be sold for ever; for the land is Mine.” If, then, the Lord would not permit the Israelites to alienate it from one to another for ever, he would be far from permitting Mehemet to possess it, or the Allies to grant it to him, for ever. The hand of God may be clearly discerned in the events of this epoch. He hardened the king of Egypt’s

heart not to accept the land on any other terms than his own, which were certain not to be granted. If they had yielded to his demand, "the eastern question" would have been diplomatically settled, and the course of events regarding Israel turned into a different, and perhaps, opposite, channel; but as the affair of 1840 has left the country, its destiny remains to be the subject of a future arrangement, when the dominion of the Little Horn subsides into that of the Russo-Assyrian Horn of the Goat.

The eleventh chapter of Daniel is therefore fulfilled as far as the first colon of the fortieth verse. The things which remain to be accomplished in the time of the end are briefly outlined in the remaining part of the chapter. The king of Egypt having pushed at the Little Horn, as we have seen, the next event of the prophecy is an attack upon him by the king of the north, as it is written, "And the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships;" that is, the Russo-Assyrian autocrat shall attack Constantinople by sea and land, and with such whirlwind impetuosity that the Sultan's dominion shall be swept away. The Russian fleet of forty ships in the Black Sea is in preparation for this event. The whirlwind-nature of the attack implies, I think, not only its overwhelming character, but that when it is made, the allies of the Sultan will be off their guard; that is, by the Autocrat's assurances of peace and moderation for which they will give him credit, Constantinople will be left unprotected, and it will fall into his hands before they can come to the rescue. To "*push at him*," and to "*come against him*," are phrases which imply more than simple invasion; they indicate likewise *the direction* that invasion is to take. In the case of the king of the south, when he "pushed at him" he directed his course towards Constantinople, but he did not "come against him," because he was stopped by "the powers." The king of the north, however, is to do more than push, he is actually to "come against" the Sultan, which can only be done by sitting down before Constantinople.

Now between the pushing of the king of the south in 1839, and the coming of the king of the north, there has as yet been an interval of ten years. It is not to be supposed that the Autocrat would attack the Porte without some provocation, real or pretended. It is therefore the mission of the Frogs, as we have seen in a former chapter, to bring about such a state of things as will involve the Autocrat and Sultan in war. This situation has been created, and, it is probable, that before very long the Sultan will be attacked, and that 1868 will see the end of the Ottoman dominion. The reader will perceive, then, that the operation of the Frog-power comes in between the attacks of the king of Egypt, and the Russo-Assyrians, upon

the Porte. The policy they originate is to involve the whole habitable in war, the more immediate effect of which will be, that “the king of the north shall enter into the countries, and shall overflow and pass over.” To “enter into the countries” implies invasion; but to “overflow and pass over,” indicates conquest. The result of the conquest will be that “many countries shall be overthrown.” The war will have made terrible havoc with the horn-kingsdoms and the Austro-papal empire; the former will have lost their independence, and the latter ready to be “destroyed unto the end.”

Of the horn-kingsdoms, it is predicted, saying, “These shall make war with the Lamb, and the Lamb shall overcome them” (Rev. 17:14); and again, “The Beast and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And (these) the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh” (Rev. 19:19, 21, 17-18; Eze. 39:17-21). Now this field of battle is to be the valley of Megiddo in the land of Israel. In view of this, has the question ever occurred to the reader, what possible inducement could there be for the kings of Belgium, Spain, Portugal, Sardinia, Naples, &c., to march their armies into Palestine? What inducement was there for the kings of Europe to meet Napoleon at Dresden, and to march their armies into Russia in 1812? It was compulsion, and not inclination. A similar cause will operate on them again. When the king of the north “overflows and passes over” their countries, they will become subject to him as their emperor; and when his autocracy shall attain the extent marked out for it in the word, his dominion will be fitly represented by Nebuchadnezzar’s Image of which they will be the toes. They must exist as regal parts of a great dominion until Christ comes; because they are to war with him in person; and because God will set up His kingdom in their time; and having broken to pieces the power of their imperial ruler on the mountains of Israel, by that same kingdom He will “break in pieces and consume all their’s.”

The overthrow of the Sultan and the countries of the west, will not have been contemplated by the British government with indifference. They have already beheld continental Europe to the confines of Russia subject to the will of one man, and they are destined to witness it again. They will unquestionably adopt all possible measures to circumvent the Autocrat. England’s Indian empire, and its contiguity to Asiatic Russia, make her his natural enemy. It will be her policy to prevent him from taking possession of Egypt and the Holy Land; for if he were to do this,

he would intercept all communication between England and India by the Red Sea. Hence, while she is the natural enemy of the Autocrat, she is also the natural friend of Egypt and the Jews. The triumph of Russia in the west will cause her to strengthen herself in the east; and, as I shall show if I have room, she will take possession of Sheba, Dedan, Edom, Moab, and part of Ammon; colonize Judea with Israelites, and form an intimate alliance of offence and defence with Egypt. Thus the Red Sea will become a British lake; and by holding Gibraltar, Aden, and some commanding position at the entrance of the Persian Gulph, she will be enabled to retain for a short time longer her commercial and maritime ascendancy.

But these measures of the British will be the means of luring on the Autocrat to his destruction. Having fulfilled the mission of his "sacred Russia" to put down rebellion, to plant the Greek cross on the dome of St. Sophia, and to prostrate Europe at his feet, he will next address himself to the work of establishing his dominion over the east. The prosperity of Egypt and Judea will tempt him to seize them for himself; for, as the prophet saith, "He shall enter also into the glorious land, and many shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." He will have proclaimed war against the east; and at the head of his vassal kings and their armies have invaded Syria. The war will be bloody, and his hosts, like a cloud to cover the land. Having over-run Syria, and Persia, he will invade Egypt, Libya, and Ethiopia. For it is written, "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt: and the Libyans and Ethiopians shall be at his steps." This subjugation of Egypt arouses all the indignation of Britain. England's interference troubles him; for "tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Judea will now feel the weight of his power. He will lay siege to Jerusalem, and take it; for, "He shall pitch his palatial tents in the glorious holy mountain." "Yet," though thus far triumphant, "he shall come to his end, and none shall help him." As a further elucidation of this portion of the book of Daniel, I shall now proceed to speak of the prophecy in relation to

GOGUE AND MAGOGUE.¹

τον γωγ και τον Μαγωγ

These names occur together in two remarkable prophecies, the one

¹ I spell these names as they should be pronounced

delivered through Ezekiel (Eze. 38:2-3; 39:6), and the other through the apostle John (Rev. 20:8). No portion of scripture has been more mangled, perhaps, than these; yet there is none, as it appears to me, more easy to be understood. An illustration of popular opinion on the subject may be seen in Guildhall, or in “the Lord Mayor’s show,” where two huge giants appear, whom the wise men of Gotham have rhantized “Gog and Magog!” Interpreters have enlightened the public upon this subject about as much as the wooden giants themselves. They generally confound the Gogue and Magogue of Ezekiel with the Gogue and Magogue of the apocalypse; but if the reader carefully examine the two testimonies, he will find that they have reference to different times exceedingly remote from each other. The apocalyptic Gogue and Magogue are the nations and their leader, who rebel against the government of Christ and the saints, 1000 years after the binding of the Greco-Roman Dragon is finished. They are the then existing nations outlying the land of Israel on the north, south, east, and west; who, being seduced from their allegiance, revolt and invade Canaan, and lay siege to Jerusalem, but are destroyed by fire from heaven. They are styled Gogue and Magogue because the confederacy is similar to that of Ezekiel’s prophecy; being a combination of the posterity of the same populations to invade the same land, to take possession of the same city, and for the same purpose, namely, to seize the sceptre of universal empire, which has been the matter of contest since God first put enmity between the seed of the serpent and the seed of the woman.

If the reader compare the two prophecies he will discern the following diversities, which prove them to be confederacies belonging to different epochs.

1. The Gogue of Ezekiel invades Judea “*in the latter days;*” but the apocalyptic Gogue does not invade the land till 1000 years after the binding of the dragon;
2. Ezekiel’s Gogue goes forth from the north; John’s, from the four corners of the earth;
3. The Ezekiel-Gogue’s invasion is the occasion of the Lord’s manifestation and therefore pre-millennial; but that of John’s is after the Lord has reigned with his saints on earth 1000 years, and therefore post-millennial;
4. The LORD HIMSELF brings the Ezekiel-Gogue against His land; but some arch rebel stirs up hitherto loyal nations against the government, and as the apocalyptic Gogue and Magogue defy the king already in Jerusalem;
5. The Lord brings the Ezekiel-Gogue up to battle against Jerusalem,

that he may be made known to the nations; but John's Gogue has known him for 1000 years; and

6. A sixth part of Ezekiel's Gogue escapes destruction, and the dead are buried; but John's Gogue is entirely destroyed.

The prophecy of Ezekiel concerning Gogue evidently relates to a power that is to arise hereafter; for the Lord says in his address to its chief, "*In the latter years* thou shalt come into the land that is brought back from the sword, and *is gathered out of many people*, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." In another verse of this chapter, the "latter years" are termed "latter days," as it is written: "and thou shalt come up against My people of Israel, as a cloud to cover the land; *it shall be in the latter days*, and I will bring thee against My land." This testimony shows, that there will have been a gathering of the Jews to some extent before Gogue invades their land; and that this gathering is subsequent to a long desolation of the country. Hence, those acquainted with Jewish History will perceive directly, that the prediction has not been fulfilled; but is yet in the future, and belongs to "the time of the end," which is synchronous with "the latter days."

The prophecy of Gogue commences at the events set forth in the forty-first verse of the eleventh of Daniel. In short, Ezekiel's prophecy of Gogue is an amplification of Daniel's concerning the king of the north. That these two powers are the same will be manifest from the following considerations:

1. Gogue, or the prince of Ros, is king of Meschech and Tubal, therefore he is king of the north geographically; those countries being north of the Holy Land, which, according to the covenant, extends to Amanus and the Euphrates;
2. Gogue is to invade the land of Israel "from the north parts" and "in the latter days;" and the king of the north is to enter into the same country at the same time; therefore, as they come against the same enemy and at the same time, they must be one and the same power;
3. The Libyans and Ethiopians belong to Gogue's army; and Daniel testifies, that "the Libyans and Ethiopians are at the steps of the king of the north," that is, they march among his troops:
4. Hostile tidings come to Gogue from Sheba and Dedan eastward; and from "the Merchants of Tarshish and the young lions thereof" northward: so also, "tidings out of the east and out of the north," says Daniel, "shall trouble the king of the north;"
5. Gogue is to "fall upon the mountains of Israel," where he and his

multitudes are to be buried; so the king of the north having encamped “between the seas in the glorious holy mountain,” the hill-country, “comes to his end” there, with “none to help him:” and, 6. Gogue unexpectedly encounters the Lord God in battle on the mountains of Israel; and the king of the north contends with Michael the great prince, who standeth up for Israel, and delivers them: they are both defeated and deprived of dominion by the same supernatural power.

Here, then, are six particulars which clearly establish the identity of Gogue with the king of the north. The multitudes they are destined to lead into the Holy Land are the “all nations” which Zechariah has predicted the Lord will gather together against Jerusalem, to destroy them in battle with a small exception (Zech. 14:2); and whose slain are “the carcasses of the men that have transgressed against the Lord, whose worm shall not die, nor their fire be quenched; and who shall be an abhorring to all flesh” (Isa. 66:24), who pass through “the valley of the passengers on the east of the sea” (Eze. 39:11): for the consumption of their bodies by the worm will commence while they are yet standing alive upon their feet (Zech. 14:12); so that like Antiochus Epiphanes, the stench of their consuming bodies will “stop the noses of the passers by.”

The prophet Ezekiel is addressed by Jehovah as the type, or representative, of Him, who is to vanquish Gogue on the mountains of Israel. Hence, he says to him, “*Son of Man, set thy face against Gogue, the land of Magogue, the chief prince of Meshech, and Tubal, and prophecy against him.*” In this title to the prophecy, the antagonists are indicated, namely, the Son of Man on one side, and Gogue on the other. But, while it is quite clear who the Son of Man is, it is but little understood what power is represented by Gogue. It will, therefore, be my endeavor in the following pages to identify this adversary of Israel and their king; so that the reader may know which of “the powers that be” is chosen of God to personate the serpent’s head when it is crushed by the woman’s Seed.

The Jews appointed by Ptolemy Philadelphus, king of Egypt, to translate the Old Testament into Greek, gave a different rendering of the above title to that which appears in the english version. They rendered the original by *Γωγ, αρχοντα Ρως, Μεσοχ και θοβελ*, i.e. *Gogue, prince of Ros, Mesoch, and Thobel*; so that the difference of the two translations turns upon the Hebrew word *rosh being* regarded as a proper, or common, noun. The Seventy were sensible, that in this place it was not an appellative noun, but a *proper name*; and they rendered it accordingly by *Ros*. But Jerome not finding any such proper name among the nation-

families mentioned in Genesis, rather disputed the septuagint reading, and preferred to consider the word *Ros* as a common noun; and his interpretation, established in the Latin Vulgate, has universally prevailed throughout the west. Jerome, however, was more scrupulous than the editors of later versions, who have unqualifiedly rejected it as a proper name; for although he inclined to the other rendering, he did not feel authorized to reject altogether one so ancient, and he has therefore preserved them both, translating the passage thus — “*Gogue, terram Magogue, principem capititis (sive Ros) Mosoch et Thubal.*”

But the question between the phrases “the chief prince,” and “the prince of Ros,” has been long set at rest by the concurring judgment of the learned, who have adopted the primitive interpretation of the Alexandrine Jews. And although the common english version has not the benefit of their decision, yet the title of the prophecy has been generally received among the erudite portion of the western nations for nearly 200 years, according to the ancient Greek interpretation; that is to say, as uniting the three proper names of nations *Ros*, *Mosc*, and *Tobl*, or מֶשֶׁךְ רֹשׁ or מוֹשֶׁךְ and תּוּבַל. By the insertion of vowels, or vowel-points, these words have been made to assume the different forms of *Meshech*, *Mesoch*, *Tubal*, and *Thobel*; but, as the meaning of Hebrew words depends not on the points, but upon the radical consonants, or letters, it may be as well to express these names by the forms and elements of the original words, for by so doing we keep nearer to the original idea, and are less likely to be mystified by hypothesis. “Ros,” says David Levi, “is not an appellative, as in the common translation of the Bible, but a proper name.” The word “chief” ought, therefore, to be replaced by the proper name *Ros*, or *Rosh*.

But *what nations are signified by these three proper names?* This question has been long since determined by the learned. The celebrated Bochart, about the year 1640, observed in his elaborate researches into Sacred Geography, that ΡΩΣ *Ros*, is the most ancient form under which history makes mention of the name of RUSSIA; and he contended that *Ros* and *Mosc* properly denote the nations of Russia and Moscovy. “It is credible,” says he, “that from *Rhos* and *Mesech* (that is the *Rhossi* and *Moschi*) of whom *Ezekiel* speaks, descended the *Russians* and *Moscovites*, nations of the greatest celebrity in European *Scythia*.” We have, indeed, ample and positive testimony, that the Russian nation was called ΡΩΣ *Ros*, by the Greeks in the earliest period in which we find it mentioned, as, *Εθνος δε οι Ρωσ Σκυθινον, περι τον αρκτων Ταυρον*; that is, “the *Ros* are a *Scythian* nation, bordering on the northern *Taurus*.” And their own historians say, “It is related that the *Russians* (whom the

Greeks called Ρωϛ, Ros, and sometimes Ρωϛϛϛϛ, Rosos) derived their name from Ros, a valiant man, who delivered his nation from the yoke of their tyrants.”

Thus, then, we discern the modern names of Russia and of Moscow, or Moskwa, in the ancient names of Ros and Mosc, or Musc. It is not difficult to recognize in Tobl, Tubl, or Thobel, a name which naturally connects itself with them; and which, in conjunction with them, tends, in a very remarkable manner, to determine and fix the *proper object* of the prediction. The river Tobol gives name to the city *Tobolium*, or *Tobolski*, the metropolis of the extensive region of Siberia, lying immediately eastward of the territories of Moscovy, or Mosc. Tobol and Mosc are mentioned together by Ezekiel, who characterizes them as nations trading in copper (Eze. 27:13); a metal which, it is notorious, abounds in the soil of Siberia; a region which includes all the northern part of Asia which borders on Russia to the west, on the Ice-Sea to the north, on the Eastern Ocean on the east, and on Great Tartary to the south. And thus the three denominations Ros, Mosc, and Tobl, united in the prophecy, point out, with equal capacity and conciseness, those widely extended regions, which, at the present day, we denominate collectively THE RUSSIAN EMPIRE.

Gogue is styled the “*Prince of Ros, Mosc, and Tobl*,” that is, Autocrat of the Russians, Moscovites, and Siberians, or of “All the Russias.” But, he is also styled “Gogue, of the land of Magogue,” as well. There is something important in this. It affirms that he is sovereign of Magogue as well as prince of all the Russias; for there, at the time of the prophecy, is his proper dominion. “Whoever reads Ezekiel,” says Michaelis, “can hardly entertain a doubt that Gogue is the name of a sovereign, and Magogue that of his people; the prophet speaks of *the former*, not as a people, but as AN EMPEROR.” Let us, then, now inquire, where is the region styled *Magogue*; that we may be enabled to ascertain of what people besides the Russians, Gogue will be the Emperor. And as Gomer, and Togarmah of the north quarters, are represented as being connected with him, we shall also endeavor to find out what modern nations will answer to these names.

We know from the Hebrew scriptures that Magogue and Gomer were the names of two sons of Japhet; and it is to ancient Hebrew authority alone that we can resort to learn where, according to the common repute of the Israelites, the nations which descended from these two heads of families, and which *long retained the proper names* of those heads, were spread and established. Josephus says, “that Japhet, the son of Noah, had seven sons; who, proceeding from their primitive seats in the mountains

of Taurus and Amanus, ascended Asia to the river Tanais (or Don); and there entering Europe, penetrated as far westward as the Straits of Gibraltar, occupying the lands which they successively met with in their progress; all of which were uninhabited; and bequeathed their names to their different families, or nations. That Gomer founded the Gomari, whom the Greeks, at that time, called Galatae — *τους νυν υφ Ελληνων Γαλατας καλουμενους*; — and that Magogue founded the Magogae, whom the Greeks then called Scythae, *Σκυθαι*.” It only, therefore, remains for us to ascertain, which were the nations that the Greeks, in the time of Josephus, called Scythae, and which they then called *Galatae*; and to observe whether the geographical affinities of these nations are such as answer to those which are plainly required by the prophecy for Magogue and Gomer.

Herodotus, the most ancient Greek writer accessible, acquaints us, “that the name Scythae was a name given by the Greeks to an ancient and widely extended people of Europe, who had spread themselves from the river Tanais, or Don, westward, along the banks of the Ister, or Danube.” “The Greeks,” observes Major Rennel, “appear to have first used the term Scythia, in its application to their neighbours, the Scythians of the Euxine, who were also called *Getae*, or *Gothi*; and were those who afterwards subdued the Roman empire: and from which original stock the present race of people in Europe seem to be descended.” And again, “the Scythians of Herodotus appear to have extended themselves in length from *Hungary*, *Transylvania*, and *Wallachia*, on the westward; to the river Don on the eastward.” Thus the testimony of Herodotus and Josephus is in perfect agreement concerning the progress of Magogue and Gomer. In these same regions the Scythae continued many ages after Herodotus, and even long after the time of Josephus; for Dio Cassius, who lived 150 years after Josephus, and above 200 after Christ, relates, that Pompey, in his return into Europe from Asia, “determined to pass to the Ister, or Danube, through the Scythae; and so to enter Italy.” These were the original Scythae. But Herodotus states further, that a portion of the same people, in an after age, turned back upon the European seats of their fathers, and established themselves in Asia; and from these sprung the Asiatic Scythae, who, in process of time, almost engrossed the name to themselves.

Since the name of Scythae, i.e. Magogue, is to be considered not by itself, but in geographical connection with Galatae, or Gomer, we have only to inquire, whether any geographical affinity is really ascribed by the Greeks to the Scythae and Galatae? and to ascertain to what regions of the earth those names, so associated, were applied. If we can discover these

two points, we ought thereby to have discovered specifically the Magogue of the prophecy, which is to be associated with the region, or people, of Gomer.

Diodorus Siculus, who lived about a century before Josephus, traces them much further into Europe than the Danube; *even to the shores of the Baltic, and to the very confines of the Galatae of the Greeks*. In speaking of the amber found upon the shores of that sea, he there places the region expressly denominated, “Scythia above, or north of, Galatia.” In which description we at length find the Scythae, or Magogue, in the immediate neighborhood of the Galatae of the Greeks, or Gomer.

Galatia, *Γαλατία*, is the common and familiar name used by all the earlier Greek historians for Gaul, the Gallia of the Latins; and Galatae, *Γαλαται*, is the common Greek name for Gauls, or the Galli of the Latins. Thus, “all the Galatae,” (or Gauls) says Strabo, “were called Celtae by the Greeks;” and the converse is equally true: “the Celtae were called Galatae by the Greeks, and Galli by the Latins.” To inquire, *who* were “the Galatae of the Greeks?” is, therefore, the same, as to inquire who were the Galli of the Romans? A colony of these Galatae, or Galli, indeed, in the third century before Christ, emigrated from Gaul and established themselves in Asia Minor; where they were ever after called by their Greek name, Galatians. Diodorus’ “Scythia above Gaul extending towards the Baltic,” accurately describes that large tract of Europe above the Rhine, or *northern boundary of Gaul*, through which flow the rivers Elbe, Ems, and Weser. Here, and in the countries immediately adjoining, were *the SCYTHAE bordering upon the GALATAE on the north*; that is to say, a considerable part of MAGOGUE, *geographically associated with GOMER**. Diodorus elsewhere describes the northern part of Galatia, or Gaul, as *confining upon Scythia*. “The Greeks,” says he, “call those who inhabit Marseilles and the inland territory, and all those who dwelt towards the Alps and the Pyrenean Mountains, by the name of Celts; but those who occupy the country lying to the northward, between the Ocean and the Hyrcynian mountain, and all others as far as Scythia, they denominate Galatae; but the Romans call all those nations by one collective appellation, Galatae; that is, Galli.” These geographical affinities unite in the name of Celto-Scythae, mentioned by Strabo. “The ancient Greeks,” says he, “at first called the northern nations by the general name of Scythians; but when they became acquainted with the nations *in the West*,

* “Gomer, exque Galatae, id est, Galli,” that is to say, “Gomer, from whom proceeded the Galatae, that is, the Gauls.” — Isidor. Origin lib. IX. He wrote about A.D. 400.

they began to call them by the different names of Celts, Celto-Scythae;” and again, “the ancient Greek historians called the northern nations, collectively, Scythians, and Celto-Scythae:” which latter name plainly denoted the most western portion of the Scythae, adjoining Gaul; of the number of whom were the Scythae on the north of the Galatae, or the *Σκυθαι υπερ Γαλατιαν*.

In this general description may easily be discerned, that extended portion of *the West of Europe*, comprehending ancient Gaul, Belgium, and the countries bordering upon them, which constituted in our day the Napoleon empire. Gomer, then, points immediately to France. It is a curious coincidence that Louis Philippe paid his visit to England in the Gomer; when this vessel was thus named, did they adopt it allusively to their country being originally peopled by the descendants of Gomer? “Scythia above Gaul,” or Magogue above Gomer, or to the north of it, through which flowed the Elbe, Ems, and Weser, was the country from whence proceeded principally that renowned people, who, in the early ages of Romanism, formed an extensive confederacy with their kindred nations upon the Rhine, which had migrated successively thither from the regions of the Danube; and who, under the common denomination of FRANKS, overran Gaul, and subdued it; and finally establishing their power and population in the conquered country, permanently superseded the name of Gaul by that of FRANCE. “As for the seats of the Franks,” says the “Universal History,” “it appears from their constant excursions into Gaul, that they dwelt *on the banks of the Rhine*, in the neighborhood of Mentz. All historians speak of them as placed there till their settling in Gaul. Their country, according to the best modern geographers and historians, was bounded on the north by the Ocean; on the west by the Ocean and the Rhine; on the south by the Maine; and on the east by the Weser.”

These, therefore, were the *Κελτο-Σκυθαι*, or *Σκυθαι υπερ την Γαλατιαν*, the Celto-Scythians, or Scythians on the northern confine of Gaul; that is, Magogue in contiguity with Gomer. The Chaldean interpreter applies the name of Magogue to *the Germans*, in short all the ancients looked for the Magogue of scripture in the West. The Scythae of Asia, who, as we have seen, were only a partial emigration, or reflux, from their ancient stock in Europe, cannot, with any soundness of criticism, be taken account of in this argument.

“Togarmah of the north quarters, and all his bands,” is also to form a part of the Gogue’s confederacy against the Holy Land in “the time of the end.” There is little said about Togarmah in history beyond conjecture. He was a son of Gomer, therefore his posterity would migrate originally from

the same locality as Gomer's other descendants — namely, from the mountains of Taurus and Amanus; but, instead of going westward with their brethren, they diffused themselves over "*the north quarters*," that is, relatively to Judea. Ezekiel says, "the house of Togarmah traded in the Tyrian fairs with horses, and horsemen, and mules" (Eze. 27:14). Hence doubtless they were a nomadic people, tending flocks and herds in the pasture lands of the north, where nature favored their production with little care and expense. Russian, and Independent, Tartary are the countries of Togarmah, from which in former times poured forth the Turcoman cavalry, "which," says Gibbon, "they proudly computed by millions." Georgia and Circassia, probably, are "bands of Togarmah's house."

These, then, are the regions which are to supply the numerous and formidable armies with which their arrogant and mighty emperor, prophetically denominated Gogue, is hereafter "to ascend as a cloud" against the Holy Land, not long after he shall have gone, "like a whirlwind," against the Little Horn. Let us now consider, as briefly as possible, the applicability of this word to the Prince of Ros, Mosc, and Tobl.

"Gogue of the land of Ma-Gogue," that is, styling the ruler of Magogue by the latter syllable of the name of the country over which he rules. We have seen that Magogue is the region extending from the Ros, or Russia, to the Rhine, comprehending Wallachia, Transylvania, Hungary, and Germany. Of course the prophecy must be future, because the Prince of the Ros, is the Gogue of Magogue; and as yet no emperor of Russia has been also emperor of Germany, &c. But, why is the future autocrat of Gomer, Magogue, Ros, Mosc, Tobl, and Togarmah, styled Gogue?

There is no name in the Bible which has more puzzled the critics than this of Gogue. The depths of Hebrew etymology have been explored in vain, and the versatile efforts of ingenuity in vain exerted, in the search of a mystical sense which might attach to this name. But Gogue is a Gentile, and not a Hebrew name; and Michaelis has correctly remarked, "that the origin of a barbaric, or foreign name, ought not to be sought for in the Hebrew, nor in any of its kindred tongues, as many have erroneously done." A writer some thirty-five years ago, who very incorrectly applied the name to Napoleon, refers to Fredegarius' History as the only satisfactory account of any person of the name of Gogue. Without adopting his application of it to the French emperor, I will give the substance of what he says concerning it.

It is a proper name well known to continental history; and borne in one

notable instance, by an ancient ruler, which answers immediately to the Magogue of the scriptures. Gogue was the proper name of the Major Domus Regiae, or chief of the palace, who, after having been exalted by the voice of the nation to the highest authority, fell by a violent and sanguinary death. The name of this personage appears in the history which is written in Latin under the double form of *Gogo (onis)* and *Gogus (i)*; these different terminations and inflections having been suffixed to the original name. But although modern authors have followed those Latin forms, the name has nevertheless been preserved in the vernacular tongue, with its genuine, original, and simple enunciation of Gogue.

About sixty years after the death of Sigebert, king of Austrasia, A.D. 575, Fredegarius undertook to write the history of his reign; in which he gives the following account of Gogue.

“When Sigebert (grandson of Clovis) saw that his brothers had contracted marriages with women of inferior condition, he sent Gogue on an embassy to the king of Spain, to demand his daughter, Bruna, in marriage. The king sent her, with great treasures to Sigebert; and in order to add greater dignity to her name, it was changed to Brunehildis. Sigebert received her for his consort, with great rejoicings.

“Prior to this event, and during the infancy of Sigebert, the Austrasians had made choice of the Duke Chrodinus, to be Major Domus Regiae, or chief of the palace; because he was a man of vigorous conduct in affairs, fearing God, endued with patience, and possessing no quality but what rendered him dear both to God and men. Chrodinus rejected the honor proffered to him; saying, ‘I am unable to establish peace in Austrasia; for all the nobles and gentry of all Austrasia are allied to me by blood; and I have not the power of enforcing discipline among them, or of taking away the life of any man. They will all rise against me to follow their own superstitions; and God forbid, that their actions should draw me into the condemnation of hell. Choose ye, therefore, from among yourselves whom ye may approve.’”

“When they could find no one they chose Gogue, the tutor of the prince, by the advice of Chrodinus, to be the Major Domus Regiae. And on the following morning, Chrodinus repaired the first to the dwelling of Gogue, and placed his arm upon his neck; which the rest perceiving, they all followed his example. And thus was the government of Gogue prosperous; until he brought Brunehildis out of Spain. But she soon rendered him odious to Sigebert, who, by her instigation, put him to death.”

The high authority of Gogue while he held the reigns of the Austrasian

government, is strongly marked in the complimentary poems addressed to him by Fortunatus, Bishop of Poitiers, a distinguished poet of that age; from one of which the following passage translated from the Latin may be worthy of selection, on account of its geographical references, so remarkably connecting the proper name of Gogue with the Rhenish section of Magogue.

TO GOGUE HIMSELF.

“Ye clouds whose course the northern winds impel,
 Of my lov’d Gogue some grateful tidings tell!
 Say, with what health his valued life is blest;
 What peaceful cares engage his tranquil breast.
 If on the banks of Rhine awhile he stay,
 Where the rich salmon yields itself a prey,
 Or where Moselle through vineyards guides her stream,
 While gentle breezes cool the sultry gleam,
 Or flowing waters mitigate the heat
 And with fresh waves the bowery margins greet.
 Or where the Meuse in murmurs soft is heard,
 Mid threefold wealth, of vessel, fish, and bird.
 Or where the Aisne through grassy banks is borne,
 Whose waters nourish pasturage and corn.
 Or if by Oise, by Sare, by Cher, or Scheld,
 Somme, Sambre, Saur, the loitering Chief beheld.
 Or when the Seille, with mouth expanded, laves
 Metz’ stately bulwarks with her copious waves.
 Or if in forest shades he seeks his prey,
 With toil, or spear, to capture, or to slay.
 Or if on Ardenne’s wild, or Vosge’s height,
 The echoing woods resound his arrow’s flight.
 Or if, return’d beneath his PRINCELY DOME,
 Their lord, a zealous people welcome home.”

Of the origin, or family, of Gogue, the first *Maire du Palais*, or Dux Francorum, of the kingdom of Austrasia, no mention is made in history; but it is plainly to be collected from the words of Chroдинus, that he had no consanguinity with either the nobles, or the gentry — the “primates,” or “liberi,” of that kingdom; and it seems equally implied in the words of Fredegarius, that he was not a native of the kingdom, since he was elected to his dignity, because the Austrasians could find no one among themselves.

Thus, it is evident, that Gogue is an historical character, and that he was Regent of a part of Magogue. Now, it is probable, that, because of certain peculiarities in his history in relation to Magogue, God selected his name as the prophetic title of one, who should rule over the same country in “the time of the end.” The resemblances between the historical, and

prophetic, Gogues may be stated as follows. I shall distinguish them as Gogue I and Gogue II.

1. Gogue I was a foreigner; Gogue II will be one likewise, belonging to the Ros, and not to the Germans;
2. Gogue I became sovereign *in fact*, though not *de jure*; Gogue II will become sovereign in fact by conquest;
3. Gogue I became ruler in a time of confusion, because the native princes could not maintain order; weakness of the sovereigns, and anarchy of the people, will precede the *de facto* sovereignty of Gogue II also;
4. Gogue I, though exalted to the highest post of honor and power, short only of the *legitimate* sovereignty, was precipitated from his high estate by a violent death. This is also the destiny of the prophetic Gogue, who is to "come to his end, and no one shall help him."

With these premises before us, I have no doubt, that the following paraphrase will present the reader with the true import of the exordium to the prophecy of Ezekiel concerning Gogue.

"Son of Man, set thy face against Gogue, the emperor of Germany, Hungary, &c., and autocrat of Russia, Moscovy, and Tobolskoi, and prophecy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gogue, autocrat of Russia, Moscovy, and Tobolskoi: and I will turn thee about, and put a bit into thy jaws, and I will bring thee forth from the north parts, and all thine army, horses and horsemen, all of them accoutred with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: among whom shall be Persians, Ethiopians, and Libyans; all of them with shields and helmet: French and Italians, &c.; Circassians, Cossacks, and the Tartar hordes of Usbeck, &c.: and many people not particularly named besides. Be thou prepared; prepare thyself, thou, and all thy company that are assembled unto thee; and be thou Imperial Chief to them."

From these premises, then, I think, there cannot be the shadow of a doubt that the autocrat of Russia, when he shall have attained to the plenitude of his power and dominion, is the subject of the prophecy contained in the thirty-eighth and thirty-ninth of Ezekiel. This personage at present is only "Autocrat of All the Russias," that is, of Ros, Mosc, and Tobl; while the emperor of Austria holds the position of the Gogue of Magogue. But, as we have seen elsewhere, the Austrian and German empire is doomed to extinction by fire and sword; so that when this is broken up the Gogueship will be assumed by the autocrat, or "prince of

Ros, Mosc, and Tobl.”

Having proved, as I think, that the phrase “Gogue of the land of Magogue” signifies *Emperor of Germany*, and that the particular emperor referred to will also be the “prince of Ros, Mosc, and Tobl” — that is, that at some time hereafter, and that not far off, Nicolas, or a successor, will be both Emperor of Germany and Autocrat of All the Russias — I proceed to remark that, although the Son of Man is his conqueror, he is to be antagonized by another power before he comes to fight his last battle, in which he loses both his life and crown. According to Daniel, this enemy hails from the north and east of Judea, but he does not tell us his name. Ezekiel, however, supplies the deficiency: he informs us that Gogue’s earthly adversary occupies the countries of Sheba, Dedan, and Tarshish; and that when the Autocrat (for Gogue is an autocrat, *ruling by his own will*) invades the Holy Land for the purpose of spoiling the Jews, the Lion-power of these countries assumes a threatening attitude, and dares him to execute his purpose. “Art thou come to take a spoil? Hast thou gathered thy company to take a prey?” Thus it speaks to Gogue: as much as to say, “Thou shalt not spoil Israel and subdue their country, if we can help it.” The prophet Daniel, however, shows that the only effect of these threatening tidings is to make him furious; for he says, “Therefore shall he go forth with great fury to destroy, and utterly to make away many.” But furious as Daniel represents him, Ezekiel testifies that he meets with one more potently furious than himself. But this is not the Lion-power of Tarshish, but the Lord God Himself “whose fury comes up into His face,” when He beholds the extortioner and spoiler (Isa. 16:4) ravening upon his prey. The lion-and-merchant-power of Tarshish will not be permitted to usurp the glory of the Lion of the tribe of Judah. It is to the latter that Jehovah has assigned the work of delivering His people from the destroyer. The Lion-power of Tarshish, which will possess Edom and Moab, and Ammon, as well as Sheba and Dedan, will be indeed a covert to Jehovah’s outcasts (Isa. 16:4); and therefore will “Edom, and Moab, and the chief of the children of Ammon escape out of his hand:” but it is only Michael the great prince, who commands the artillery of heaven, that can “break in pieces the oppressor.” The men upon the face of the land shall *shake at His presence*; and the solid earth itself will be convulsed. He will turn their swords against themselves; and Judah shall fall upon them, and augment the slain (Zech. 14:14). Mutual slaughter and pestilence will be aggravated by terrors from above; for “the Lord of hosts will visit them with thunder, and with earthquake, and great noise, with storm and tempest” (Isa. 29:5-8), and “an overflowing rain, and great

hailstones, fire, and brimstone" (Eze. 38:18-22). "Thus," saith He, "will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I (Jesus) am the Lord."

But what is the lion-power of which Ezekiel speaks? To ascertain this we must direct our attention to the countries named in connection with "the young lions." Of these, Sheba and Dedan are districts of Arabia. The men of Dedan are in the list given by Ezekiel of the traders in the Tyrian fairs. The Dedanim carried thither the ivory and ebony which they procured from "the many isles" to the eastward, and "precious clothes for chariots." Sheba carried the "chief of all spices, precious stones, and gold." Dedan and Sheba were those parts of Arabia which lay convenient to the ivory, gold, precious stones, and spice countries of Africa and India. The Sultan of Muscat now rules the country of Dedan; while the British have planted their standard on the soil of Sheba, at Aden, the Gibraltar of the Red Sea, and key of Egypt. Victoria may therefore be said to be the Queen of Sheba, who may possibly live to lay her crown and treasures at the feet of the "greater than Solomon," and to fall back into the ranks of "the common people;" and, if not a prisoner of State (Psa. 149:8), to sink at least into an undistinguished member of the community. The British power, then, is the lion-power of Sheba.

As to Tarshish, there were two countries of that name in the geography of the ancients. Jehoshaphat built ships at Eziongeber, a port of the Red Sea, that they might sail thence to Tarshish. Now it will be seen by the map that they could only sail southward towards the straits of Babelmandeb, from which they might then steer east, or north for India. As they did not sail by compass in those days, but coastwise, they would creep round the coast of Arabia, and so make for Hindostan. They might have sailed southward again along the coast of Africa instead of to India; but it is not likely they did, as the commerce of the time was with the civilized world, and not the savage. The voyage occupied them three years. In the days of Solomon the trade was shared between Israel and the Tyrians; for "he had at sea a navy of Tarshish with the navy of Hiram; once in three years came the navy of Tarshish bringing gold and silver, ivory, and apes, and peacocks." These products point to India as the eastern Tarshish — a country which has always conferred maritime ascendancy on the power which has possessed its trade and been its carrier to the nations.

But there was also a Tarshish to the north west of Judea. This appears in the case of Jonah, who embarked at Joppa, now Jaffa, on the Mediterranean, "to flee unto Tarshish from the presence of the Lord." It is evident he must have sailed westward. It is not exactly known where the

western Tarshish was situated. It was a country, however, not a city, whose “merchants” frequented the Tyrian fairs. Addressing Tyre, the prophet says, “Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs.” These metals are the products of Britain, celebrated by the Phoenicians as Baratanac, or “the land of tin,” as some construe it. The merchandise of the northern Tarshish, and of the eastern, identifies Britain and India with the two countries of that name; and Sheba and Tarshish in the prophecy of Gogue are manifestly indicative of the Lion-power of the Anglo-Indian empire.

But, in corroboration of this, I remark further, that the lion-power is represented also as a *merchant power*, in the words, “the Merchants of Tarshish shall say unto Gogue.” Having ascertained the geography of Tarshish, it is easy to answer the question, Who are its merchants? This inquiry will admit of but one answer, namely, *the British East India Company*, which is both the merchant and ruler of the elephant-tooth country of the east. But the association of “*the young lions of Tarshish*” with the “merchants of Tarshish,” makes this still more obvious; for it represents the peculiar constitution of the Anglo-Indian government. As everyone knows, this government is neither purely a merchant-sovereignty, nor a purely imperial one like that of Canada, but a combination of the two. The Honorable Company has no power in Canada, but, with its imperial partner, the firm is omnipotent in India. Now the imperial member is represented in the prophet by “young lions:” that is, the lion is chosen to represent the imperial British power, as the Ram and the Goat, the self-chosen emblems of the nations, were adopted to symbolize that of the Persians and Macedonians. Young rams and young goats were civil and military officials under the ram and goat sovereignties; so also “young lions” are the same under the old Lion of England. This, the lion-power, is represented in the government of India by “the Board of Control,” and the imperial forces which serve with the Company’s troops in the Indian army. The merchants of Tarshish govern India under the control of the lion-power — a constitution of things well represented in the Company’s arms, which are a shield whose quarterings are filled with young lions rampant, with the motto “*Auspicio Senatûs Angliæ.*” From these facts, it may be concluded, that the united imperial power of Britain and merchant-power of India, is the power of the latter days, destined of God to contend with the Autocrat, when, having laid all Europe prostrate, his ambition prompts him to grasp the sceptre of the east.

But the lion-power of Britain has not yet attained the limit marked out for it by the finger of God. The conquest of Persia by the Autocrat will doubtless cause England to conquer Affghanistan, and to seize upon Dedan that she may command the entrance to the Persian Gulph, and so prevent him from obtaining access to India either by land or sea. Possessing Persia and Mesopotamia, the apprehension of his pushing still further southward, and perhaps establishing himself on the north-eastern coast of the Red Sea, and so taking them in the rear and gaining access to India by the straits of Babelmandeb, will also be a powerful motive for the merchants of Tarshish and its young lions to take possession of all the coast from the Gulph of Persia to the Straits, and thence to Suez, by which the lion-power will not only become the Sheba and Dedan, but also the Edom, Moab, and Ammon, of "the latter days;" for in speaking of the events of these days, the prophets refer not to races of men, but to *powers on territories* designated by the names of the people who anciently inhabited them. Hence, for instance, the Lion-power planted hereafter in the ancient territory of Moab, becomes the Moab of the latter days; so that when the countries before-named are possessed and settled by the British, they will be men of Dedan in Muscat, men of Sheba in Aden and Mocha, and Moabites, Edomites, and Ammonites in their several territories. Thus, the prophecies concerning those countries in their latter-day developments have regard to the power to which they then belong, and which, I have no doubt, will be the British; which, together with the Autocrat's, though henceforth always rival dominions, will endure until both powers be broken up by the Ancient of Days.

It may be as well in this place to recall the reader's attention briefly to the vision of the four Beasts (Dan. 7). The Lion, the Bear, and the Leopard, the symbols of the Assyrian, the Persian, and of a greater dominion than that comprehended in the four heads of the Leopard, or horns of the Goat; therefore, I will call it Alexandrine (Dan. 11:4): these three Beasts are represented in the vision as outliving the destruction of the Fourth Beast, or Roman Dragon. Speaking of this, the prophet says, "I beheld till the beast was slain, and *his body* destroyed, and given to the burning flame." Having seen his violent death, he goes on to say, "As concerning the rest of the beasts they had their dominion taken away; yet a prolonging in life was given them for a season and a time." The meaning of this is, that at the consummation of the judgment, the territories comprehended in the dominions of the four beasts to their full extent will be divided between two independent dominions of the Latter Days, namely, that of Gogue, and that of the Lion of Tarshish. Gogue's will include so much of the territory

as to entitle his dominion to be represented by Nebuchadnezzar's Image. Assyria proper, Persia, Asia Minor, Armenia, and Mesopotamia; Egypt, Italy, Germany, Belgium, France, Spain, Portugal, Sardinia, Naples, Lombardy, Bavaria, Hungary, and Greece — countries all included in the catalogue given by Ezekiel in his prophecy of Gogue — are symbolized by the head, breast, body, thighs, legs, and toes of the Image. These are at the crisis united together in one dominion, which is broken to pieces as the result of the battle of Armageddon. Gogue's yoke being broken off the neck of these nations, Assyria, and Persia resume their independence; but they do not retain it long; for it is "taken away," yet they continue separate states for 1000 years, only ruled by the saints, whom the Lord may appoint over them.

The Lion of Tarshish is Alexandrine in its dominion, and will then possess much of the territory represented by the Unicorn Goat and the Leopard, all indeed not included in the Image. Alexander the Great extended his conquests over Affghanistan, the Punjaub, and into India beyond the Indus. The Lion of Tarshish has already annexed much of his territory, indeed quite sufficient to confer upon it Unicorn and Leopard attributes. Its supremacy over the Ionian Republic still further approximates it to the Macedonian character; which will become still more conspicuous, when it beholds "*the prince of Ros, Mosc, and Tobl*" possessed of Constantinople, and contending for the Gogueship of Magogue; it will then, doubtless, make extensive seizures of the isles of Greece, to strengthen itself in the Mediterranean, and to antagonise as much as possible the power of the Autocrat in that direction. Thus, then, answering to the Leopard of the latter days, the Lion of Tarshish survives the destruction of the Image. But subsequent events will affect it in common with the Lion and the Bear; for though it may, in alliance with Assyria, and Persia, hold out for a time against the Stone of Israel, its "dominion will be taken away;" for the kingdom he is to establish will "break in pieces and consume all these kingdoms;" yet Assyria, Persia, and Britain will continue to exist as peoples for "a season and a time," being subject and obedient to the King of Israel, in the light of whose government they will walk with joy, and lay their wealth and honor at his glorious feet.

Chapter Six — The Resurrection of Israel and the Time of the End

THE RESTORATION OF ISRAEL INDISPENSABLE TO THE SETTING UP OF THE KINGDOM OF GOD — ISRAEL TO BE GRAFTED INTO THEIR OWN OLIVE ON A PRINCIPLE OF FAITH — NOT BY GENTILE AGENCY, BUT BY JESUS CHRIST, WILL GOD GRAFT THEM IN AGAIN — BRITAIN, THE PROTECTOR OF THE JEWS, AS INDICATED BY ISAIAH 18. — THE BRITISH POWER IN THE SOUTH, THE MOAB, &C., OF "THE LATTER DAYS" — THE SECOND EXODUS OF ISRAEL — THE NATIONS OF THE IMAGE TO BE SUBDUED BY ISRAEL TO THE DOMINION OF THEIR KING — THE NEW COVENANT DELIVERED TO JUDAH AND THE KINGDOM OF GOD SET UP IN JUDEA — THE RETURNING OF THE TEN TRIBES TO CANAAN WILL OCCUPY FORTY YEARS — ELIJAH'S MISSION — ISRAEL RE-ASSEMBLED IN EGYPT — THEY CROSS THE NILE, AND PASS THROUGH THE RED SEA, ON FOOT — THEY MARCH INTO CANAAN, RECEIVE THE NEW COVENANT, AND, RE-UNITED TO JUDAH, FORM ONE NATION AND KINGDOM UNDER CHRIST FOR 1,000 YEARS — THE BLESSEDNESS OF THE NATIONS, AND THEIR LOYALTY TO ISRAEL'S KING — OF THE END OF THE THOUSAND YEARS — CHRONOLOGY FROM THE CREATION TO THE END OF THE MELCHIZEDEC KINGDOM.

IN the previous chapters the reader has been conducted to the crisis that awaits the world at the conclusion of the time of the end. The two great powers of the day — namely, Gogue, the lord of the earth, and the Lion of Tarshish, the king of the sea, have been brought up in battle array in the region of the Dead Sea. This state of things will have been created by the angel of the sixth vial, whose province it is to gather the kings of the earth and of the whole habitable, with their armies, into the land of Israel, which is "the great wine-press of the wrath of God" (Rev. 14:19-20), for a space of 200 miles. This will be brought about upon the same principles as the fulfilment of all other prophecies in ages past — namely, *through the policy of "the powers that be," controlled by God.* The insurrection of "the earth" in 1848, has created the situation, in which the Roman question, the German question, and the Turco-Hungarian question, have become the elements of an inevitable war throughout Europe, which will terminate in the final destruction of the Austrian empire and the Papacy, and the subjection of the Porte and the toe-kingdoms to the Autocrat. But without some other element to complicate affairs, things might settle down into a mere substitution of one gigantic despotism for the many lesser ones that now exist. It is necessary, therefore, that some other ingredient be introduced into the mess, in order that the course of events may be directed into an eastern channel, by which the crisis may be transferred from Europe to the Holy Land. This political element is found in the commercial interests of Britain in India; in the importance of Syria, Palestine, and Egypt being in the possession of a friendly people to the preservation of those interests; and in the policy of colonizing Palestine with Jews, and so attaching them to the interests of the country by which

they are protected. Thus the ascendancy of the Autocrat in Constantinople and the West, by the jeopardy in which it puts the commerce and dominion of the Lion-power, excites the British government to the adoption of a policy which, in its application to emergencies as they arise, elaborates the restoration of the Jews, and the resuscitation of the east.

The restoration of Israel is a most important feature in the divine economy. It is indispensable to the setting up of the kingdom of God; for they are the kingdom, having been constituted such by the covenant of Sinai, as it is written, “Ye shall be unto Me a kingdom of priests, and a holy nation” (Exo. 19:6). The apostles understood this well enough, and so do all who understand the gospel of the kingdom. After his resurrection, Jesus conversed with them during forty days, “speaking of the things pertaining to the kingdom of God.” This was certainly long enough, under the instruction of such a teacher, to enable them to understand the subject well. It took possession of their minds and hearts, and created in them a desire for its immediate establishment. Hence, they put the question to him, saying, “Lord, wilt thou AT THIS TIME *restore* AGAIN the kingdom to Israel?” (Acts 1:3, 6). It is evident from this that they regarded Israel as having once possessed the kingdom, and expected the same Israel to possess it again. No other meaning can be put upon their words; for to restore a thing “*again*” to a party implies that they had once possessed it before. When Israel had the kingdom, they were ruled by Israelites, and not by Gentiles, for a foreigner could hold no office under their law. This was not the case in the days of the apostles, for they were ruled by the Roman senate, and kings of its appointment. But it will not be so when the kingdom is restored to them again. The horns of the Gentiles will then be cast out of the land, and they will be ruled by “Israelites indeed,” who will have become *Jews by adoption*; for no Jews or Gentiles after the flesh, can have any part in the government of Israel and the Israelitish empire, which will embrace all nations, unless their Jewish citizenship is based upon a higher principle than natural birth. The flesh constitutes a Jew a *subject* of the kingdom, but confers on him no right to sit and rule upon the thrones of the house of David. This is reserved for Christ, and his apostles, who “shall sit upon twelve thrones judging the twelve tribes of Israel,” when he sits upon the throne of his glory; and for all other Jews and Gentiles, who shall have become “*Jews inwardly*,” for whom the dominion under the whole heaven is decreed in the benevolence of God.

There are several strange fancies in the world concerning the restoration of the Jews. Some deny it in toto, and yet impose upon themselves the imagination that they believe the gospel of the kingdom! If

any such have followed me through this work, they will, I think, long since have concluded that they have been in error. Others advance a little further, and regard it as an "open question" — a position that may be disputed, but for which more may be said than against it, but concerning which they are not able to decide. This is tantamount to saying that the gospel is an open question, and that they really cannot say whether the kingdom of God will have subjects, or not. There are others who believe that Israel will certainly be restored, but they clog it with a condition which in effect makes its fulfilment impossible, or eternally remote. They tell us that they will not be restored until they are converted to christianity! By christianity they mean the inanity preached from the "sacred desks" of the apostasy — the pulpit-gospels of the day; "for," say they, "if they abide not in unbelief they shall be grafted into their own olive again." This is quite true; but the fallacy consists in construing this to mean, that their restoration is predicated on their believing what the Gentiles teach. The Gentiles themselves are in unbelief. How, then, can they convert the Jews? "Because of unbelief they were broken off, and thou Gentile standest by *faith*. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee;" for "thou also shalt be cut off if thou continue not in His goodness" (Rom. 11:20-23). Both Jews and Gentiles are faithless in the gospel of the kingdom in the name of Jesus. The Jews believe one part of it, and the Gentiles another part of it, but even these several parts they adulterate with so many traditions, that neither Jews nor Gentiles believe anything as they ought. Therefore, as He broke off Israel by the instrumentality of the Romans, so He is now about to break off the Gentiles by the judgments soon to be poured out upon them.

The work of grafting Israel into their own olive belongs to God, who, as the scripture saith, "is able to graft them in again." No one, I presume, will dispute His ability. As I have shown elsewhere, He has assigned the work of restoration to the Lord Jesus, who will graft them in again upon a principle of faith. He will bring their unbelief to an end in a way peculiar to the emergency of the case. When the fulness of the Gentiles is come in, then Israel's blindness will be done away.

The restoration of the Jews is a work of time, and will require between fifty and sixty years to accomplish. When Gogue comes to be lord of Europe, like Pharaoh of old, he will not permit Israel to remove themselves and their wealth beyond his reach. His dominion must, therefore, be broken before the north will obey the command to "give up," and the south to "keep not back;" and even then Israel must fight their way

to Palestine as in the days of old. The truth is, there are two stages in the restoration of the Jews, the first is before the battle of Armageddon; and the second, after it; but both pre-millennial. God has said, "*I will save the tents of Judah first.*" This is the first stage of restoration. Jesus has already been "a stone of stumbling and rock of offence" to Judah and his companions for 40 years, that is, from the day of Pentecost to the destruction of the temple, so that they need not to be subjected to a like process any more. But the word saith, "He shall be a stone of stumbling and rock of offence to *both* the houses of Israel" (Isa. 8:14); now, it is well known that this has not been fulfilled in relation to the ten tribes. They did not inhabit Canaan at the time Jesus sojourned and ministered there. The gospel of the kingdom has never been preached to them in his name; hence, they are only acquainted with him as they have heard of him by the report of Jesuits, and the priests of Gentile superstitions — a report which is incapable of making men responsible for not believing. It remains, then, after Judah's tents are saved, to make use of them as apostles to their brethren of the other tribes, to preach to them a word from Jerusalem (Isa. 2:2), inviting them to come out from the nations, and to rendezvous in "the wilderness of the people," preparatory to a return to a land flowing with milk and honey, in which Judah is dwelling safely under the sceptre of the Seed promised to their fathers. Judah's submission to the Lord Jesus, as the result of seeing him, will give them no right to eternal life, or to the glory and honor of the kingdom. It just entitles them to the blessedness of living in the land under the government of Messiah and the saints. So with the Ten Tribes; their faith in the word preached will entitle them to no more than an union into one kingdom and nation with Judah; and a participation in the blessings of Shiloh's reign during their natural lives. If any of them attain to eternal life and glory, it will be predicated on some other premises than those which precede their restoration.

There is, then, a partial and primary restoration of Jews before the manifestation, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. The pre-adventual colonization of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British power. And this their expectation will not be deceived; for, before Gogue invades their

country, it is described by the prophet, as “a land of unwalled villages, whose inhabitants are at rest, and dwell safely, all of them dwelling without walls, and having neither bars nor gates; and possessed of silver and gold, cattle and goods, dwelling in the midst of the land” (Eze. 38:11-13). Now any person acquainted with the present insecure condition of Palestine under the Ottoman dominion must be satisfied from the testimony, that some other power friendly to Israel must then have become paramount over the land, which is able to guarantee protection to them, and to put the surrounding tribes in fear. This is all that is needed, namely, security for life and property, and Palestine would be as eligible for Jewish emigration as the United States have proved for the Gentiles.

But to what part of the world shall we look for a power whose interests will make it willing as it is able to plant the ensign of civilization upon the mountains of Israel? The reader will, doubtless, anticipate my reply from what has gone before. I know not whether the men, who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonization by the Jews; their present intentions, however, are of no importance one way or the other; because they will be compelled, by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt. The present decisions of “statesmen” are destitute of stability. A shooting star in the political firmament is sufficient to disturb all the forces of their system; and to stultify all the theories of their political astronomy. The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will not only be willing, but eager, to adopt when the crisis comes upon them.

The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews. Upwards of a thousand years before the British were a nation, the prophet addresses them as the power which at “*evening-tide*” should interest themselves in behalf of Israel. In view of this, “the time of the end,” he says, “The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind;” or, as it is expressed by another, “and they became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them” (Dan. 2:35): “behold,” says the former prophet, concerning Israel at this time, “at evening-tide trouble; and before the morning *he* is not. This is the portion of them that *spoil* us, and the lot of them that rob us” (Isa. 17:14) —

referring, doubtless, to the overthrow and destruction of Gog. Now, the invasion of their country by a spoiler at “evening-tide,” who robs them, implies their previous return. This finished colonization Isaiah styles, “a present unto the Lord of hosts of a people scattered and peeled;” for, speaking of “the time of the end,” he says, “In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled... to the place of the name of the Lord of Hosts, the Mount Zion” (Isa. 18:7). But, then, the question returns upon us, by whom is the present to be made? The prophet answers this question in the first verse, saying, “Ho! to the land shadowing with wings, which is beyond the rivers of Khush: that sendeth by sea whirling things, even on vessels of fleetness upon the waters, Go ye swift messengers, to a nation scattered and peeled, to a people terrible from this and onward: a nation prostrate and trodden down, whose land the rivers (invading armies, Isa. 8:7) have spoiled.” Now, the geography of this passage points to the Lion-power of Tarshish as to “the land shadowing with wings.” Taking Judea, where the prediction was delivered, as the place of departure, the word “*beyond*” points to the east; that is, running a line from Judea across the Euphrates and Tigris, “the rivers of Khushistan,” it passes into Hindostan, where “the Merchants of Tarshish, and its young lions,” rule the land. But the British power is still further indicated by the insular position of its seat of government; for the “sending of fleet messengers by the sea” implies that the shadowing power is an island-state. Ambassadors are sent from the residence of the Court, and if they proceed to their destination by sea, the throne of the power must be located in an island. The text, therefore, points to the north and east, to England and Hindostan, as the land shadowing Israel with its wings. To Britain, then, the prophet calls as the protector of the Jewish nation in the evening-tide trouble, and commands it to send its messengers in swift vessels because the crisis is urgent, and to plant Israel as “an ensign upon the mountains” (Isa. 18:3); as it is written in another place, saying, “The Lord shall set an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” (Isa. 11:12). When this is accomplished to the required extent it becomes a notable sign of the times. It will then be seen that the political Euphrates is evaporated to dryness, and that Israel is walking in the way of the kings of the east. In view of this, the prophet addresses mankind, saying, “All the inhabitants of the world, and dwellers on the earth, tremble, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, shall hear.” The ensign being planted on the mountains of Israel by Britain, the Lord will cause the Assyrian Autocrat

to "blow a trumpet," summoning the hosts of his nations to war; for He has said, "I will bring thee, O Gogue, against My land." They will "ascend and come like a storm from the north parts, and be like a cloud to cover the land" (Eze. 38:9, 16): but "they shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them," for their carcasses will lie exposed for "seven months" upon the field (Eze. 39:14). Then shall "the present" be brought in full of all the tribes of Israel not previously assembled by "the land shadowing with wings."

But from the subjugation of the Jews for a short time after they have been colonized, the protection of the shadowing-power would seem to have been inefficient. So it will as far as the mountainous parts of the land are concerned; but, then, it is testified by Daniel, that "Edom, and Moab, and the chief of the children of Ammon, shall escape out of the hand of the king of the north." These countries will be a place of refuge for those who fly from the face of the spoiler, as Turkey has recently been for the Hungarians, who have fled from the same power. The Lion-power of Tarshish being in military occupation of the countries that escape, is enabled to continue their protection efficiently. Hence, the prophet addresses it, saying, "Take counsel, execute judgment; make thy shadows as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth. Let Mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the Spoiler." The context shows that this has reference to a future time; for, having shadowed them from the spoiler, who, during their coverture in Moab, has met with his overthrow at the hand of Michael, the great Prince of Israel, — the prophet goes on to announce the good news, saying, "The extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land." This cannot be said of any period of Jewish history since the prophecy was delivered; nor can it be said of the land in its present state, for the extortioner and oppressor still keeps it in subjection. But what follows shows conclusively, that the time referred to is yet future; for, as soon as the deliverance of the land is declared, and the spoiler is no more, the prophet directs the reader's attention to the setting up of the kingdom, as the next event to come to pass, saying in these words, "*In mercy shall the throne be established: and HE shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness*" (Isa. 16:3-5; Jer. 23:5; 33:14-15). But Moab's population is vanished, and the country a mere wilderness, whose solitude is only disturbed by the howl of beasts, or the occasional tramp of the Bedouins. For Moab, therefore, to respond to the

prophetic exhortation, a power must take possession of the country capable of outstretching its wings for the defence of a people, “whose land the rivers have spoiled,” and that power, I believe, is Britain’s, the Moab of the latter days.

As I have said elsewhere, the Lion-power will not interest itself in behalf of the subjects of God’s kingdom, from pure generosity, piety towards God, or love of Israel; but upon the principles which actuate all the governments of the world — upon those, namely, of the lust of dominion, self-preservation, and self-aggrandizement. God, who rules the world, and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia, and Seba, which they will be induced, by the force of circumstances, probably, to take possession of. They will, however, before the battle of Armageddon, be compelled to retreat from Egypt and Ethiopia; for “the king of the north shall stretch forth his hand upon the land of Egypt, which shall not escape; and the Libyans and Ethiopians shall be at his steps.” Hence, these will become the battleground for a time, until the seat of war is removed to the mountains of Israel, where, by the Autocrat’s discomfiture, the war is brought to an end between the image-giant of Assyria and the Lion of the north and east.

The possession, or ascendancy of Britain in Egypt, Ethiopia, and Seba, will naturally lead to the colonization of Palestine by the Jews. Thus the proverb will be verified which saith, “The wicked shall be a ransom for the righteous, and the transgressor for the upright.” Though generations of the Jews have been “stiff-necked and perverse,” yet their nation is a “holy nation,” which other nations are not, inasmuch as Israel is the only nation God has separated to Himself for a peculiar people. In view of what I have been presenting, Jehovah saith to them, “Fear not, O Israel; for I have redeemed thee: I have called thee by thy name: thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour; *I gave Egypt for thy ransom, Ethiopia and Seba for thee.* Since thou wast precious in My sight, thou hast been honorable, and I have loved thee; *therefore will I give men for thee, and people for thy life.* Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name: for *I have created Israel for My glory, I have formed him; yea, I*

have made him” (Isa. 43:1-7). Thus the Lord disposes of nations and countries as it pleases Him. To “the land shadowing with wings,” which shall proclaim their return to the dust of their fathers, He will give Egypt, Ethiopia, and Seba as their ransom; and enable them, through its power, “to lay their hands upon Edom and Moab;” and to obtain the ascendancy over “the children of Ammon.” Thus they will settle in these countries of the Red Sea; to which they will be attracted by the riches to be acquired through their connection with the commerce of the east; which will then resume its channel of the olden time, when Israel and the British, like Solomon’s servants and the men of Tyre, will drive a thriving trade between the Indian and China seas, and the nations of the west.

Having thus brought my exposition of the sure prophetic word down to the termination of “the time of the end,” I shall conclude my interpretations by exhibiting the truth revealed concerning the things of *the transition period* during which the God of heaven is setting up His kingdom, and breaking in pieces and consuming all the kingdoms of the world, and transferring their glory, honor, and dominion under the whole heaven to the saints of the Most High. These matters will be set forth in brief under the caption of

THE SECOND EXODUS.

When the Lord has “*broken to pieces together*” all the parts of Nebuchadnezzar’s Image — that is, destroyed that power which bound them all together as one dominion — the work next to be accomplished in relation to them is to subdue the gold, the silver, the brass, the iron, and the clay — in other words, the powers represented by them — that they may become “like the chaff of the summer threshing-floors;” so that, being carried away by the tempest of war, “no place may be found for them,” and the subjugating power become as “a great mountain, and fill the whole earth.”

But a question arises here which must be answered, or our exposition is at fault, and deficient of a very important link in the chain of testimony which connects the kingdom of God with the foundation of the world. It is, By what means are “the kingdoms of the world to become the kingdoms of our Lord and of his Christ” after he has dissolved the imperial bond of union among them by the glorious victory of Armageddon? Is it to be accomplished by sending missionaries of the tribe of Judah to the nations, preaching to them salvation from hell by Jesus Christ, as missionaries are now doing among the heathen, and inviting

them to submit to the spiritual authority of the Lord administered through men of like passions with themselves? Or is it to be brought about by burning up the wicked, and leaving none but the righteous to inherit the earth? Or are the existing orders of bishops, priests, ministers, and missionaries to be employed to bring the nations to the obedience of faith, that they may voluntarily surrender all political power into their hands, as the saints of the Most High God? I answer unhesitatingly, that the conversion of the world to Christ's supremacy will be accomplished by no such fantastical schemes as are implied in these suppositions. The answer to the question is, that *the nations will be subdued to the sceptre of Shiloh by the sword, and that the tribes of Israel will be his soldiers in the war.* Besides punishing them for their idolatry, and subsequent unbelief of the gospel of the kingdom preached to Judah in the name of Jesus, Israel has been also scattered among all nations, that they may be ready for the work assigned them in "*the time of trouble,*" which intervenes between the battle of Armageddon, and their final and complete restoration at the end of forty years. Though the dominion of Gogue be broken, the kingdoms and states which acknowledged him as their imperial chief will not voluntarily surrender themselves to another lord, any more than the populations of the old Assyrian empire did when the power of Sennacherib was broken in one night. The effect of his overthrow was only to prepare them for subjection to a more civilized and powerful ruler. In this case, the Lord used the Chaldeans for their subjugation: but in the coming strife He will use the tribes of Israel.

The Lord Jesus Christ at his appearing in his kingdom finds Judah inhabiting the land. Not all the Jews, but a goodly number of them. Having gained the victory of Armageddon, he convenes the elders of the people, which as their deliverer he has a right to do. Thus "they look upon him whom they have pierced" (Zech. 12:10); "and one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6). The effect of this information upon the people, is to cause a national lamentation. They will then discover that he, to whom they owe their deliverance from Gogue is Jesus of Nazareth, whom their fathers crucified. They will therefore "mourn for him as one mourneth for his only son, and will be in bitterness for him, as one that is in bitterness for his first-born. In that day, there will be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo" (Zech. 12:10-14; Rev. 1:7). Two-thirds of the people will have been cut off by the war against Gogue, and the third which survives will have passed through a fiery ordeal. It will

have been a refining process in which they will have been refined like silver, and tried as gold is tried. Thus prepared, "a spirit of grace and of supplications" will be poured upon them, and they will call on the name of the Lord, and He will hear them" (Zech. 13:9), and open for them a fountain for sin and for uncleanness (ver. 1). He will say, "It is My people: and they shall say, The Lord (even Jesus) is my God" (ver. 9). Thus will Judah be grafted again into their own olive, and brought to acknowledge Jesus as King of the Jews, and to confess that "he is Lord to the glory of God the Father."

The New Covenant being made with the house of Judah, the kingdom is established. Not, however, to its full extent. It is but the kingdom in its small beginning, as when David reigned in Hebron over Judah only. The Lord Jesus, as King of Judah, will have to bring the ten tribes and the nations generally to acknowledge him as King of Israel and Lord of the whole earth. What would the reader think of the little kingdom of Greece undertaking to subdue the whole world to the sovereignty of Otho? Yet when the Lord appears in his little kingdom of Judea, he will undertake to deliver every Israelite in bondage, establish David's kingdom to its full extent, overturn all kingdoms and dominions among the Gentiles, abolish all their superstitions, enlighten them in the truth, and bring them to submit to him joyfully as their lawgiver, high priest, and king. He will begin this mighty enterprize with Judah; for "he hath made them as his goodly horse in the battle. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, *because the Lord is with them*, and the riders on horses shall be confounded" (Zech. 10:3-5). "And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day," saith the Lord, "I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left" (Zech. 12:6). Such is the illustration of their prowess. The nations shall be as wood, or as sheaves, subjected to the action of fire. They may resist, but they are as certain of being subdued without further power of resistance as a lighted torch thrust into a sheaf of grain is of consuming it so that nothing be left. "They shall tread down the wicked; for they shall be ashes under the soles of their feet" (Mal. 4:3). Their conquests will begin with the countries contiguous to Judea. For when the Assyrian shall invade their land, the Judge of Israel having caused him to fall, "Judah shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof:" thus shall "he that is to be ruler in Israel

deliver them from the Assyrian when he cometh into their land, and when he treadeth within their borders. And *the remnant* of Jacob shall be in the midst of many people as a dew from the Lord” (Mic. 5:1-7).

Having thus conquered the land which God promised to Abraham and his seed for an everlasting possession, and made Judah as a bent bow in the hand of the king, the next thing is for the Lord to fill it with Ephraim as His arrow-headed weapon of war (Zech. 9:12-16). In other words, “the Lord will seek to destroy all the nations that came against Jerusalem” (Zech. 12:9) under the banner of Gogue; and to accomplish this so as at the same time to bring back the ten tribes to the land of Canaan, He will cause Judah to make war upon Greece, and blow the trumpet to war against the ten kingdoms of the habitable, and the populations of the west among whom “the remnant of Jacob” is dispersed. These scattered tribes will have been “hissed for” or invited to leave the lands of their oppressors, and to make common cause with Judah. They will respond to the invitation; and as “the arrow of the Lord they will go forth as lightning; and they shall devour and subdue” (Zech. 9:12-16). “And they shall be like a mighty man, and their heart shall rejoice as through wine. And I will bring them, saith the Lord, again also *out of the land of Egypt*, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and Ephraim shall *pass through the sea with affliction* and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down; and *the sceptre of Egypt shall depart away*” (Zech. 10:7-11; Isa. 11:15-16).

Let us, then, attend more particularly now to the relation subsisting between the king of Israel and his ten tribes, designated as “*Ephraim*,” and “*the remnant of Jacob*” in the word. Addressing them, the Lord says by the prophet, “Thou art My battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms: with thee will I break in pieces captains and rulers” (Jer. 51:20-23). This has never been the case since the prophecy was delivered; it remains, therefore, to be fulfilled. With Judah as His goodly war horse and well-strung bow, filled with the Ephraim-arrow and wielding the Israel-battle-axe, “the Lord will go forth with the whirlwinds of the south.” “The remnant of Jacob will” then “be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.” By such a weapon as this, the Lord will “execute vengeance in anger and fury upon the heathen, such as they have not heard” (Mic. 5:8, 15).

But, I have said, that this belligerent state of things between the King of Israel and the nations of Gogue's dominion, styled "*the goats*," will continue for forty years. The subjugation will be gradual as Israel is made to "go through" from kingdom to kingdom. "Feed Thy people," saith the prophet, "with Thy rod, the flock of Thy heritage, which dwell solitarily in the wood; let them feed in Bashan and Gilead as in the days of old." In answer to this petition, the Lord replies, "*According to the days of thy coming out of the land of Egypt* will I show unto him (Israel) marvellous things." This is forty years; for so long were they in passing from Egypt to Canaan, which was the type of their coming out from among the nations to the Holy Land under the generalship of Elijah, the Lord's harbinger, to the Ten Tribes. The "marvellous things" to be shown them will not be performed in private, but will be as notorious as the plagues of Egypt; for "the nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord the God of Israel, and shall fear because of thee" (Mic. 7:14-17).

The more immediate consequence of these exterminating wars will be the cessation of all further resistance in the north, which will have been thus compelled to "*give up*" the Israelites among them, and to let them go and serve in "the wilderness of the people." They will not march directly into the Holy Land, because the generation of Israelites who leave the north, will be no more fit for immediate settlement there than their fathers were who left Egypt under Moses. They would be as rebellious under the government of Shiloh as that generation whose carcasses fell in the wilderness, and concerning whom "Jehovah sware in His wrath that they should not enter into His rest." They must, therefore, be subjected to discipline, and trained up under the divine admonition. But, notwithstanding all the "marvellous things" they will have witnessed, they will prove themselves true to the character of their fathers, who were stiff-necked and perverse, and resistant always of the spirit of God; so that they will not be permitted to enter into the land of Israel. Their children, however, will come thither from "the land of the enemy," and attain to their own border (Jer. 31:15-17). The reader will, doubtless, desire to know upon what ground I affirm these things. This is as it ought to be; for he should set his face like a flint, and refuse credence to any thing and every thing which is not sustained by "the testimony of God." Turn, then, to the prophet Ezekiel, where it is thus written, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with

fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and *there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you,* saith the Lord God. And I will cause you to pass under the rod; and will bring you into *a delivering of the covenant:* and I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the country where they sojourn, and *they shall not enter into the land of Israel:* and ye shall know that I am the Lord” (Eze. 20:33-38). While they are in this wilderness it is, that the Lord Jesus becomes “a stone of stumbling and rock of offence to the house of Israel,” as he had before been to Judah; and the consequence is, that “the rebels among them” are excluded from the blessings of Shiloh’s government, and eternal life and glory in the then world to come. Nothing can be plainer than Ezekiel’s testimony. If the reader know how the Lord pleaded with Israel face to face in the wilderness by the hand of Moses, he will well understand the ordeal that yet awaits the tribes to qualify them for admission into the Holy Land. The Lord’s power and the angel were with them in the wilderness of Arabia, but they saw not His person; so, I judge, will the Lord Jesus and some of the saints be with Israel in their Second Exodus, seen perhaps by their leaders, as the Elohim were by Moses, Aaron, the elders, and by Joshua; but not visible to the multitude of the people, who must walk by faith and not by sight; for, though God is able to graft them in again, He can only do it upon a principle of faith; for the condition of their restoration laid down in His word is, “*if they abide not in unbelief they shall be grafted in again.*” It would seem from the testimony of Malachi, who prophesied concerning the ten tribes, that while they are in the wilderness of the people they will be disciplined by the law of Moses as their national code, while things concerning Jesus will be propounded to them as matter of faith; for it is testified by Hosea that they shall be gathered, and “shall sorrow a little for the burden of the King of princes” (Hos. 8:10). The person with whom they will have more immediately to do in their second exodus is Elijah. There would seem to be a fitness in this. In the days of their fathers, when they forsook the Lord and abolished the law of Moses, Elijah was the person whose ministerial life was occupied in endeavoring to “restore all things.” Though he did much to vindicate the name and law of Jehovah, he was taken away in the midst of his labors. For what purpose? That he might at a future period resume his

work and perfect it by restoring all things among the ten tribes according to the law of Moses, preparatory to their being planted in their land under a new covenant to be made with them there (Mal. 4:4-6; Jer. 31:31). But it may be objected, that Elijah has come already, and that John the baptist was he (Lk. 1:17). True, in a certain sense he was. John was Elijah to the house of Judah in the sense of his having come “in the spirit and power of Elijah.” But John was not the Elijah who talked with Moses on the Mount of Transfiguration. The latter is Elijah to the house of Israel. The scribes taught that Elijah must precede Christ; which Jesus approved, saying, “Elijah truly shall first come, *and restore all things.*” He said this after John was put to death. John did not restore all things; but Elijah will, and that too before the Lord Jesus makes himself known to the ten tribes, whom he will meet in Egypt.

The period of Israel’s probation drawing to a close, they will have advanced as far as Egypt on their return to Canaan, as it is written, “They shall return to Egypt” (Hos. 8:13). This is necessary, for it is written also in more senses than one, “Out of Egypt have I called My son.” As they are to be gathered from the west, north, and east, they will have gone through the countries by a circuitous route to Egypt. They are to be gathered from Assyria, or the countries of Gogue’s dominion; but I have not yet discovered in the word the line of march they are to follow in arriving at Egypt. But that they are to be assembled there is certain; for it is written, “I will bring them *again* also out of the land of Egypt.” This was spoken some two hundred years after the overthrow of Samaria; and it is indisputable that neither Israel nor Judah have been again brought out of Egypt to inhabit their land: the exodus from Egypt is therefore still in the future. But in coming out of Egypt they will have to cross both the Nile and the Red Sea; and although their march thither will have been one of conquest, it will not have been unattended with defeat, because of their own rebelliousness. The hearts of their enemies will be hardened to their own destruction to the last conflict. The south will still be disposed to “*keep back*” Israel from their country. Therefore, in leaving Egypt, “Ephraim shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away” (Zech. 10:10-11). The combined forces of Egypt and Assyria shall be broken as the hosts of Pharaoh, and the horse and his rider be drowned in the depths of the sea. For “the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make (Israel) go over

dry shod ... like as it was to Israel in the day that he came up out of the land of Egypt” (Isa. 11:15-16).

They will now sing the song of Moses, and the song of the Lamb, who will have given them such a mighty deliverance from all their enemies. Being now “the ransomed of the Lord, they shall return, and come to Zion with songs and everlasting joy upon their heads.” The prophet, “like unto Moses,” mightier than Joshua, and “greater than Solomon,” will conduct them into the Holy Land; and, having delivered to them the New Covenant, will “settle them after their old estates.” Having “wrought with them for his own name’s sake,” and by them as his “battle-axe and weapons of war, subdued the nations, and brought them to his holy mountain, he will “accept them there,” and “there shall all the house of Israel, *all of them* in the land,” as one nation and one kingdom under Shiloh “serve the Lord God” (Eze. 37:21-28; 20:40; 34:22-31).

Thus in forty years the little kingdom of Judea will have become “a great mountain,” or empire, “filling the whole earth.” According to my [annexed] chronology the world will then be epochally 5995-’8 years old; that is 4089 years to the birth of Christ, three years and eight months before the vulgar era, which must be added to the two periods 1866-’8 and 40, which altogether yield 5995-’8 years, from the birth of Adam on the sixth day, to the morning of the Seventh Day of 1000 years’ duration. The “Economy of the Fulness of Times” will now have fairly commenced, and the Day of Christ in all the glory of the Sun of Righteousness have opened in all its blessedness upon the nations of the earth. The gospel preached to Abraham, saying “In thee shall all the families of the earth be blessed,” will be a reality. The Lord, with Judah as his bended bow and Israel for his arrow, having subdued the nations, and “bound their kings with chains, and their nobles with fetters of iron” as his conquests progressed, will have transferred their much-abused power to his saints (Rev. 2:26-27), who shall rule them with a rod of iron which cannot be broken. Having received his law (Isa. 42:4), and experienced the justice of his administration, “all nations will call him blessed,” and “daily will he be praised.” An universal jubilee will celebrate the admiration of mankind, and their devotion to the King of all the earth. The world will no more resound with wars’ alarms for a thousand years; and among the highest there will be glory to God, on the earth there will be peace and good-will among men (Lk. 2:14). The mission of the Lord’s Christ will have been gloriously fulfilled. He will have raised up the tribes of Jacob, restored the preserved of Israel, and been the salvation of Jehovah to the ends of the earth (Isa. 49:6). In his days there will be abundance of peace; for the

nations will beat their swords into ploughshares, and their spears into scythes, and practise war no more. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it, to the name of the Lord, to Jerusalem" as the metropolis of the world; "*neither shall they walk any more after the imagination of their evil heart*" (Jer. 3:17). The things they now delight in will then be an abomination to them; for "the Gentiles shall come unto the Lord from the ends of the earth, and shall say, *Surely our fathers have inherited lies, vanity, and things in which there is no profit*" (Jer. 16:19). When enlightened by the Lord this will be their judgment of the "names and denominations," pagan, mohammedan, papal, and protestant, which now as a covering vail spread over all nations (Isa. 25:7), darken their understandings, and alienate them from the life of God. But when the King of Israel and his Saints shall rule the world, all these superstitions will be for ever abolished, and mankind will be of one faith and practice. They will speak one religious language, and serve Jehovah with unanimity; for, says He, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord with one consent" (Zeph. 3:9). This must, indeed, be the Lord's doing, for who among men has the wisdom, knowledge, and power to bring the nations to speak intelligibly on religious subjects, and to be of one religion! The sword only can prepare the way for this. Mankind must be made to "lick the dust like a serpent," before they will consent to change their creeds for eternal truth. Judgment will bring them to reason, and they will say at length, "Come, let us go up to the mountain of the Lord, to the temple of the God of Jacob; and *He* will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). Under such teaching as this the work will be accomplished.

As to Israel, the Lord will have gotten them praise and fame in every land where they have been put to shame; and have made them a name and a praise among all the people of the earth (Zeph. 3:19-20). "All nations shall call them blessed, for they shall be a delightsome land, saith the Lord of hosts" (Mal. 3:12). Instead of being a bye-word and a reproach, as at this day, the Gentiles will glory in their patronage; for "in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that *God is with you*" (Zech. 8:23). Yes, the kingdom and throne of David will then be in their midst again, and Christ the Lord God, and Holy One of Israel, sitting upon it in power and great glory. The gospel of the kingdom will be no longer a matter of

hope, but a reality; and those who have believed it, and submitted cheerfully and lovingly to the law of faith in the obedience it requires, and have perfected their faith by works meet for repentance, will be shining “as the brightness of the firmament, and as the stars for ever and ever” (Dan. 12:3). This is the Hope of Israel which is set before men in the gospel, and for which Paul was bound in a chain. It is a very different one to that exhibited in pulpit-theology; yet it is that which must be embraced as the soul’s anchorage, if a man would be saved, and inherit the kingdom of God.

Such will be the order of things for a thousand years. But, though truth and righteousness will have gained the ascendancy and have prevailed for so long a period, sin will still exist in the flesh, and in some instances reveal itself in overt acts of disobedience. This is implied by the sayings “the sinner shall die accursed” (Isa. 65:20); and “whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain” (Zech. 14:16-19). There will be no occasion to march an army into a country to put down rebellion; it will be quite effectual to bring it back to its allegiance to withhold from it the fruits of the earth. This spirit of insubordination will, however, smoulder among the nations until at the end of the thousand years the “*enmity*” against the Woman’s Seed burst forth again into a flame. If the apostle felt the workings of “the law of sin” within him, though obedient to “the law of the spirit of life;” need we wonder that the same “law of nature” should gather force in the hearts of nations subdued by fire and sword to the sovereignty of Israel’s King. Man, unrenewed man, is essentially ungrateful and rebellious. The whole history of his race attests it. A thousand years of peace and blessedness will fail to bind him, by the bonds of love and a willing fealty, to the glorious and benevolent, yet just and powerful, emancipator and enlightener of the world. Some new demon, who would rather reign as Satan than serve in heaven, will arise among the nations, and unfurl the old satanic standard of the Dragon empire, which will be known to the generation of that remote future as the past existence of the Assyrian, Persian, Macedonian, and Roman empires are known to us; that is, historically. A giant will this rebel be in presumption and crime, and surpassing in hardihood the pre-millennial Autocrat, whom Michael bound with a great chain and cast into the abyss. But what will not a man adventure inspired with the pride of life! Enchanted thus, he becomes the *Adversary* (Satan) of the King of Glory; and goes forth to the remotest nations, to Gogue’s Magogian people, and falsely *accuses* his administration, by which means he succeeds in

detaching them from their allegiance, and in *deceiving* them into a vain attempt to recover their ancient dominion (Rev. 20:7-10). The King, instead of nipping the insurrection in the bud, permits the Adversary and Seducer (the Satan and the Devil) to mature his plans, marshal his hosts, and lead them on to an invasion of the land of Israel. The King permits him to come up on "the breadth of the land," and to "compass the camp of the saints about, and the beloved city." Having inclosed the Governor of the world and his ancients in the metropolis, and so hemmed them in as to prevent all escape, with no army in the rear to raise the siege, the sceptre of universal dominion would seem once more to be within the grasp of the Head of the old Serpent empire. Like our contemporaries, professing to believe the past, but denying that its scenes will ever be repeated, he remembers the overthrow of the former Gogue, as the Autocrat of Russia now remembers that of Sennacherib in the days of Hezekiah, but believes not in the repetition of so terrible a destruction. He will know, doubtless, and who after that the knowledge of the Lord shall have covered the earth for a thousand years will not know, that "he must reign till he have put all enemies under his feet?" but he will no more believe that it will be so, than the Old Serpent, the founder of his dominion, believed that God would subject Adam to death in the day of his transgression though He had declared it. He will persuade the nations that the King of Israel shall not reign for ever, and that the overthrow of his government is possible. Thus deceived, we find them enrolled under Satan, or the Adversary, and "encompassing the camp of the saints, and the beloved city," full of savage exultation at the expected destruction of the best of kings. But fallacious will be the hopes of the rebel multitude, and dreadful the vengeance to burst upon them. The trembling earth and the blackening heavens warn them of a coming tempest. The dark vapors and thick clouds of the sky, curling in dense and lowering masses, suddenly hiss forth the forked lightning, and the heaven is rent by the deafening roar of the voice of God. Hail and fire, mingled with hail, pour down upon them, and they are destroyed from the face of the land. Thus God will deliver His King; for "fire shall come down from God out of heaven, and devour them."

Thus, though corruption of the flesh, *nationally expressed*, was restrained by the overthrow of Gogue, the Dragon-chief, at the pre-millennial advent of the King of Israel, it is finally subdued only when the head of the Serpent-power is crushed at the end of the thousand years. After this victory, another enemy remains to be destroyed to perfect the work of the Son of Man. Death is the last enemy. The power of death is the corruption of the flesh, which is the consequence of sin. But, the

wicked all being destroyed by fire, there remain upon the earth only the faithful and true, who are rewarded for their fidelity with the inheritance of the ages. The “law of sin,” or law of their flesh, is abolished in the change they undergo from corruption to incorruptibility and life. This is the abolishing of death from the earth, so that its inhabitants can die no more. This being brought to pass, the saying will be fulfilled, and the work accomplished, that “the Son of God was manifested that he might destroy the works of the Devil;” and “him that hath the power of death, that is the Devil.”

Such is “the end, when the Son shall deliver up the Kingdom to the Father that God may be all and in all” (1Cor. 15:24-28; Rev. 21:3). The separation between God and Man began with the transgression of the first Adam; it continues till the end of the 7000 years, when sin and death are utterly eradicated, and harmony again established in this orb of His glorious universe. Earth will have been delivered from moral and physical evil by His power administered and displayed through the Lord Jesus Christ, who, though “subjected to the Father,” will have the pre-eminence over all “his brethren” through the endless duration of ages. The last resurrection, which is implied in the development of “the end” (Rev. 20:6), will bring up from the dust the sleeping dead of the previous thousand years. Those who are accounted worthy of eternal life will receive it, and be added to the saints of the “first resurrection.” Thus a population will have been provided for the earth, which, instead of being destroyed, will be renovated, and all things belonging to it made new (Rev. 21:5). The earth and its inhabitants will be incorruptible, undefiled and unfading. God, according to His word, will have made “a full end of all nations,” except that of Israel; which will be the sole occupant of the globe, and every Israelite, “an Israelite indeed,” “equal to the Elohim,” and crowned with glory and honor throughout all ages. During the thousand years their nation will consist of three classes, Christ and the saints, righteous Israelites in the flesh, and those who “die accursed,” but when perfection comes, there will be but one class, and all will be immortal. The purpose of God, in the formation of the earth, will be accomplished; and “the headstone of the creation will be brought forth with shoutings, crying, Grace, grace unto it.”

CHRONOLOGY TO THE END OF THE MELCHIZEDEK KINGDOM.

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