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THE  
KINGDOM OF ISRAEL

FROM ITS INCEPTION UNDER JOSHUA, ITS FIRST PRESIDENT,  
IN THE YEAR OF THE WORLD 2553, TO THE  
SECOND ADVENT OF CHRIST.

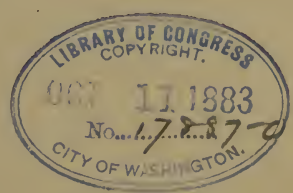
CONSIDERED, FIRST:

*As typical under its first three heads, and the United States shown  
to be the third and last of those heads.*

CONSIDERED, SECOND:

*As antitypical, and the Confederate States shown to be the grand  
antitype, in its first appearance, to ultimate in  
"The Throne of the Prince of the House of David."*

BY J. P. PHILPOTT,  
Mexia, Texas.



NASHVILLE, TENN.:  
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## PREFACE TO THE FIRST EDITION.

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WE come before the public for the first time, never having written even a short newspaper article in our life, and it may not be amiss, therefore, for us to state that we were induced to do so from a thorough conviction that there was much written in the Bible of a *strictly political* character applicable to the past, present, and future of our country that has never been noticed or understood as such. We were impressed with a sense of duty to God, ourselves as a nation, and to mankind in general, to take up the subject of Bible Teachings Politically, and to discuss it in a few short notes—noticing a few of the many prophecies that speak and teach nationally that apply strictly to modern times, or “latter days,” embracing the rise, progress, and fall of the United States of America, and of the rise of *three* nationalities out of the fallen United States to ultimate in one; the Confederate States foretold in prophecy as being the chief of the three, and to absorb the other two, as above intimated; and how and when this Union upon the Confederacy was to be effected, and the present war have an end, etc.

We make no apology for what we have written, claiming the right accorded to all—of free speech. That right, with others, we are now battling for; and as we claim it, we would withhold it from none, and shall expect that others, in the exercise of that right, may take ground against us upon some points in these notes. If they do not, it will be strange indeed, for we occupy positions in opposition to “names renowned”—in opposition to tenets “hoar with centuries.”

We are well aware that we have not handled the subject as it deserves to be, nor are our notes more than an introduction to the vast subject. Volumes might, and should at once, be written upon it by hands and heads competent to do it full justice. The times have brought us out. Recent scriptural revelation by fulfillment of prophecy elicited our attention, and a close investigation followed, and these hasty notes are the result. They are very defective as to arrangement and diction. Of this, however, the reader need not be told—the fact is patent. The want in digest could not well be avoided, for we have jotted down our thoughts, running over a period of twelve months or more, and many of them have been written in camp and on the march, with very little privacy, and sometimes without a Bible for reference; and some of our quotations are given from memory, and may in some instances not be literal, but always retaining the sense. And again, we have not even had time to copy our notes, and,

with the exception of a few sheets, they now go to press just as we penciled them by the way. As to the diction, it is our own, and, just like us, wanting in culture.

If these notes shall prove the means under God of calling attention to, and inducing a closer and more thorough searching of, the Scriptures of truth by those who may read them, I shall be well paid for my toil, not to say that I am already a thousand times repaid for my investigation by the satisfaction arising from the sacred truths made plain to my mind.

THE AUTHOR.

FAIRFIELD, TEXAS, May, 1864.



## GENERAL PREFACE TO THE SECOND EDITION.

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AFTER a lapse of nineteen years, and eighteen since the last gun was fired in the war that was the occasion of our writing a very small volume entitled "The Kingdom of Israel," we are now out in a second edition, very much enlarged, in which we have more thoroughly and exhaustively treated the subject involved. Not that we presume to say that we have exhausted the same, for it, like all Bible subjects, is inexhaustible.

Our first edition, which we regarded simply as "notes," fell into very few hands, as only about five hundred copies were issued. While it was very favorably indorsed by some, it was condemned by others. We have waited and watched for near, or quite, nineteen years, investigating all the while, and can now say that we are confirmed, rooted, and grounded as to the correctness of our title-page and former Preface, and the general conclusions then arrived at. And we now, not very dogmatically, but boldly and fearlessly, throw our banner to the breeze—or storm, it may be—and say, Let who will, if they can by fair argument and criticism based upon scriptural and historic facts, cause it to trail in the dust. We claim not infallibility, and if we should not have erred in some things, it would appear little less than miraculous. We claim to have presented in these pages an array of facts, prophetic and historic, in demonstrating the inspiration of the Holy Scriptures, not to be found in any other work extant, and that are in themselves conclusive and unanswerable.

The various "Parts"—as Part First, Part Second, etc.—seemed to be necessitated by the fact that the prophets themselves have so treated the subjects under their hands. A work, therefore, professing to follow the prophets must *somewhat* of necessity partake of the same nature of parts of a general whole. The nature of the entire work is such that it might, with an arrangement to that end, very properly appear in several distinct volumes, and each might be considered complete in itself, and not dependent upon any other one of the various volumes—that is, not more so than any one of Paul's Epistles was dependent upon any other one of his many Epistles. Therefore, anyone reading any one of our "Parts," though he should never read another one of them, will not feel like one who should be reading a serial in a newspaper or magazine and failing to get all of the numbers. Our book is not one running prophetic exposition in serial form, but after the order or arrangement of the prophets. As to systematic arrangement, we have made no attempt at any such thing, but as a prophecy has presented itself to us, we have discussed it, and then

taken up another. The small amount of matter published in May, 1864, reappears here almost word for word, but very much added to, as Part I.

The Preface to the edition of 1864 will be found preceding this. To it as well as the title-page we call special attention as indicators. Here we indicate "the rise, progress, and fall of the United States of America, and of the rise of THREE NATIONALITIES out of the fallen United States to ultimate in one; the Confederate States foretold in prophecy as being the chief of the three nationalities, and to absorb the other two, as above intimated." This remains unchanged as to our present views after nineteen years' consideration. The title-page says the same.

Aside from the edition of 1864, the body of the work was written in 1865-6, and the dates that appear from time to time are correctly indicated. The exposition of the twelfth, thirteenth, and seventeenth chapters of Revelation was written as late as 1882.

We will here outline part of our theory to be found in the book. We first consider God as the author of the Israelitish government, and as a God of dual trinity; nevertheless, the two trinities in their *unities* are but one unit, and the trinities and their unit present God to us under the form of seven, or as apprehended under seven aspects, for the two trinities, being absolutely three each, making six, while their *unities* are one and the very same unit, for God must be the unit result of the summing up of both the trinities. Thus, if mortal eyes could see the Deity, they would see him from seven points—as God the Father, Son, and Spirit, and God Omnipotent, Omnipresent, and Omniscient, summed up as God—JEHOVAH.

This admitted, we assume that all the works of this Triune God twice told must necessarily partake of this triune form, and be godlike. Man, therefore, to be like his Father—God—must be possessed of a dual trinity, and the *unities* of his trinities are still but one man, considered under seven aspects. This admitted, man's government will manifest itself as of the same dual trinities, the first trinity proving itself as typical, and the second as antitypical, while the unit of the two trinities is still but unit, and is thus the seventh aspect of the government, and the highest, last, and everlasting form. Therefore we must trace God's government in prophecy through six successive stages—three under its typical reign, and three under the antitypical reign—to a union of the trinities in the seventh. This is absolutely demanded by the nature of the case, as well as by the prophets. (See our title-page as published in 1864, indicating these *seven* stages.) The fourth stage has advented, and is now historic, while the fifth, sixth, and seventh stages are yet prophetic, and await fulfillment.

We claim to have exhibited *most thoroughly* in our book the fact of the four stations having been reached and passed, and that we now stand in a transition state, nearing the fifth, quickly to be followed by the sixth, resulting very soon in a union of the trinities in the seventh and last. The first two stages were met in fulfillment on the Jordan under the He-

brew or Shemitic economy, while in the Japhetic United and Confederate States of America the third and fourth stations have been reached and passed, and *here* in due time will the fifth, sixth, and seventh have fulfillment. This whole ground has been passed over again and again by the prophets, and is made by oft repeating so marvelously plain that it would appear astonishing that at least a large percentage of the intelligent Bible scholars should not see it, and not strive—as most of them do—to keep others from seeing it. But the time has come when such willful blindness will be inexcusable, for the line that separates between the typical and antitypical—the former and “latter days”—has been passed, and we are now rushing with something like lightning-speed to the nation’s goal; and considering the moral corruption manifested in almost all classes, not to mention the apathetic indifference apparent on all hands, we should despair of the State and the Church did we not know that “God reigns,” and stands at the helm and guides the good old ship, and has said that “every knee shall bow” before him, and that “the earth shall be full of the knowledge of the Lord, as the waters cover the sea,” and that a man need not say to his brother, “Know the Lord, for all shall know him, from the least unto the greatest.” Therefore we may boldly say, “The Lord is our helper, and we will not fear what man may do unto us.” Under this view of the case, we say, The *darkest* hour that has thrown its shadow athwart our Southern heavens for the last nineteen years has not for one single moment cast a shadow of gloom or doubt over our mind, or shaken our faith in God.

In considering the early history of God’s people in our book, we have, to our great delight and edification, made the discovery of a satisfactory reason why Jacob, in blessing the “two sons of Joseph,” crossed his hands so as to place his right hand upon the head of Ephraim, who was bowing at his left knee, and his left hand upon Manasseh’s head, at his right knee. The satisfactory reason for so doing we point out in detail in the book, and here simply state it was a necessity growing out of the fact that in Manasseh’s house (at the time of entering Canaan) there were five females as heads of five *inheriting* families, leaving eight of his thirteen *inheriting* families under male heads. And such being the case, and all the thirteen tribes, as they then existed, being under the *original* names of the thirteen sons of Jacob, the nation could not organize under these five daughters while all of the tribes were absolutely under the thirteen original male names. If Manasseh’s house had been, like Ephraim’s, under thirteen male heads, Jacob would have put him forward first as the birthright son under the law; but seeing into the future, he discovers five females as heads of *inheriting* families in Manasseh’s house, and hence he puts him aside with his five daughters to await an Israel of thirteen lots, five of which were female lots.

That the blind patriarch, sitting in death upon his couch, should have seen these facts, while the little boy Manasseh kneeled at his right hand to receive his dying benediction, is nothing less than marvelous indeed,

and proves beyond all cavil the inspiration of the book in which these facts are recorded.

Manasseh being put aside—only for the present—because of the five female heads of families found in his house, we are led to inquire when and where will he with his mixed family of eight males and five females come up in history. We exhibit in history—in the history of North America—a most complete answer to the demands of prophecy in his case. That the promise made to him of “being also a nation,” at the time Jacob “blessed the two sons of Joseph,” mentioned by St. Paul, did not meet with fulfillment under the Shemitic reign, all will allow, and hence the absolute necessity of its being met under the Japhetic reign in North America, or elsewhere among the Japhetic race; but as the case is fully met in the United States, we need look no farther. Who need be told or cited to the fact that five of the American colonies were female portions, and to-day bear female names answering to the five daughters in the house of Zelophehad, in the family of Manasseh? The present book places these marvelous and momentous facts beyond doubt, save in the minds of those who “would not believe though one should rise from the dead.”

We cannot thus farther outline the book, and simply add that nothing has ever yet appeared from the press of this or any other country that has occupied in theory, argument, and conclusions any thing like this book; and hence if originality could in any sense be a recommendation to the book, then it has this, if *nothing else*.

THE AUTHOR.

PART FIRST.



THE KINGDOM OF ISRAEL.



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## CHAPTER I.

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### INTRODUCTION.

DOES God concern himself about the political or national affairs of earth? Are governments instituted, or provided for, by God in his plans for the government of earth? Does God set up nations and pull down nations? Is man, by nature, a political creature, or has necessity for common safety and protection, since his corruption by the fall, forced him to aggregate? Or, as the Kingdom of Babel, the first kingdom noted in Scripture, was one growing out of rebellion against the decree of God to scatter or disperse, does this not seem to argue that God designed man should not have organic governments, but to live wide-spread over the earth, making no nearer approach to organic governments than the patriarchal system? Or, again, if God created and designed man to be a political creature, and necessitated aggregation, does the Bible disclose the facts? and has God instituted a government, or governments, on earth? and if so, what ones? In short, is the Bible political as well as spiritual? These are all questions that naturally suggest themselves to investigating minds. And in answer to the above, we hesitate not to say the Bible is not only political, but just as much so as it is spiritual. And as to the amount or *quantum* written in it, the political has largely the advantage; not that it is as important as the spiritual, but that something new and suited to all time should be recorded; each record to be known in its time by fulfillment and spiritual revelation—while the spiritual is never changing, but ever the same in all ages. What was gospel light and life for the early Church is the same now, and will be forever. Hence it was not needful that a new revelation be made in every age to provide for the salvation of the soul. “Christ and him

crucified" was effectual on the day of Pentecost; and as "there remaineth no more sacrifice for sin," it is still and ever will be so. It was not necessary to write so much upon that subject; what was enough God's wisdom and mercy determined, and gave it to the early Church. We have it; and God is no respecter of persons, in a spiritual sense, for every one that feareth God and worketh righteousness is accepted of him. In further answer to the interrogatories, we say God created and designed man to be a political creature, and necessitated aggregation; and that God has instituted a government and governments on earth that he claims and calls his own. These facts the Bible fully discloses, as we shall see, for it is dualistic in its announcements in the highest and most emphatic sense, as the dual or two-edged sword of God.

We state the government and governments thus: The Kingdom of Israel, under Ephraim as the first head, made up of the thirteen political tribes, states, or governments, leaving out Levi, who had no national existence as a tribe; as individuals they were as much political as any other persons. This kingdom stood about five hundred years, and was disrupted by secession, and then reorganized under Judah as the second head, embracing, as did the first, "all Israel." This kingdom—or rather this head of the nation—stood seventy-three years, and was again disrupted by secession; ten tribes in blood, but eleven in organism, reestablished the Kingdom of Ephraim, with Samaria as the capital. This was not a full head; it was but a fraction. The other two tribes under Judah, remained as they were—but a fraction—and these two fractions, after some generations, went into total captivity, Judah's fraction outliving the other about one hundred and fifty years. The Kingdom of Israel, under Manasseh, as the third and last head under the typical dispensation, made up of thirteen tribes, or states, in answer to oft-repeated promises, appears in 1789. This kingdom stood seventy-two years, and has fallen to pieces by secession, as in the two former cases, and the first head of the Kingdom of Israel, under the new or realizing dispensation under Judah, has appeared; and as she is to be realizing, she cannot pass away. (That is, not die *absolutely*, but

only cease for a time to exercise her functions as a nation.) The two remaining heads, Ephraim and Manasseh, are yet to be found in the non-seceding states. They are to reorganize as separate heads, making the fifth and sixth heads, and then to be given to Judah, when they will become "one nation upon the mountains, or governments, of Israel forever." This will be the seventh and final head. All up to the present has only been in part realizing. The "nation" promised to Abraham was the seventh organic head of Israel—the same to Isaac, the same to Jacob; and the "company of nations" are the sovereign and independent states that this nation is built upon. This is the mountain, or government, of the Lord's people that was to be established upon the top of the mountains, or governments, spoken of by Isaiah (ii. 2). As all Israel was embraced in the first Kingdom of Israel under Ephraim, and again in the second organization under Judah, so of necessity "all Israel" must be considered under the third, or Manasseh, head; and as Judah and Manasseh belonged to Ephraim while he reigned, and Ephraim and Manasseh belonged as tribes to Judah while he reigned, so likewise Judah and Ephraim belonged to Manasseh while he reigned. And as Judah seceded from the first Israel, leaving Ephraim and Manasseh behind, so has he again seceded, leaving Manasseh and Ephraim behind. And as Ephraim and Manasseh followed Judah under her former secession, so they will again. (See Ezek. xvi. 61.)

Upon the subject of modern Israel not being Hebrew, or descendants of Abraham, we have this to say: The political scepter of the world was first, under God, to be swayed by Shem, the eldest of Noah's three sons. How long he was to exercise political rule over his brothers Japheth and Ham we will not say; but finally he was to pass the scepter to Japheth, and Ham, as a servant, was to come with the scepter; and the scepter, so passed, was to remain. In answer to this scriptural declaration, Shem, in the persons of his descendants, running through Abraham, did sway the scepter, under God, during the whole of the reigns of Ephraim and Judah under the old dispensation, during which time Ham was his servant; and as the two heads named reigned themselves, so to speak,

into captivity, and as there remained but one more head to come, as a type, and as Japheth was to receive the scepter under God, he must do it in fulfillment of the promise to Israel—for Israel was to sway the scepter forever. It follows that to meet both these promises—perpetual rule to Japheth and endless rule to Israel—Japheth must become Israel under the third and last head, old dispensation; and this he did March 4, 1789. In full keeping with this is the sequel of the parable of the vineyard, recorded Mark xii., and Matt. xxi. 33. There the Israelitish people are called a vineyard, as they are explicitly in a number of other places. And the chief priests, scribes, elders, and Pharisees are called the husbandmen, to which this national vineyard had been let out. They were the rulers, managers, or governors of this vineyard. They had been unfaithful, had not brought forth that character of fruit that was expected and required of them, and besides they refused to render any tribute to the proper owner, and, further, had stoned, beaten, and killed those that he had sent; but finally, as a last resort, the only hope left was the only son. The heir must be sent to see if they would not at least reverence him, and render the proper fruit. But no! they killed him, and would seize upon the vineyard as their own. See the application there made! “He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.” “And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them.” They, the descendants of Shem, had swayed the scepter long enough, not yielding the proper fruits. And now, to cap the climax, they slay the heir, and seize (or would do so) upon the inheritance. But no! it passes into Japhetic hands that will render the proper fruits in their seasons. In strict keeping with the foregoing is Christ’s address to these very same husbandmen (better known as chief priests, scribes, Pharisees, elders, etc.), recorded in the twenty-third chapter of Matthew. The chapter opens thus: “Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses’s seat.” Moses was a judge, or an executor of law—was, indeed, a ruler, or governor, of

the people; and if so, and the scribes and Pharisees then occupied Moses's seat, they certainly occupied it in the same sense that Moses did—of judge, etc.; and if they then occupied the seat of Moses, "all therefore whatsoever they bid you observe, that observe and do," says Christ, thus teaching them to be subject and obedient to the "powers that be," but admonishing them not to follow after the works of those "that say and do not." Changing his address directly and personally in the thirteenth verse to those very scribes and Pharisees who sit in Moses's seat, he says: "Woe unto you, scribes and Pharisees, hypocrites—blind guides—fools—whited sepulchres—ye serpents—ye generation of vipers—upon you may (or shall) come all the righteous blood shed upon the earth," etc., to the thirty-sixth verse inclusive. Then in the thirty-seventh and thirty-eighth verses he addresses the whole nation of Hebrews thus: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your *house* is left unto you desolate." Again, in Luke xix. 41, Christ came near Jerusalem, and beheld it, and wept over it (verse 42), "saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." By which we clearly understand that the scepter, or rule, of the house of Shem was very soon to pass away. "Behold, your *house* is left unto you desolate." Now, the things that properly belong to thy peace are hid from thine eyes. The kingdom, or vineyard, shall be taken from the "house of Shem," and given to a nation, or house, that will bring forth the proper fruits, and give account thereof unto the Lord of the vineyard. The scepter passes into Japhetic, or Gentile, hands, according to the promise made by Noah. It has been said that the foregoing scriptures by Christ have reference to spiritual matters, and that the "kingdom" to be taken away and given to another was a spiritual kingdom. How any sane man could come to such a conclusion I am unable to tell, if he had ever read the various scriptures that go to show that Christ directed his disciples to first offer the privileges of the spirit-

ual kingdom to the Jews, or house of Shem, and that go to show that his apostles did first offer admittance into the spiritual kingdom to the Jews, and also that the Jews were the first to enter the same, as they did on the day of Pentecost to the number of three thousand; and from the further fact that from time to time tens of thousands of the Jews embraced Christianity. And who will to-day say that the spiritual kingdom of Christ is closed against the "house" of Shem? It never was and never will be closed against any house, and it is all bosh to say so.

We now pass to the consideration of the prophets as civil teachers rather than spiritual guides.

In proof that the prophets were largely political teachers, we will give their own words on the subject, as we suppose no one will question *them* as being good authority. Isaiah (i. 1) says "what he saw was concerning Judah and Jerusalem during the reign of her kings." Here we have in the very first chapter and verse of the evangelical prophet, as he is called, the announcement that what he saw was concerning the Jewish *nation*, to whom, in the twenty-sixth verse, he says (the Lord by him), "I will restore thy judges as at the first"—judges being the political heads of the nation. Second chapter, first verse, says again "what he saw concerning Judah and Jerusalem." So much for his own nation. In the thirteenth chapter, first verse, he sees a "burden of the Kingdom of Babylon," and in rapid succession the kingdoms of Moab, Damascus, Egypt, Tyre, etc., are called up, and addressed, reproved, admonished, and finally overthrown. Ezekiel (ii. 3) is sent to the children of Israel, who are called "a rebellious nation," and in the fifth verse "a rebellious house." He, like Isaiah, is sent to the surrounding nations, viz., the Amorites, Moabites, Edomites, Philistines, Tyreans, Egyptians, Gog, etc.; and he disposes of them as Isaiah had done. That Daniel was, in an especial sense, a political prophet, we presume few will doubt; living under the reign and attached to the persons of various kings, interpreting their political dreams, sitting as a political president over one hundred and twenty provinces, dreaming dreams and seeing visions (and

receiving their interpretations from the angel of the Lord) of the rise, progress, and fall of mighty kingdoms and empires, and finally of the rise of the kingdom of God's ancient people to fall *no more*. So much for Daniel, without giving chapter and verse, to do which would require little less than to copy his book. If you doubt, read him. Amos (i. 1) also says what *he* saw "concerning Israel;" Obadiah (i. 1), what he saw concerning Edom; Micah (i. 1) speaks of the things "which *he* saw concerning Samaria and Jerusalem;" and Malachi (i. 1) has "the burden of the word of the Lord to Israel." All this is strictly of *nations*, and not of individuals as spiritual creatures, and as such must be largely political or governmental. Jeremiah (i. 5) says that the Lord said unto him that before he was formed, or born, he (the Lord) had sanctified and ordained him a prophet *unto the nations*, and (verse 10) he is set over the nations and kingdoms "to root out, and to pull down, and to destroy, and to throw down, to *build*, and to *plant*." In verse 18 he is made "a defended city, and an iron pillar, and brazen walls *against* the whole land, against the kings of Judah, against the princes, priests, and people." Thus we might multiply passages to prove that the prophets were largely political teachers, and as such we are bound to receive and consider their writings, and to take heed thereto as unto "lights shining in a dark place." For in the prophets doubtless are to be found the histories, in outline, and sometimes in minute detail, of all nations and kingdoms that may affect Israel from their day until the curse is removed, and the time comes wherein our Saviour says, "Behold, I make all things new." If such be the fact, it behooves us to remember and obey the injunction of our Saviour, "Search the Scriptures," for certainly therein is to be found our political as well as spiritual life. For while we hold with all Christians that the sacred Scriptures disclose that full and ample provisions are made by God for our spiritual well-being, we claim also that the prophets teach, and fully too, that the same beneficent Parent has made just the same provision for our social and political prosperity; and we affirm that the same agencies, in the main, are brought to bear in both departments of his government to effect the ob

ject desired. We are aware that this is controverted ground, and that most biblical scholars, down to Dr. Baldwin (whom we except), claim that all those prophecies touching Christ and his offices are *purely spiritual*. We dissent from this, and give what we believe to be the reason why those scriptures are misunderstood and an exclusively spiritual meaning given them. First, we are averse to truth, and receive it reluctantly, and any doctrine readily and willingly received by us may well be suspected of error. But perhaps the greater reason is this: Christ is *first* brought to our view as a spiritual deliverer, which is always a *personal* matter with each individual, and is, in fact, transcendently the greater deliverance, and will of necessity preëccupy and absorb the mind to the exclusion of the lesser. When brought to see and feel the need of a spiritual Saviour, being exceedingly selfish, we care less for the national salvation, and hence give it little or no thought, and therefore *will not* see it. And again, spiritualities are intangible, not visible, not palpable; they are wrapped in mystery. We grope in darkness, seeking light, and hence we *feel* the necessity of a spiritual guide. We cannot single-handed and alone grapple with the mighty issues shut up in eternity, and are *compelled* to have a spiritual deliverer. Not altogether so in our social capacity. True, we are just as helpless in the one case as the other, but not being a *personal* matter, we never can be made to see and feel it so sensibly, for we will not, cannot, and should not feel the same interest in political as in spiritual concerns. In social or national affairs we have our eyes about us, and things are not so enveloped in darkness and mystery. We have our ears to hear, our eyes to see, our hands to help ourselves, our companions, friends, relatives, whole communities and States. These, we are disposed to think, are enough. Our earthly affairs we can manage *ourselves*. Thus it is we do not see and feel the need of a political Saviour, and are not willing "to have the man Christ Jesus to reign over us." The Jews at the coming of our Saviour were quite differently circumstanced, and we find them acting otherwise. They, having the ceremonial law—with its outward works, priests, sacrifices for sin, etc., in splendid working order—instituted by God himself, through



their great lawgiver (to which they cling to this day), did not see and feel the need of a spiritual deliverer, being fully satisfied with what God had already given them. Hence we find them unprepared and totally unwilling to receive Christ as their High-priest, and vilely rejecting him as a spiritual deliverer; yet as a king, or temporal ruler, the masses, unlike us, were not only willing but eager to receive him, for here they felt their need. Their kingdom being overthrown by, and themselves under the rule of, the Roman government, they thirsted for a political redeemer; and on one occasion our Saviour had to flee the multitude to keep them from taking him by force and making him a king. We see that even his immediate followers could not give up the long-cherished wish and expectation of a political ruler, and asked him if he would at that time restore the kingdom to Israel. True, there was a class of Jews who were *officiaries* under the Romans, and fearing that a change in rulers would remove them from position, made it the ground of accusation against Christ that "he maketh himself a king," and hence "speaketh against Cæsar." Pilate asked them if he should crucify their king, and they replied, "We have no king but Cæsar," showing clearly that they understood him to be a king as well as a priest. Christ himself, in answer to Pilate's question, "Art thou a king, then?" replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." This, we think, is sufficient to settle his kingship. But some will doubtless say his kingdom was spiritual, and in support of that position will repeat his reply to Pilate, "My kingdom is not of this world." True, he so said, meaning evidently the Roman world, over which they accused him of desiring to reign, to the subversion of Cæsar, which, in the above, he disclaims, and fully satisfies Pilate that he is guiltless of the charge of treason.

We are assured by the most learned biblical scholars that the word *world* in the Hebrew has upward of twenty significations, *only one* of which means the earth, or globe, on which we live, and that is often used, as Christ here uses it, in reference to the Roman polity; this, however, no scholar will deny. Why then did he not assume the reins of government and rule

his people nationally, and deliver them from Roman bondage? He does not tell us why; while it is very evident that the more important part of his mission claimed his first attention—viz., the spiritual redemption of the world—and if he had then thought proper to set up a political reign, it would not have been over the little Jewish tribe, but over the whole earth; for, if a king in any sense, “he is King of kings, and Lord of lords.” And when he comes the second time, he will come as “King of kings, and Lord of lords.”

But, as above, the more important part of his mission claimed his first attention, to fulfill which he must be offered up as a sacrifice for sin, must die to redeem the world, and must consequently defer the setting up *fully* of the other department of his government until some future time in his wisdom set. But if some will still cling to long received and cherished tenets, or doctrines, and contend that his kingdom is not of this world, they would unhinge the whole Christian system, and prove that there is no such thing as a *spiritual kingdom* in this world, and thereby prove too much for their own cause. The fact is, Christ was not arraigned before Pilate for spiritual heresies, but solely for political offenses, as is clearly shown by every question the governor asked him, as recorded by the evangelists. The first question as given by them is, “Art thou the King of the Jews?” to which, in every case, he answers affirmatively, but at the same time to the satisfaction of Pilate, who represents Cæsar in the case. So we find in this *political* trial, before a *political* tribunal, he is accused of the *political* sin against the Roman government of claiming to be a king within its jurisdiction; and he admits and claims, indeed, that he is a political king, for he was on a political trial, before a political court, that had no jurisdiction in spiritual matters. So far he does not deny the charge, yet he is held guiltless, because his kingdom does not infringe upon Cæsar’s. It would have been irrelevant when asked of political matters to have answered of spiritual ones, upon which he was not questioned. His questions were political, and his answers must of necessity have been so too. Hence the answer, “My kingdom is not of this world,” was not one of reference to his priestly office

or spiritual matters, for these were not brought in question; but he was questioned politically, and only politically. Could his answers be construed otherwise? And if not, he truly said, "For this cause came I into the world"—not saying, however, that that alone was the cause. In short, the all-wise and merciful God, determining to provide a full redemption for his fallen world, sets about it in wisdom, and first brings to light the spiritual redemption as the most important, and as *absolutely necessary* to effect political salvation; for without the *first* we could never attain unto the second. We affirm, then, on good authority, that Christ is a "Prophet, Priest, and King." First, a prophet means, in one of its nearest and most legitimate senses, a teacher, as well as a foreteller of future events; and we say he does teach in the two several departments of his government. All are ready to admit as Prophet he has ever taught, and largely too, in the spiritual department of his government. First, by himself, while on earth; secondly, by his Spirit; thirdly, by the written word, called the sword of the Spirit; fourthly, by a called and accredited living ministry; fifthly, by providences in almost endless variety—"line upon line, and precept upon precept; here a little, and there a little." In inaugurating and setting up fully his priestly department, it was necessary that he should become himself a sacrifice for sin, which he did on Mount Calvary, crying in his last moment, "It is finished!"—by which we understand the spiritual redemption of the world was finished, so far as the great High-priest's sacrifice was concerned; "for there remaineth no more sacrifice for sin." This kingdom being set up, and the above enumerated agencies brought to bear on the hearts and consciences of the people, we read that on the day of Pentecost three thousand rushed into the kingdom; and they still continue to come to the present day. Here we have no force or martial array brought to view; all is invitation, persuasion, wooing, and entreating. "Come, for all things are now ready"—by which is meant all has been done that will be done without our agency. We must now act; no force is to be used; this kingdom deals with free agents; and, mark you, with *individuals*, and not with na-

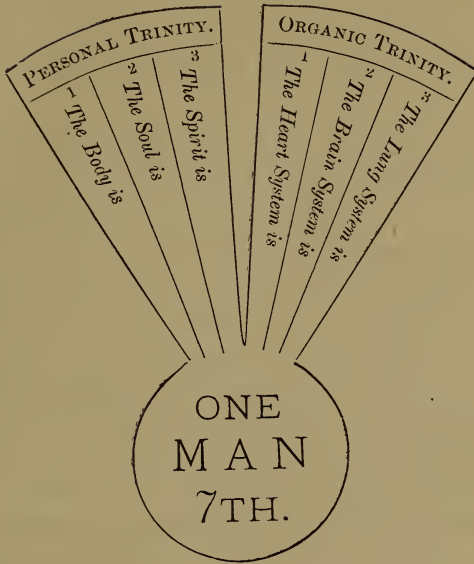
tions *as nations*. "Ho! every *one* that thirsteth, come," and "*him* that will, let *him* come." He must reign here in the hearts and affections of his subjects *individually*. Now, to become a subject of this kingdom, the cardinal and absolute requirements are belief in Christ as its head, and believing, to heartily repent of and turn away from sin, and receive him as a Saviour. When we come to take a view of his political kingdom, we find it very different. True, there is much persuasion, much leading, much enlargement here, also much teaching in his prophetic capacity, much by his Holy Spirit's influence on the great political heart, and much, very much, in his written word, and by the human agencies that he has called and qualified, from Adam to Noah, to Abraham, to Moses and Joshua, to David, and from him until the present time, of an inviting and persuasive character—thus evincing the great and compassionate regard that our God has for his intelligent yet dependent creatures—showing that he would ever lead and never force, if we would but be led. But we, refusing to be guided and influenced by the aforesaid appliances, by "hardening our hearts and stiffening our necks," are in danger of being "suddenly destroyed, and that without remedy," for at this point a great deal of kingly force is brought to view (never visible in his *priestly* department) which marks his kingly office so distinctly, and separates it so widely from his priestly office, that it does seem the most casual observer need not doubt as to the *identity* of the *two* departments of his government on this sin-cursed earth of ours. We know and admit there is much in the prophets, touching the prosperity of Christ's kingdom, that will in truth apply to both departments, and so intended by inspiration, for the two are so closely allied (*not joined*) that the one cannot truthfully be said to be very prosperous while the other is the reverse. One may be appropriately styled the handmaid of the other. We suppose that no one in this enlightened age will deny that as the Church has soared or sunk so has the State.

That we must be pure *individually* before we can be collectively is as self-evident a fact as that it requires salt springs to make,

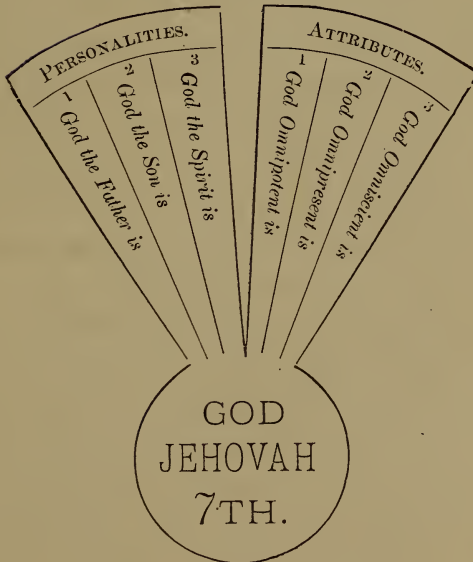
when collected, a salt river or lake. Hence it becomes every individual, who would be a true patriot under God, to "seek first the kingdom of heaven"—that is, seek to be spiritually inducted into the first department of his government, to first become a Christian, or follower of Christ, the great High-priest; and the promise is "that all these things shall be added unto you"—that is, all needed temporal blessings. Again, there are prophecies so exclusively spiritual that they can hardly be said to contain any thing political, while there are others altogether political, and very many that are not solvable at this day, but will be in their time, as many are *now* that were not formerly, their time not having come. Thus it should be obvious to anyone that the Bible is dualistic in a most emphatic degree; that it is a guide-book in Church and State.



DUAL TRINITY.



DUAL TRINITY.







## CHAPTER II.

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THE CORRESPONDENCE BETWEEN THE IMAGE OF GOD AND HIS CREATURE MAN, AND THEN OF THE GOVERNMENTS OF THIS MAN UNDER THE HAND OF HIS GOD.

SINCE we assert that the Israelitish kingdoms, in types and antitypes (of three each), are of God, it will be expected of us to show the facts fully; and in doing so, we will go farther back than the governments themselves—farther back than the fathers and patriarchs to whom they were promised. We will even venture to go back to God himself, the fountain and source of all true governments; and if so, they must be like him, or “God-like,” for “like begets like.” So it is needful, in determining the likeness of the governments, to first determine the likeness of God, their author; to do which we will go to his own record of himself, as we find it in the Bible, and in his intellectual and physical creations.

God is said to be *one*, and at the same time to be *three*, thus making *four* by a summing up of the Trinity; and his trinity is repeated, making his number of perfection seven. How is this to be explained? how to be understood? It is to be understood thus: God in *essence* is *essentially and absolutely one, indivisible, unoriginated, and eternal*. In *attributes of character, or quality*, he is *three*—viz., Omnipotent, Omniscient, and Omnipresent—thus making *four*, four being the unite number of any trinity, as seven is the unite number of dual trinities; but these three attributes being further made known, or in mercy brought down to the better comprehension of his creature man, by repeating his trinity in its personalities, appear as Father, Son, and Holy Spirit. This double form of *threes* goes to make up the *one* God, who is the *seventh* and last aspect of the Godhead. Less than this he could not have and be God, more than this is an impossibility. We could not conceive of a God without the *three* first-named, nor have we the power to conceive of

more than is embraced in the *three* as repeated. They do embrace *all*; and more than *all* is a positive impossibility. So, then, God in *essence* is essentially and absolutely *one*, and at the same time essentially *three* in *quality*, as he is absolutely *three* in *persons*—thus making, as before stated, *seven*. The Father is not God independent of the Son and Spirit, neither is the Son apart from the Father and Spirit, nor the Spirit separate from the Father and Son. So it is plain that God is *not* a union *upon any one* of the *three* personalities of Father, Son, and Spirit, but is a union *of* the three, and hence necessarily makes a *fourth* form in the Godhead, which indeed is *the* JEHOVAH of the three persons above, and different from them in their individuality, and must have his individual number as they each have. Thus, the Father is one, the Son is one, the Spirit is one, and a union of them all is one, which is God, JEHOVAH, and the fourth in number. The same is true of the attributes. Omnipotence is one, Omniscience is one, and Omnipresence is one, and a union of them is one, and the *very same* JEHOVAH as *one* that the union of the personal Trinity made. The God is the same God, and number four in both of the trinities, and not a *different* number four, which some might mistake at first thought and add up eight, while really there are but seven, which is JEHOVAH'S sacred number. Again, this *plural* God is *made up* of numerous traits, features, or lineaments, viz., goodness, mercy, truth, love, patience, justice, forbearance, forgiveness, gentleness, fatherly care, etc. God does not make all these, but they make up the God for us, and not otherwise to be comprehended by finites. To obtain a true or correct idea of God, we must do so through the mediums he has furnished us, by the aid and assistance of his Holy Spirit, for of ourselves we can do nothing. The mediums that come within the range of human comprehension lead us up, step by step, until we arrive at God. We can sooner comprehend the import of goodness, mercy, love, etc., than we can the abstract idea of a God. When our minds lay hold of the idea of goodness, mercy, love, etc., we very naturally begin to seek for the source from whence they flow; we begin to *ascend*. We conclude that to be good to us the source of

the goodness must be *present* with us, and this conclusion necessitates Omnipresence, and this quality further necessitates Omnipotence, and these two still further necessitate Omniscience, and once again, these three qualities joined, or united, necessitate a God; and so on through the whole round of traits of character, we are necessitated up to the grand idea of the self-existent Eternal.

The various lineaments are not God, but make him known to us. They are mediums through which we are taught by the Spirit to apprehend him.

We have remarked that the sacred number of JEHOVAH is seven—that is, in *ascending* up to JEHOVAH we fill up the number seven. Thus, the Holy Spirit is one, the Son is one, the Father is one, Omnipresence is one, Omniscience is one, Omnipotence is one, and all taken together is one, and only one JEHOVAH, yet in number seven. Now, the foregoing being considered, might we not conclude—nay, are we not *forced* to the conclusion—that the visible creations of this three-one God, twice told, should partake of this three-one form, twice told. That “like begets like” is a truism—a Bible-taught fact not to be doubted—and hence we are warranted in expecting the child, or creature, to resemble the Parent, or Creator, in visible outlines at least, if not in every lineament or feature. First, then, of visible creation—though not first in order of time—we will take up the creature man; and we are at once informed that “in the image,” and again, “after the likeness,” of God was he created. How? we would ask. In what sense is man “in the image” and also “after the likeness” of God? \* Is he omnipotent, etc.? No, he is not, or he would be God. Some will doubtless say reference is here had to God’s holiness, or purity, as the “image.” We say not; for if he were as pure, holy, or perfect as God was and is, he never would have fallen by temptation, as he certainly did, for “God cannot be tempted.” In what sense, then, is man “in the image of God?” We answer, he is in the image of God in that he conforms to the Triune God. First, in his personal body, soul, and spirit. The Bible says he is so formed, or possessed, of the

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\*Discussed elaborately elsewhere.

three, and we are not disposed to dissent from such high authority, or to further argue the point, as this will settle it at once. And, secondly, as we found God was repeated in his trinity, we also find man repeated in his trinity. In physical man (of body, soul, and spirit) there are *three* essential fountains of life, and *only three*, neither of which could exist independent of the other two—viz., the brain, or nervous system; the heart, or circulating system; and the lungs, or breathing system. Here you will see again the three as before noted of body, soul, and spirit, but the last three constitute but one, and the very same man that was expressed by the first trinity of body, soul, and spirit. The body is one, the soul is one, the spirit is one, the brain is one, the heart is one, the lung is one, and all taken together are one, and only one man, yet in number seven. These are all essentials of life. You may dismember and mutilate man as you will, so as the brain, blood, and breathing systems are not cut off, and he continues to live, and is, to all intents and purposes, a man. Many are born imperfect as to both bodily and mental structure, yet are “living souls,” and hence *are men*. If any doubt the correctness of our conclusions as to the “image” of God in which man was created, we need give but one scripture, or “Thus saith the Lord,” to settle the point, as we think. Genesis i. 26, God said, “Let *us* make man in *our* image, after *our* likeness.” Here it is unequivocally asserted that the God who spoke the above was a *plural* God, or rather, the unity diversified. “Let *us* make in *our*,” “after *our*.” Thus the plural Godhead, in its full plurality of Omnipotence, Omniscience, Omnipresence, Father, Son, and Holy Spirit, sits in the council of heaven, and determines and says, “Let *us* make,” and then did make, man in the “image of God.” Less than the whole council could not have said “let us make,” and then have made man in the image agreed upon. No person, or attribute, could by possibility be left out. All spoke, and all acted. Six Gods, or *JEHOVAH* in six aspects, sat in council and spoke, and the very same six responsive acted, and a corresponding creature is the natural result; so man must of necessity be like *all* of them in some sense, and as he cannot be by possibility like them in attributes of omnip-

otence, omniscience, and omnipresence, nor yet like them in the persons of Father, Son, and Holy Spirit, it follows inevitably that he images them in numbers. He can and does have their number seven, the identical "image" intended by inspiration. It is not possible that God could be "imaged" in any other mode than that of numbers. Spiritual existence cannot be imaged, cannot be portrayed in tangible form, no delineation is possible to our powers of apprehension. The only delineated image of God is found in his *numbers*, and his image of numbers is that in which man was created. And numbers themselves, in the abstract, are as intangible as a spirit, but they have their representatives in visible figures, which visible is seized upon to portray or set forth the invisible. The "image" above was evidently one of *plurality*, and not of *nature, state, or condition*, or else it could not have been said "let us make," etc. Should it be said animals conform to one of the triune forms of God, and are also God-like—viz., brain, heart, and lungs—we agree, and claim in support of our position, that all nature, animate and inanimate, must, in a greater or less degree, be "God-like," for "like begets like" throughout the universe. What further is taught us in the Bible of this triune man? That being tempted, he fell by transgression, and became so corrupt that God repented him that he had made man, and by a flood swept him from the earth, leaving only four males. Noah—who represents God both in *person* and *power*—divides himself, so to speak, into three blood-heads, or a trinity of bloods, represented by his three sons, Shem, Ham, and Japheth; and being the heir of the world, he divides it into a trinity of territory, assigning to each blood-head his inheritance. Here we have a trinity of persons (yet only *one* in their father), representing a trinity of blood, who in Noah was only *one* blood, and also a trinity of territory, making but one earth. Following one of these blood-heads, represented by Shem, the eldest of Noah's three sons, to whom national rule was first promised—he was first to sway the national scepter—we soon find in it a trinity of national fathers in Abraham, Isaac, and Jacob; and in Jacob's house the trinity of national fathers is repeated and represented

by Ephraim, Judah, and Manasseh. Thus, as in repeating of the triune God, we found seven, so also we do here of the national fathers—viz., Manasseh was one, Judah was one, Ephraim was one, Jacob was one, Isaac was one, Abraham was one, and all taken together is but one national father, since the promise was but of one nation, consisting of a company of nations primordially in Shem, who is the seventh, being the first in promise, and is to be the last in realization, in the person of his Son Jesus Christ, who is the only true metypical “Heir of the world.” We always trace upward to the head; return to the place of beginning. The trinity of blood we do not find repeated; it is not necessary to do so to express fullness or completeness, for the Godhead was fully expressed by the first trinity of the attributes. No more was embraced in the second trinity than was found in the first. The result in both was JEHOVAH. Yet, as we say, it was in mercy repeated for the better comprehension of man. So any trinity within itself is complete, and the result in all cases is a fourth in number, and not either one of the trinity numbers. Japheth was one, Ham was one, Shem was one, and all taken together constitute, or represent, Noah as one blood, which indeed he was, but yet three in his sons. The Bible is silent as to any effort, so to speak, on the part of God to institute organic governments on earth before the flood. The patriarchal system seems to have been the nearest approach to it. But after the flood God determines upon a reorganization in general, in which reorganization the political, or national, comes in and begins at the beginning. Shem was to sway the national scepter first, as God’s representative on earth, and was to be succeeded by his brother Japheth, who will sway it until “he comes whose it is.” The patriarchal system prevails after the flood for a considerable time, but even it makes an advance as early as the days of Abraham, a regal descendant of Shem, with whom God makes a covenant *national*—the circumcision covenant—renews it in the same words to his son and regal heir, Isaac; again renews it in like words to Isaac’s regal son and heir, Jacob, saying a “nation and a company of nations” was to be of them. The three national fathers above,

not realizing this repeated promise in themselves, Jacob, the last one of the three, transfers the promise to his three regal sons, Ephraim, Judah, and Manasseh.\* How remarkable! Here we have a trinity of promises, yet the promise itself is but one, and so stated by Joseph. It is the identical promise to all three—a nationality to be made up of nationalities—first promised to Abraham, then to Isaac, and then to Jacob. The promise was not to Abraham of one certain nationality, and to Isaac and Jacob of two other nationalities, but to all three of the same one. As the first father did not realize the fulfillment of the promise, it descended to his son Isaac, and he failing to realize it, it is transferred to Jacob, who in turn transfers it to his sons—Ephraim, Judah, and Manasseh—as a trinity, each of which was to receive it by turns and pass it to the next. So we have *two* trinities of promises, or rather the same promise made to two trinities, again making the number six. Neither one of the numbers running up to six was the *very thing* promised, but a full realization is to be found in a union of both the trinities, making the seventh number and last form, or head, of the nationality promised. The three first fathers never did receive the semblance of a kingdom, except Jacob may be said to have done so in his twelve sons and their families, who shadowed forth visibly the nation made up of a “company of nations.” They were one family, made up of a number of families. This non-realization of the promises to the three fathers would indicate that the three first heads of the promised nation would be typical, or non-realizing, and that the third head, or last of the three, whom Jacob represents, was to be *more realizing* than the two preceding ones. We will have occasion to notice this point again when we come to speak of realization elsewhere. We will in due time turn to the promises referred to, and trace up the nationality, under its several heads, of the first, or non-realizing trinity, and then to the second and realizing trinity as *unus*, remarking, however, upon trinities, that *nothing exists without its trinity*, not even inanimate substances. It is impossible to conceive of any thing, or give expression of it, without making use of a trinity in some mode.

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\*Elaborately discussed in another chapter.

For instance, take a book, block of wood, stone, or even the most attenuated web of the spider, or sheet of paper, or any thing, no matter how irregular in form, and it must and does have *length, breadth, and thickness*. Not because the books say so, but the books say so because they are positively inherent qualities of all substances. You may say the body is round or square, and it will give no idea of its size or dimensions; for though it may be round, or square, or of any other form, it must of necessity have length, breadth, and thickness *expressed* in some form before you can conceive of or estimate it. And finally we may conclude that the civil governments, founded or instituted under the hand of this Triune God, twice told, out of triune material (man), twice told, would most certainly exhibit or manifest this triune character under both the typical and antitypical reigns of Israel as a nation, ultimating in the seventh and last, or final and eternal, kingdom of God's Israel on EARTH. This the prophetic declarations demand, and the historic fulfillments will verify the prophecies. But before we pass to the consideration of the nation in the prophecies, it is well that we examine very carefully and somewhat elaborately the term "image" in which man was created, since our *promise* is that in strict conformity to this "image of God" and of man must God's government for man be found.



## CHAPTER III.

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### IMAGE AND LIKENESS OF GOD, AND THE HARMONY BETWEEN HIM AND HIS CREATURES.

WE understand an "image" to be an exact copy of an original, just as a face of an individual, as seen reflected from a perfect mirror, is an exact copy of the original, without any abatement or addition; while of "likeness" we understand only a resemblance nearer or farther removed from the original. A likeness may approach so very near to the original as to be almost an "image" of it, but still be only a likeness of it, for if it does not come up to the original in *all particulars*, it is not an image; and again, it may be so far removed from the original in point of resemblance as to be barely entitled to be regarded as a likeness of it. It may possess outlines or lineaments that may call the original to mind, and yet be in many respects very unlike the original that it was intended to represent. Such we would call, in common language, a "bad likeness," but yet there is a resemblance.

St. Paul speaks of "not the very image;" by which we understand a very striking likeness, but not enough so as to be received as an image, in fact. Again, where it is said that Christ was "the express image of the Father," we understand it as having reference to his equality with the Father in the Trinity, both being JEHOVAH. In Exodus xx. 4, God forbids the making of any "graven image or any likeness of any thing;" by which we understand any graven idol or god, or any thing intended to represent the Deity, or to represent any supposed deity, as an object of worship.

Wherever "image" occurs in the Bible, and is clearly referable to the Deity as the object imaged, and is determined to be an image of character and not one of form, it is in all

such cases, without exception, applicable to one of the personalities in the Trinity as being in the image of the others; for necessarily in equalities the personalities are the images of each other, or else there is no such thing as image referable to rank or character of holiness, for nothing less than infinite holiness can image infinite holiness. Therefore, when the term "image" is applied to man as being "in the image of God," it must of necessity be in reference to something in man that is *common to God and man*, and also necessarily not infinite, as this would not be "common." Man, in any and all respects, must be regarded as a creature as finite and limited in any view that may be had of him. Man's being made in the image of God as to character of holiness is no more a literal fact than Christ's being born "in the likeness of sinful flesh" makes him a sinner. Now, if Christ's coming "in the likeness of sinful flesh" constitutes him a sinner, then we submit that man's being created in the image of God constitutes him the spiritual image of God, but not otherwise. If Christ's physical "likeness of sinful flesh" is intended above, and not an image in character, neither can we legitimately depart from a common-sense and logical rule of interpretation, and say that the "image of God" in which man was created must be an "image" of holiness. No settled rule of interpretation should be set aside, and one adopted to suit a particular case or to foster preconceived views.

Our standard vocabularies do not make a very marked difference in their definitions of "image" and "likeness," while there is a radical difference in their root-meaning. And when we come to examine the word *in* which we find "in our image," we at once discover how intimately *in* is blended with "image." Mr. Webster says *in* denotes "inclosure, surrounded by limits; as, *in* a house; *in* a fort; *in* a city. It denotes a state of being *mixed*, as sugar *in* tea; or *combined*, as carbonic acid *in* marble." So that we see how very intimately the word *in* is mixed or combined with "image," and become one as the tea and sugar. Now, when we come to look at "after our likeness," it is just the reverse of "*in* our image;" for here there is no combining and mixing into one-

ness, for it is only "after" the thing, but not attained. There is indicated an outreaching and a striving after holiness.

We do not hesitate to admit that "the likeness of God" after which man was created was, and is, a likeness of holiness. He is in some degree—for here we have degrees—like his Maker in point of purity, perfection, or holiness, for like begets its own likeness. Man was created perfect after his order of holiness, for he was entirely free from sin or unholiness. His order of holiness was inferior to God's order of holiness; for God's order is infinite, and man's finite. In fact, we may say, as to his order or rank, man was inferior to the angels, for he was "made a little lower than the angels." Then, if man was made a little lower than the angels, his inferiority to angels would certainly prove him to be less than his God as to any supposed image of holiness. We are bold to affirm that the angels were not created, and indeed could not have been created, in the moral image of God. And while it was not possible for the angels or men to be created in the moral or spiritual image of God, we find that the angels were not created in God's image of numbers as man was; for they have not—so far as we are informed—a physical organism in which is found the body, soul, and spirit, nor the nervous, breathing, and circulating systems, as found in man. Therefore, we say the angels were not created in the image of God in any sense, while man was, and is yet, declared inferior to or "lower than the angels." The angels were doubtless created "after the likeness of God" just in the same sense that man was, and were a superior order of beings, and approached nearer to God in excellency of holiness than man did, for man was "made a little lower than the angels." If it be claimed that the image of God in which man was created indicates his holiness, and not an image found in numbers, as we affirm, then in that case the angels, being created superior or of a higher order to that of man, they must be possessed of *more* than the image of God, inasmuch as he outranks man, who was created in the image of God. You that do not accept our views on the "image," settle this difficulty if you can.

The word image occurs very often in the Scriptures, but

in only three places, as recollected at this moment, does it, by a *transfer in the mind*, refer to the character of immutable holiness in God: 2 Corinthians iv. 4, "Christ, who is the image of God;" Colossians i. 15, "Who is the image of the invisible God;" Hebrews i. 3, "Who being the brightness of his glory, and the express image of his person." In these three places the term image, as referable to Christ being in the image of God, by an easy and natural transfer from the tangible to the intangible, has been correctly rendered and used; and in all the multitudinous places in which we find image, images, molten image or images, etc., *except in the single case* where man is said to be created in the image of God, the term has been improperly rendered by our translators. We will now give a few examples of improper rendering: Exodus xx. 4, "Thou shalt not make unto thee any graven *image*, or any likeness of any thing;" Leviticus xxvi. 1, "Ye shall make you no idols nor graven *image*, neither rear you up a standing *image*, neither shall ye set up any *image* of stone in your land;" in 2 Chronicles xxxiii. 7, Manasseh the king is said to have "set a carved *image*, the idol which he had made, in the house of God;" Psalms lxxiii. 20, "O Lord, when thou awakest, thou shalt despise their *image*." Now, in the foregoing what does image signify? Does it mean a fac-simile of God in holiness? or does it signify a fac-simile of any thing whatever? I suppose no one will pretend that it means any thing more or less than an idol god, and that no particular form was necessary to constitute an idol of worship; and if so, *image* in those named, and in all similar ones, should be rendered "idol." "The *image* of jealousy" was set or stood at the door of the inner gate of Jerusalem that looked northward. (Ezek. viii. 3.) What was this image of jealousy? A heathen god, and nothing more! It might have been unlike any thing ever seen by mortal man, or it might have been exactly the figure of a man or of any supposed creature in existence. The "great *image*" which the king saw that had a "head of fine gold, and a breast and arms of silver, and a belly and thighs of brass, and legs and feet of part clay and part iron" (Dan. ii. 31-33), appears to have been in the *form* or

figure of a man, and was not an *idol* or a heathen god of worship, but was set before the king as a figure symbolizing the four kingdoms that preceded the stone kingdom set up by the God of heaven. This was not an idol at all, nor yet a "likeness" of the four kingdoms it was intended to represent, for a kingdom has no delineated figure; and doubly impossible in this instance, since the figure of a man represented four successive kingdoms. This was not an image, nor an idol, nor a likeness of the governments, but simply a figure symbolizing the four monarchies, of which Babylon was the first in the series. In Daniel iii. 1, we have an "*image* of gold," made and set up by the king in the plain of Dura, in the province of Babylon, which *image*—or idol god, as it should be—"all peoples, nations, and tongues" were required to "fall down and worship." This idol god, we suppose, was in shape or form unlike any thing that had ever been seen by mortal eyes. It was "three-score cubits" high and "six cubits" in breadth. So it was not an *image* of any thing in God's universe, nor was it a "likeness," nor yet a figure symbolizing any thing; it was simply an idol of worship, and should so be rendered. In Mark xii. 16, Christ, being shown a penny, asked, "Whose is this *image*?" and was answered that it was "Cæsar's;" by which we understand that the likeness, not image, of the emperor was on this little coin, just as we see the likeness of various persons of note on modern coin and paper. This should have been rendered, "Whose is this likeness?"

St. Paul tells us, in Romans i. 23, that certain idolaters "changed the glory of the incorruptible God into an *image* [idol] made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Here we have *images* of man, birds, beasts, and creeping things. The "*images*," so called, were copied after these various objects, and intended by those that made them to represent *the glory of God*. Were they any thing like God, or his glory? I suppose not, nor did those who made them suppose so, but in their blindness worshipped them as gods. Of this order of *images* was Baal. It might have in some respects resembled Baal, or it may have been as unlike Baal as birds, beasts, and creeping things were

unlike God, so far as being in his image. In Revelation xiii. 14, we hear of the making of an "image" to a beast, and of giving life to the image, etc. This belongs to the same family as Baal's image, and is no image at all, and should be rendered "likeness." In Deuteronomy ix. 12, "they have made them a molten image," which was a calf, and worshiped as a god, saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Rachel, the wife of Jacob, stole her father Laban's *images*, and hid them in the camel's furniture, and sat down on them. So Laban's images must have been small affairs, yet he calls them his "gods." (See Gen. xxxi. 19-34.) What Laban's gods were like, or how many he had, we have no means of knowing, nor is it material. We know they were not even "like God," and much less were they in the image of God. They were simply idols worshiped as gods, and should so be rendered.

It would be useless to cite all the passages in which "image," or "molten image, etc., occurs and clearly means only an idol or thing of worship, irrespective of *form* or *quality*. Then, why say that man's being made in the image of God carries with it the idea of character as of holiness? That he was created perfectly holy—that is, without any taint or degree of unholiness—we are free to admit; and in this sense he was created "after the likeness of God," and not "*in* the image of God." In being godlike, he *resembles* his Creator. God being perfectly holy, so is man; God being without sin, so was man; God being perfectly happy, so was man. But God in his *order* is infinite, and man in his is a very limited finite. God's infinity in holiness makes it impossible for him to sin; man's finiteness in, or limited, holiness makes it possible for him to err and sin. God cannot be tempted, his infinite holiness forbidding it; man's limited holiness leaves him subject to temptation, for Christ himself, as the second Adam, was tempted. Man's "likeness" of God falls short of God, yet he is, nevertheless, godlike in point of holiness; while an "image" of God must not fall short of copying the Eternal in the thing imaged. And as it is utterly impossible for the created finite to be the image of the infinite in holiness, we

must of necessity seek and *find* something attaching to Deity that is *common* also to his creature man, or we never can bring them together under the term "image," since it is absolute *equality*, being the same to God and his creature man. The *image* is absolutely *one* and the same, and it is therefore as truly man's as it is God's. We must of necessity make the term "image" to consist of something that does not involve the question of character at all; for if we do, herein we bring the infinite down to the finite, or else we elevate the finite to the infinite. All this is simply repulsively absurd, for, like water and oil in the physical realm, the infinite and finite will not, cannot mix. Men will forever, even in the great hereafter, be finite in all respects, and God infinite. The gulf between the two will ever remain. Therefore, we repeat it, we must of necessity make the term "image" to consist of something that does not involve the question of character at all. We must find or recognize something that is "common to God and man" in which they can and must come together; and this is to be found in "image," and therefore image is not infinite, nor does it involve character at all, unless by a transfer from the tangible which is inherent in image we pass from the seen to the unseen, from the visible to the invisible. This is very common, indeed, with the letter-writers of the Bible, and especially so with St. Paul. If "image" does not involve character as of infinite holiness, then what does it involve? This is a pertinent question, and must be answered. It involves simply the question of the numerals, from one to seven inclusive. God's image (not God himself) is an image made up of numbers, or God as seen from seven different stand-points, or seen under seven aspects; as, God the Father, God the Son, God the Holy Spirit, God Omnipotent, God Omniscient, God Omnipresent, and God JEHOVAH. There is "character" in all of these, but none whatever in their numbers or "image." The same numbers attach to man, as is elsewhere shown, and thus, and only thus, is he in the image of his Father—God. God's attributes and personalities we know are attributes and personalities of infinity in character, but he has not an *infinity* of attributes and personalities.

God's attributes and personalities are defined, and as such limited in *numbers*, and so presented to us in the Bible. He is thus limited in the number of his attributes and personalities to seven, but unlimited in the character or qualities of the same. That he might have other attributes and personalities, and has so revealed himself to other worlds, is not the question, and does not affect our position in the least degree, for we speak of God as he has revealed himself to us in his word and works. Therefore, we hazard nothing in saying that God has revealed himself to us in seven points of view both in his word and works, and thus hallowed to us, or made sacred, the number seven, and stamped it upon his word and works; and as chief of his works on earth, he has in a peculiar manner impressed his image of numbers upon man.

We boldly affirm, therefore, that the "image" of God in which man was created was an image of numbers, and not an image of character as of holiness. Man's character as of holiness is marked in his creation as being "*after* the likeness of God," and not marked as being "*in* the image of God." St. James says man was made "*after* the similitude of God," and just so we accept it.

"Image" and "likeness" are both susceptible of delineation, since both inhold the idea of *form*, and as such can be pictured on canvas or other substances. Yet they are very different in signification; for while "image" must necessarily imply exactness or perfect correspondence between a thing and its image, it is not so of "likeness," for the likeness of a thing does not demand exactness or perfect correspondence between the thing and its likeness. Likeness is "resemblance in form"—it is a "similitude;" and hence likeness is the representing of a thing by *comparison* as being similar to another; while "*in our image*" is not in the nature of a similitude or of comparison, for comparison holds the idea of *degrees*, for "we estimate by comparison, not as positive or absolute; for in grammar we express more or less in degrees by comparison" (Webster), while in image we do not, and cannot, express more or less by way of comparison, for here the positive and absolute come in and demand exactness or perfect corre-



spondence between a thing and its image. In short, two things must be *considered together* as images of each other.

The idea of *form* is inseparable from image, and all "forms" are susceptible of delineation, and therefore are not infinite in any sense, for the infinite is not compassed in forms, but it is limitless and formless. Things of form have dimensions, and are measurable in expressed length, breadth, and thickness, and are presentable to the eye or the sense of touch; and hence image and likeness do not partake of the infinite, but come within our mental grasp. We can hold them up before the mind and contemplate them in their properties; but not so of the formless infinite. The finite may very appropriately sing,

Nearer, my God, to thee, nearer to thee,

when aspiring to be "godlike" in purity—when striving to be assimilated to him in holiness—when reaching out after the "similitude" of the Divine Father—when seeking to be entirely free from sin or unholiness—when longing, hungering, and thirsting after perfect conformity to the divine will, and after that "perfect love that casteth out all fear;" and to all these the finite may *attain* in his limited capacity of finite, but never in time nor eternity can he attain unto the infinite. Hence, we see that the term "image" *in* which man was created, being absolute or inherent, is not attainable by striving after it as a desirable good, but something already *in* man neither to be lost nor regained, but abides necessarily as long as man himself abides; for without the concept of this image of *form* there would be no such a being as man, for it is this identical image that constitutes him man at all. He was made man by being made *in this image-form*, and not made an angel, who is not in this image-form, but formless as a spiritual being, and not susceptible of delineation as tangible, material objects. And just here apparently a very grave difficulty to some minds presents itself to our image of *form* as referable to man's spiritual and soul natures, which are not tangible and material, and as such to be diagrammed or delineated in forms. But this is no more a difficulty, in fact, than it is in

reference to Deity in his dual trinity. God as a Spirit, we have already observed, is manifested to us in his word and works as Father, Son, and Holy Ghost, and as an omnipotent, omniscient, and omnipresent ЖЕHOVAH. Now, we know that these cannot be reduced to forms of measurement and delineated or diagrammed as tangible, but can be set forth to the mind's eye by the substitution of Arabic numerals, 1, 2, 3, 4, 5, 6, 7; for God is thus presented to us under these several aspects, and thus can be diagrammed or made tangible in a delineated form of numbers; and it is thus, and only thus, that we can have any concept of an image of God or of man. Image, here absolutely demanding delineated form, is not predicable of a spirit either as applied to God or man. Hence, God as a Spirit has no image of *form* as an absolute fact, but has of personalities three, and of attributes three; and these numerals have figure or form *assigned* to them, and in these are Deity and man imaged, and thus become susceptible of delineation, and not otherwise. The diagram that will thus correctly represent Deity just as correctly represents man, for man was created "in the image of God," nothing less and nothing more. But what of "likeness," since man was created not only in the "image," but also "after the likeness of God," showing most clearly that the two are not synonymous, but strictly different in signification? Likeness, as above, is "resemblance in form," or "in color, or in character," etc. (Webster), and therefore is not absolute and fixed, but is in *degrees* nearer or farther removed from the object that it is intended to represent. It goes by comparison as being similar to another, but no exactness is demanded, as in the case of image. The likeness may be very striking, or very like the original, or not so very like it, and yet still be a likeness of it. But not so of image, which must be exactly as the original. Therefore, man may be godlike in his purity—as being perfectly holy, or free from sin or a disposition to sin—and yet fall infinitely short of God's holiness; for infinite holiness is not predicable of finite man, while of the infinite God it is. Thus it is manifest that man's likeness of God is referable to his character as holy, while the image has no reference what-

ever to holiness, but to his delineated *form*, to be seen *only* in the numerals, from 1 to 7 inclusive. Thus, a diagram representing the dual triune God in the *unus* of seven is just as correctly a diagram of the dual triune man in his *unus* of seven. They are positively the same, for one is necessarily the image of the other. Man may be more righteous or less righteous, more holy or less holy, than any supposed degree, or he may be more corrupt and sinful than any supposed degree of sinfulness, for these take in his character by way of comparison. But not so of image; for man can have neither more nor less than the image of God, for "more" is no less an impossibility than is "less." The term *in* demands *inclosure*, surrounded by—as, *in* a house; a state of being mixed, as sugar in tea—or as latent or *indwelling* so intimate as to become *one* in image; that is, the image of God and of man is one and the same image absolutely. You may diagram it a hundred times (and there are various ways in which it may be done), but it is absolutely the same thing every time, just as with the type of the letter "A" a thousand letters of precisely the same form and value can be printed. From the absolute in delineated material forms the transfer of the idea to immaterial substances as spiritual is natural and easy; and hence in this sense Christ is said to be "the *express* image of the Father." Now, it is manifest in this passage (and all similar ones) that the term "image" which makes Christ the equal of the Father is not to be considered as of the same import when applied to man, or else we thus would make man the equal of the Creator. Therefore the *absolute* in the material image of *form* is by an easy transition applied to the *absolute* equality existing in the triune God.

We remark again of the "likeness of God" after which man was created that it was not "absolute," but only partaking of the qualities of holiness, purity, etc.; and this is clearly indicated by the term "after" in the expression "after our likeness." The word *in*, going before image, is shown to make the image absolute, while the reverse is the fact of "after" in going before "likeness." "After" absolutely forbids equality "in the likeness." "After" is defined to be, in

Scripture, "to follow, to pursue, or imitate;" or again, "in imitation of; as, to make a thing *after* a model." (Webster.) And just so man was created in imitation of God, or, as above stated, "partaking of the qualities of holiness, purity, etc.; and so far as the "imitation" was correct, so far was man godlike. "*In* our image" is absolute, while "*after* our likeness" is not, but only in imitation, and may be by degrees nearer to, or farther removed from, God's likeness. That man was created both *in* the image and *after* the likeness of God is plainly stated, and that the "image" and the "likeness" are as unlike in their significations as are the words "in" and "after" no one can doubt. There can be no such idea as accession or recession, of augmentation or diminishing, as applied to "image;" but applied to "likeness," it would be strictly correct. "Image" is fixed and definite, while "likeness" is not, and cannot be, fixed and definite. Image is *in* any particular form assumed, while "likeness" is *after* a given pattern or in imitation of it, but never to attain to it, or else it would cease to be a likeness, and be in fact an image.

## CHAPTER IV.

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THE KINGDOM OF ISRAEL UNDER EPHRAIM, OR ITS FIRST HEAD  
—TYPICAL DISPENSATION CONSIDERED UNDER THE PROMISES  
AND PROPHECIES IN REGARD TO THE SAME.

WE will now, as proposed, take up the promises of nationality to the fathers, before we set out in search of “the nation and company of nations” to which these promises have reference, for this is necessary as preparatory to the finding and identifying the same. These promises are political, and not spiritual, as has almost universally been considered, only as they are so *incidentally* and in a secondary or accommodated sense. That the promises to the fathers were national in the first sense is evident from the fact that they embrace lands, seed or offspring, generations, rulership, heirship or inheritance from father to son, a great name, a great nation, time, etc.—all of which are of the earth, and hence “earthly”—which things are not necessary if the promises are to be considered as spiritual. In fact, in spiritual matters we are emphatically taught and importunately urged “not to set our affections on things of an earthly nature,” but rather to flee from them as dangerous and hurtful to spiritual success. Yet we do not say that spiritualities were ignored or left out of the promises above referred to; for God having created man with his two natures of which we find him possessed—that is, civil and spiritual—he certainly, in providing for the well-being of his creatures, could not have neglected the soul, or better part of man. But the spiritual or intangible meaning of the promises is always the secondary or accommodated one, and necessarily incidental. St. Paul says: “Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.” Here St. Paul

teaches us that the natural, in contradistinction to the spiritual, is the first sense, or meaning. By the "natural" we understand the earthly, whether applied to individual or national affairs, because it is placed as antithetic to the spiritual, which is always heavenly.

As proposed, we will now take up the promises referred to, and see what they import. Genesis xii. 1-3: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and 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 families of the earth be blessed." In faith he obeys, and goes into the land of Canaan, and there the Lord appeared unto him again, and said unto him, "Unto thy seed will I give this land." The two foregoing promises, we see, embrace a *great name*, *landed estates*, and a nationality, and as such must be earthly; and those that follow partake of the same nature. Genesis xiii. 14-17: "And the Lord said unto Abram, after that Lot was separated from him, 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* forever. And I will make thy *seed* 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." This gives to Abram universal empire on earth and over earthly things; for the terms "northward, and southward, and eastward, and westward," are to be understood as world-wide everywhere they so occur in Scripture; and not only so, for we in our day give them the same latitude of meaning. They are of the same import as "the four winds of heaven," which are well known and admitted to mean *all winds*, or winds from every point of the heavens. No one will presume to say that to Abraham was given the spiritual dominion of all the earth, or that any spiritual dominion was given him or to any other

merely human being. It was national, and hence earthly. The universal territory thus conferred upon Abraham carried necessarily with it the right to rule or reign over it. So it follows that at some time in the history of earth a "universal empire" is to be set up in fulfillment of this promise to Abram; and once set up, it is never to end, for the gifts and promises of God are without repentance. They are "yea and amen." No defalcation here, for "God hath said, who cannot lie," that it *shall be* such an empire. Be careful to remember this promise of "universal empire." Again, Genesis xv. 1-18: "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward. . . . I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. . . . And he said unto Abram, Know of a surety that thy *seed* shall be a stranger in a land that is not theirs, 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 shall they come out with great substance. And thou shalt go to thy fathers in peace. . . . But in the fourth generation they shall come hither again. . . . In that same day the Lord made a covenant with Abram, saying, Unto *thy seed have I given this land.*" The same *national prerequisites* are ever kept in view—viz., *land* and a *seed* to possess it. The "seed" in the passage were to be "strangers in a land not theirs," and to be servants, ill-treated for four hundred years, in that land—which land was Egypt, and which "seed" were the descendants of Abraham. "according to the *flesh*," and *not* a spiritual seed in spiritual bondage. If the bondage above is claimed to be a spiritual bondage, then it must have been to a spiritual ruler. A spiritual bondage could not take place in a political organization as Egypt was. A political bondage must be a political reality, and a spiritual bondage must be to a spiritual reality, as the devil, and not Egypt, which was not a spiritual entity but strictly a civil entity. This is a necessity in the very nature of things.

Genesis xvii. 1-16: "And when Abram was ninety years old

and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, 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 made thee*. And I will make thee exceeding fruitful, and I will make *nations* of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy *seed* after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy *seed* after thee. And 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. . . .

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." This is exceedingly full and satisfactory, and is *national* throughout, as almost every expression goes to prove; and as a collateral proof of its nationality, we remark that all the promises up to this time have been to Abraham through Isaac, though yet unborn. And Abraham having another son—that is, Ishmael—he petitions the Lord for him, saying (Gen. xvii. 18), "O that Ishmael might live before thee!" That is, O that he might become a living nation, or people; for as an *individual man* Ishmael did then most certainly live. But Abraham desired something more—something beyond the ordinary life of a man for his son Ishmael; and God so understood him, and answered him accordingly, saying (verses 20, 21): "And as for Ishmael, I have heard thee. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee." This makes the whole affair of blessing as plain as the sun at



noonday. Abraham understood it, and was content, now that Ishmael as well as Isaac was to live as a nation before his God. "But in Isaac was his *seed* to be." A certain *specific* "*seed*" must come through Isaac, but both of Abraham's sons were to become "a great nation."

Now, if Ishmael's blessing was *national*, so of necessity was Isaac's; and if Isaac's was not national, but spiritual, then of the same nature was Ishmael's. This is logical and conclusive; and as no one claims the promises to Ishmael as spiritual, no more can they of Isaac. The evidences of the promises to the fathers *being national* are vast and accumulative to a degree that they become almost burdensome, and if they were not given by inspiration we would say that they were uselessly profuse and prolix. But we are not disposed to find fault with him who has given us "line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little;" but would for all things give thanks unto God the Father through his Son. So we shall continue our quotations as above. Genesis xviii. 18: "Abraham shall surely become a great and mighty *nation*, and all the nations of the earth shall be blessed in him." If "nations of the earth" means political existence (which, we suppose, no one doubts), then this "mighty nation" must be political too, or else we violate a plain rule of logic and common sense. Genesis xxii. 15-18: "And the Angel of the Lord called unto Abraham out of heaven the second time, and said, 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."

Here we end our quotations of the promises to Abraham, the first national father, and will notice one mark of character noted in this last blessing. It is this: "And thy *seed* shall possess the gate of his enemies." The enemies here named are national, because "gate" applies to nations only, and not to individuals. The gates of a nation are its defenses, such

as forts, walls, etc.; or it may be literal gates, as the gates of Babylon, Jerusalem, Troy, etc., which if an adversary gets possession of it gives him access to the city or country. Hence, if Abraham's "seed" possessed themselves of the gates of their enemies, it shows most clearly the aggressive character of the nation that was promised to him. They are to be warlike, and to prevail as such; for a nation they must be, to possess themselves of the gates of their enemies. No purely spiritual existence can ever do (save it be God) the things assigned to Abraham's nation, only as they may be a means in the hands of the civil government to aid, by its purifying influences upon the head and heart of the nation, in going forward under God to accomplish its mission.

Of the Church, in an accommodated or secondary sense, such things might be said. To this we make no objection. For by the visible and tangible—such as lands, seed or sons, generations, heirship, rulership, inheritances, great nations, time, etc.—by such visible things, we say, are the invisible, or heavenly, made known.

St. Paul says: "Because that which may be made known of God [or heavenly or spiritual things] is manifested [or made known] in them; for God hath showed it unto them." How has he shown or made known the invisible or spiritual things unto man? Answer: "For the invisible things of him [God] from [or ever since] the creation of the world [which is visible] *are clearly seen, being understood by the things that are made* [yes], even his eternal power and Godhead," are manifested unto us by the created visible things.

How emphatic, and yet how remarkable, it is that we will not see and give heed to the solemn announcements and teachings of God!\* Nothing is more common in the scriptural writings—yea, universally so—than to seize upon visible things to illustrate and set forth the invisible things of God. "Howbeit that was not first which is spiritual, but that which is natural; and *afterward* that which is spiritual." The visible, or natural, is the first sense in which we are to receive the

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\* See introductory chapters for God's exemplification of himself in his creations.

promises to the fathers, "and afterward that which is spiritual." St. Paul sets this whole matter in the clearest possible light in his address to the Romans. He not only shows very pointedly that the "promises" to Abraham were national, or "fleshly," but also seizes upon them to illustrate, set forth, and powerfully enforce the spiritual, which was indeed his especial calling. And being a "wise master-builder," in a gospel sense, he wisely lays hold of all his surroundings of a visible and tangible nature to make plain the spiritual, or intangible.

We would do well to give heed to St. Paul's manner of teaching and enforcing his instructions so as to fasten conviction, and thus lead to proper action. By so doing, we would be "taught of the Lord," and profit thereby. But let us see what he says of the "covenant promises"—yet says by way of using them to aid him in his gospel mission. His comment on them is worthy of careful notice, for we take him to be no mean commentator upon the scriptures of sacred truth. We have already noticed what he has said in Romans i. 19, 20: "How that the invisible things of God are *clearly seen*, being understood by the things that are made." That that otherwise great mystery the "Godhead," by the "visible" or created things, is made so plain that those who will not see and understand the same are left "without an excuse." And a little farther on, while discussing the difference between the "circumcision and the uncircumcision"—the difference between the "deeds of the law" and the "righteousness of God by faith"—while thus engaged with the earnestness and zeal of a true apostle, the "covenant promises" to the fathers present themselves to his mind as being in point for a forcible illustration of his subject, and he at once seizes upon them, and asks (chapter iv.), "What shall we say then that Abraham our father, as pertaining to the FLESH, hath found?" Here it is quite evident that Abraham's "finding" was earthly—was a visible reality which the people he was addressing readily understood; hence the propriety, even the necessity, of using as figures things understood to make them apprehend things not understood because they were to be spiritually discerned.

He goes on, saying: "For what saith the Scriptures? Abraham believed God, and it was counted unto him for righteousness. . . . For the promise that he should be *heir* of the WORLD was not to Abraham, or his seed, through the law, but through the righteousness of faith." Here again we see the *worldly* nature of the promises he is using for the illustration of his spiritual subject. Once more: "As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the *dead*, and calleth those things which *be not* as though they were; who against hope believed in hope, that he might become the father of *many nations*, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own *body now dead*, when he was about a hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promises 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."

Now, then, what sort of faith was this which Abraham exercised? So potent that notwithstanding his body was dead, and his wife in a no more hopeful or life-giving condition than his dead self, yet he doubts not nor staggers in unbelief. We say, what sort of faith was this? What was it founded upon? To what did it refer as the realizing object of his trust? It was a *political faith*, or rather it was faith in the national promises given by his God. And the faith here set forth was founded upon the promise that he should be "the father of many nations," and that he should be "the heir of the *world*."

These were the *objects* of his faith. Though *dead*, he believed that he should yet be a father of many nations and the heir of the WORLD. Himself and wife being dead has direct reference to their *natural inability* to reproduce their kind or have an offspring "according to the flesh"—the very identical thing that was absolutely demanded to meet the promise of nationality so often repeated. How could he become "the heir of the *world*" if he did not do so in his posterity? He must have an offspring as numerous "as the stars of heaven"

and "as the sand upon the sea-shore" before he could become "heir of the world" by possession, for such was to be the reign under these oft-repeated promises.

Nothing short of *universal empire*, or heirship of the world, was promised; and if promised, it will be realized by the faithful heirs of "the father of the faithful." Not necessarily Hebrews, but of those "who are of the faith of Abraham," both in Church and State; for that he had a faith which reached to the "*inner*" as well as the *outer* tabernacle is not denied by us, but most heartily subscribed to and indorsed.

St. Paul says (Heb. ix.): "Verily the *first covenant* had also ordinances of *divine* service, and a *worldly* sanctuary." This should settle forever the fact that the worship, or service, was *twofold*, or spiritual and political. Man was a dual creature, and God ordered Moses to build a *twofold* tabernacle, to answer this demand for the *twofold* worship. "For there was a tabernacle made, the first wherein was the candlestick [seven golden], and the table, and the show-bread, which is called the [worldly] sanctuary." Here we have the worldly sanctuary, with its furniture, called "the first," or outer, sanctuary. This represents the civil department of God's dual Israel, and answers, in its local or chronological situation, to that passage already quoted from St. Paul: "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." So, then, let us see what of the other, or "inner," tabernacle. "And after the second veil, the tabernacle which is called the holiest of all, which had the golden censer and the ark." This was the place where "divine service" was ordained and administered; while in the first, or outer, tabernacle was the political represented.

Here we have a *worldly* or *national* sanctuary, and *afterward* a holy or heavenly one. The first contained the seven golden candlesticks, ordered to be made, which was purely national (Ex. xxv.), and the table, and the show-bread. Now, as this first tabernacle is shown to be worldly, or pertaining to worldly affairs, so then its furniture, as the candlesticks, etc., was also worldly, or else they were out of their proper place, which is not at all supposable. The second sanctuary and its furniture

were holy, and pertained to the spiritual interests of man. So do not judge us as intermeddling with holy things, or attaching no importance to them, for if we shall be able to add one jot of evidence to the divinity of the Scriptures, by *pointing out their political teachings and showing their fulfillments*, then and thereby we equally sustain its spiritual teachings and fulfillments. For if true, or divine, in one sense, it must necessarily be so in the other.

Having gone through the promises of nationality to Abraham, we will now notice what is said of Isaac, his son and successor, for St. Paul says that "Abraham died without receiving the promises." To Isaac it is said, in Genesis xxvi. 3, 4: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy *seed* I will give all these countries [not heavenly countries, but earthly ones, for there could be no such view had of spiritual things as "all these countries"], and I will perform the oath which I sware 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."

It is useless to say more of Isaac's blessings, as he is here announced as the regal successor of his father Abraham. "*I will perform the oath which I sware unto Abraham thy father.*" Just look again at the various repeated promises to Abraham, as already cited, and transfer them in your mind to Isaac—the whole of them, for none of them were fulfilled to Abraham, for St. Paul says he "died without receiving them." And what of Isaac, as to his receiving the fulfillment of the promises made to Abraham, which we have just seen transferred to him, as his father's regal heir and successor? He, too, like his father, dies without realizing them. But before he dies he transfers them to his regal son Jacob, saying (Gen. xxvii. 28, 29): "Therefore 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.*" This is exceed-

ingly full, and earthly in the highest degree. "Fatness of the earth—corn—wine—people serve thee—nations and brothers bow down to thee," etc., fastens most unmistakably the earthly nature of the whole passage.

Isaac, in speaking to Esau, says (verse 37): "Behold, I have made him thy lord, and all his brethren have I given to him for servants, and with corn and wine have I sustained him." Certainly this is not spiritual, or we should have all of Jacob's brethren in spiritual bondage to him; and this would make a very devil of this slandered servant of God. This is but repeating the last above-named blessings, and is of the same political nature with them.

Isaac, in blessing Jacob on another occasion, says (Gen. xxviii. 3, 4): "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." Here, again, this whole affair of blessing Jacob, resolves itself into a simple transfer to him of the promises first made to Abraham, which had already, as before noticed, been transferred to Isaac, who in his turn now transfers them to Jacob, whom we call the third national father. But as if to make a surety doubly sure, God himself appears unto Jacob, and says (verses 13-15): "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*; and thy *seed* shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy *seed* shall all the families of the earth be blessed. . . . For I will not leave thee until I have done *that* which I have spoken to thee of."

*Universal empire* is thus again announced, for, as before remarked, the terms "east, west, north, and south" utterly refuse to be considered in any other light in the above passage and similar ones noticed. And when they are coupled with "all the families of the earth" and "all nations," the conclusion is irresistible that "dominion" over the *earth*, and not

over heavenly things, is what the promises to the fathers teach; and also, the promises to all three being universal, prove them to be but *one* and the same promise, and not three several or separate ones. Here, as in divers other places, this remarkable triune or trinity feature appears. Once more. God having appeared unto Jacob again, says unto him (Gen. xxxv. 11): "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." *Strictly* political throughout, and not spiritual even in an accommodated sense, for all the expressions forbid any such accommodation. Still we hold that where a secondary meaning can be fairly deduced from any promise or command, it is and must be considered spiritual. Some passages are strictly spiritual, and some are as strictly political; but for the most part they are *twofold* in their meaning, the first referable to the State, and the second to the Church.

In the fourth interview which God granted to Abraham, he said to him (Gen. xv. 13): "Know of a surety that thy *seed* [not "thy seed which is Christ," but thy numerous national seed] shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Now, the time of this national bondage began to draw near in the latter part of Jacob's life. Joseph, his favorite son, by a favorite wife, was, and had been for many years, in bondage to the Egyptian monarchy (unknown, however, to his father Jacob, who supposed him dead). At the time we speak of, a great dearth and famine over all the land of Canaan seemed to compel Jacob and his entire family to go down into Egypt, where there was providentially "plenty of bread and to spare." And although Jacob was invited to go down and sojourn in that land of plenty, he doubtless had many misgivings as to the propriety of doing so, though the necessity seemed to be upon him; and though Joseph was ruler, under the king, of all Egypt at the time, and had sent wagons, etc., for the removal of his father's house to Egypt, yet poor old Jacob had doubts and fears upon his mind. He knew they were an idolatrous, heathen nation, which "feared not God, nor regarded man," and the probabilities were that if they went



down they would be evil entreated and enslaved by them. For he well knew that bondage awaited his house somewhere, according to what God had said to Abraham of the "four hundred years' affliction," for most certainly this fact was not hidden from the eyes of Isaac and Jacob, since it was known by Abraham, who, we may suppose, made it known to Isaac, and Isaac to Jacob. And besides, Isaac and Jacob were both prophets by inspiration of God, and foresaw the future, if not in all its fulness of evil, yet enough to make human nature recoil and dread to advance toward the sum of national suffering.

We take this to be the state of Jacob's mind when he takes his journey of necessity into Egypt. In mercy, his God, who is ever merciful, visited him in the visions of the night, and said, "Jacob, Jacob, and he said, Here am I. And he said, I am God, the God of thy fathers. *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." Here it is evident that Jacob *did fear* to go down; but God bid his fears to cease, and he goes fearlessly, with the assurance that God accompanies him, and would bring him up again; not himself as an individual, for he must have known that he, as an individual, would die before the four hundred years of bondage should end, but that his *seed* should come out of Egyptian bondage as God had promised to Abraham.

Thus we close the promises to the trinity of national fathers, just at the point of time that their children, as a people, go into captivity, but go accompanied by their covenant-keeping God, who always says, "I will *never* leave thee nor forsake thee;" "I will be with thee in the sixth trouble, and will not forsake thee in the seventh." So, then, go, Father Jacob, and thus become an ensample to all true Israelites. Go, doubting not that He "who hath said will also bring it to pass."

## CHAPTER V.

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CHRIST THE SEED OF PROMISE.—CONTINUATION OF THE KINGDOM OF ISRAEL UNDER EPHRAIM, ITS FIRST HEAD.—TYPICAL DISPENSATION.

ALL the foregoing promises to the *three* national fathers we consider as but *one* and the *same* promise. Joseph so considered them; for on his death-bed he says: "I die, and God will surely visit you, and bring you out of this land, unto a land which he sware unto Abraham, to Isaac, and to Jacob." So the various oaths of promise to the *three* fathers are considered by Joseph as but *one oath*, and as applying to *one land*; which land in its typical sense was Canaan, but in its antitypical sense is the world, for the empire is to be *universal*. In Exodus ii. 24: "God heard their groaning, and God remembered his *covenant* [one covenant] with Abraham, with Isaac, and with Jacob." It was *one* covenant with all three of the fathers, while they as a trinity but represent Noah as one; and the promise had reference to *one* land, but was oft-repeated to them and their national SEED. From what St. Paul says (Gal. iii. 16–20 inclusive), we feel quite sure that many persons will set at naught all that we have said thus far upon the promises to the fathers and their "seed" as being civil—that is, national. St. Paul is there commenting on the "promises" made to Abraham and his "seed;" and, as before remarked by us, we take him to be no mean commentator upon the Scriptures, and will make no objection to any thing he may have to say, but will be glad to call him to our aid as often as possible, as no one will object to him. Verse 16: "Now, to Abraham and his *seed* were the promises made. He saith not, And to seeds, as of many; but as of *one*, And to thy seed, which is Christ." Now then, here is the difficulty: Christ is here set forth as the *seed* that so very, *very often* occurs in these promises, noticed and

recited in part by us; and as everybody knows Christ to be a *spiritual* or *priestly* officer, our whole superstructure or *national* fabric, built upon the promises to the *seed*, tumbles to the ground, a mass of ruins. Christ, the seed and chief corner-stone of promise upon which we had proposed to build our national house, is thus removed to the spiritual building as its chief corner-stone. Very well; we will set to work and try to repair the seeming damage thus done our national house. We will try to replace our chief corner-stone, Christ the seed of promise, "the seed of the woman." Christ is not only the foundation-stone of the whole fabric, but also the key-stone that finishes in the dome what was begun in the foundation. He is the *first* and the *last*; the beginning and the ending, not only *in the spiritual house but also in the national house*. This key-stone shall be brought forth "with shoutings, crying, Grace, grace unto it!" Then, to the *seed* of Abraham and Eve let us turn and see if it does not mean something besides the priestly Christ, or chief corner-stone of the Church; nay, rather, let us see if this SEED OF ABRAHAM AND EVE is in any sense the chief corner-stone of the spiritual building. We say he is not. That Christ, the great High-priest, is the chief corner-stone and the key-stone of spiritual Israel, we doubt not; for to do so would be to doubt not only St. Paul, but also the Bible as a whole, as well as the sweet experience of untold millions of saints in heaven and on earth. St. Paul says (Rom. iv. 13): "For the promise, that he should be the *heir of the world* [not of heaven], was not to Abraham, or to his seed, through the law, but through the righteousness of faith, . . . that it might be by grace; to the end the promise might be sure to *all the seed*." This passage is just as plain and pointed as the other, and proves, by the expression "all the seed," that there was more than *one seed*, which *one* we have seen was Christ personally; and not only so, but "all the seed" were co-heirs with Christ of the world, or of all the promises made to Abraham. It seems almost useless to go over the promises again, and call attention to such expressions as the following, viz.: "Thy *seed* as the dust of the earth;" "If a man can number the *dust* of the earth, then

shall thy *seed* also be numbered ;” “Thy *seed* shall be in bondage four hundred years ;” “I will multiply thee exceedingly ;” “A father of many nations ;” “Kings shall come out of thee ;” “Thy seed after thee in their generations ;” “Thy seed as the sand upon the sea-shore ;” “Thy seed as the stars of heaven ;” “A multitude of people ;” and similar expressions. Now, if such forms of speech do not convey the idea that a numerous *seed*, or offspring, was promised to Abraham, and that said offspring was to be in bondage four hundred years, then there is no use in saying that it expresses any thing ; for if it does not teach that fact, then it teaches nonsense, and would be derogatory to the character of God. The two passages above, viz., “Thy seed which is Christ,” being *one*, and “*Sure to all the seed*,” being *many*, are not so contradictory as they may seem to some minds, but are perfectly consistent with each other. How was it possible for “thy seed,” which is a personal Christ, and as such only *one*, to become the heir of the WORLD, or of this mundane system ? How could he possess himself of his “inheritance,” which he “inherited” from his father Abraham, without personal “co-heirs” in vast numbers, “as the sand upon the sea-shore ?” And where is it shown that “thy seed which is Christ” was ever in bondage four hundred years, more or less, to Egypt ? The promise is *first* “to thy seed which is Christ,” and faith in that promise to Christ “makes it sure to all the seed ;” and not only so, but makes *all* who exercise such a faith in Christ his co-heirs in the promises. “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. . . . Therefore, it is of faith, that it might be by grace ; to the end the promise might be sure to *all the seed* : not to that [seed] only which is of the law [that is, Jews], but to that [seed] also which is of the faith of Abraham,” though they be Gentiles. This leaves the door open for both Jew and Gentile to enter in and become “co-heirs” with Christ by faith in him, as the *seed* promised to Abraham and Eve. This should settle the difficulty at once ; but some will say that St. Paul was a preacher of the gospel, and was talk-

ing about spiritual things. I admit it. But in his preaching or writings upon spiritual affairs, he never fails to bring in, for illustration and enforcement, *worldly* affairs, which worldly affairs his auditors well understood; and he was thereby enabled the more readily to fasten conviction upon them, and thus bring them to action. He was a "wise master-builder," in a gospel sense, and knew well his business and with whom he had to deal; knew the most available means to be made use of, to effect the desired object of his life, that he "might by any means save some." No one need doubt that Christ, in the *flesh*, was the "seed," or son, of Abraham and Eve, and as such *became the heir* of the *earthly promises* MADE TO ABRAHAM. He certainly did "inherit" certain "inheritances" from his fathers Abraham and David; and that said "inheritances" were national, and not spiritual, is *most positive* from the consideration that Christ, when upon his gospel mission, says to the Jews, "Before Abraham was I am." This was the language of Christ, in his spiritual office, which spiritual office he did *not inherit* as Abraham's *seed*. He does not acknowledge Abraham as his *senior*, or father, in this office; but Paul, his chief apostle, acknowledges for him that he was Abraham's son, or *seed*, and heir of the WORLD in some other office; and acknowledges also that he had "co-heirs" with him in this heirship of inheritance from Abraham. Abraham could not be the head, or senior, of Christ in any thing but of a *worldly* nature; for in any other sense Christ was and is Abraham's senior. And Abraham and his spiritual children are the heirs of Christ's spiritual blessings, just as Christ and his national children are the heirs of Abraham's blessings of an earthly sort.

So, then, the conclusion of the whole matter of difficulty is simply this, viz.: *Christ, as the "seed" and heir of Abraham, is the head, or chief, of "all the seed," and is that seed promised to mother Eve, and is the identical "chief ruler" that was to come out of Judah; and is thus the political head of earth in all her various tribes. While on the other hand, Abraham, being the father of the faithful, is set as the chief heir, or seed, of Christ in a spiritual sense; and "all the seed" by faith in the great*

High-priest are "heirs together with Abraham" of all spiritualities through Christ. So, then, instead of Christ and his spiritual children being the spiritual *seed* (*one or many*) of Abraham, it is just the reverse. Abraham and his spiritual household are the heirs of Christ's spiritual things, while Christ as a seed and his civil children are the "co-heirs" of Abraham's earthly things. In either case the *seed many are "co-heirs" with the seed one.*

If the seeming contradiction between the two passages quoted cannot be thus reconciled, why, then, they never will be reconciled; and we leave it to those who are not satisfied with the above to give some more satisfactory solution of the point if they can. "His seed," when speaking of Abraham, and "her seed," when speaking of Eve, is most clearly in reference to the *political* redemption of earth; for it were an impossibility for Eve or Abraham to beget or bring forth a spiritual seed. "Seed" in the two cases noticed was in direct reference to an offspring arising or coming forth from a parent or a preëxisting something; in which sense Christ, as to his manhood, was indeed the seed of Eve and Abraham, as already remarked. But in a spiritual sense Christ was eternal, and as such had no progenitor in heaven or earth, but was like Melchisedek in his order, a priest forever and ever. He could not be a *seed*, or *son*, if he was and is eternal. If he was "begotten," as to his spirituality, he would be a spiritual "seed," and not equal to God who begot; but admit that he was begotten as to his spirituality, Eve and Abraham had no hand in the begetting; and hence he is not the *seed* of Eve or Abraham as a spiritual officer. There was a seed, or son, promised to Eve; and this very same seed that was first promised to Eve we find promised to Abraham also, and announced as "thy seed which is Christ." Christ in his spirituality is very God, and hence is not, in this light, the "seed," or son, of any being in the vast universe. Admitting, then, that Christ is God, it is self-evident that "thy seed which is Christ," spoken of to Abraham, has direct reference to an offspring, or son, begotten through Abraham and "pertaining to the *flesh*." It is indeed an earthly "seed" spoken of; for there could not

by any possibility be a heavenly seed, begotten on earth by earthly parents, as were Abraham and Eve. Nor yet could God beget, or create, a spiritual eternal, as Christ is represented in the Scriptures to be. God says of Christ, "Thou art my Son; this day have I begotten thee." If we refer this to his spirituality as a God, then he is not eternal; and if not, he is not God. This would make him a finite creature.

We are compelled to drop the divinity of Christ, or else accept his being "begotten" as referable *alone to his flesh*, or Sonship, through his mother Eve and his fathers Abraham and David. And as neither Eve, Abraham, nor David could beget, or bring forth, a spiritual "seed," then Christ, in his Sonship under Eve, Abraham, and David, can only be an earthly son. Not a son, or seed, of sensualities or lusts, but a seed in a higher sense than this, for no sensualities or lusts entered into his begetting by the Holy Spirit. He was begotten by the Holy Spirit, which is nothing more nor less than God the Eternal. "Thou art my Son, *this day* have I begotten thee." Thus marked by a note of time, "this day." Doubtless his chaste and spotless mother knew not the moment of the conception of this holy "seed," or Son, and hence no degree of sensuality entered into his conception. He was born without any touch or taint of sin, and "knew no sin." Being born of woman, he is the Son of man; being begotten of God, he is the Son of God. But still his Sonship was a fleshly and official Sonship—that is, his official station under this Sonship was that of a "Saviour of his people from their sins," be the sins national or individual. He cannot be considered as only half a Saviour, but as a full and complete Saviour in Church as well as in State; for such a salvation his people needed, and will ever need, and he comes to meet the whole demands of a lost and ruined race, and bring them back to their allegiance to God in Church and State. In his priesthood he stood for the salvation of the souls of men, and thus represents the spiritual interests of all, but was not a "SEED" in this office of any being in the universe. In his Sonship, or seed, of Eve, Abraham, or David, he is official as King, and stands for the political redemp-

tion of earth. Luke i. 32, 33: "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 forever, and of his kingdom there shall be no end." David had no spiritual throne for Christ to inherit, but he had a political reign of everlasting duration promised to him under the most solemn oaths of the Eternal. (See Psalm lxxxix.) It is this throne which is here given to Christ as the official Son of David.

We can never learn to read the Scriptures with full profit to ourselves, or with honor to God, until we *first* learn that there are two departments to God's government on earth, and that Christ, as a High-priest, in the Scriptures is set as the head of the one, and that as King he is set as head of the other.



## CHAPTER VI.

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CONTINUATION OF THE KINGDOM OF ISRAEL UNDER EPHRAIM,  
ITS FIRST HEAD.—ST. PAUL ON THE COVENANT PROMISES,  
OLD AND NEW.—ELECTION AND REJECTION, ETC.

WE will turn again to our great commentator, St. Paul, and see what he has to say upon the "promises." But to say, by way of explaining and enforcing the doctrine of his gospel mission, the "foolish Galatians" seem to have given him a great deal of anxiety and trouble by their following after "the law," rather than after "the hearing of faith." The covenant promises to Abraham come to his aid, and he says, "Though it be but a man's covenant, yet if it be confirmed" it must stand, and so on, mixing and throwing in the worldly with the spiritual, until in the nineteenth verse of the fourth chapter he breaks forth in the greatest earnest. "My little children, . . . I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the *flesh*, but he of the free woman was by *promise*. Which things are an allegory, for these are the *two covenants*; the one from the Mount Sinai, which gendereth to bondage, which is Agar, . . . and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free [and yet to come], which is the mother of us all." (Verses 19-26.) Here we have presented to us, in an allegorical form, "two covenants." The first one is represented by Hagar, a bond-slave, and her son Ishmael; and this bond-slave resolves itself into Jerusalem, which is the same thing as the Jewish nation; and her son, or seed, resolves itself into the "children" of Jerusalem, or the people of the nation, and both together in bondage at the time

that St. Paul spoke the above, which was indeed true, for Jerusalem, as a nation, was and had been in bondage ever since the Babylonish captivity. Thus we learn very much touching the covenant promises from St. Paul. We know that Hagar never was the head of the Jewish nation, nor were her descendants through Ishmael the "children" of the nation. But we know rather that Sarah, as feminine, was the head of that nation, and Jerusalem, being feminine, is synonymous with Sarah when used in this connection; and that Isaac, her seed, or son, was the "children" of the same. Then what is the conclusion, since St. Paul says that "Hagar was Jerusalem," and that "Ishmael" was "the children?" The conclusion is obvious that it is an "allegorical" representation of the subject, just as St. Paul had said it was. It was but a figure used to illustrate a fact; and the fact set forth by the figure was that Sarah and her son, representing the nation, was but a *typical* representation, arising as they had under the old, or typical, covenant that gendered to bondage. They had passed away, and were then in bondage; nor did they exist as a nation, but only as individuals in bondage. It shows the fact that there were to be *two* great epochs in the history of the fulfillment of the promises to Abraham, corresponding to the "two covenants." The first covenant that "gendered to bondage"—that is, to the national bondage of Jerusalem and her children—was only a typical covenant, and gendered to bondage under Hagar and Ishmael, as before said. The second covenant was antitypical, and founded upon "better promises," and is ultimately to end in permanent national freedom to the seed of Sarah, or Abraham. And St. Paul argues from this that the first spiritual sense in teaching under this first covenant, and all the ceremonies or services under it, were only typical, and tended to spiritual bondage, just as in a national sense it had tended to, and had actually then and there "begotten" and brought forth, national bondage. And he urges the "foolish Galatians" to leave this law, or covenant, of bondage and of *works*; to turn from the legal observance of "days, and months, and times, and years;" turn from the weak and beggarly elements of the world; turn from the shadow to the substance. Such is

the manner of all wise master-builders in a gospel sense. "The harvest truly is great, but *such* laborers are few." We return again to see the end of his running comment on the covenant promises. Verse 26: "Jerusalem which is above [and yet to come.—Rev. xxi. 10–27 inclusive], is free, which is the mother of us all." For it is written (Isaiah liv.): "Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband." Then he applies again, saying, "Now we, brethren, as Isaac was, are the children of promise." He here refers directly to the national prosperity under the heirship of Isaac, and his rejoicing mother Sarah, or *Jerusalem*, that had been divorced and barren for so long a time. This great prosperity was one of promise to Isaac as the *seed*. And he shows the Galatians that as these great blessings of an earthly, or national, character came, or were to come, upon Isaac—that is, Abraham's seed—"through the righteousness of faith," and not through the workings of the law, so likewise comes, or would come, to the children of faith, in a *gospel sense*, all the blessings promised. He shows them that they were just as much the children of these promises, in a gospel or spiritual sense, as Isaac was in a national point of view. And the very great prosperity of the nation, set forth under this "rejoicing" (Isaiah liv.), is seized upon to illustrate and set forth the promised prosperity of the Church. He shows the Galatians, however, that as Ishmael, who was born without promise, persecuted Isaac, who was born by promise, "even so it is now, in a gospel sense." "Nevertheless the Scriptures saith, Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman." So then, brethren of Galatia, "we are not children of the bondwoman, or the ceremonial law of Sinai or Hagar, but of the free [gospel] woman," just as Isaac was of the free national woman.

We will go back and notice this rejoicing woman, or *Jerusalem*, the mother of Isaac. She had been barren, but is now no longer so; she is commanded to rejoice at her deliverance from her long barrenness. That this rejoicing woman was

Jerusalem we are plainly told, and it is also as plainly certified that she was now free; and being free from her bondage of barrenness, she is called upon to "rejoice" and "cry aloud." We have just noticed the fact that Jerusalem and her children are represented under the "allegory," or figure, of Hagar and Ishmael, and said to be in bondage.

Now, what does it require to constitute the bondage under consideration? We say abandonment by God, or divorcement of God from his nation; and it may also consist in actual bondage of the people of one nation to another. Such was indeed the condition of the Jewish people at the time St. Paul penned this Epistle. They did not exist as a separate, or independent, nation. This bondage of the nation resulted to them under the Sinaitic covenant, or typical dispensation. That under the bondwoman naturally gendered to that state, while the free woman, or new covenant of promise, answers to national freedom. And as to the bondage of abandonment, or divorcement, we find the decree of the same entered up in various places. But a special notice of this divorcement of God from his Jerusalem we find in the fiftieth chapter of Isaiah. "All Israel"—which embraces Judah—had gone into captivity under Shalmaneser and Babylon, and so remained for nearly eighteen hundred years, when Israel, embracing Judah, appears again—that is, on the 4th of March, 1789. And in the forty-ninth chapter of Isaiah is a life-size portrait of this restoration of all Israel, or the rise of the United States, and its glorious fruits; and is followed in the fiftieth chapter, as above noticed, with a comment upon the divorcement of Jerusalem. Jerusalem is not mentioned *separately* in this grand restoration (on the 4th of March, 1789) in the forty-ninth chapter, but was necessarily embraced in it, for she was a part of the Israel of 1789, just as she was of the prior typical heads. But when the time for Jerusalem's *separate* restoration arrives, *then* the question of her long divorcement comes up in the fiftieth chapter of Isaiah. She had been long without a husband, and had been consequently barren and unfruitful. "Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of my credit-

ors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." Here it is plainly shown that the bondage was twofold. She was first "put away," which amounts to a bondage of nonentity, naturally arising from barrenness; and in the next place, they were in literal bondage by a "sale of themselves." In the fourth verse commences a response by Christ, the "seed" of Abraham, who ever intercedes and speaks for his people in Church and State. He is a very proper representative of "all the seed," or nation, and hence he is here found speaking for and representing his people; for whatever was the lot, or suffering, of the "seed" was also the lot of "all the seed." Do not understand us to say that Christ, the great High-priest, suffered only as a nation could suffer, but rather that Christ, the "seed" of Abraham, was only *political*, and as such could only suffer with "all the seed." And suffer he did for the political sins, or iniquities, of earth—not for any political sins of his own, for he had none.

This colloquy between God and Jerusalem, his divorced nation—or between God and Christ, the "seed" of Abraham, as the representative of the nation—is kept up to the end of the fifty-third chapter, God speaking more at length than Christ, or the nation represented by Christ; and then the fifty-fourth chapter opens with a command to the barren, divorced nation "to sing" and "cry aloud." He announces the end of her divorcement and bondage of barrenness, the reunion of God with his divorced nation, and promises greater fruitfulness and prosperity under this reunion than under the former marriage of youthful years, so beautifully set forth in the first part of the sixteenth chapter of Ezekiel. "Sing, O barren, thou that didst not bear [that is, *was* barren in divorcement, but now no longer so]; break forth into singing and cry aloud, thou that didst not travail with child: for more are the children of the desolate [was desolate, but not so now] than the children of the married wife, saith the Lord." This married wife of youthful years is set forth in the sixteenth chapter of Ezekiel. A fullness here follows, too lengthy for our present purpose.

When we come to speak of the final restoration of *Jerusalem*, or the nation under its seventh and last head, we may draw more largely from what follows the above. The "Jerusalem"—being the seventh head of the nation—which is above and free, and "which is the mother of us all," is the identical "holy Jerusalem" that St. John saw "descending out of heaven from God." (Rev. xxi. 10-27.) And when John had seen this descent from heaven to earth, he "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." This all belongs to *earth*, for man's place of tabernacling is on earth, and nowhere else. When his days of tabernacling shall end, man either ascends far above or sinks deep beneath. God comes to a place where there had been weeping, sorrow, pain, and death, and bids them cease. This cannot be said of heaven, but can with truth be said of earth. Furthermore, it is said "the former things are passed away," and "all things" become new. This cannot be said of heaven, for we have every assurance that the abode of the Eternal changes not, *as he changes not*. There can be no use in making "all things new" in heaven, for as "the former things" of heaven ever were so they are now, and so they will be through all eternity. The language is inappropriate when applied to heaven, but quite to the point when said of earth. It belongs to earth, as St. John says, and nowhere else.

We note further upon the covenants that they were plural; for St. Paul, in speaking of the bondwoman and her son, and of the free woman and her son, says, "These are the *two* covenants"—one of bondage, the other of freedom. It is natural to conclude that all that was promised to the fathers under the first covenant was only typical, and that realization was

not to be expected under a covenant that "gendered to bondage;" its natural begettings were in that direction, and none other. No realization was possible until "the latter day" new covenant was to be, or *is* to be, ushered in. The covenant of freedom (which Sarah, the free woman, represents) was to be founded upon "better promises." Now, where are those "better promises" recorded? We shall look to St. Paul to point them out, as he has such frequent occasion to use them for his assistance in his gospel mission. Speaking of the priesthood of Christ, he says of him, Hebrews viii. 4, 5: "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law [under the old covenant]; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." And Moses obeyed, and made the things of the first covenant (Heb. ix. 1), embracing a worldly sanctuary, etc., according to the pattern shown him in the mount. "For if that *first* covenant had been faultless, then should no place have been sought for the *SECOND*." For, finding fault with them, he says (Jer. xxxi. 31): "Behold, the days come, saith the Lord, that I will make a *new* covenant with the house of Israel, and with the house of Judah." Here the "new covenant" is shown to be national, as it is made with the two reigning families of the house of Jacob; and this *new* simply takes the place of the *old*, else there "should no place have been sought for the second," or "new," one. "Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord." God divorced himself from them, as before noticed; but now, on his reuniting himself with his divorced wife, or nation, he makes a *new covenant* with them; and it was to be dual, or twofold. The civil covenant was not to be engraved upon stone, but "put in the minds" of his people; while the spiritual was to be "written upon the fleshly tables of the heart." "For this

shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their *inward parts* [civil], and write it in their *hearts* [spiritual]; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Then St. Paul adds: "In that he saith, A *new* covenant, he hath made the *first old*. Now that which decayeth and waxeth old is ready to vanish away." Now, if this *old* and *new* covenant is not at all national, but rather spiritual, then in that case God took a spiritual people by the hand and led them forth out of spiritual Egypt after they had been four hundred years in spiritual bondage, journeying forty years through a spiritual wilderness, and finally landing and settling in spiritual Canaan in as many as thirteen spiritual tribes. What miserable inconsistencies, not to say impossibilities, the making of this new and everlasting covenant wholly a spiritual affair drives its advocates into! They have not a single passage of Scripture to sustain such a view of this covenant. We are compelled to admit that the first covenant, which embraced seed, or offspring of flesh, lands, countries, generations, years or times, a worldly sanctuary, etc., was spiritual, and spiritual only, IF *we claim* the second covenant as spiritual. For as was the first, so was the second as to its *nature*, for the second but takes the place of the first—the new supplants the old. If the covenant was a spiritual one, why make it with the house of Joseph and the house of Judah? Why not make it with *all* the tribes, or each one separately? For if "Joseph" and "Judah" were alone in this covenant, and it being considered spiritual, then there has been no spiritual salvation provided for the other tribes, nor for the Gentile world. Families and houses belong *not to spiritual covenants, but to governments*, while spiritual covenants can *only exist* between God and each separate individual. The selfish Jews thought that salvation was provided specially for them and no one else, but St. Paul and St. Peter



taught them otherwise. National salvation was special by election first to the Israelites, and then by and through them to all the world. Not so of the spiritual provisions and promises. They at once reach Jew and Gentile alike as individuals, and do not wait for centuries to roll on and develop their saving provisions, but grasp at the self-same moment the sinking souls of the whole race of Adam as individuals. Yet as they had to have a beginning point and time for their promulgation under Christ, they were first preached under Christ to the Jews at Jerusalem, thus exhibiting the true spirit of forgiveness and the rendering of good for evil. Preached first to those who had rejected and crucified their great Author, but they refusing to accept of its provisions, the apostles turn to the Gentile world, showing that in a spiritual sense "God was no respecter of persons," while in a national sense we are taught quite otherwise; but taught at the same time that this respecting of one nation above another was solely referable to time, and *not* to all eternity, and that even as to time the election of nations was limited. He chose *one* nation as a means of saving all nations. To choose him a people out of the nations of earth was nothing more nor less than electing them, for choosing and electing are convertible terms of the same import. The case of Jacob and Esau, as well as that of Isaac and Ishmael, is in point, and shows the choosing or election of one and the rejection of the other, which can only be considered in a national or civil sense and limited in time, or else we would make the just and holy One an unjust and partial God. He says, "Jacob have I loved, and Esau have I hated." Now, according to our common understanding of the term "hate," we know God never so hated any thing but *sin*. What reason is given for his hatred of one of two brothers who seemed in every way equal? Indeed, we are rather disposed to believe that the record shows Esau to have been the better man of the two. There is no reason given why Esau should have been hated and Jacob loved; and hence we conclude that there was *no hate* in the matter, and that God simply chose or elected Jacob's house out of which to grow up a numerous people to ultimate in a great nation

promised to Abraham, and did not choose Esau's house for said purpose. He chose the one, and in this very act of choosing he necessarily rejected, or passed by, the other. And we are of the opinion that a more correct and proper rendering of the passage under consideration would be, "Jacob have I chosen, and Esau have I rejected." And Isaac was in like manner chosen, and Esau rejected, or not chosen. On another occasion, as we shall see, God chose the tribes of Ephraim-Judah, and Manasseh as the representative tribal heads of the Israelitish nation, and in this he rejected the remainder of the thirteen tribes; but that was no detriment to the ten tribes not chosen, for the salvation of the ten tribes was provided for in the election of the three tribes named. And again, in making a final choice of a tribal representative head of the nation, it is said he "chose not the tribe of Joseph [of whom were Ephraim and Manasseh], but he chose the tribe of Judah, the Mount Zion which he loved." We do not suppose that he "hated" Joseph's house simply because he had now chosen Judah's house. Joseph's house had been elected, as before noticed, and his election was limited in time, and it ends here, as is announced, in the choice of Judah's house. But the house of Joseph is not by any means *lost* by the choosing of Judah. One house, or tribe, was all that was desired at *this* time; hence he chooses the tribe of Judah, and drops Joseph as the elected tribe, for reasons best known to himself. The election of one of two left the one not elected in no worse condition than before; and, as before remarked, it was by and through this elected nation God had promised that "all the nations of the earth should be blessed."

This Confederate nation elected Jefferson Davis for its President, and in that choice rejected every other person in the government; and this election and rejection was designed for the good of the whole, and *not* for the special benefit of Mr. Davis. No one man finds himself in any worse condition by being rejected and Mr. Davis elected. And just such another election did Mr. Davis make in placing General Lee in chief command of our armies; and we have heard no complaint about it, but all see and believe it was done for the good of

the whole, and not for the aggrandizement of the noble old chief. For he by "taking thought" knows full well that "it does not add one cubit to his stature," and would gladly have been spared the honorable burden thus laid upon him; for well he knows that he who would be "chief" must also "be the servant of all." \* Just such elections does God make, and no others.

God is just and equitable in all his ways and dealings; he cannot do wrong willingly, nor can he erringly. He has given man a reasoning, thinking, investigating mind, capable of judging correctly between truth and error by the aid of his Holy Spirit, which enlighteneth every man that cometh into the world; and this intelligent man can never be made to see that there is any degree of justice or equity in reprobating him to hell *from* all eternity *to* all eternity.

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\* Written before the surrender of General Lee.

## CHAPTER VII.

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CONTINUATION OF THE PROMISES TO THE FATHERS IN THEIR THREE SONS OF PROXY.—THE KINGDOM OF ISRAEL UNDER EPHRAIM.—TYPICAL DISPENSATION.

WE have followed the fathers of promise into national captivity to the Egyptian nation; and Jacob, the last of the three, just before he dies, transfers the promises of nationality unto his three sons, Ephraim, Judah, and Manasseh. Remember that the entire promises remained unfulfilled up to this point of time; and as the promises were but *one*, made first to Abraham, then to Isaac, and finally to Jacob and his seed, which seed we now find in bondage as above, so we shall always consider the promises as but *one*, whether to Ephraim, Judah, or Manasseh, to whom Jacob now transfers them. If the promises that we have noticed gave nationality to Abraham, Isaac, and Jacob, *they* must only be considered as the representative heads of the nation, for "they" could not be a nation themselves, but the progenitors of the same; and further, as neither of those representative heads ever became a head in fact, we are bound to regard them as only honorary heads of typical nations, and not of realizing ones. Again, if they but represent typical heads, then in that case to answer to them there must of necessity arise three partial realizing heads as proxies. For full realization can only occur under *one* final head, and this we find to be the fact, as above hinted—viz., Jacob, the third and last progenitorial head of Israel, just before he dies, singles out three of his sons to answer as partial realizers, or proxies, for Abraham, Isaac, and Jacob, and pronounces upon each of them national headship as had been done upon the three fathers before them. This was necessary—ay, absolutely so—for the promises to each of

the fathers was the very same; so, then, each one must have a proxy or a partial realizing agent of some character.

Realization in a *national* sense was obliged to have a beginning, and as there was no beginning in the three fathers, then we must look for a "beginning" in the sons, Ephraim, Judah, and Manasseh. And again, as there was finally to be but "one nation made up of a company of nations," and over this nation one head at a time, then each typical head must bear rule in the order named in the promises—viz.: Abraham, represented by Ephraim as his proxy, must rule first; then Isaac, represented by Judah as his proxy; and lastly, Jacob, represented by Manasseh as his proxy; and all as *partial* realizing heads, yet typical. There cannot be more than one full realizing or antitypical nation; hence the three sons we call only partial realizers as proxies for the three fathers, and as such must of necessity be but types themselves, as they are not realizers in full for the fathers. And if the sons are types, they must type something, and pass away. We say they type each *himself*; so, then, we shall expect three antitypes to arise as answers to these three types, who are first proxies of the fathers. And as we cannot have more than *one grand antitype or realizing head, one universal and never-ending Israel or throne of David, then the three minor antitypes must unite and form the one grand or major antitype so long and so often promised*. Then, let us expect the *three beginnings* to occur chronologically as named: Ephraim first, as the proxy of Abraham; Judah second, of Isaac; and Manasseh third, of Jacob. These must rule or reign as the proxies of the fathers. It is manifest that the three sons, as proxies, cannot represent the three fathers, and become full realizers as such; for the three fathers could not each as *separate*, but only as *one*, or a *triume* father, be considered as entitled to a realization in full. The promise, though announced three times—as to Abraham, Isaac, and Jacob—was but *one* promise; and if so, then the three fathers to whom "the promise" was made are no more three fathers in fact than the promises are three in fact. It requires the three, or a *trinity* of fathers, to constitute one father in fact, just as it requires the three times announced promise to be

one promise. Now, as neither of the three fathers was a realizer, we must treat them as equals—that is, as one. Indeed, we are bound to do so, for the promises make them “equals,” or make them one. Then, if the three fathers are to be treated as equals, this compels us to treat the three sons as equals, for they are but the proxies of the fathers, and as such only partial realizers. So, then, if we shall find “a nation made up of a company of nations” arising under each of these heads or sons of proxy, we are bound to consider each of them as typical, or only partial realizers, and as equals in honors; and if so, then they are full brethren in a national sense; and if the first one that comes on the stage shall pass off, we know herefrom that he was but a type, and represented by proxy one of the fathers. And we further know that his two brothers who are to succeed him on the stage will but follow him off the same, each being only typical, and as proxies of the fathers; for if the first one was a type and a proxy, so of necessity were the other two brethren. This being the case, when and where are we to expect a realization of the promises? If realization is ever to be attained, it must be under a “new covenant,” or economy, for the “old covenant” is shown to be a “failure.” It began in the three fathers by promise only, and it ends in the three sons as proxies or partial realizers, who, by being found in the room or stead of the three fatherheads, prove them to be but proxies, or else *sons of their fathers*, for they could not in the very nature of things be considered any thing else. They simply “inherit” whatever was the fathers’, and nothing more. How then, we ask again, are the three fathers to attain unto the grand antitype or realization which was sworn in covenant unto them? They are to do it under a “new and everlasting covenant” that is to take the place of the *old, faulty* one, and to be “founded upon better promises” than the old, defective covenant was. The new covenant will restore or reinstate these three sons of the three fathers after they have run their races as proxies of the fathers and as types of their after-selves as antitypes—will rebuild the three tabernacles of Jacob that are fallen down—will “bring again the captivity of Sodom and her

daughters, the captivity of Samaria and her daughters, and the captivity of Jerusalem and her daughters" — will cause "Sodom and her daughters to return to their former standing, and Samaria and her daughters to return to their former standing, and Jerusalem and her daughters to return to their former standing." (Ezek. xvi. 53-55.) God said "in those days (latter days) he would make a new and everlasting covenant with the houses of Joseph and Judah." So under this new covenant alone are we to look for a realization of the promises to the fathers. And in "looking" let us look first for the return of Jerusalem, Samaria, and Sodom, with their several daughters (Ezek. xvi.); look first for the "rebuilding of the three tabernacles of Judah, Ephraim, and Manasseh that are fallen down" [not yet, but will be]; and then let us look for these three "sons," or "sisters," as Ezekiel styles them, to *confederate*, and thus form the *one* nationality so often noticed as promised.

We will now drop for the time the further noticing of the promises to the fathers, and will take them up as transferred to the sons, Ephraim, Judah, and Manasseh, and try to show that nationality was promised, and did arise, under each of those heads as promised; but arising under a "faulty covenant" that "gendered to bondage," they would necessarily go into bondage or pass away, being but proxies of the fathers and types of their future selves under the "new covenant," that requires first their arising as three antitypes of their former selves and their confederation in one grand and final *antitype* under Judah, or the Confederate States of America, that shall stand as an antitype for one thousand millennial years — which may indeed be considered as only the beginning or initial period of the great antitype that requires the one thousand millennial years to develop its growth through its *infancy*, and then to ultimate in the universal throneship of David under the immediate head of Christ at his second advent; and then begins in earnest to be realized something of that greatness and grandeur in a national sense so often repeated in promise to the fathers.

## CHAPTER VIII.

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CONTINUATION OF THE KINGDOM OF ISRAEL UNDER EPHRAIM, ITS FIRST HEAD.—TYPICAL DISPENSATION.—THE PROMISES TO THE FATHERS DESCEND TO THEIR SONS, EPHRAIM, JUDAH, AND MANASSEH, AS PROXIES.

IT may be questioned why we select Ephraim, Judah, and Manasseh, out of Jacob's family, as the proxies of the fathers. We answer that it is no selection of ours, but God's, just as it had previously been of the three fathers. I think this fact will appear quite evident when we come to notice the point attentively, which we will now do. We have remarked that, just before he dies, Jacob transfers the promises of national headship to his three sons above named. Let us turn to the forty-eighth chapter of Genesis, and examine the transfer to Ephraim and Manasseh. It is announced to Joseph that his father Jacob is sick; he arises and takes his two sons, Ephraim and Manasseh, and visits his father. As soon as Jacob is informed of the arrival of Joseph, he strengthened himself, and sat upon the bed, and said unto Joseph: "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession." Now, remember that these are the very same national promises made to Abraham, and passed on down his line to Jacob, his grandson; and God here says to Jacob that the promise descends to his "seed," or heirs, just as it had already descended from Abraham to him. Now, just at this point, it will be asked again, Which of Jacob's thirteen sons was his "seed," or heir of these promises? We say that Ephraim and Manasseh are first made his heirs; and



afterward Judah by *specialty* is made so *permanently*. First, then, of Ephraim and Manasseh: notice carefully the ending of the last quotation above, "and will give this land to thy seed after thee." Mark what follows: "And now thy two sons, Ephraim and Manasseh, . . . are mine; as Reuben and Simeon, they shall be mine." How, then, were Reuben and Simeon his sons? For as they were his sons, so, or after the same nature, were Ephraim and Manasseh his sons. They were to be his sons in some other light than that of the ordinary course of generation, in which sense it was an impossibility for Ephraim and Manasseh to be considered his sons. Reuben and Simeon were his sons by the natural course of generation, but not so of Ephraim and Manasseh, for they were his grandsons. It follows, then, that Reuben and Simeon must be considered Jacob's sons in some *other* light besides that of generation; and we maintain, the light in which they are held in the passage is that of heirship or birthright sons in a civil or ruling sense; for Reuben was the first or birthright son, and as such was entitled to a double portion of the estate of his father, and had a right to rule or govern the house. He was, in fact, the representative head of the family in Church and State. "Such was the law in such case made and provided." And as Simeon is named in connection with his brother Reuben, he is *thus* treated as a son of the same nature as Reuben, and must succeed Reuben if *he* should die. He was the second born, and was the legal heir of whatever Reuben died possessed of. So, then, as soon as Reuben dropped the reins of government, Simeon must seize them in his own right. Now, then, what is the conclusion? Since we are told (1 Chron. v. 1), "Reuben was the first-born, but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel," the conclusion is irresistible that Ephraim and Manasseh, "the sons of Joseph," are to take the places of Reuben and Simeon in the family of Jacob, as heirship sons, or heads over the house of Jacob.

It was Reuben's natural and legal right, as the birthright son, to succeed his father Jacob as head and ruler of the house, and also to possess a double portion of the estate of

his father, which embraced lands or territory; and we find that in the blessing of Joseph, the father of Ephraim and Manasseh, Jacob says to him (Gen. xlviii. 22), "Moreover I have given to thee one portion *above* thy brethren." This is conclusive, as well as the passage in the fifth chapter of 1 Chronicles, that Reuben's natural, or legal, rights were given to Joseph, or to his "two sons;" for whatever was assigned to Joseph that he did not realize descended to his sons, as his *legal* as well as *regal heirs*, or *representatives*. Here a preëminence is given to the house of Joseph that nothing but a specialty from God can ever trench upon, as happens to be the case in the special and peculiar blessing of Judah's house, which we will notice in its proper connection.

None of the twelve sons of Jacob, save Judah, were so highly honored as was Joseph; and the reader would do well to fix it in his mind, so as never to be lost sight of, that whatever was promised Joseph, and not fulfilled to him, *must be transferred to Ephraim and Manasseh*; or that whatever was promised him or his sons was rather to the house, or family, than to them as individuals. We will now notice the promises, or blessings, of Joseph more particularly, and with them the promises to his "two sons," for they are the same, whether to father or son.

In the forty-eighth chapter of Genesis, first verse, we are told that when Joseph was informed that his father Jacob was sick, he took his "two sons, Ephraim and Manasseh, with him." For what purpose we are not informed, but from what follows in the blessing of them, we can see at a glance that he took them for the express purpose of having his father pronounce upon them the blessing that he did. Joseph understood perfectly his rights and prerogatives as the birthright son over the brotherhood of his father's house. He knew full well that in his *own person* he could never realize the promises. He knew, too, that bondage awaited his father's house in Egypt. He knew that he should die before that bondage should end, and "made mention of the departing of his father's house" from this bondage, "and gave commandments concerning his bones"—that is, when this bondage should end, and his father's

house take their departure for the promised land, they must take his bones, and bury them in the land of promise. He knew these great promises were not his as an individual, for his exaltation as a man was at its zenith at the time the promises, or blessings, were pronounced upon him, and hence could not refer to *him as a man*, but to his future headship in his sons, and in his sons alone *as tribes*, for the "sons," as such, died in bondage. Hence he brings them to his father Jacob, that he, as a prophet of his God, should seal the blessing unto Ephraim and Manasseh, as *tribal* heads of the nation. And when Jacob sees the two sons of Joseph, he says, "Who are these?" Joseph answers, "They are my sons." Then Jacob says, "Bring them, I pray thee, unto me, and I will bless them." The very purpose for which Joseph had brought them to his father, as Jacob well knew; so he accordingly, without ceremony or delay, proceeds to bless them. "And Joseph brought them near unto him, and he kissed them, and embraced them, and stretched out his right-hand and laid it upon Ephraim's head, who was the younger, and his left-hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the first-born. And he blessed Joseph [that is, Joseph's house in the persons of his two sons], and said, God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name [Israel] be named on them, and the names of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." Joseph is here, in the persons of his "two sons," preëminently blessed, and in *advance of all* his brethren, none of whom had as yet been called up for a blessing. Mark this, if you please, for it indicates that his nation-head was to be first. He was blessed first, because he was made the first-born in the room of Reuben, who had forfeited his birth-right; and hence Joseph's blessing was necessarily national, or referred to his headship over the house in Reuben's stead. He was blessed first because his *rule*, or reign, was to be *first*. Judah was to rule and finally "to prevail" above Ephraim and Manasseh, his two national "brethren." He was not to pre-

cede but was to succeed the two houses of Joseph. Joseph was to lead, and as such was blessed first.

Touching the rights of the two sons of Joseph as between themselves, according to the law "in such case made and provided," Manasseh, being the first-born, was first to bear rule, and so Joseph understood the law; for when his father Jacob placed his right-hand upon the head of Ephraim, who was the younger of the two, Joseph sought to remove his father's *right-hand* from Ephraim's head to that of Manasseh, for the right-hand, being "the right-hand of power, conferred power, or authority to rule, upon whomsoever laid, and thus made the left-hand secondary to the right. So if rule was to be to the "two sons" of Joseph, it must occur in the order of right-hand first, and left-hand second. Do not forget that both the sons of Joseph were to rule, for *Reuben's rights*, as the first-born, were conferred upon both of them. Ephraim was to go before, and Manasseh was to follow after; and Jacob, to satisfy his son Joseph that Manasseh was not denied headship—not denied national rule, not denied his rights as a "birth-right son"—said of Manasseh: "He also shall become a people; he also shall be great; but truly his younger brother [Ephraim] shall be greater than he, and his seed shall become a multitude of nations. And he blessed *them* that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh." And if so, he must of necessity have set Manasseh behind Ephraim just in the same sense he had set Ephraim before Manasseh. If Ephraim's blessing carried with it the right to rule, or reign, equally so does Manasseh's, for their blessing was *one* as to what was conferred, and *two* only as to the time of realization. One was only to go before the other; and if so, then the other must follow after him in the same capacity of headship. Manasseh's rights are to be considered as only in abeyance, while Ephraim's rights are dominant. From this conclusion there is no possible escape. The forty-eighth chapter of Genesis entire is taken up with the special blessing of Joseph's house in the persons of his "two sons." And St. Paul (in Heb. xi. 21) says that "by faith, Jacob,

when he was dying, blessed both the sons of Joseph," but says nothing of his blessing anyone else. Hence we see that there was something special in this blessing.

We will now pass on to the forty-ninth chapter of Genesis, where Jacob calls all of his sons, "and said, Gather yourselves together, that I may tell you that which shall befall you in the latter days." He then proceeds to the task in hand, beginning with Reuben his first-born, and so on to Joseph, whose case we now have under consideration. We will see what is promised him, and in him promised to his "two sons," and this, too, after he had already "by faith blessed the two sons of Joseph." Verses 22-26: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." This is full to overflowing, complete in completeness. Blessings, blessings, blessings—"the blessings of thy father have prevailed *above* the blessings of my progenitors," Abraham and Isaac; and not only have prevailed above the blessings of Abraham and Isaac, but have prevailed unto the utmost limits of the everlasting hills. All these blessings fall and rest upon the head of Joseph, his favorite son. He is to be an aggressive people, a numerous people. Planted by a well of living waters, this "fruitful bough" was to bring forth branches that were to run over their national wall, or boundary, as first set, and to possess themselves of the gates of their enemies. The blessings of Abraham and Isaac had not been prevailing, as is here indicated. The nation began to bud in Jacob's family, but still the blessings of nationality are held in promise only until its designed head shall appear

to possess it. Abraham and Isaac had not wrestled until national day had begun to dawn, and the dark clouds of the long preceding night gave way to the rosy light of morn. They had not prevailed with God and man, and thus become entitled to the appellation of "Israel." But Jacob, their son and heir, had prevailed with God and man, and hence *his* blessings of Joseph carried with them the power necessary to their fulfillment—not any abstract power, independent of God, but dependent upon God, and subject to him. A numerous seed was wanted, with which to build up this great national house, so long and often promised; and the time had come when this numerous seed seemed to be almost at the door. The twelve foundation-stones were already laid, in the persons of the twelve sons of Jacob; but nothing less than a "mighty host" would suffice for this building in the midst of the heathen nations, where it was to arise, but to arise only typically and preparatory to its final rise. So it seemed needful to this end that quiet rest, in seclusion and under a powerful protector, in a land of fruitfulness, should be secured to these twelve foundation-stones. And God provides for this by sending Joseph into Egypt in advance of the rest of the house, for Joseph says to his brethren: "God did send me before you to preserve life. God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." And here in Egypt they are to remain unmolested for and during the period of four hundred years, as told to Abraham (less the time from Abraham to the going down into Egypt); to remain during the life of Joseph, under his immediate and fostering care, who was called a "father to Pharaoh," the king of the land; and we may suppose that on his death the Egyptians would naturally for a long time revere the very name of Joseph, the savior of Egypt and of Israel, and as such not forget to deal favorably with his house. This view we think the sacred book sustains, for it is not until the time that their exodus draws near that it is said a governor arose in Egypt who knew not Joseph, and made their bondage hard—made them to serve with rigor. Be this as it may, when their time of deliverance came they must have numbered above three

million souls, "six hundred thousand of whom drew the sword," and started for the promised land. But before they reach and enter upon the same, Moses, their great leader, law-giver, and prophet, blesses the various tribes again. And as our special business is now with Joseph's house, we will take it up, and see what Moses has to say of it.

Deuteronomy xxxiii. 13-17: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof, and for the good-will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of *his bullock*, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth, and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." This last blessing of the house of Joseph is very full indeed, even fuller than the one pronounced by his father Jacob, and is national in the highest degree, and in no sense is it personal, as applied to himself or sons, for they had long ere this passed away. This blessing by Moses is *peculiar* in that it was spoken of Joseph, when he, as a man, and his two sons, had been dead for many years. It is *peculiar* in that it points out in "his bullock" the national ensign on the banner of Israel; for by an *ox* was Ephraim's (or Israel under Ephraim) banner known. We find the people, on the occasion of Moses's long delay of return from Mount Sinai, making a calf, or ox, and calling it their god, and worshiping it. And again, when Jeroboam broke off with the ten tribes, he set up calves in Bethel and Dan, and also in Samaria. And in this national ensign of an ox we are taught the peculiar qualities and character of the Israelitish nation. It was to be patient, sure-footed, of vast strength, and furious when aroused, and *peculiar* in "the two horns" of the ox, representing the "two sons"

of Joseph; for we are plainly told that the "horns" "are the ten thousands of Ephraim, and the thousands of Manasseh." It is *peculiar* in that it teaches us that Ephraim and Manasseh, as the "horns," are to "push the people together to the ends of the earth," showing most clearly that *universal empire* is vouchsafed to God's Israel.

What more can we say—what more need we say—to prove, or show, that the promises to Abraham, Isaac, and Jacob were national, and never fulfilled, and could not have been fulfilled, in them personally? and to show that the promises were transferred to the house, or tribe, of Joseph, and first in Joseph's house, to the *tribe* of Ephraim, *not to the man* Ephraim?

The rulership was to be tribal and honorary, and limited to the coming of "Shiloh." And when he comes the second time, all other forms of human headship cease forever, and a pure, unmixed theocracy commences its reign over the numberless tribes of earth. At that time it is no longer to be considered as an *honorary* affair, but as a reality—a tangible something of duration, not subject to change or deteriorations, but to be God's in reality, and not in any honorary sense, and to be as God, endless and universal. The tribes bear rule in an honorary sense "until He comes, whose it is" inherently.



## CHAPTER IX.

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THE KINGDOM OF ISRAEL UNDER EPHRAIM, ITS FIRST HEAD.—  
TYPICAL DISPENSATION, WITH A DIGRESSION UPON THE COM-  
ING OF SHILOH AND THE SCEPTERSHIP OF JUDAH.

THE “coming of Shiloh” has much more meaning in it than is commonly apprehended. That it has direct reference to the coming of Christ the first time as the Saviour of the world, we suppose no one doubts; but we apprehend that it has also direct reference to his *second* advent as well as his first. This will appear when we examine attentively the blessing of Judah. The scepter departing from Judah *has two points* of fulfillment—one after the first advent, and the other at the time of the second advent of Christ.

Bishop Newton, quoting and agreeing with Bishop Sherlock, of London, says: “The word *shebat*, which we translate scepter, signifies a *rod* or staff of any kind, and particularly the rod or staff which belongs to *each* tribe as an ensign of their authority; and from thence it is transferred to signify a tribe as being united under one rod or staff of government, or a ruler of a tribe.” They admit, also, that the word *shebat* means “a scepter of kingly rule,” but that in this sense it cannot be applied to the tribe of Judah; for, say they, “it could not with any sort of propriety be said that the scepter should not depart from Judah when Judah had no scepter.” “But Judah had a rod or staff of a tribe, for he was constituted a tribe as well as the rest of his brethren.” So, then, according to this view, *every* tribe had a *staff*, or scepter, that constituted them a distinct political organization. To this we agree most heartily, for so we have said again and again. The tribes were separate and distinct nations, and their boundaries geographically as definitely defined as were the several states in the old confederation of March 4, 1789. Dr. Clarke agrees

with the two English bishops cited in *restraining* the "scepter" to the tribe only *as a tribe*, and not of political sway over the nation as in its unity. He says, "The word signifies a tribe, and that Judah shall continue a distinct tribe till the Messiah shall come; and it did so, and after his coming it was confounded with the other tribes, so that all distinction has been lost ever since."

So much for the learned on the *tribal* meaning of the word *shebat*, while they all admit that it *also* means a kingly scepter as we commonly understand the term. We know that its first meaning must be of *tribal* identity, for when Shiloh did come the first time the tribe of Judah existed as such; but that no scepter of national confederate rule existed in Judah's hands when Christ came is very evident. Nor, indeed, had such a national sceptership existed in Judah's tribe since the Babylonish captivity. They returned from that captivity by the royal decree of the king whose subject-slaves they were, and "material aid" was furnished out of royal bounty to rebuild their fallen temple and city; and when Christ came they were a subjugated people—a Roman province. Not even the semblance of a confederate national scepter remained to them at the first advent of Christ. Nor was "the gathering of the people unto him," as was promised, but rather a gathering of the powers that were then and there against him.

These things being considered, we must look further for a complete realization of the "scepter" promised to Judah. Dr. Hales and others contend, while Bishops Newton and Sherlock admit, that the word *shebat* means *scepter*, in the common acceptation of the term, as referable to kingly sway or rule. Dr. Hales, deeming political rule as the *proper* and legitimate meaning of the term rendered *scepter*, tries to prove that the judicial power of life and death was not taken away from the Jews until about eleven years after the birth of Christ, and that this fact alone proves that the scepter did not depart until that power was taken away, admitting, however, that "shortly before the birth of Christ a decree was issued by Augustus Cæsar that all the land of Judah and Gal-

ilee should be enrolled, or a registry of persons taken, in which Christ was included." St. Luke (ii. 1-7) says the same, and upon this point there can be no diversity of opinion. Christ, then, was born a subject of Cæsar; and if so born, he was not a subject of any other civil polity. It is all fustian to talk about the Jews swaying a scepter, when they were but a Roman province. But if Dr. Hales be correct in assuming that the Jews exercised the life and death power under the Romans, this alone was sufficient to prove that the scepter was still in their hands. He gains nothing for his cause by this assumption; for Shiloh was an official person—he was a priest; but not such at his birth, but became, or "was made," such at the age of thirty-three or thirty-four years, when he was inducted into his office of High-priest on Mount Calvary in the moment of his death. He was not "Shiloh" until that event and time. So, then, "Shiloh" did not come until some twenty-two years after the life and death power was taken away from the Jews. Dr. Hales is certainly correct in claiming for the word rendered *scepter* the significancy of political or civil rule over the confederate whole, but wrong in claiming it for the Jews at the coming of Christ. We are fully satisfied that Drs. Clarke and Hales, as well as Bishops Newton and Sherlock, are all correct in part—Dr. Clarke and the two bishops in claiming for the word *shebat*, rendered scepter, the meaning of *tribal* distinction; for Judah as a tribe did most certainly exist at the first coming of "Shiloh." We are informed by Scripture itself that Christ did come of Judah; so, then, Judah existed, and was known as a separate tribe, when Christ came, or else that fact could not have been known. Dr. Hales and others are correct in claiming for the word *shebat* its most common acceptance of scepter, in a political or civil line, as swayed over the company of nations; but in this sense it cannot be received and applied to Judah's rulership as a tribe over the confederate nation *at the first advent*. Scepter, in its regal sense, when applied to Judah in the passage under consideration, must be held in abeyance until Judah, restored in full, is *again* possessed of the scepter of state as under David and Solomon; and when so possessed, she is to bear rule or

sceptership over the whole nation *until the second advent of Shiloh*; and then, as before remarked, all tribal sceptership or rule ends forever, and a pure theocracy springs into endless and universal life, *and then will be the "gathering of the people unto him."*

These different views of the learned upon the term scepter are thus harmonized, and the seeming inconsistency of the Scriptures and their seeming disagreement with known facts are reconciled, and at the same time sustain our *theory* as published in 1864—that is, that there was to arise a "latter day" Judah, or Jerusalem, possessed of the *scepter* over the whole Israelitish nation as a confederacy; and once possessed of the scepter, it was to remain in her hands till the second advent of Christ, who would then seize the reins of government as "King of kings and Lord of lords." Such is the Bible history of God's national Israel, and such are the developed facts of the *past*, and the *future* will record itself most unmistakably to the filling up and the finishing of the picture as copied by us from inspiration.

We are taking rather a wide range while speaking of the kingdom of Israel under Ephraim. We have digressed till we find ourselves talking about the final head of God's Israel, while, indeed, we are under the first or Ephraim's head, and it not discussed yet. This may not be amiss, however, as the reader will thus be prepared to anticipate us, and grasp more readily every step of advance the nation may make from the first under Ephraim to the seventh and *last* under "the Lion of the tribe of Judah."

We will now return and take up Ephraim's headship, and beg the reader to bear in mind the various promises and facts noted by us, for surely they are sufficient, for the present at least, and are national in their character throughout, and in no future sense do they apply to the *person* of Joseph or his two sons. First, then, of Ephraim, for it is said "he set Ephraim before Manasseh." It follows, then, as before remarked, that if Ephraim leads, then Manasseh must come after him in the same capacity of ruler. We take up the people at the point of time that they leave the land of bondage

numbering about three million souls, six hundred thousand of whom drew the sword, and set out for the promised land under the leadership of Moses. We follow them in their forty years' journeyings in the wilderness into the land of promise, which they enter with Joshua, an Ephraimite, at their head as captain-general and leader of their hosts in battle. We find that under this Ephraimitish leader this wandering, migratory Hebrew people rapidly subdued, drove out, and put to the sword the Canaanitish nations that were in possession of the land, and organized in their stead the first *theocratic, democratic, republican, states-rights, confederate government* on earth, with Joshua as the first president, judge, or chief executive. Thus began to be fulfilled the promises to the patriarchal fathers of nationality in one of their sons of proxy. This organic structure, under the Ephraimitish tribal head in its *oneness*, and under the thirteen tribal heads in its severalty or plural form of sovereign States, remains intact for about five centuries; but finally, under Samuel, the last judge or president, the people, by permission of God, added to their republic royalty, with Saul, a Benjaminite, chosen by God, and ratified by the people, as their first king. But this addition did not change or affect the theocratic, democratic, republican, states-rights, confederate form of their government; it seems rather to have been a change of name than of any change in the form or nature of their government, for the kings under the law had no more power than did the judge, or president. Saul, the first king, presumed to exercise the power of life and death independent of the people, but was stopped by the people, who revoked his edict. Whenever their kings did exercise the power of life and death, it was a usurpation, and denounced by God. David, the second king of Israel, wickedly presumed upon his position as head of the nation, and murdered in cold blood Uriah, for which act God severely chastised him; and he learned wisdom and his duty as a king by his chastisement and God's timely rebuke, for he was careful never again to be guilty of such a high-handed usurpation of power; and it is recorded to his honor as a prince that he committed but the *one political sin*.

According to his oft and most hearty confession, as well as other sacred records, he did sin most deeply *as a man*, but never again as a king or prince. His duties were well defined as an *administrative* officer, and he was careful to observe them.

The office of king, as well as that of chiefs of the tribes, was elective by the people as a democracy, and appointive by God as a theocracy; and the Bible history certifies to us that the kings were often appointed by God, and always ratified by the people. See Deuteronomy xvi. 18, upon the elective subject: "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes." When David was to be made king over the tribe of Judah, we find that the men of Judah took him, and made him king; and seven and a half years thereafter, when he was to become king of all Israel, we find "all Israel" made him king.

Bishop Newton, in speaking of the "lawgiver" that was to arise out of Judah, says: "The government was only of a single tribe, and the lawgiver could be of *no more*. Nor had the tribe of Judah at any time a legislative authority over all the other tribes; no, not even in the reigns of David and Solomon. When David appointed the officers for the service of the temple (1 Chron. xxv. 1; Ezra viii. 20), and when Solomon was appointed king and Zadok priest (1 Chron. xxix. 22), these things were done with the consent and approbation of the princes and rulers of Israel. Indeed, the whole nation had but one law, and one lawgiver, in the strict sense of the term. The king himself was not properly a lawgiver; he was only to have "a copy of the law," to "read therein," and to "turn not aside from the commandments to the right-hand, or to the left, to do more or less than the law commanded him to do." (Deut. xvii. 18, 19.) This is enough to show what were the prerogatives and duties of a king, and that this addition of a king did not change the theocratic, democratic, republican, states-rights, confederate form of government.

A king was provided for in the law as given them by Moses. (Deut. xvii. 14-20.) This head of Israel, or the kingdom of Israel under Ephraim, stood, as remarked, about five hundred years; and it was not at all necessary that the reigning judge,

president, or king should be of the tribe of Ephraim to constitute it the kingdom of Ephraim; not by any means, for we know that judges arose out of various tribes, yet the kingdom was Ephraim's notwithstanding. Saul, the first king, was not of Ephraim, but of Benjamin, yet the kingdom was Ephraim's in an honorary sense. We know, however, that the capital city was always *within* the limits of the ruling tribe's boundaries, and that the king, in all cases, resided within the ruling tribe. Such being the case, we find in Ephraim's reign of five hundred years, more or less, that the capital was in his tribal lines; but when the kingdom was to pass from Ephraim to Judah, then the capital city is changed to Jerusalem, or jointly to the City of David, or Mount Zion and Jerusalem. Mount Zion, the king's residing-place, was in Judah. There was no positive sovereignty, or rule, conferred upon any tribe; it was only an honorary affair. Joseph's house was honored by being simply known as the nominal head of the nation for two reigning periods—the one under Ephraim of five hundred years before disruption, and the other to be under Manasseh, not yet fully known as to its length. We await in part the fulfillment of Manasseh's tribal headship over all Israel. Seventy-five years, however, have already expired.

Thus have we followed the promises of nationality from Abraham to a typical fulfillment in the kingdom of Israel under Ephraim; for typical it must be considered, as it has passed away, and is now numbered among the things that have been.

## CHAPTER X.

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THE KINGDOM OF ISRAEL UNDER EPHRAIM, ITS FIRST HEAD.—  
TYPICAL DISPENSATION.—HISTORICALLY CONSIDERED.

IF the Scripture promises that we have adduced, and shown to be applicable to Ephraim and Manasseh as heads over Israel, are not satisfactory to the reader's mind; if he is not prepared, under these promises, to *look* for "a kingdom of Ephraim"—if he doubts the fact that there ever arose or existed such a kingdom, in fulfillment of the promises referred to—let such a one read the seventh chapter of Isaiah, and doubt no more as to the "kingdom of Ephraim" over all Israel in answer to the promises. For we hold that if such a kingdom did arise, it arose in answer to, or in fulfillment of, the promises. Isaiah vii.: "And it came to pass in the days of Ahaz, King of Judah, that Rezin the King of Syria, and Pekah, King of Israel, went up to war against Jerusalem. And it was told the house of David [or Judah], saying, Syria is confederate with Ephraim"—that is, in this war against the Jewish nation, these two kingdoms were allies, or confederated and banded together. Then if "Syria," in this passage, is a *nation* and in confederation with "Ephraim," it follows that "Ephraim" is also a nation; for the Syrian nation could not be supposed to be in confederation with any thing less than a nation; and that it does not mean simply the *tribe* of Ephraim as a nation, but rather the Israelitish nation under Ephraim's head, is evident from the fact that "Pekah" was the king of the nation here called "Ephraim" that was said to be "confederate with Syria." The passage says that "Pekah" was the King of Israel, so it is plain that "Ephraim" and "Israel" are synonymous terms, and mean one and the same thing when applied to the nation. This should be satisfactory to anyone; but as inspiration adds much more upon the point, we will give further quotations from the Scriptures for the



satisfaction of the reader. Upon the announcement to King Ahaz of this confederation against the kingdom of Judah, we find that he feared this powerful alliance; and God sends Isaiah the prophet to King Ahaz, to encourage him and to give him the assurance that this evil coalition should fail of its object, which was the overthrow of the kingdom of Jerusalem, or throne of David. He says to Ahaz: "Take heed, and be quiet; fear not, neither be faint-hearted for [or on account of] the two tails of these smoking fire-brands," Syria and Ephraim. This should have been, and doubtless was, encouraging to King Ahaz and his nation, since God calls these two nations, that were banded together against them, simply "smoking fire-brands"—burned and still burning to consumption. Nothing now remains of these two great nations but the most unimportant part, the "tails," or latter ends of them. So "fear not," house of David, nor be "faint-hearted."

God admits that Syria and Ephraim had taken evil counsel against Jerusalem and its king, saying, "Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it." But God said, "It shall not stand, neither shall it come to pass. Though [or notwithstanding] the head of Syria be Damascus [its capital city], and the head of Damascus be Rezin [the king]; . . . and the head of Ephraim be Samaria [its capital city], and the head of Samaria," be Pekah, the king; yet "within three-score and five years shall Ephraim be broken, that it be not a people," or nation. This is but reiterating the before-noticed fact—that is, that "Ephraim" was a *nation*, and "Syria" was the same thing, and nothing different; each was to be known by its capital city as well as by the name of her reigning king. So there can be no mistake as to "Ephraim" being of the same import as Israel when referable to the nation: known first by her name, "Israel;" secondly, by the name of her capital city, "Samaria;" and, thirdly, by the name of her reigning sovereign, "Pekah," who is called "the King of Israel."

Again, in the seventeenth verse, God says to King Ahaz, who was King of Judah, that he would bring upon him, and upon his people, and upon the house of his father David, "days that

have not come, from the day that Ephraim departed from Judah.”

Now, what was the departing of Ephraim from Judah, but the identical departing of the ten tribes of Israel from the house of David, upon the accession of Rehoboam to the throne, as God had before said that they should do? It was that very thing and nothing else. So here again, in unequivocal terms, we are informed that “Israel” and “Ephraim” are one and the same nation—that they are convertible, or interchangeable, terms when applied to the nation. We will proceed with the Bible proofs upon this head. Isaiah ix. 8, 9: “The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, *even Ephraim* and the inhabitant of Samaria.” Here “Jacob” and “Israel,” in the first couplet, answer to each other, and are the same as Ephraim and Samaria in the second; the second being but a repetition of the first, showing that Jacob, Israel, Ephraim, and Samaria are but different names for the same nation. Verse 21: Manasseh is said to eat Ephraim; “and Ephraim, Manasseh; and they together shall be against Judah,” showing at one glance the *three* national heads we claim in the promises, one of which is Ephraim, and now under consideration. Jeremiah vii. 15: God says to Judah, “And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.” This casting out of “the whole seed of Ephraim” was the total overthrow and captivity of the kingdom of Israel by Shalmaneser, a heathen king. So we see again that Israel and Ephraim are treated as one by inspiration.

Jeremiah xxx. and xxxi., in full, is a grand restoration of God’s national Israel; and in the ninth verse of the thirty-first chapter, God says: “I am a father to Israel, and Ephraim is my first-born.” Now, we do know that neither the *man* Ephraim nor the *tribe* Ephraim were God’s first-born tribe or man; but we do know that the Bible teaches that the kingdom of Israel, organized by Joshua, was called “Ephraim,” and was “the first-born” kingdom of God. Kingdoms had been born long, long before Ephraim’s, but not of God.

Verse 18: Ephraim, bemoaning himself, says, "Thou hast chastised me, and I was chastised as a bullock [his national ensign was a bullock] unaccustomed to the yoke; turn thou me, and I shall be turned." God hears Ephraim bemoaning and confessing himself, and says unto him: "Ephraim, my son, is a pleasant child, for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him." This, as before remarked, is embraced in the grand restoration decree or promise in the thirtieth and thirty-first chapters of Jeremiah, and is at this writing yet *future*; and we now use it only for the purpose of proving the fact that there was such a headship over Israel as "Ephraim's." In the last quotation above, when God says, "I will surely have mercy upon him [Ephraim]," he says to Ephraim, "Turn again, O virgin of Israel, turn again to these thy cities." Here "Ephraim" is styled "the virgin of Israel," and, in the next verse, a "backsliding daughter," which can only be applicable to the government that bears Ephraim's name.

A government, I believe, is ever reckoned "feminine," and in the passage above where "virgin" and "daughter" occur they evidently refer to Ephraim, in the former part of the passage, who was bemoaning and confessing, and whom God said "he remembered." Hosea xi. 1-3: "When Israel was a child, then I loved him, and called my son out of Egypt. . . . I taught Ephraim also to go, taking them by their arms." "Taking *them* by their arms," when applied to the *nation*, is as it should be, but not so if spoken of Ephraim as a *man* long since dead.

Ephraim and Israel, even in childhood, are treated as *one*, when God takes Ephraim, or Israel, "by the hand" and leads "them" forty years through the wilderness. The children of Israel, or the ten tribes, being carried away captive by the Assyrians, we are told in 2 Kings xvii. 24, "The King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the *cities* thereof." "Sa-

maria," then, must have been a country, and not simply a city of that name which was the capital of Israel. They could not dwell in the *cities* of the city of Samaria; *cities* could not be *within* a city. Samaria, like Jerusalem, was the capital of a nation, and often gave name to the whole nation, or government, administered at that place. This calling of the government by the name of its capital city is common with us at the present day, for we speak of the government of Paris, London, St. Petersburg, etc. Samaria, then, as well as Ephraim, was the proper name of Israel. Hence Israel, Ephraim, and Samaria are synonymous terms when used in reference to the nation.

In 2 Chronicles xxv. 6, Amaziah, King of Judah, is said to have "hired a hundred thousand mighty men of valor out of Israel" to assist him as soldiers in his armies. "But there came a man of God to him, saying, O king, let not the army of *Israel* go with thee; for the Lord is *not with Israel, to wit, with all the children of Ephraim.*" So, then, the one hundred thousand Israelites, called the "army of Israel," are declared to be "the children of Ephraim." "Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again." Proofs upon proofs follow in profuse abundance, to show that Ephraim had a kingdom under his headship known and acknowledged as "Israel;" and if further proof is wanting, then let the reader turn to the book of Hosea, and read, beginning at the fourth chapter, to the end of the book, and he will find the name Ephraim applied to Israel no less than thirty-six times. The proofs there are so very numerous that we cannot think of copying them here; so we will leave the reader to find and read in full for his satisfaction.

The Israelites are sometimes noted as being in "two families." Ezekiel (xxxv. 10) names them thus. God, in the outset of this chapter, directs his prophet to set his face against Mount Seir, and to pronounce a curse against that nation, because it had shed the blood of the Israelites, and had hated them. "Because thou hast said, These two nations, and these two countries, shall be mine, and we will possess it." Now, "these two nations," or families, were those of Joseph and

Judah, as will appear from the twenty-third chapter of Ezekiel, where they are styled "two women, the daughters of one mother," and were known as such before they left the house of bondage, or Egypt, known as such in their youth or girlhood; "and the names of them were Aholah the elder, and Aholibah, her sister; and they were *mine*, and they bare sons and daughters. Thus were their names: Samaria is Aholah, and Jerusalem Aholibah." It is thus given us in plain terms, first, that in Jacob's house there were two distinct "families," and not only so, but they were known as such before they left Egypt; and secondly, that the elder of the "two" was named Aholah, or Samaria, and the younger, or later one, in history, was named Aholibah, or Jerusalem. Here, as in many passages, "Samaria," the capital city of Israel, is put for the whole nation over which it was the administrative head; and Jerusalem, the capital city of the kingdom of Judah, is put for the whole nation. As "Samaria," or Israel under Ephraim, was the older of the two national heads—for she arose about five hundred years prior to the kingdom of Judah—she is here styled the "elder." The *two* are also held as "elder" and "younger" in the sixteenth chapter and forty-sixth verse of Ezekiel. And this sixteenth chapter, forty-fifth and forty-sixth verses, and others to its close, discloses the fact that one of these "two nations" holds within itself two families, thus making *three* ruling heads to God's ancient people; for let it not be forgotten that he calls them "mine"—and the one of the two that held within itself *two families* was Joseph's house, represented, as before noticed, by Ephraim and Manasseh. Joseph, as remarked, was by preëminence styled "the son of Israel," over, or above, his brethren, with the exception of Judah. They were all properly called the sons of Jacob, as a man and father, by the ordinary course of generation; but Joseph was the son of "Israel," which was something very different from being simply the son of Jacob. Jacob had his name changed from Jacob to "Israel," "because he had power with God and man, and had prevailed." So we conclude that "Israel" means one who has power to prevail, or succeed, not only with man, but also with God. Then, if Joseph is made the son of his

prevailing father, he must be a son of the same prevailing nature as his father; for as his father was "Israel," he also must become "Israel"—he "must prevail with God and man—to be a legitimate son of his father; and as he was to prevail with or over man, we take it in the sense of national rulership, and as having no reference to himself as a man, but to his tribal rule in the "two families," or tribes, of his house—that is, Ephraim and Manasseh. For Jacob, simply *as a man*, to prevail with man would have been too small an affair to have engaged so large a share of sacred attention, *unless* such a prevailing be made to have first a typical meaning, and afterward a more enlarged and realizing one, which must be in a national sense, so far as prevailing with man is concerned. His prevailing with God has evidently a twofold meaning—that is, a national and a spiritual one—for he never could prevail, as indicated that he would, even with man, unless he had *prevailed* with God, who alone was able to give him prevailing power over man. God must first elect, or choose, him as a ruling head of his fellow-men, before he could bear rule over God's chosen people. And the fact that God's national people ever after bore the name "Israel" is proof sufficient that the "prevailing" had reference to was national in the main or first sense, and only *incidental* in the second, when applied to the Church. For "all Israel" prevailed in a national sense, while very many did not prevail in a spiritual sense, and he that does not prevail with God in a spiritual sense is not a spiritual Israelite. "All are not Israel who are of Israel"—that is, all are not spiritual Israelites who are of the Israelitish nation; and "he is not a Jew who is one outwardly, but he is a Jew who is one inwardly, or spiritually," is a parallel passage to the one above, and it proves further that the name "Israel," when applied to the nation, was one of descent, or heirship, from "Israel" the father to his "two sons," Ephraim and Manasseh. For Israel, in blessing the two sons of Joseph, says, "Let my name be named on them"—that is, let them be called "Israel"—and the nation, of which they were the *honorary heads*, was always so called, Ephraim being first, as he "set Ephraim before Manasseh,"

and when Manasseh's day of reigning arises, he arises as a matter of necessity *behind*, or after, Ephraim's day, and he will properly be called "Israel" also. This of itself is enough to prove that headship went wherever the name "Israel" was conferred; and such being the fact, we are warranted in calling *any* nation "Israel" that in theory and practice conforms to the Bible — theocratic, democratic, republican, states-rights, confederate form of government, and no others. And the United States of America, being in its *early* history such a government, we are warranted in calling it God's Israel — that is, a Bible government. But on the other hand, wherever it, in practice, ceased to be a theocratic, democratic, republican, states-rights confederacy, it at once ceased to be an "Israel of God." But we do not propose in this place to take up the United States of America as an Israel of God, and discuss it, for it is preceded by the reign of Judah in order of time; and hence we shall now give attention to Judah, and then to Manasseh, or the United States of America.

## CHAPTER XI.

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THE KINGDOM OF ISRAEL UNDER DAVID, OR JUDAH, ITS SECOND HEAD.—TYPICAL DISPENSATION.—PROPHETICALLY AND HISTORICALLY CONSIDERED.

IN accordance with our plan, we now take up the nationality of Judah, as we find it in Scripture promises, commonly called *blessings*. Jacob, in the forty-ninth chapter of Genesis, “called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.” Of course he did not mean what was to befall his twelve *individual* sons, for that of which he was about to speak was to *befall* them “*in the latter days*,” which, to say the least, was a remote or distant time, and was consequently spoken of them in their descendants and in a national sense. In verses 8–10, Jacob says: “Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart,” etc. This is all national, and in the future; for his literal brethren never did bow to him, nor have we any evidence that he ever had his hand in the neck of his enemies, or that any preëminence whatever was his; and in fact he bowed down, together with his other brethren, to Joseph their brother, when they went down into Egypt. It is all prophetic of the future of Jacob’s sons nationally. They were all (Levi excepted) promised nationality, but to Judah and Joseph alone was promised national headship or dominion over the other tribes or states. 1 Chronicles v. 2: “For Judah prevailed above his brethren, and of him came the chief ruler.” This, with many other passages, is spoken in the past tense,



but is of necessity future. In Psalm lx. 7, it is said: "Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;" and if a lawgiver, he must have been so nationally, for at this writing Judah had been dead many generations. In Psalm lxxviii. 67-69: "Moreover he [the Lord] refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established forever." This passage proves that Ephraim's reign has an end, but Judah's, under David, shall be endless as the earth; and this proves that Judah and Mount Zion are one and the same—"Judah, the Mount Zion which he loved." In Psalm lxxxix. 3, 4, it is said, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." Now, all that is said of David applies to Judah, for he was Judah's head; and applies also to Mount Zion, for it was "Judah, the Mount Zion which he loved." Again, in the verses 19-36 of same Psalm of David, it is said: "I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him. . . . I will beat down his foes before his face, and plague them that hate him. . . . And in my name shall his horn be exalted. I will set his hand also in the sea, and his right-hand in the rivers. He shall cry unto me [saying], 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 mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. . . . My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." "My first-born," in this passage, appears to conflict with the same statement as to Ephraim as already noticed. "Ephraim" was emphatically the "first-born" nation of the types, while

Judah, or David's throne, was *not*; but *now*, under the promise and oath of God, "he will make him his first-born," will make him higher than, or superior to, all the kings of earth. He is *now* to succeed to the throneship of earth, *now* to be made the *birthright heir*. Thus considered, there is no difficulty in seeing how David's kingdom, which arose after Ephraim's, and as such was the *second-born*, is finally to be advanced to the rank or position of the birthright kingdom, or to the rank of the first-born. This can only be true of Judah, or David's kingdom, under the *antitypical*, or latter-day, period; for under the first, or typical, age Ephraim's Israel was most emphatically the first-born, as shown above; hence a second, or latter-day, dispensation is necessitated as antitypical to the first, and it is under this latter-day dispensation that Judah takes rank as the first-born nation of God. She was the second-born in the first, or old, Shemitic dispensation, but is the first in this the realizing age. This is very important, even vital, in our theory of the movements of the nation.

We have here a lengthy quotation from the Psalms, penned or spoken during the reign of David or his successors, and must have a *future* application, yet every word of it is in *reference* to the Israelitish, or in other words David's, kingdom, and is strictly political. And, as the then existing kingdom of David passed away more than eighteen hundred years ago, the above promises cannot be applied to it, but to its *antitype*, which was to arise in the far-distant future, called often "latter days." And we will here remark that the Confederate States of America is the beginning of the fulfillment of these promises in the above-noted Psalm (eighty-ninth). But we are digressing somewhat from our present purpose, which is to show that nationality was promised to Judah, as well as to Ephraim and Manasseh; still we may claim the last quotations as collateral supports to the former, as they go to prove the fact that there did arise such a kingdom as "Judah," or David's, and hence the former quotations and our conclusions are proved by the latter. We presume it will not be questioned that there was then such a kingdom as Judah's, including all

Israel, as well as Ephraim's did. But that they were separate doubtless will be questioned. As we have shown, or called attention to, the rise of the kingdom of Ephraim, and traced it to its change into a royalty under Saul, its first king, we will now call attention to the rise of the kingdom of Judah over Israel, noting carefully its origin. In 1 Samuel xvi. 1-14, God says to the prophet: "I have rejected him [Saul] from reigning over Israel. Fill thine horn with oil, and go. I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons. . . . Then Samuel took the horn of oil, and anointed him [David] in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. . . . But the Spirit of the Lord departed from Saul." Here, in plain terms, Saul, the first king of Israel, is rejected by God who chose him, and David, of the Jewish tribe, elected, chosen, and anointed in his stead by the same authority, but not yet crowned and formally inducted into his office. Saul, his predecessor, continues to exercise the functions of king for a considerable period of time. In the meantime, David grows popular with the people. Saul's jealousy of the embryo king appears. He bitterly persecutes, and uses every possible means to have him slain. David flees from stronghold to stronghold with his faithful and increasing little band, hard pressed by his inveterate enemy. Saul, becoming stressed by the Philistines, commandeth the woman of Endor to cause Samuel, who is now dead, to arise for his council. Samuel comes (1 Sam. xxviii. 16, 17), and says: "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? . . . For the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David." Very soon after this is spoken, Saul falls in battle on Mount Gilboa. David immediately inquires of the Lord whether he should go up into any of the cities of Judah, and the Lord answers, "Go up to Hebron. . . . So David went up thither. . . . And the men of Judah came, and there they anointed David king over the house of Judah." Abner, Saul's general-in-chief, about this time took Saul's son, "and made him king over all Israel," "and he reigned two years,"

while David reigned over Judah in Hebron seven years and six months, Saul's son being in the meantime wickedly slain. "Then came all the tribes of Israel [in their tribal capacity] to David unto Hebron, . . . and they anointed David king of Israel." "David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah."

Thus is given by inspiration the origin and rise of the kingdom of David, conferring national headship upon Judah over all Israel, for over Israel was he first anointed by the Lord in his youth, and when thirty years old anointed king over Judah; and here commenced in incipiency his reign over "all Israel," which culminated seven years and six months thereafter. His son Solomon succeeded him, and reigned forty years over all Israel; but on the succession of Solomon's son Rehoboam to the throne of David, ten of the tribes of Israel broke off, under the leadership of Jeroboam, leaving, as God had before said to Solomon, but one tribe with the house of Judah, and that tribe was Benjamin. Thus Judah's headship over all Israel lasted just seventy-three years, and the kingdom of Israel, under the leadership of Jeroboam the Ephraimite, was reestablished, with Samaria as the capital, the first capital having been at Shiloh.

From this time forward we find the kingdoms of Judah and Israel running parallel, with their kings contemporary; at times warring, and again at peace; now prospering under a good king, or toppling to ruin under a corrupt leader; suffering divers partial captivities, until finally the kingdom of Israel, under Ephraim, went into total national captivity under Shalmaneser, and have not returned, nor ever will return, under Hebrew rulers. Yet the oft-repeated promise is that Israel shall return. (See Ezekiel xvi.) For this we shall seek at the proper time and place.

We are not yet done with David's kingdom in its typical reign (for it was typical). We follow it through varying fortunes for about a century and a half, and find it, at the coming of Shiloh, the promised Messiah, a Roman province, a

subjugated people, possessing no national head, but retaining its tribal distinction; for this had been promised by Jacob in his blessing of Judah. He was to remain intact as a tribe "until Shiloh come," soon after which event Judah, like Ephraim, passes into endless captivity so far as the Hebrew headship is concerned. Numerous promises, like as unto Ephraim, are dispersed through the Bible of a "latter day" return to him also; showing, as in the case of Ephraim, that his reign had been *typical* and *realizing* only in part. For this we shall also seek at the proper time and place.

Our next business will be to search for the third typical head of the kingdom of Israel, which is to be fulfilled to Manasseh, for the promises to him are as clear as they are to his two predecessors; and if the two foregoing were types, his must of necessity be so too, for they were brethren nationally, or, as in the sixteenth chapter of Ezekiel, "sisters."

But before we take up the kingdom of Manasseh, we had as well answer a very pertinent question that would naturally arise in regard to the kingdom of which David was made the administrative head, and that is, Why should the kingdom of Israel be regarded as having passed from the house of Ephraim, under which it arose, and had stood for so long a time, to that of Judah, simply because Saul was rejected as king, and David exalted to that office? Does the simple fact of David's being of the tribe of Judah transfer the headship from Ephraim's tribe to that of Judah? We answer, Not by any means; for if this were so, then, in that case, when Saul, who was a Benjaminite, was made king, the headship would have been transferred from Ephraim to Benjamin, which was not the case. The transfer was in all cases indicated by a removal of the residence of the king from the tribe that had held the headship to the tribe that was to succeed to the same. Hence on the death of Saul, David, having been anointed king by Samuel, and knowing that such a transfer was the purpose of God, asked "whether he should go up into any of the cities of Judah." And the Lord answered by directing him to "go up to Hebron." "So David went up thither, . . . and the men of Judah came, and there they anointed David king over the

house of Judah." And over the house of Judah he reigned seven years and six months, at the end of which time "came all the tribes of Israel [came as tribes, or as sovereign states] to David unto Hebron, and there and then they anointed him king over all Israel," immediately after which he makes the joint cities of Jerusalem and Zion his capital, his own house, or kingly residence, however, being upon Mount Zion, within the tribal lines of Judah. And from this time forward this Zion within the tribal line of Judah was called the "City of David," in which resided *all* of David's successors; while Jerusalem proper was in the tribe of Benjamin, and called the daughter of Zion, and jointly the two cities were called by the prophet "Ariel," or "two lions of God." Thus it will appear that it mattered not out of what tribe the chief executive may have been chosen, the kingdom, in its honorary headship, was not affected thereby. Judges and kings may have arisen out of any or all of the tribes, still the tribe within whose lines the kings resided was the tribal head of the nation. And thus we see that when Ephraim's tribal reign as head of the nation was to cease, and Judah's to begin, the residence of the king passes from the one to the other.

It is well known that Samson, who was of the tribe of Dan, was one of the judges of Israel while it bore the name of Ephraim, and that Jephthah, and divers others not of Ephraim's tribe were executive heads of the nation, but that during the five hundred years of Ephraim's headship over the nation, the residence of the sovereign, or judge, was in its capital city, and within the tribal lines of Ephraim. And in like manner all the kings under Judah resided in the City of David, on Mount Zion, within the tribal lines of Judah.

## CHAPTER XII.

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THE UNITED STATES OF AMERICA.—THE TYPICAL KINGDOM OF  
MANASSEH, OR ISRAEL, UNDER ITS THIRD AND LAST HEAD.—  
TYPICAL DISPENSATION.

WE deem it useless to say more, scripturally or otherwise, to prove that national dominion was promised to Manasseh, for if not promised to him, neither was it to the two foregoing heads. Now, many will admit that the kingdoms of "Ephraim" and "Judah" did exist, but claim that they were one and the same, and that nothing is said of the kingdom of Manasseh. It will therefore be expected of us to give, if no more promises, at least some marks by which to identify this kingdom when it does come. This we will endeavor to do. First, then, if the three persons, Ephraim, Judah, and Manasseh, were brethren, which no one doubts (since that point is settled by Jacob's blessing the two sons of Joseph *as his own*), they must have possessed a common family likeness; and if they were but representatives of governments, then the governments must also possess common family marks. If one was a simple republic, or a royalty, or a confederate, republican royalty, or of whatever form or complexion, so were the others. From this conclusion there is no escape. We do not say that in all their lineaments and features brothers and sisters *shall* be alike, but that the general resemblance, or family marks, should be found. We do not hesitate, therefore, to assert, as before, that the first organic form of the Hebrew nation was a theocratic, democratic, republican, states-rights confederacy under Ephraim, to which royalty, in the end, was added; and that under its second organic form, royalty remained, leaving it still, however, a democracy, for the people resisted successfully the decree of death by Saul, the first king, claiming the right to reverse his judgment, and did

so. Now, as Ephraim and Manasseh were not in the strictest, or generative, sense "brothers" of Judah—for they were, in fact, his nephews—we may reasonably conclude there was a more striking resemblance existing between *them* than between them and Judah, and in like manner between their two governments more corresponding marks than between their governments and Judah's. Such we find to be the case. Let us see. The first, or Ephraim's, Israel was made up of twelve sovereign, independent states, one of whom (Manasseh) was divided in settlement—thus making thirteen—leaving out Levi, who had no landed estate, no nationality. In short, his was the priesthood. Thus the first Israel, in its organization under Ephraim's headship, consisted of thirteen members; and if so, then Manasseh must have thirteen states in his Israel to constitute him a full brother of Ephraim; and this is found to be the case in the United States. But there is going before this history of settlement other very important historic facts in reference to the first Israel, which should be noticed, that we will find common to these two brothers and *not* to Judah. First, the people had for a great while been in bondage to Egypt, a nation of adverse civil politics to that of the Israelitish theocracy. Secondly, they had to flee from the land of bondage to one of their own, given in promise to their forefathers, before they could organize their theocracy. Thirdly, they, in leaving the land of bondage, and getting to their own land of promise, preparatory to an organization of their government, encountered many, very many sore trials and evils, but finally entering the same, near the center of its eastern border, they find it in possession of savages, whom, fourthly, they have to conquer and drive out before they organize their government. And, fifthly, when organized, it was a theocratic confederacy, consisting of thirteen members. Need I say that in *all* these particulars the brotherhoods of Ephraim and Manasseh (or the United States) perfectly agree, while in the rise of the headship of Judah none of these features, or facts, are to be found. When Judah's time came, the people were not in civil bondage to an adverse civil polity, nor were they far away from their patrimony, but in the very midst of their



land. And again, instead of warring with savage nations for the possession of their land, they have a bloody war among themselves. And again, the kingdom of Judah arose *not* consisting of thirteen members, but of one only, and so remained for seven and a half years, at the end of which time—not by conquest and coercion—came the other tribes, of their own free-will and accord, and affiliated with them, and thus and then was the headship of Judah established over all Israel. Then, where are the coinciding points between Judah and the other two headships to constitute them brethren? We answer, first, God was the author of all three; and, secondly, the form of their governments was precisely the same—theocratic, democratic, republican, states-rights. In these two points do they agree in their rise, and in these only. Dr. Baldwin, in his incomparable work “Armageddon,” has, by going before, done for us what we could never hope to have accomplished in tracing up and finding, or identifying, the nationality of Manasseh, or the United States of America. He does not, however, style the United States the government of Manasseh, and he moreover committed a grave error in treating what we call the *three heads* of the nation as a *unit*, and in applying the various scriptures to the *one* that should have been applied to the *three*, but in the main to Judah alone, which drove him to the conclusion that the United States was to be perpetual, and hence was the antypical Israel of the Bible; while, in fact, it is as *strictly typical* as either one of the preceding brotherhoods of Ephraim and Judah. The prophecies which give perpetuity to the final, or last, form of God’s Israel on earth are very numerous, but they must not be placed to the credit of Ephraim and Manasseh, but to *Judah alone*, for all three, under their first, or typical, heads, must pass away, and then reappear as the antitypes of their former selves (see Ezekiel xvi. 53), and then to ultimate in one nation *under Judah*. In this alone is to be realized all that is promised of true national greatness to Abraham, Isaac, and Jacob.

But I am ever forestalling my readers, and will return to Israel under Manasseh’s head, and give some very dis-

inctive marks of his Israel not mentioned in any previous work.

In the division of the land of promise among the tribes of Israel, we find it very definitely and circumspectly laid off into thirteen states geographically, and to each tribe a specific lot; Manasseh's being *two lots* of the thirteen tribes, he has his lots set apart to him, precisely as the others had, after which, in the seventeenth chapter of Joshua, fifth and sixth verses, it is added: "And there fell ten portions [lots] to Manasseh, besides the land of Gilead and Bashan, which were on the other [east] side of Jordan, *because the daughters* of Manasseh had an inheritance among his sons." This is certainly a very strange and abrupt announcement in relation to the tribe of Manasseh. They had, as before remarked, received their two lots as the others had, each their one. Reuben and Gad, with the half tribe of Manasseh, had received their lots on the east, or "other side of Jordan," giving thus three lots on the east; and then the other ten—Manasseh's other half tribe being one of them—received their lots on the west side of Jordan, which appears to be the "ten portions that fell to Manasseh, on the west side of Jordan," besides the three above-named as being on the east side, making in all just thirteen "portions," or lots, that "fell to Manasseh." Now, the very interesting question arises, Why should the ten tribes in the west and the three in the east fall to Manasseh? The answer of inspiration is, "Because the daughters of Manasseh had an inheritance among his sons." The records prior to this time inform us that in the branch of Manasseh's house that constituted the half tribe which settled on the *west* side of Jordan, there were five male and five female heads of families. Of males, Abiezer, Helek, Asriel, Shechem, and Shemida; of females, Mahlah, Noah, Hoglah, Milcah, and Tirzah. Now that these ten heads of families, *as inheritors*, have reference to the ten *tribes* in the west, *as the* "inheritances" which they were to inherit, seems quite evident, when we remember that the three tribes on the east are named *with those of the west* as falling by inheritance to Manasseh; for if the ten *separate families* of the west side Manasseh be meant, and *not the tribal* lots, then, in that case, the *east* side would not

have been embraced, for no part of the east side, or separate families, belonged to, or was occupied by, any of the half tribe on the west. They could not, in fact, as families from the west inherit family portions in the east; for it was as "families"—five male and five female—that this half tribe are said to have settled in the west, while three, as families, constituted the east side Manasseh. There were of the whole nation three tribes settled in the east and ten in the west, while in Manasseh's half tribe east there were three families as "inheritors" of the blessing of headship over the three tribes east; and in his half tribe west there were ten families—that is, heads of families—as "inheritors" of the blessing of headship over the ten tribes west. That there were many hundreds of families—yes, at least ten thousand—east and west in Manasseh's tribes, made up of husband, wife, and children, we know from the whole number of fighting men (52,700); while the heads of houses, called "families" above, were only thirteen in his house, ten of which were in the west, and three in the east. These were strictly inheriting families among the many thousands of families. Now, since the west side Manasseh did not, and could not, as ordinary families, occupy any portion of the east side settlement, and it being still announced that there fell to Manasseh the land of Gilead and Bashan, which was divided into three tribes in settlement—viz., Reuben, Gad, and Manasseh—it follows that these thirteen families were not ordinary families, but strictly inheritors of promised honors. This also proves conclusively that tribal and not family portions are the "inheritances" intended as falling to the thirteen inheriting houses found in Manasseh's house. And yet Manasseh is not at the time put in possession of his thirteen tribal portions, five of which in the west are female portions. And the question now comes up, Why was he not put in actual honorary possession of his rights as the first-born son of his father Israel? And this same question was virtually asked by Joseph when Jacob, his father, was about to bless his sons, Ephraim and Manasseh, seeing that he placed his right-hand upon the head of Ephraim, who was not the first-born. He says, "Not so, my father, for this is the first-born; put thy

right-hand upon his head," indicating by the right-hand upon the *head* that upon that head was to rest first the "crown of honor." Jacob replies, "I know it, my son; I know it;" but saying for the satisfaction of Joseph, "He also shall become a great people; he also shall be great." With this assurance, Joseph was satisfied, and Jacob proceeded with the blessing of Ephraim *first*, in which, however, he takes *nothing* away from Manasseh to confer upon Ephraim. Manasseh's *double* portion, as the birthright son, was not disturbed as to his legal rights in the same, but were made to occupy a later period in *time* to that of Ephraim. And subsequently Manasseh's tribe is divided into two tribes, and may now be called the double tribe, to indicate the double inheritance that would fall to them as the birthright tribe. And as we see the one-half of this tribe put in actual possession of his landed estate on the east side of Jordan *before* Ephraim was put in possession on the west side, we may learn from this fact that it was *not* the possession of *lands* by the tribes simply as real estate, or as goods and chattels, that was conferred by Jacob upon them as "inheritances," for if so, Ephraim would have been put in possession *first*, as he was said to be "before Manasseh," which he was not as a tribe, for Manasseh settled first as a tribe. Then, we must look for something not consisting of lands, etc., as the objects embraced in Jacob's "blessing of the two sons of Joseph," mentioned by St. Paul in Hebrews xi. 21, and also as being fulfilled *first* to Ephraim, as "he set Ephraim *before* Manasseh," while Manasseh in fact *settled* as a tribe in the east *before* Ephraim did in the west. Do not lose sight of this very important fact. The things conferred, we say, had reference to the *headship* of the nation as a *confederacy*, as to Ephraim first and Manasseh second; but as to the thirteen families as "inheritors," it had reference to headships over the thirteen *tribes*, as sovereign states, by the thirteen "inheritors"—five females and eight males—in Manasseh's house, and was honorary in its nature, since they were never put in possession of the other tribes as a property estate. All of the tribes are blessed, as tribes—guaranteed tribal existence as separate sovereignties, or civil organic bodies in severalty—but as a

confederacy of all the tribes, they were to have three of the original tribes as the honorary heads of the same, and thirteen families as the honorary heads of the thirteen tribes in severalty as separate sovereignties, but the three holding such honorary places at different times—Joseph's tribe first, under Ephraim, with his thirteen "inheritors" of honors over the thirteen tribes, and then Judah's, and then Joseph's again, under Manasseh, with his thirteen "inheritors" of honors over the thirteen tribes, giving us three heads under the first, or typical, dispensation, all of whom must have their antitypes in the succeeding dispensation, and finally ultimate in one. But we are getting ahead of our present subject again.

Now, then, as the "ten portions," or tribal lots, of the nation that were located on the west side of Jordan, five of which were "inherited" by males, and five by females in Manasseh's house, and also the three on the east falling to Manasseh, we would at once suppose that this would indicate that the *first* honorary headship over the confederacy would be Manasseh's, and to his thirteen inheritors with him over the thirteen tribes. And so Joseph supposed, and so it would have been under the law of the birthright first; and Joseph, as before remarked, attempted to correct what he supposed to be a mistake of his father, but Jacob tells him that Ephraim must be first and Manasseh second as *between these two brethren*. (Judah comes *between* them in the typical dispensation, but is *before* them in the antitypical.) Ephraim is thus made to occupy Manasseh's rights simply as to *time*, and in nothing else. The question again arises, Why so? Why not Manasseh first, as it was his of right under the law? The answer is that at the time the children of Israel arrived at the borders of their promised Canaan every one of the tribes were under *male heads*, for they were under the headship of the original eleven sons of Jacob (Levi not being counted as one, since he had "non-inheritance in Israel"); and Joseph, one of the eleven, was at this time in *three* tribes—Ephraim and *east* and *west* Manasseh—making thirteen tribes under their several *male* headships, all bearing male names. This, we suppose, no one will gainsay. Then, what is the conclusion? It is this: that

at this time, it being declared that *thirteen* portions fell to Manasseh, and that five of them were female portions, and the tribes as they then existed being all under *male* names, it was not possible that the kingdom could be organized under Manasseh's head, embracing, as it did, five female heads of families who were entitled to headship over five female tribal lots; and Jacob, foreseeing that such would be the facts, and the impossibility of organizing under him and his five daughters, brings Ephraim forward, or places him in advance of Manasseh. For this reason, and *none other*, did he place "Ephraim before Manasseh." As the kingdom as it then stood in its tribes of thirteen is declared to be Manasseh's (thirteen lots falling to him), but organized under Ephraim, Manasseh with his five female portions is placed behind Ephraim in point of time *only*. He stands aside for the present, for the very best and most satisfactory reason. So we understand most clearly that when Manasseh's day arrives he will be found ready for organization into a confederacy of thirteen tribes—the number declared as falling to him—with five of them under *female names*—not made up of female population, but bearing female names, just as the five families in his house were not made up of female members, but that the honorary heads of the families were the five daughters found in the house of Zelophehad, the son of Manasseh. We repeat that Manasseh is simply held in abeyance until thirteen theocratic, democratic, republican, states-rights nationalities are prepared and ready for organization into a confederacy, five of whom must bear female names; and when organized, then and there Manasseh's headship over the whole as a confederacy takes place, and then and there tribal headship takes place under his five daughters and eight sons, and the whole strictly honorary. This arrangement of these very remarkable and interesting matters of fact in relation to the Israel of God is given to us by inspiration for the authentication of his sacred word, in which they are recorded for our comfort and edification; and fools we are if we do not profit by the same.

So far as the men Ephraim, Manasseh, and Judah—or even as tribes—are concerned, they received absolutely nothing

above the other tribes but that "shadow" men call honor. Did they not all as men die in Egyptian bondage? and have they not all as tribes in the Hebrew family ceased to exist, and that, too, long, long generations before this promise to Manasseh met with fulfillment in the rise of the United States under thirteen heads of nations, five of whom bear female names? For no blessing promised to him met with fulfillment in the ancient household under the Hebrew economy, and we challenge anyone to attempt to show that there did. Manasseh's blessing of headship over all Israel belongs—every jot and tittle of it—to modern Israel, or the United States of America, not of Shemitic but of Japhetic extraction. It is perhaps useless in us at this late day to say that the descendants of Japheth under just as divine a warrant as the Shemitics, and moved by the same consideration—bondage and oppression—come to and occupy their patrimony in the west as the first Israel had done, and also encountering the same class of difficulties that they did, and finally, in seven and a half years, as formerly, succeed in conquering a peace, and then of organizing in the New World a theocratic, democratic, republican, states-rights confederacy, consisting of thirteen members, differing from the old brotherhood in five of the members bearing female names, and differing also in being Japhetic instead of Shemitic.

Upon Japheth becoming Israel as the third or last head under the typical dispensation, we refer the reader to the chapter of Introduction. Next it may be asked, Did five of the thirteen American colonies confederating March 4, 1789, bear female names? We answer, They did—viz., Massachusetts, Maryland, Virginia, North and South Carolina, answering to the five daughters in the house of Zelophehad in Manasseh's family, viz., Mahlah, Noah, Hoglah, Milcah, and Tirzah.

One more remark in relation to these five daughters—and to this we call special attention, as it is significant—and that is, in the settlement of ancient Israel they all belong to the half tribe of Manasseh that settled west of the Jordan, and hence strictly within the promised land of Canaan; while the east half of his tribe never entered the land of Canaan, indi-

ating the typical or non-realization of Manasseh's headship in the United States. But lastly, under this head it may be asked by some: Since Manasseh was but to be the honorary head of the nation, why could he not as well have entered upon his honors as the head of the nation when organized by Joshua, it being his right to have done so, seeing it was his as the birthright son? Why should the simple fact of the thirteen states or tribes of Israel as they then stood, being all under *male* names, seem to be an insuperable objection to him becoming at once the honorary head of the confederacy? We answer that because along with him, as the honorary head of the nation *as a confederacy*, there also went the rights in the heads of his family of becoming the honorary heads of the several sovereign states of Israel, and five of them being females, they *could not* inherit male portions. And again, how could a *confederate* head arise or exist, except out of and upon the previous sovereign states? And if the confederate whole must have an honorary head in Manasseh, then as a matter of course the *several states* must have an honorary head in Manasseh's sons and daughters; and hence it is declared by inspiration that the daughters of Manasseh were entitled to and should "have an inheritance with their brethren." Manasseh, we might say, was himself quite ready to come forward as the *head* of a confederate nation made up of thirteen *male heads* of nations, but his children, as "inheritors" of headship over the several states, were not; for five of them were female "inheritors," and must inherit their *honors as such*, which they could not do in a confederacy that had no female lots in it to inherit. Hence, Manasseh with his five female "inheritors" must give place to Ephraim and his thirteen *male* heads of families, and bide their time, or wait, as before remarked, until a theocratic, democratic, republican, states-right confederacy, consisting of thirteen members, five of whom being females, is ready and waiting to confer its honors upon him as its head, and upon his *sons and daughters* as heads of the several states. This makes manifest the reason why Jacob placed Ephraim before Manasseh in point of time; for be it borne in mind that in Ephraim's house there were no in-



heriting female heads of families, and no obstacles in the way of himself as the head of the confederacy and of his sons as the heads of the different tribes entering upon their honorary inheritances—which, indeed, they did at the time of its first organization; and that the kingdom then and there organized ever after bore the name of Ephraim, we have elsewhere clearly established by numerous quotations from sacred writ. So he was the honorary head of the nation, and his sons of the tribes.

We have now passed through with the consideration of the rise of the three typical heads of the kingdom of Israel—Ephraim, Judah, and Manasseh—and with the two first to their ends as types; and as the two former brotherhoods have thus proved themselves types, and ceased to be, so, likewise, must Manasseh go. From present indications, the time of her departure is close at hand; for immediately upon the first Israel's adding *royalty* to its government, it began to grow weak and topple to its final fall. Indeed, it may be said to have fallen upon the death of Saul, her first king, for after that event there remained but the semblance of a government. Immediately thereafter we find the sovereign state of Judah seceded from the old confederacy, and set up housekeeping for herself, and successfully resisted coercion and the centralizing principles thereof until the whole house of Israel came *down south* to her and confederated with her, and she thus became the head of all Israel. Have we any thing in the history of the modern brotherhood of Manasseh that corresponds with any of these historic facts? Need we say that centralized monarchical principles in the United States have led to the exaltation of Mr. Lincoln, its present ruler,\* as an autocratic dictator, assuming and exercising powers and prerogatives never tolerated by the *ancient* household of Israel; and said exaltation has resulted in arousing the old leaven of secession founded upon and growing out of the sovereignty of the several states or tribes of Israel, and “Judah's seven” have seceded from Manasseh's Israel, and out of this seceded material the building of the New Jerusalem begins under the gracious promise

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\* Written while Mr. Lincoln was President.

that "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein; for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. . . . And the Lord shall inherit Judah *his portion* in the holy land, and shall choose Jerusalem AGAIN." That is, as he had chosen Judah and Jerusalem in the secession of the old house, so has he "again" in the new.

Thus, the three typical brotherhoods of Ephraim, Judah, and Manasseh end in the birth of the *first* one of the same brotherhoods as an *antitype* of its former self; and the one indicated is manifestly Judah, demanded as "my first-born" (eighty-ninth Psalm), being the *first* settler in the ancient house on the west side of Jordan, and strictly within the promised land of Canaan. This first-born Judah of modern date has not yet attained unto his inheritance west of the great *political* Jordan, but is now in the midst of the turbulent stream of strife and discord; but as sure as he was the *first* tribe that took possession of his allotted patrimony in the west in the ancient house as strictly within the land of *rest*, so sure is he to do so again; and this the second time not as a type as he did at first, but as the grand and realizing antitype in its incipiency, and finally to ultimate in the throne of "the prince of the house of David."

All of the foregoing in relation to the rise, reign, and indicated end of the third head of Israel, or the United States of America, and the rise of the Confederate States, or "my first-born," as ample, full, and satisfactory as it may be to me and some few others that may have made the subject a specialty, yet the great multitude will still say, "How can these things be so?" And this being the case, we shall not stop here, as the Scriptures and historic facts already given are not a type of what may be given upon this subject, and we shall now take up the subject of the tribal settlements on the east and west sides of the Jordan, and try to give a satisfactory exposition of their significancy. This may be thought as going back, as we have already arrived at the end of the Manasseh head of the nation. True, but there is a vast deal back of

this of a historic nature that demands marked attention, and that will throw a flood of light upon the questions, or points, already considered; and as our theory, as well as our readers, demands all the light we can bring to bear on this heretofore dark, and in some degree sealed, subject of the civil teachings of the Bible, we will do as above proposed. And in this going back and going over the same ground in history and prophecy already passed over, we do but follow the example set by the prophets.

## CHAPTER XIII.

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TRIBAL SETTLEMENTS, AND THEIR SIGNIFICANCE AS INDICATING THE SEVEN SUCCESSIVE HEADS OF THE NATION.—TYPICAL AND ANTITYPICAL.

UNDER this head, we call attention to the fact that God's ancient people made *three* distinct periods of conquest of the heathen lands they were to possess, and *three* distinct *tribal* settlements of the same; that the *first* conquest and settlement was on the east side of Jordan, and *not* in the promised land of Canaan, and consisted of *three* tribes—viz., Reuben, Gad, and half Manasseh; that the *second* settlement was on the west side of Jordan, and consisted also of *three* tribes—Judah, Ephraim, and Manasseh; and that the *third* settlement consisted of seven tribes, and was also in the west. The first three tribes being on the east side of Jordan, and not in the promised land of rest, indicates that the three first confederate heads of the nation were to be typical, or non-realizing, not having crossed the great political Jordan and entered the Canaan of rest; while the second three tribes entering and settling in the land of promise and rest indicate that the second three confederate heads of the nation were to be antitypical and realizing; and Judah's being the first of the three indicates her as being the first in the realizing age. The third and last settlement consisted of seven tribes, and also on the west side of Jordan, and strictly within the land of rest, and is an unmistakable indicator of the seventh and last head of the nation in its incipient number four, from which she passes to the seventh and last. Since the foregoing six tribes indicate the six confederate heads going before the seventh and last—the first three on the east side indicating, as above, the first three heads typical, and the second three the three antitypical heads—

this third and last settlement, consisting of seven tribes, must indicate that the last, or seventh, confederate head of the nation in its incipiency, or at its rise, should consist of seven, and be antitypical in the highest and fullest realizing sense.

We assume that the first settlement of three tribes on the east side of Jordan signifies that the nation was to have three confederate heads under its first or typical dispensation. "Typical," because the three tribes (Reuben, Gad, and Manasseh) that represent the first three confederate heads did not reach the promised land of rest; the great political Jordan was yet to be crossed. This east side settlement did not settle as a confederacy of three tribes, but only as *separate* tribes, or states—Reuben first, then Gad, and Manasseh third and last. As sovereign states, they must first exist before they could possibly organize as a confederacy. As states, they settle; and being settled, we call them a settlement of three, and not a confederation of three, but just as three individual families of husband, wife, and children would properly be called one settlement consisting of the three families. Reuben, being the first settler in this east side settlement, represents the first confederate head of the nation as organized by Joshua, which we have elaborately shown was called Ephraim, and consisted of thirteen tribes. And if Reuben, the first settler, is made to indicate the first confederate head of Israel, then in that case whatever was the character of Reuben the same must be found to be the character of the nation he represents, both as to order or time of occurrence and geographically, as well as to character in the qualities of disposition of the man; and these remarks apply with equal force to all the tribes who settle and become indicators of confederate heads.

Let us, then, consider Reuben as the first settler in this first settlement of three tribes. If he be the first settler, and is representative, he represents the first confederate head of Israel as organized by Joshua; and being the first-born son, he also in this represents the first-born confederacy; secondly, his geographical position leaves him outside of the land of promise, indicating the non-realizing, or typical, character he

thus gives to Joshua's Israel; and thirdly, his character as to purity or impurity, stability or instability, etc. "He was not to excel, though he was the *beginning* of strength." He was as "unstable as water," and a very lecherous son, as seen in his "going up to his father's couch;" and for this lecherous act of defiling his father's bed, his "birthright as the first-born was taken away from him, and given to the two sons of Joseph"—"he was not to excel."

Now, we ask, were the marks and character here given to Reuben to be met and found in the first confederate Israel? Most emphatically so! He was the first-born son in the typical age, or "the beginning of strength," and forfeited and lost his birthright by his base conduct. The kingdom of Israel under Joshua was the first-born kingdom of God's appointment; it was literally "the beginning of strength, the excellency of dignity and of power," civilly considered, but was as "unstable as water," and forfeited its birthright, while it was conferred upon another. Need I add more upon this the "first-born nation" of Israel? I think not, since all intelligent Bible-readers well know how unstable and corrupt Ephraim's Israel became very soon after Joshua's death; and ever so remained until finally, as a head of the nation, it ceased to be, forfeiting its "birthright" of the first-born forever.

The kingdom of Israel under Ephraim ceasing, the same kingdom under Judah or David succeeds it, and to this we will now give attention. If Reuben, as the first settler, represents the first confederate Israel, then Gad, as the second settler on the east of Jordan, must represent the second confederate Israel, which arose under Judah. Of Gad it is said: "A troop shall overcome him, but he shall overcome [or prevail] at the last." "Blessed be he that *enlargeth* Gad; he dwelleth as a *lion*, and teareth the *arm* with the *crown* of the head. And he provided the *first* part [first dominion] for himself, because there, in a portion [or place] of the *lawgiver*, was he seated; and he came with the heads [or chiefs] of the people, he *executed* the justice of the Lord, and his judgments with Israel." We ask, Shall we find in all the subsequent

history of Gad any *one* fact or thing that would meet our expectations under these very remarkable utterances? Not one, not one! Then, we ask, was and is the character and circumstances embraced in these declarations applicable to the second confederate head of Israel, which arose under Judah with David at its head? Most emphatically it was, with *scrupulous exactness*, as we shall now see.

The kingdom under David's first anointing by Samuel *never did* take governmental form. Himself and all the semblance of a government he had about him were fugitives from the vengeance of Saul, fleeing for protection to the land of the heathen nation of the Philistines. The government to which he was anointed was "overcome by a troop" too numerous for him; but finally he did overcome and triumph most gloriously for seventy-three years. He was said to "dwell as a lion, and teareth the arm" of power that had stood in his way, and with it also the "crown of glory" from the head that had worn it, and placed it upon his own royal head; and with Judah's noted "lion" mark, he has also the "lawgiver" feature promised to Judah. Now, we have no scriptural evidence whatever that Gad ever accomplished what is here promised, or that "a troop overcame him." It does not fit Gad, but it does the kingdom of David, or Israel under Judah; and as Gad is *second* named in the first settlement of three, and has Judah's distinctive features or marks about him, then we conclude that Judah's national head should appear *second*; and the fact that it did (which no one questions) proves our conclusion to a demonstration.

The next settler (being the third and last of the three) was Manasseh, and represents in *order* and *character* his own confederate head; and first his order, or number, was *third*, and so must be his confederate head. Was it so? It certainly was. The United States of America was and is the *third* in the order of kingdoms that have arisen in the history of the world of that peculiar theocratic, democratic, republican, states-rights form; and as we know this cannot be disproved—or, I think, even doubted—we shall say no more upon the order of time, but shall proceed at once to examine the character given

to Manasseh, as it is to be the character of the government that he by his settlement on the east side of the Jordan indicates.

In the settlement of the three above-named tribes on the east side of Jordan, it is said, in Numbers xxxii. 33: "Moses gave unto them [Manasseh] the kingdom of the Amorites and the kingdom of Bashan;" and (verse 39) "the children of Machir, the son of Manasseh, went to Gilead, and took it, and dispossessed the Amorite which was in it." Here we see as soon as his inheritance is allotted to him, he exhibits his aggressive character, his energy and warlike prowess. Verses 40-42: "And Moses gave Gilead unto Machir, the son of Manasseh; and he dwelt therein. And Jair, the son of Manasseh, went and took the small towns thereof. . . . And Nobah went and took Kenath." Again, in Joshua xvii. 1, it is said: "Gilead and Bashan were given to Machir, the son of Manasseh, *because he was a man of war.*" As before noted, "Gilead and Bashan fell to Manasseh," besides the ten lots in the west. In the fourteenth verse, the children of Joseph (Manasseh as tribes) complain to Joshua because territory enough had not been given them, claiming that they were a "great people." And Joshua, in the fifteenth verse, replied: "If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if Mount Ephraim be too narrow for thee." And they in turn reply: "The hill is not enough for us." Again Joshua replies: "Thou art a great people, and hast great power. . . . The mountain shall be thine; for it is a wood, and thou shalt cut it down; and the *outgoings* of it shall be thine; for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong." We will add one more scripture of character to this east side Manasseh, and will have done for the present. See Joshua xxii. 8, where he sends them away with a blessing, thus: "Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment; divide the spoil of your enemies with your brethren"—with Reuben and Gad.



If this is not sufficient, "you would not believe, though one should rise from the dead."

The applicability of all the foregoing to the United States is so easy, simple, and self-evident that we might offend common apprehension by making the application. We, however, will recapitulate. Manasseh was the *third* settler of the first settlement of three tribes in the east; and as the *third* settler, indicated the *third* kingdom of Israel in order of time and character. Whatever kingdom, therefore, that possessed that peculiar theocratic, democratic, republican, states-rights, confederate type, and arose *after* the kingdom of Israel under David, must be the one intended by prophecy, if the character also agree; which all must see it does in the aggressive, warlike, indomitable, territory-getting, energetic greatness of the people, wealth in cattle, silver, gold, brass, iron, very much raiment, etc., of the United States. Surely, surely, he may read that runs! Did ever a garment more *exactly in all particulars* fit its intended owner?

Having thus gone through with the first *three* tribal settlements, and shown, or called attention to, the *three* confederate heads that they represent, we deem it proper in this connection to call attention to these *same three* heads treated of in Ezekiel xvi. (which chapter I trust all my readers will carefully examine). Here you will see they are called the kingdoms of "Jerusalem, Samaria, and Sodom," and that they are "sisters"—that is, "sister" confederacies in the typical age—and here said to have passed away as types, but to be restored to their former state or standing *IN THIS* the antitypical age as the antitypes of their former selves; and it is also stated that these sisters have each "daughters." So if the *three* sisters be "kingdoms," then must their daughters also be "kingdoms." This is, again (but in another form of expression), "the nation and company of nations" promised to the fathers. "The nation" is the government in its confederate head; "the company of nations" is the same nation in its several states, or "daughters." This "nation" corresponds exactly with the General Government at Washington City, and the daughters to the several State Governments. Who those "sisters" are we

have largely shown elsewhere; but as one of them here bears the name of "Sodom," it may be well to notice it somewhat. She is styled the "younger sister;" while Samaria, or the first kingdom of Israel, is called the "elder" of Jerusalem. Such we have already seen to be the fact. Samaria, or Ephraim's, was the first confederate head of Israel; then Judah, or Jerusalem; and third, or last, was Manasseh—United States—or "Sodom," as here called.

This gives *ancient* Jerusalem, chronologically, a *middle position*, or as occurring between Samaria and modern Sodom. Hence it is said in Ezekiel xvi. 46: "Thine elder sister [Samaria] dwelleth at thy left-hand [that is, in the past], and thy younger sister [Sodom, or the United States] at thy right-hand." That is, in the future; for left-hand is passed and gone, and right-hand is to come. And this corresponds with the historic facts of the case—viz., Samaria, or Ephraim, first; Jerusalem, or Judah, second; while Sodom, the younger sister of Jerusalem, was in the future, or *yet to come* at that writing; but has in modern time come, and has run her race, and is now passing away.

Some will doubtless object, and say that reference is here had to ancient Sodom, of Abraham and Lot's day, which was destroyed by God's angel, sent for that purpose; for the scripture here says that "she committed abominations, and therefore she was taken away, or destroyed." We shall object in turn, and claim that ancient Sodom was in no sense a "sister" government to Jerusalem and Samaria; nor had she daughters as they had, for she was a despotic, centralized nation; and instead of being younger, she was, by many centuries, older than either. The sisterhood here spoken of did not *consist* in wickedness, as is supposed by Dr. Clarke and others; for it is said of Jerusalem (Ezek. xvi. 47): "Yet hast thou not walked after their ways, nor done after their abominations; but, as if that were a *very little thing*, thou wast corrupted more than they in all thy ways." Verse 48: "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters." Verse 51: "Neither hath Samaria committed *half* of thy sins; but thou

hast multiplied thine abominations more than they." This will at once prove that the kinship did not consist in the degree of wickedness. In what sense, then, was she a "sister" of the other two? or in what sense were they all three said to be sisters? We answer: All three had a common parent or author, even God, who claims and calls them *his*, while he never did so call ancient Sodom; and further, they are sisters *strictly* in the peculiar type, or confederate form, of their several governments, as already exhibited by us—all being "confederate, states-rights nationalities"—and are, again, necessary to make up the number three promised. If it is objected, again, that it is said this Sodom was "taken away," and did not exist at the time this prophecy was spoken, we simply answer, in scriptural language, "God calls those things that are not as if though they were." And there are many instances of the same kind of expressions, "calling things that are not as if though they were," that might be given if needed, but we apprehend the above will be satisfactory.

Let us follow this "modern Sodom" a little farther, and determine who she is—see if she really has a "local habitation and a name." Read the forty-ninth and fiftieth verses of the sixteenth chapter of Ezekiel, and note carefully the "sin" of this modern sister: "Pride, fullness of bread, and abundance of idleness was in her, and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good." The application is again so patent that it seems almost needless to say that the Government at Washington City has here been hit off by a master hand "to the very life."

Again, in the fifty-sixth verse, it is said to Jerusalem, "Thy sister Sodom was not mentioned [or named] by thy mouth in the day of thy pride [or excellency]." Why not? For the very good reason that *she did not at that time exist*. Jerusalem knew naught of her, for she did not rise until 1789. This proves that ancient Sodom is not intended, for, doubtless, old Sodom was often in the mouth of Jerusalem. The reader will also recollect the significant fact that Washington City, and its

Government, has for the last thirty years been familiarly called "modern Sodom" in political circles; thus, as if guided by inspiration to give her her proper or prophetic name—not knowing at the time that she was "spiritually called Sodom." Here in this sixteenth chapter of Ezekiel, as in many similar presentations of this subject in the Bible, is kept in view this trinal form, and at the same time the plurality under each form of the government of God's people. "Jerusalem and her *daughters*, Samaria and her *daughters*, Sodom and her *daughters*," corresponding, as before noticed, to the confederate heads of the people, and with the several state governments of each. These three "sisters," being disposed of by the sacred historian as types, are informed that *all three* shall return again to their former standings, and then "Samaria and Sodom" are to be given, or joined, to "Jerusalem for daughters." Speaking to Jerusalem (verse 53), God says: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. . . . When thy sisters, Sodom and her daughters, shall return to their former estate [standing], and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. . . . Then thou shalt remember thy ways, and be ashamed, when thou shalt *receive* thy sisters, thine elder and thy younger; and I will *give them unto thee* for daughters, but not by thy covenant."

Let marked and special attention be given to the important fact that in the antitypical age Samaria and Sodom, the two "sister" governments of Jerusalem, are to be given to her, *not as sister confederacies*, but as "daughters," or as separate sovereign states, for this is clearly stated by the prophet, and is not a deduction of ours, simply "I will give them unto thee for daughters," and not for sister confederacies, for there was to be but "one nation, made up of a company of nations," or one government, made up or consisting of a company of governments. Here is a vital point or question raised, and it is this, Why not the transfer to Jerusalem be made of the "sis-

ters" as such? or why rather as "daughters?" We answer, for the very best of reasons, necessitated by the facts, that in the Bible theory of civil government the doctrine of "states-rights" ranks one degree higher than confederate sovereignty; therefore, when the question of merging one confederate nation into another is contemplated, the whole movement must be effected by the *highest* authority of the people in organic form as sovereign states. Therefore, before any such transfer could be effected, the two sister confederacies, above, must first be resolved, or thrown back, into their former condition of sovereign states, called "daughters;" and then they can, in their highest organic sovereignty of separate states, come and affiliate with the Jerusalem confederacy, and *thus and only thus* become "daughters" of Jerusalem. A confederacy as *such* has not the power to transfer herself to another confederacy, for a confederation of states is *not sovereign in the highest degree*, and can only act as a representative of the several sovereign states in matters *specifically* delegated to them. Confederacies are simply agents to do well-defined things for the sovereign "daughters." Inherent sovereignty, in organic form, dwells only in the separate states, while these organic sovereignties rest on, and grow up out of, that higher and highest form of sovereignty—the people as a democracy. And when any desired change in governmental matters is to be effected, the people, as an absolute sovereign democracy, must accomplish it. They alone have the inherent right under God to "alter, change, or abolish their form of government."

We now leave these three sister confederacies, holding them all as types, and shall seek for, and point out, some of the promises of their antitypes and antitype; for they are each a type of themselves as *three*, and also of themselves as *one*, after the final confederation under Jerusalem, as just quoted above. These have all been, in part, nationalities, and have been so, progressively, from the first to the last. Ephraim was first, or "elder;" "was the beginning of strength and excellency," but only the beginning. He realizes, or effects, least of the three; he was, too, corrupt and unstable. Judah, or Jerusalem, succeeds him (after a hard struggle, in which he was at

first overcome), and becomes much more realizing than Ephraim, and seemed to bid fair to accomplish all that was to have been expected under the oft-repeated promises to the fathers and patriarchs. Witness the triumphs of David's and the wisdom and splendor of Solomon's reign; yet he, too, passed away, thus showing that he, like Ephraim, was a type; and his brother Manasseh, Sodom, the "younger," or the United States, succeeds him—which nation has accomplished more, under God, her author, for the general emancipation and advancement, or elevation, or, in short, for the political redemption of the earth, than all others put together since the world began—so Jacob, the third father of national promise, accomplished more, nationally, as before remarked, than Abraham and Isaac. But as he was a brother of the two preceding nations, and settled first on the east side of Jordan, and not in the promised land of Canaan (as they also had done by representatives), he also was a type, and must pass away; and as he is now rapidly dissolving (1864), Judah, the *first settler*, of the second *three* tribes, and on the *west* side of Jordan, *strictly within* the promised land of Canaan, Judah, the final and realizing *head* of God's ancient people; Judah, the beloved of the Lord; Judah, the Mount Zion of his choice, appears, looming up majestically from the political horizon. *She was born in a day*, according to the prophecy of Isaiah lxvi. 8, and that, too, without labor-pains, or previous travailing pangs, at the time of the birth. Verse 7: "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child." Now, this man-child, in the eighth verse, is said to be a "nation," and to have been born at once—born in a day. Eighth verse: "Who hath heard, such a thing? who hath seen such things? Shall the earth be made to bring forth in *one day*? shall a nation be born at once?"

Such an event had never occurred before; had not so much as been "heard of." It was an anomaly in nature. Now, the question is, Who is personated by the personal pronoun "she," in the seventh verse, that gave birth to the man-child, or nation? for there was an actual existence, a real something that could conceive, hold within itself, and bring forth a national

reality, as this man-child was. Then, if it was capable of bringing forth a nation, it must itself have been a nation; and if so, what nation? We know of but one instance of a pangless national birth—and the scripture quoted implies that there *never was but one*, and that one was given birth to by the *United States*, who is afterward said to “travail;” and has the *United States* not been in travail of the most excessive kind ever since she gave us birth? but to no purpose of delivery for herself, so far as we are able to see at present; but eventually Ephraim and Manasseh, as the antitypes of their former selves, will be the result of her labor-pangs. “She” and “earth,” in the seventh and eighth verses, then, are the same person, and, as before said, is the *United States*. Who, then, is it that is said to have brought forth her *children*—a plural number—as soon as she commenced travailing? It is said to be “Zion,” and as the whole subject is upon national births, “Zion” is a nation, and a nation in travail, and bringing forth, must be bringing forth nations, here called “children.” She is also called Jerusalem in the tenth verse. In the ninth verse we read: “Shall I bring to the birth, and not cause to bring forth? saith the Lord; shall I cause to bring forth, and shut the womb? saith thy God.” No, verily; as God has brought us to our birth, as a nation, at Montgomery, Alabama, on the 4th day of February, 1861, and caused Zion (the Confederate States) to bring forth her “children,” he has said he will not close, or shut up, the womb, but that births after births shall flow apace.

God, in mercy, end our pangs of travail, and let us henceforth have peaceful, pangless, national births into our Confederacy (1864)!

Tenth to sixteenth verses: “Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolations. . . . Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. . . . As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem; . . . and the hand of the Lord shall be known

toward his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all *flesh*." This whole affair, from beginning to ending, pertains to the *flesh*, or earth—is strictly political throughout—and so to the end of chapter lxvi.

See verse 20, where they are to bring out of all nations "to my holy mountain Jerusalem." Thus Jerusalem is called a "holy mountain," and is the same—the identical mountain—that Nebuchadnezzar saw a "stone cut out of the mountain [that is, some particular mountain] without hands." In its first appearance it was a stone, but soon "became a great mountain, and filled the whole earth," after dashing monarchy to atoms. This stone was indeed a great mountain before it accomplished the total overthrow of monarchy, for less than a great and powerful nation could not do that thing; yet its after greatness was to become such that by way of contrast it is at first called a stone (which is only another name, or figure, for a government), and afterward a "great mountain." This "stone" is none other than the *man-child born without labor*, in verse 7, above noticed; and the exact correspondence between being "born without labor" and "cut out without hand" proves them to be the same nation. The hands, we all know, are the standard and undeviating symbols, or signs, of labor; and as the stone was cut out without hands, it was simply accomplished "without labor," just as the child was born, and just as the Confederate States of America were born, or cut out of the mountain of Manasseh, or Sodom, and that, too, *in a day*. Not that days of labor have not followed quickly upon the heels of our national birth, for indeed it has, and "children" have been the *result*; for I question very much whether Virginia, North Carolina, Tennessee, Kentucky, Missouri, and Arkansas would have been born into the Confederacy as children, if "labor" had not commenced. It is not said that any births, save the *man-child*, occurred until travail commenced; but then it is announced "as soon," *immediately* upon travail, children are born unto her. So, if



Mr. Lincoln had let us rest quiet and unmolested after our peaceful, unlaborious birth, he might have retained his fair daughters he otherwise quickly lost.

The question is again asked as to the United States, Who is her national offspring? to whom has she given birth? We answer unhesitatingly, as we have before done, The Confederate States of America. If she is not our mother, we have none, and are in a sad predicament, worse than in orphanage—we are a *bastard*—and “shall not enter into the congregation of the Lord until the tenth generation,” which does not suit me at all. The old lady, I admit, is treating us rather badly; but nevertheless we must not deny our parentage, for thereby we lay hold on the promises unfulfilled to her. The genealogy must not be broken in upon. She gave us birth. The Confederate States is her child, born without any effort or labor of hers to be sure, but none the less a child. She is the “she” of Isa. lxvi. 7, and is the mother of “Zion” of verse 8, that was born in a day, which “Zion” immediately travails, and brings forth her children, and will continue to bring forth until “all nations, and kindred, and tongues”—“all fowls of every wing”—shall take shelter beneath the goodly cedar of Lebanon. “This stone is to fill the whole earth.” This stone, under the old dispensation, was “Zion,” the City of David, which city was a military stronghold, a fortified position on a mount of that name, that commanded the city of Jerusalem; and hence Jerusalem was so often called the “daughter of Zion,” being the feminine and more defenseless representative of the government. And the two taken together are called the “double city,” or “Ariel Ariel,” or the two lions of God—that is, the “lion and lioness of God.”

The nation represented by the foregoing names, and others that might be given, was betrothed and married to God. See Ezek. xvi. 8: “Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.” Thirteenth verse: “And thou wast exceeding beautiful, and thou didst prosper into a *king-*

dom." Thus the person addressed and married was a "kingdom," and became renowned and prosperous, as indeed it did under David and Solomon; and retaining its renown in a greater or less degree, until finally, for its corruption, God divorced himself from her. Isaiah l. 1: "Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? . . . Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." This is not his Church, as is commonly supposed, but without one single iota of authority for it. To satisfy yourself, read again the sixteenth chapter of Ezekiel. This kingdom, here divorced, or put away, is then called "barren and desolate;" and this same barren and desolate after a time is taken back to the bosom of God, her former husband, who says to her (Isa. liv. 5, 6): "Thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; . . . for the Lord hath called thee *as a woman forsaken* [or divorced] and grieved in spirit, and a wife of youth, when thou wast refused," who is now addressed in the first to third verses thus: "Sing, O barren, thou that didst not bear [that is, during her divorcement]; break forth into singing, and cry aloud, thou that didst not travail with child [during divorcement]; for more are the children of the desolate [that was desolate, but now no longer so] than the children of the married wife, saith the Lord. Enlarge the place of thy tent [the country of thy dwelling], and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for [now that the womb is opened which the Lord said he would not close again] thou shalt break forth [in births] on the right-hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." This is all said of "Jerusalem," "Zion," of the stone cut out of the mountain; of the man-child of Isaiah lxvi.; of David's kingdom which was not to end; of the Confederate States of America; the realization, in its beginning, of the promise to the fathers and patriarchs.

Again, under the figure of a branch planted by the Lord, the same nationality comes up in the eleventh chapter of

Isaiah, there personating the great Redeemer of the world, who, in turn, personates his own nationality. The Spirit of the Lord was to rest upon this government—the spirit of wisdom, of might, of understanding, of knowledge, of judgment, of equity, etc. The *political* wolf was to be changed into a lamb, the leopard into a kid, the lion, the fatling, the calf, the bear—all to be alike—that is, the ferocious animals here personate political personages, who were no longer to exist as such, but to become meek and harmless as the domestic animals they are said to be ranging and feeding with. Ninth verse: “They shall not hurt nor destroy in all my holy mountain; for the *earth* shall be full of the knowledge of the Lord, as the waters cover the sea.” Here the branch planted is shown to be a “holy mountain,” which is nothing more nor less than a holy, or pure, government on this *earth*, so often promised, as here repeated again, as on *earth*. Christ said of himself, as is here said of him, that “he was the root and *offspring* [branch] of David.” “His rest shall be glorious, and unto him shall the Gentiles seek.” Eleventh verse: “And it shall come to pass in that day that the Lord shall set his hand again the *second* time to recover the remnant of his people, which shall be left” among the heathen nations. Twelfth and thirteenth verses: “He shall set up 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*. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” Here we have a *second restoration*, which must be political, for no man ever heard of a second spiritual restoration; and then the political rulers of the Israelitish nation, Ephraim and Judah, occupy so large a space in the picture that we are forced to see the political drift of the whole of the foregoing quotations. And further confirmatory of the above is the fact that immediately after this promised restoration it is said that these nations, restored and joined, “shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand [hand is power, and being

singular, shows the confederation of the nation at this time] upon Edom and Moab; and the children of Ammon shall obey them." These are symbols of monarchy that is everywhere said should be destroyed by God's ancient people when restored to confederate nationality. The fact is again repeated in verses 15, 16: "And the Lord shall utterly destroy the tongue of the Egyptian sea [another symbol of monarchy]; and with his mighty wind shall he shake his hand over the river [monarchy], and shall smite it in the *seven* streams, and make men go over dry-shod, . . . like as it was to Israel in the day that he came up out of the land of Egypt." Monarchy, as a mighty river, made up of *seven* rivers, stands in the way of the universal triumph of God's government, just as the Red Sea stood in the way of the children of Israel's escape from the monarchy of Egypt; and is here, as that was, to be wrought upon by a mighty wind [symbolic wind], and smitten also as it was, and the result is to be the same, so far as effecting a safe passage to his people; but in this latter case the sea was to be *utterly* destroyed, and corresponds exactly with the smiting of the great monarchy image of Nebuchadnezzar by "the stone cut out of the mountain without hands," utterly destroying it, and at once taking its place and "filling the whole earth." This frequent "dashing" and "smiting" of the symbols of monarchy in the Scriptures points significantly to the "battle of the great day," to be fought by God's people, represented by their regal successors, on the mountains of Israel, after their confederation with Judah, between whom there existed for a time a breach, or broken state, as indeed *it now does*. This battle is none other than "Armageddon," now soon to be fought; but not until the North, as "Samaria and Sodom," or as Ephraim and Manasseh, are given a daughter to the New Jerusalem, or Confederate States, and we all become one mighty nation again—more mighty by having been broken for a time.

Upon the restoration and rebuilding of Judah, or Jerusalem, Zechariah is very full and explicit, opening his book upon that very subject. In its *first sense* his restoration has direct reference to the return of the Jews from their seventy years' cap-

tivity under Babylon, their rebuilding of their city, temple, etc., all of which is typical. Haggai prophesied at the same time, to encourage the people in their work, and, in connection with Zechariah, we shall notice some things he says upon the subject. They both lived and wrote during the time of said return and rebuilding, and where they say any thing upon that subject, in its *first sense*, it has reference to those events then transpiring; but when not true of the nation under *that* restoration (which much was not that was spoken by the various prophets), then the reference is to the "latter day," or grand and final restoration of God's people to nationality. What is here said of Zerubbabel, the governor under whose administration this *typical* restoration took place, as well as what is said of Joshua, the high-priest, must also be considered as *typical*. We believe there is no diversity of opinion among our learned commentators in saying that *very much*, and the more important part, of what was said and promised the Jews, on their return from the Babylonish captivity, *was not realized* by them; and hence we conclude that said restoration was *only a typical* one—land, names, and all. So we shall make use of them as such. Haggai is directed by the Lord to say to Zerubbabel the governor, Joshua the high-priest, and to the people: "Be strong and work; for I am with you, saith the Lord. The glory of this latter house shall be greater than of the former, saith the Lord of hosts." This was not true of the temple built at this time, and so must refer to another house, or nation, to arise after that time. Again, Haggai is directed to "speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them. . . . In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, and make thee as a signet: for I have chosen thee, saith the Lord of hosts." These things here spoken of were not done, or accomplished, under the rule of Zerubbabel, who was made a signet, or seal, of certainty that they should be done; and as the signet, or seal, of promise—which was with God equiv-

alent to an oath—passed away, without the things promised being fulfilled, we are justified in saying that Zerubbabel, the signet, or seal, was typical of the true Zerubbabel that should arise and accomplish the mission of his type.

We will now notice some things that Zechariah says, relative to the same events. I will pass by chapters i., ii., iii., though very full and interesting. I do hope and trust that my reader will keep his Bible close at hand, so as he may read the prophecies we refer to and copy from, and especially on the present occasion.

Chapter iv.: “And the angel that talked with me came again, and waked me, . . . and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his *seven* lamps thereon, and *seven* pipes to the *seven* lamps, which are upon the top thereof; and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel [the builder], saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” *Now, mark carefully* the foregoing. Zechariah sees a candlestick of seven branches, and two olive-trees; he does not know what they signify, and asks the angel for their meaning. The angel answers his question by giving the Lord’s words of commission and instructions to Zerubbabel, whom he had sent to rebuild Jerusalem—in short, to superintend the restoration of the Jewish nation—saying further, for the encouragement of the builders and the people, “Who art thou, O great mountain?”—that is, any opposing obstacle, but more *specifically monarchy*, who, as a mountain, had ever stood in the way of God’s states-rights nationality—“before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it.” No obstacles could defeat Zerubbabel in his work, for it was not by his might or power that he went forward, but by the Spirit of the Lord. “Moreover, the word of the Lord came unto me, saying, The hands

of Zerubbabel have laid the foundation of *this house*; his hands shall also finish it; and thou shalt know [hereby] that the Lord of hosts hath sent me unto you." *Do not forget that this is given in explanation of the seven golden candlesticks*, as a house, or nation, of seven sovereignties. But we have not done with the meaning given by the angel. "For who hath despised the day of small things?" The day of *small things* has direct reference to *this house*, under the typical restoration before noticed. If any are disposed to think lightly of this former house, or day, of small things, let them be assured that this "latter day" house will be transcendently more glorious and never-ending, being the antitype of the former. "For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they [Zerubbabel and the seven] are the eyes of the Lord, which run to and fro through the whole earth." Here ends the angel's explanation of the candlestick of seven branches, and it was satisfactory to the prophet, for he asks no more about it. He next wishes to know what the two olive-trees signify, and is told that they are "the two anointed ones that stand by the Lord of the whole earth."

Now, what do you understand by this seven-branched candlestick, as explained by the angel? I understand him to say, as plain as need be, that this candlestick *is the house of Judah* that Zerubbabel was set to restore or build, and that no opposing force could stop the building; that as his hands had laid the foundation in the type, his hands should also finish in the antitype what was begun in the type; and that the builder (Zerubbabel) in the antitype should be assisted by seven builders, answering to the seven States that organized the Confederate States at Montgomery, Ala. Jeff Davis is the Zerubbabel of this new Jerusalem, as the seven States, in their governors, are his coadjutors. The Confederate States is the stone, and the seven States, as here called, are the seven eyes engraved thereon by the finger of God. No matter what may be the after number of eyes, or States, or yet branches, to this golden candlestick, she first appears under that number by which she is to be identified.

We should like to go through this prophet with the reader,

for our mutual benefit, but must defer it for the present, as our limits forbid. It may be proper here to notice the fact that John the Revelator mentions a candlestick similar to the one above, and it is said to represent the seven Churches to which the address in the first of his book is delivered. This is all just as it should be. There are *two* of those candlesticks mentioned. One of them represents the Israel of God in Church, and the other one represents the very same Israel in State, or nationally. There were "two olive-trees," "two candlesticks," "two prophets, or teachers," "two witnesses," etc., which are all synonymous terms, and mean one and the same thing—that is, the dual Israel of God; God's people in Church and State.

That the seven-branched candlestick signifies a seven-branched house, or nation, the angel plainly says to the prophet; and that Zerubbabel was to lay the foundation and complete the house, or nation, of seven states. If the angel does not utter these facts, he utters nonsense, which we dare not assert.



## CHAPTER XIV.

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THE RESTORATION OF ISRAEL, OR THE RISE OF THE UNITED STATES, AND THEN ITS DISSOLUTION; FOLLOWED BY THE RESTORATION OF THE HOUSE OF JUDAH, OR THE RISE OF THE CONFEDERATE STATES OF AMERICA.

EZEKIEL xxxvii. 1-14 introduces us to the whole house of Israel as a dead and buried nation; and spoken at the time, too, of the actual state above referred to. This is the familiar "vision of the valley of dry bones," which, in its sequel (verses 12-14), brings them to national life again united as one—as the address was to the "whole house"—and called, as before, God's people. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

The "house of Israel" was one, and the "house of Judah" was one; but the "whole house of Israel" was Jacob's twelve sons, their descendants, or regal representatives. All of Israel were not Jews; but one tribe only bore that name, and individuals of other tribes that affiliated with them, yet all Jews were Israelites; hence we should be careful to distinguish between the "two families" of Israel. One was Joseph's house, and embraced all Israel as natural descendants of Jacob, who was called Israel "*because* he had power with God and man, and had prevailed;" and Joseph's was the birthright, and as such he inherited the paternal name; for it was to be kept up by some one, and that one, of course, was the birthright son. Judah's "house" was instituted and kept separate from,

though within, the house of Joseph, for the specific use of the promised Messiah, or Shiloh; for it was said of Judah Shiloh should come, and of Judah he did come, and in and over Judah began in initial his reign as king in the person of his regal father, David.

We return to consider the foregoing promise to the "whole house of Israel" of national restoration; and as no such restoration took place under the old dispensation, we will claim at once that the above promise found its full realization in the rise of the "whole house" of Israel, or United States; and as there was no promise of perpetuity annexed to this restoration, we take it for granted that permanency was not to be expected when not even implied; in fact, that *dissolution was and is inevitable where God has not said in plain terms to the contrary*, for all of the promises of final restoration are strongly marked and fortified by "everlasting" and "eternal." And what are the facts in the above case? See verse 15: "The word of the Lord came again unto Ezekiel, saying." This is another prophecy, by the word coming "again" at another time. It might have been the same day or hour, or years afterward; it matters not. And what was that word? Verse 16 says: "Take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand." Now, what does all this joining of national sticks together mean, if it does not, as plain as language can, say that the "whole house of Israel" restored in verses 12-14 are now disjointed, broken, or dissolved? And he is here set to heal the breach, to join the sticks again. Now, turn to Zechariah xi., and learn how this stick was "cut apart." He tells us; but Ezekiel does not. It was no part of his business to do so. He was ordered to unite them, after which to explain to the people the meaning. Ezekiel xxxvii. 21-28: "Thus saith the Lord God, Behold, I will take the children of Israel [the whole house] from among the heathen, . . . and I will make them *one* nation in the land upon the mountains of

Israel; and one king shall be king to them all; and they shall be no more *two* nations, neither shall they be divided into two kingdoms any more at all. . . . I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children's children forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. *My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.*" This promise remains to be fulfilled; but the beginning of its fulfillment—the joining of the sticks—the union of the North with the South—is close at hand. It cannot be claimed that this refers to a restoration in the Holy Land, or Palestine, because of the expressions "*land given to Jacob,*" "*wherein your fathers dwelt,*" etc.; for if such expressions are not figures, neither is "David my servant" a figure, but real, which would necessitate the resurrection to life of King David, who has been dead thousands of years. Such conclusions would be the height of absurdity.

The old land, names, kings, etc., are taken to represent the new. The nation here restored is Israel under Judah, and the names of her ancient fathers, kings, and country are hers by *inheritance*, and who has any right to complain? Besides, God said to David that he would appoint another land, and plant them in it. In 2 Samuel vii. 10, God says to David: "Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness

afflict them any more, as beforetime." If stronger proof of a *new national land*, and a new planting therein, is wanted, we fear we shall not be able to give it, and shall not attempt to do so. But while upon this head of planting, we will give some other passages that speak of national planting and national plants. Jeremiah xxiii. 5, 6: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch [nation], and a King [called David] shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." Jeremiah xxxiii. 15-17: "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David. . . . David shall never want a man to sit upon the throne of the house of Israel." Zechariah iii. 8, 9: "For, behold, I will bring forth my servant the Branch. For behold the *stone* that I have laid before Joshua; upon one stone shall be seven eyes." Here, as elsewhere, the "stone" appears as a nation, or the Branch of David; and on this occasion it has seven eyes. The Confederacy being the Branch—immediately explained to be a "stone," and said to have seven eyes, which are the seven States at organization—is the identical stone cut out of the mountain without hands. Isaiah lx., beginning at the fifth verse, is a life-size picture of the Confederate States, after Samaria and Sodom "flow into" it; which chapter closes thus: "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation." Here, you see, it is a nation again. In Ezekiel xvii. 3, a parable, which is further called a riddle, was put to the house of Israel, saying: "A great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar," and planted, etc. Explained in verses 12-14 to be the taking of the king and people of Jerusalem captive by the King of Babylon, who planted them in his own land; and also planting a subject kingdom at Jerusalem. When done with this planting of the King of Babylon, God says (verses 22, 23): "I

will *also* take of the highest *branch* of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly *cedar*; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." Here God says he would do what the King of Babylon had done; and Isaiah, as just quoted above, shows that God had done it. The "little plant was to become a thousand;" the "small one a strong nation." Now, when and where did these two plantings take place?

The first, "I will also take of the highest branch of the high cedar, and will set it," occurred in 1789, and corresponds with Ezekiel xxxvii. 1-14; so its locality is known hereby, as well as from the date. The second planting "I will crop off from [as the stone was cut out of the mountain] the top of his young twigs a tender one, and will plant it." This *second* slip for planting was taken off from the *first*, and was young and tender. Young and tender imply feebleness; wanting in physical powers; cut from the tender, growing top, and not from near the root of power. It had no root attached at planting. This fits to a scribe—touches everywhere. The seven seceding States sat over two thousand years ago for this faithful likeness. Next the place of planting: "Upon a high mountain and eminent; in the mountain of the height of Israel will I plant it." As the whole planting affair, from the King of Babylon on to this last and final one, was national, and as a mountain is a very common symbol of a nation, and as a nation could not be planted upon an isolated pile of earth, it follows that this planting of a nation was "upon" a nation, or in a nation. Now, if the Confederate States have not been planted in the United States, I am not able to give her geographical position; and if, after all our labor, we cannot locate her, our toiling has been in vain. It was only severed from the parent stock, and took root where it was, just as the stone was severed by incision from the mountain; the knife of secession simply passed between the parent stock and the tender

one, leaving it, as to local position, untouched; and having and retaining its vitality, in a genial clime and favorable soil, it could not fail to take root, as it did in organization at Montgomery, Ala.; and then to grow, and shall continue to do so, until "it shall bring forth boughs, and bear fruit, and be a goodly *cedar*; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field [all the nations of the earth] shall know that I the Lord have brought down the high tree [United States], have exalted the low tree [Confederate States], have dried up the green tree [United States], and have made the dry tree [Confederate States] to flourish." We might continue similar quotations and remarks, but our time forbids.

We will now call attention to what followed immediately upon the "joining of the sticks," the "flowing together" of those that had been apart, of the "mending of the breach," etc.; by which joining, healing, flowing together, the divided nation became one, "never more to be divided into two kingdoms," but to remain "one nation in the land upon the mountains of Israel." What followed this reunion? Answer: The "destruction of the Egyptian sea," or monarchy, called again a river of "*seven streams*." (Isa. xi. 15, 16.) In Ezekiel xxxvii., as we have quoted, this confederation of the nation took place. It is immediately followed, in the thirty-eighth and thirty-ninth chapters, with the total and final overthrow of monarchy by the hands of the nation so restored upon the mountains of Israel; and as this is the great battle of "Armageddon," we will call attention to the fact that monarchy is represented in that battle by seven nations (streams) confederated or banded together for our overthrow. (See Ezekiel xxxviii. 2-6.) There Gog is the chief prince of Meshech and Tubal; and with them are Persia, Ethiopia, Libya, Gomer, Togarmah. Here the great river of monarchy as a unit is called Gog, and his seven streams that flow into him are found in the seven nations here named as joined with him in this unsuccessful battle on their part, but most gloriously successful on our part. Isaiah had said that this river should be "smitten in its seven streams, and dried up," but he did not

particularize or tell us how; but Ezekiel, in these two chapters, does. Please read both prophets as referred to above.

We have said that Zechariah xi. tells how the sticks of Joseph and Judah came to be separate, or cut apart, and thus became two nations. It is conceded by all expositors that we have examined that this chapter most certainly tells us of the division of the Israelitish people into two separate kingdoms; but when or how, the most learned are at a loss to determine. Bishop Newcom says he could not explain the passage in reference to said division without supposing the united nation to exist at the time the prophet wrote this prophecy, which he very well knew was not the fact; for it was spoken many generations *after* the house of Joseph, or the ten tribes, had broken off from the house of Judah; and spoken, in fact, when Judah was in the act of returning from her captivity, and was actually then rebuilding Jerusalem and the temple. The learned commentator Mr. Joseph Mead says: "Methinks such a prophecy was not seasonable for Zechariah's time, when the city yet, for a great part, lay in her ruins, and the temple had not yet recovered hers; nor was it agreeable to the scope of Zechariah's commission, who, together with his colleague, Haggai, was to encourage the people, *lately returned* from captivity, to build their temple and to reorganize their commonwealth." So you will see the most profoundly learned were left in the dark as to the proper understanding of this prophecy. Upon a similar prophecy, detailing the *very same events*, another learned commentator says, in substance: "This prophecy was spoken by some *unknown prophet, who lived before the ten tribes broke off* from the house of Judah; for it has reference to that event, and could not have been spoken by the prophet in whose book it is here recorded, for *he lived and wrote long after that event*; and in compiling, or making up, this latter prophet's record, *this prophecy of some unknown prophet by mistake got into the wrong book.*" Is not this a strange way of getting clear of a difficulty *not then solvable*, "*its time not having come?*" The fact is, this prophecy has direct reference to the present existing state of things in modern Israel of the West, and *could not* have been understood until the present

time; but its time of revelation having come, there is now no difficulty experienced in the matter even by the *unlearned*.

We find this prophecy, as it stands in Zechariah xi., totally wanting in chronology, or order of time, as to the things or events spoken of. This, however, is no uncommon occurrence, and presents little difficulty. We will endeavor to give it chronologically—give it in the *order* in which the events or actions severally occur. The whole nation is treated as a “flock,” and a part of them are called “the flock of the slaughter,” being appointed to death—the weaker by the stronger—who are called their possessors “who slay them.” This flock of slaughter, called also “poor of the flock”—that is, the weak or more defenseless (humanly speaking) of the flock, or nation—we understand to have reference to the South as a whole, and to all North and South individually who are with the South in sentiment and sympathy, and as such subject themselves to the wrath of the North. *This flock of slaughter* claims our first attention. Zechariah xi. 4, 5: “Thus saith the Lord my God, Feed [or sustain] the flock of the slaughter; whose possessors [the North] slay them, and hold themselves not guilty; and they [the North] that sell them say, Blessed be the Lord; for I am rich.” How true, all know who will reflect for but a moment. The North has indeed grown rich, almost beyond all measure, by buying and selling the South at her own price, asking us no questions about the matter. We have literally been her possession; she was literally slaying us, and had well-nigh accomplished the thing before we were aroused to a sense of our danger; and for all this, she hypocritically and sanctimoniously says, “Blessed be the Lord!”—claiming hereby that under God’s authority they have done this wickedness, as we all know they do to this day by their thanksgivings for any seeming success over us. The poor flock being thus provided for, God says: “I will no more pity the inhabitants of the land; but, lo, I will deliver the men every one into his neighbor’s hand, and into the hand of his king; and they [the South] shall smite the land, and out of their [the South’s] hand I will not deliver them [the North]. And I will feed the flock of slaughter, even you,



O poor of the [original] flock." Thus reässuring us of his guardian care and protection. Thus prefacing what he designed doing, he then, preparatory to the action, takes two staves, or sticks, one called Beauty, and the other called Bands. Beauty represented God's covenant with the whole house of Israel; and now, as he designed to break the brotherhood, it was very proper that he should *first* dissolve the covenant between himself and them. So he says (verses 10, 11): "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with *all* the people. And it was broken in that day; and so the poor of the flock [South] that waited upon me knew that it was the word [or will] of the Lord" that it should be so; and so we do consider and receive it. Now that the covenant between God and the whole nation, or Israel as one, is broken or cut asunder, we are ready for cutting the bands between the brotherhood, which follows at once, but could not have gone before. The brotherhood could not have been dissolved by secession so long as God's covenant remained with the whole house. This covenant here cut or dissolved between God and the nation was the Hagar and Ishmael, or Sinaitic, covenant, called the old one by St. Paul. Verse 14: "Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel [Joseph]." Thus, the North and South were separated; and in immediate connection with this breaking of the brotherhood is announced the raising up of a foolish shepherd, or ruler, in the land of the North (that land that was before said should be smitten out of the hands of those that then held possession, or rule), which foolish shepherd, it is said, "shall not visit those that be cut off, neither shall seek the *young one*, nor heal that that is broken, nor feed that that standeth still; but he [the shepherd] shall eat the flesh of the fat, and tear their claws in pieces." Mr. Lincoln sat for this faithful likeness many generations ago. He did not visit or seek the young cedar of Lebanon, that had been cut off by the knife of secession, in a spirit calculated to bring them back and heal the breach in the brotherhood. So far was he from "healing that that was broken," he did not so much

as feed, strengthen, or encourage those that had as yet *stood still* in the matter to hope for better things at the shepherd's hands. "Hope deferred maketh the heart sick," or faint; they could stand still no longer. He forced the fatal knife to descend again and again, until Virginia, North Carolina, Tennessee, Kentucky, Missouri, and Arkansas are all found in motion. What is further said of this foolish shepherd? Why, that instead of feeding and giving of strength and hope for the *cut off* and the *standing still*, "he shall eat the flesh of the fat, and tear their claws [or means of defense] in pieces." What is promised him for this? "Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened." Woe to Mr. Lincoln!\*

Chronologically, the first three verses cover the same actions as the cutting of the staff called Bands, which was the breaking of the brotherhood of Judah and Joseph. The nation is addressed as "Lebanon," and ordered to throw open her doors, that the fire might enter and devour the cedars of Lebanon. So if Lebanon represents the nation, the cedars must represent the States. "Open thy doors, O Lebanon [United States], that the fire [political burning] may devour thy cedars [States]. Howl, fir-tree [less excellent nations], for the cedar [the most excellent tree, or United States] is fallen, because the mighty are spoiled; howl, O ye oaks of Bashan [less excellent nations], for the forest of the vintage [United States] is come down. There is a voice of the howling of the shepherds [governors of the Northern States], for their glory [the Union] is spoiled; a voice of the roaring of young lions [chief persons], for the pride of Jordan [the Union] is spoiled."

The next thing that claims our attention, as well as the next in order of time, or chronologically, is the statement, "And I fed the flock"—that is, the "flock of slaughter," or poor flock—which we say *at this time* was the Confederate States in organic form; before this time, we spoke of them as the South.

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\* This "Woe to Mr. Lincoln!" was uttered and printed in the edition of May, 1864, which was some time before his violent death.

Soon after the feeding begins, a mutual loathing and abhorring is found to exist between three of the shepherds fed and the feeder, who is none other than God; and consequently God cuts off these three shepherds from his flock, and says to them: "I will not feed you; that that dieth, let it die; and that that is to be cut off, let it be cut off." No use in delaying the matter, as there was a mutual loathing; and so they were cut off "in one month." These three shepherds must represent three States, belonging, at the time, to the Confederacy; and if so, they may be Tennessee, Kentucky, and Missouri. We have thus noticed this prophecy because applicable strictly to the present state of things in modern Israel, and not to any prior time. It tells of secession and the Confederacy as plain as can be.

We will cite one more passage to prove that Israel, restored in the latter day, would dissolve or disunite. In Isaiah xiii., Babylon, the ancient and unrelenting foe of God's national Israel, was taken up by the prophet, and a burden, or curse, pronounced against her, and her total overthrow detailed, with promises to his own people of deliverance from their bondage. Isaiah xiv. 1, 2: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers [negroes] shall be joined with them, and they [the negroes] shall cleave to the house of Jacob. And the people shall take them, and bring them to their place [the place that God said to David he would appoint, and plant his people in it, and that they should no more remove or be afflicted as aforetime]; and the house of Israel shall possess them in the land of the Lord for *servants and handmaids*; and they shall take them captives, whose captives they were; and they shall rule over their oppressors." The Egyptians, the descendants of Ham, are here had reference to, who had enslaved the Israelites for so long a period while in Egypt; but now the tables are to be turned, and the former masters to become the slaves, and the former slaves to become the masters. This met with fulfillment in the rise of the United States, and the enslavement of the negroes. Verses 3-5: "And it shall come to pass in the day that the Lord shall give thee rest from

thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve [in Babylon], that thou shalt take up this parable against the King of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the scepter of the rulers." This parable of rejoicing on the part of Israel, as incipiently restored in 1776, over fallen Babylon is kept up to verse 27; but the prophet in verse 29 admonishes them not to rejoice as a *whole* because the rod of Babylon was broken, for there was in store for them *dissolving* evils. "Rejoice not thou, *whole Palestina*, because the rod of him that smote thee is broken; *for out of the serpent's root shall come forth a cockatrice, and his [the cockatrice's] fruit shall be a fiery flying serpent.*"

So the old serpent Babylon, that spawn of the devil Monarchy, properly called a serpent after its sire, was not dead yet—had vitality in her very roots. We rejoiced at our deliverance from her a little, just a little, too soon. The revolution of 1776 gave us rest and seeming security for a time; and we, naturally enough, rejoiced, and took up a parable against monarchy in general, and taunted them on every suitable occasion. But in the meantime her roots were generating secretly and out of sight that serpent of serpents, that basalisk cockatrice and bane of states-rights, confederate republics, called "*Centralism*," tending directly to the *one man power* principle, in opposition to God, who alone is *one in power*. "*Centralism*" does not make an open and direct attack, but gives birth to a "*fiery flying serpent*," which, for want of a better name, we will call "*Abolitionism*." This spawn of Centralism came across the waters in the guise of the messengers of Christ, and at once entered and desecrated the sacred desk; and thus unsuspectedly got at the people, and won upon them as a wolf in sheep's clothing would naturally upon the sheep. And the sheep, headed by their shepherds, soon set up a bleating to Congress; but in their said bleatings they said not one word in opposition to "*states-rights*," nor one word in favor of Centralism. No, not they. Their calling, and mission, was a higher one. They did not wish or care

to “*dabble*” in politics. Let the nation take care of itself, and they would take care of the souls. But as soon as they acquire a little strength and organize, they become bolder, and begin to clamor most vociferously; but not against State sovereignty—that must be kept in the background until they gain strength to strike boldly and are confident of certain success.

The sequel we need not write; it is already written on the broad face of our whole land in fire and blood. The sequel, as given by inspiration, we will copy, and make a few remarks thereon. In verse 30 the prophet gives assurance that prosperity should be to the rejoicing nation for a time after the incipient rise of the nation in 1776, and that “the first-born of the poor shall feed, and the needy shall lie down in safety;” but after a time, “I will kill thy root with famine, and he shall slay thy remnant.” This killing of the root may have reference to the killing of the two witnesses. Now, what follows this admonition not to rejoice? this assurance of evil? this assurance of good to some extent, for a time, *amidst the evil*? It is this: The dissolution of the whole nation. “Howl, O gate; cry, O city [city of Sodom]; *thou, whole Palestina, art dissolved*; for there shall come from the north a smoke, and none shall be alone in his appointed time.” None to escape the effects of this northern smoke; none free from its dissolving nature. This “*fiery flying serpent*,” like subtle smoke, enters into all departments of the nation, and the consequence is a disruption of Palestina, or the government of the land of Palestine. Thus, again by inspiration is shown, by different figures, or symbols, the same things before noticed; and they might be *multiplied* from the same source.

## CHAPTER XV.

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### CORRESPONDENCE OF WORKS OF CREATION WITH THE CREATOR.

THE Israelitish nations, as type and antitype, correspond with the double triune form of the Godhead that produced them. Witness: The first plural form of God, in attributes of omnipotence, omniscience, and omnipresence, was *not* so clear and tangible, not so real or realizing, to our human apprehensions, as *was* the second form, expressed by Father, Son, and Holy Spirit; so, in like manner, the first, or typical, form of these governments has not been so realizing as is to be their second. And again, as a full realization of the Godhead, as taught us in the Bible, is not possible, until we pass up to him by the six steps of ascent to the seventh, which alone is JEHOVAH, so we need not expect full realization, nationally, until we arrive at the seventh and last head of God's ancient government on earth. This fact is further proved by the six steps of ascent to King Solomon's splendid throne, each one of which was guarded by a brace of lions, thus signifying that the nation in all its travail and labor, up to its final head, was guarded by Christ the Lion. This throne was a figure of the nation in all its steps and final "throne dominion," which was not a step, but a seat. The steps were laborious, but rising higher as step by step the kingdom advanced, nearing realization, or seventh, which was not a step, but a seat, which all will see at once signified *rest*, no more steps of travail. "Dominion" has been obtained; the seat has been taken by David's regal son, who will sit and rule forever. In this also agrees the six *labor days* of creation, ending in the seventh one of rest, for in six days were all things created, "*and on the seventh God ended his work.*" Labor was an attitude, or condition, of unrest; standing and walking are common ones. Six days entire had been occupied in the work; the seventh finds

the laborer in his attitude of labor—standing, for instance. A degree of labor, therefore, is requisite on the seventh, to effect a change from standing to sitting, or one of rest. Hence it is said “he finished” on the seventh. Again, upon this head: The Israelites were required to till their land six years, and the seventh it was to rest.

We return, and note that as the attributes of God are made up of various traits, or lineaments, as we have elsewhere remarked, so likewise these governments are made up of the various state governments, which may be multiplied until, like their great original (God), they shall become universal, as promised so oft. A marked example or two of multiplication was given us by God in the dividing the tribe of Joseph into two, Ephraim and Manasseh, and of further dividing of Manasseh into two. Thus was the adding of States to the Confederacy taught, and the United States did not fail to profit by the examples set; and the result was that in seventy-two years the States grew in number from thirteen to thirty-three. It is a patent fact that visible things tell us of the invisible; and if we understood *perfectly* the visible, we should understand and comprehend more fully the invisible who created it, and thus be taught to “look through nature up to nature’s God.” St. Paul, speaking of heathen nations, or idol-worshippers of “beasts, birds, and creeping things,” says they were given up of God to uncleanness, because it was not an ignorance of necessity that caused them to do so, though they had not the written word. “*Because that which may be known of God is manifest in them [the idolaters] for God hath shewed it unto them.*” How has he done it? Thus: “*For the invisible things of God ever since the creation of the world [which is visible], are clearly seen [not dimly], being understood by the things that are made. Even his eternal power and Godhead*” are made plain by the visible creations. “So that they [these idol-worshippers] are without excuse,” notwithstanding they had not the written word. “From” the date of creation all has been plain, if man would have given heed to the voice of creation, with the Spirit’s aid, which “enlighteneth every man that cometh into the world.” Creation—physical, intellectual,

and political—is but the *reflex* of the mind of God, and must be like him. Creation preëxisted in the mind of God, just as the finished painting reflects but the preëxisting forms and colors of the artist's mind—he *by action simply bringing them out and transferring them to canvass*. We hesitate not to say *God has mapped himself out in creation*, physically and intellectually, in families and in nations. “In families”—in Noah's house; “in nations”—in Abraham's house. All the families of earth belong to the *three* families of Noah, and they are but *one* family. All the nations of the earth belong, by promise, to the three fathers, and they are to be but *one* nation, and to “fill the whole earth.” All others are to “become as chaff of the summer threshing-floor,” “driven away, and place for them no more to be found.” Geology teaches us that this globe, so far as known, is also *three in one*, or consists of three distinct formations, termed by the books primary, secondary, and tertiary, or first, second, and third; and that these several formations correspond to as many periods of time. So the earth is *three*, formed as to time and feature; and from this we conclude that a government springing from the same infinite source of form and feature, should also bear the marks of its great original. If we examine the old United States Constitution, as well as our own (the Confederate States), we shall see the same triune feature kept up, *even* in their workings, legislative, judicial, and executive. Thus we are like the Athenians, who ignorantly worshiped God, to them unknown, according to the inscription on an altar of theirs. We are ignorantly serving God nationally, though imperfectly it be, for which we are entitled to no credit. “To God be all the glory,” who, by the influence of his Holy Spirit, directed and guided the fathers of 1876 in finally, in 1789, organizing a scriptural, or God-like, government. The same feature is repeated in all the State governments. All governments that do not conform to this physical delineation of God have not God for their author, and are counterfeit or corrupt, and are the offspring of fallen man, and are, as he is, averse to God; and so necessarily, for “like begets like.” This rule is changeless. All governments that hold the centralizing ele-



ment in them, that tend to consolidation, that in any way favor the one-man power in principle, place man as *one* in the place of God, who alone is *one in power*, and as such, are at war with the Eternal and his governments on earth, and would, if possible, dethrone the Deity in heaven. Nimrod (descended from that branch of Noah's family doomed to servitude, and denied national rule, because of its groveling, sensual disposition) was the author, as far as we are informed, of this one-man-power principle in governments, and established, or ordered, the kingdom of Babel, which resisted the decree of God to disperse and settle wide-spread, and was alone compelled to disperse by the confounding of their language. And all governments, from that day to this, that resist, or in any manner hinder, free and wide-spread settlement, or dispersion, have had, and ever will have, a tendency to centralization, and are of their mother Babel, above-named, and opposed to God; and as such, must and will fail. Babel is the mother of all monarchy. Some governments that have existed, or do now exist, may in some instances resemble the governments that we claim are of God, especially as to the legislative, judicial, and executive features named above, and so we might expect; for when there is a spurious or counterfeit, thing it must be supposed to be made in imitation of the pure, but it is only an imitation, and may pass as genuine for a time; but when put in the crucible of God, then their drossy baseness will appear, and be rejected, and will pass no more as genuine.

All powers, nationally speaking, are in the hands of the people, in their individual capacity, when aggregated and delegated to them by God; and being God's delegates, they are amenable to him alone, and not to the government they created as his active agents. The accountability here referred to is political, or national—that is, in an aggregated capacity as organic. For individual sins, in breaking any law of the land, man is most certainly answerable, the one to the whole, who is supposed to make all laws, if not in person, by representatives. The government, being the creature of the people in their aggregated capacity, cannot hold the people, in said capacity, to account; but, as the agent of the people, its duties

are to carry out the will of the people; they alone have the right to "alter, change, or abolish." And thus following out this self-evident and common-sense view of organic governments, under one general or confederate head, we trace them *backward*, or *up stream*, to the source of right to rule. From the one government confederate, *up stream*, to the state governments, and from these again to large communities inorganic, and these to neighborhoods, and neighborhoods to families, and families to individuals, the *springs* that go to make up this great *governmental river*, a common figure in Scripture for governments. The springs above received their power to *flow* into governmental form from heaven, and should, as the rivers to the ocean, return to their source a ceaseless stream of gratitude and praise. Or, if we reverse this order, and begin at the springs (man individually), who receive from the great ocean of power their origin and constant support, we trace these springs *downward* to creeks, creeks to larger ones, and these in turn to rivers, or governments organic, and governments organic to a government confederate, properly called "*E pluribus unum*," or one made up of many. This is in strict conformity with physical nature, visibly manifested, which is but a visible manifestation of God himself. Witness, the great ocean, above referred to, in its physical structure as *one*, yet *many*, when individualized, resembles in a remarkable degree the great ocean, or origin, of all things, even God the Eternal. Witness, I say, the great ocean of waters as *one* sending *itself* out in vapors to the visible heavens, and borne abroad as clouds, falling in teeming showers upon the thirsty earth, and thus watered, countless springs appear (this but representing the people)—they congregate into branches, creeks, rivers, and rivers into a river, and it returns itself in tribute to the ocean again. So, like God, it is the "Alpha and Omega, the beginning and the ending, the first and the last," confirming our assertion that "God has mapped himself out in creation." Who ever heard of a mighty river flowing up stream, dividing and subdividing itself until it ended in the formation of springs? The *reverse* of this is nature's law, or order. Rivers do not make springs, but springs make

rivers; continents do not make grains of sand, but grains of sand make continents. The whole is always made up of parts, and not the parts of the whole, for that would be an impossibility. The building of the house is by parts; the pencilings of the artist, that ultimate in a finished painting, are so likewise. The work is progressive, and so the works of God in creation are progressive, not to say the same of God himself, to *our* finite conception of whose existence we could form no idea, as before shown, aside from a progressive stand or starting-point, and, with the assistance of the Spirit, thus to trace him up, so to speak, *progressively*.

These things being considered, how could any set of intelligent men come to the conclusion that the General Government has greater powers than the State Governments upon which it is built? that the created is greater than the creator? or, yet again, that the States have delegated powers to the General Government that they could not resume at pleasure? Delegated powers are at best but *lent*, not an absolute gift, or bestowment in *fee simple*; and further, delegated powers are always delegated to be used, or exercised, *for the benefit of the party delegating, and not for the delegate*, only so far as he may be, as a *dependent*, interested in his delegator.

Some will doubtless object to much of the foregoing, because applicable only to a states-rights, confederate form of government, since so large a portion of the earth is, and ever has been, under a different form of government, and does not conform to the physical arrangement of nature, which we assert is a physical delineation of God. But this objection does not affect our position in the least, for we claim that all governments that *do not* conform to the physical delineation of God are not of God, and as such are necessarily corrupt or spurious ones, and must and will cease, if God rules and reigns on earth. And who so blind as not to see that the states-rights, confederate form of government is of God, and hence God-like and prevailing, and will prevail, as promised, over the whole earth? for nothing less than a universal, or a world-wide, empire was promised to Abraham, Isaac, and Jacob, when it was said "a nation and a *company* of nations should be of them," and that "in them should *all nations* be blessed."

## CHAPTER XVI.

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### ORIGIN OF THE TERM ZION AS APPLIED TO THE CHURCH AND STATE.

AS we have, in Isaiah lxvi. 8, seen that "Zion travailed and brought forth children," and as said prophecy has, we believe, almost universally been received as altogether spiritual, and not political, as we have treated it—for we consider it such, and not at all spiritual—and further, as offense may have thus been given to some honest children in spiritual Zion, we deem it proper to say something specifically upon this head; for be it known once for all that we are not the man to shake one stone in the fair fabric of our spiritual mother; yet we do claim that this name of the Church is a *borrowed one—it is one of association.*

In the year of the world 2553 the children of Israel, under the leadership of Joshua, entered the promised land of Canaan, and soon drove out, killed, or subjugated its heathen inhabitants; yet by careful notice it will be observed that certain strongholds—one at least—they did not subdue for five hundred years after they entered the land. We read these facts in 1 Chronicles xi. 4-6: "And David and all Israel went to Jerusalem, *which is Jebus*; where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless, David took the castle [or fort] of Zion, which is the City of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab, the son of Zeruiah, went first up, and was chief. And David dwelt in the castle; therefore they called it the City of David." 2 Samuel v. 6-9: "And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except

thou take away the blind and the lame, thou shalt not come in hither; thinking, David cannot come in hither. [For they had held it against the whole land for five hundred years, so it must have been strongly fortified.] Nevertheless, David took the stronghold of Zion; the same is the City of David. . . . *So David dwelt in the fort, and called it the City of David. And David built round about from Millo and inward.*” Thus more strongly fortifying his city, or *fort*, as it is called by the sacred historian. This is the first time we hear of “Zion.” Now, say, ye that may object, was it a military stronghold, or was it the Church? This place, you will see, the natives had successfully defended and held for five hundred years after the Israelites possessed the country in general.

Next, of the Church. How can she to be called Zion? It will be remembered that during the administration of Eli, the ark of the covenant, that had ever been kept in the tabernacle, or tent, that had accompanied the people in their wandering from Mount Sinai to the time of Eli referred to, fell into the hands of the Philistines, and found its way, by two removals, to the house of Obed-edom. Some thirteen years after David had taken the stronghold of Zion, he goes down to the house of Obed-edom, and brings up the ark. See 1 Chronicles xv. 1-25: “And David made him houses in the City of David, and prepared a place for the ark of God, and pitched for it a tent. . . . And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place, which he had prepared for it. . . . So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy. . . . So they brought the ark of God, and set it in the midst of the tent that David had pitched for it” (chapter xvi. 1) in the the City of David. Thus the tabernacle was set up in a military stronghold of the name of “Zion;” and here the nation worshiped the true God for thirty-one years in the midst of the camp, for it was not removed from the place that David pitched for it until the temple was finished in the eleventh year of Solomon’s reign.

How natural, then, that the name of the city of worship should be attached to its temple of worship! How very natural such expressions as "Let us go up to Zion to worship the Lord our God," "Zion, the city of our solemnities," and hundreds of similar and kindred expressions! But nevertheless, as applied to the Church, the name is borrowed; it is a name of association with the military, which is but the strong arm of the civil department of the government. When the civil authorities fail, for want of strength, to execute the laws, she is directed to call on Zion, the military arm, for assistance. This fort was on a hill of that name that overlooked the city and vale of Jerusalem.

It is perhaps useless to say more upon this subject; for if we should undertake to cite all of the pointed passages in which "Zion" occurs, and that evidently are spiritual, our readers would tire, for they are familiar to all Christian ears; but we *warn all to be careful not to apply to spiritual Zion the one-half that is said of "Zion,"* ever remembering that there are two. Of the political one Jerusalem was called the daughter, or weaker member of the government, being strictly civil. Of this Zion we should like to speak at large, but can now only affirm again most unhesitatingly that Zion, who travailed in Isaiah lxvi. 8, was, and is, the Confederate States of America. And before taking leave of national Zion, it may be well to add something further, while the matter is in hand, and the reader's mind is upon that subject, to show that Zion, in its first or original sense, is national. In Isaiah x. 5, the Lord calls Assyria the rod of his anger, and the staff of his indignation, which he would send against Jerusalem, a hypocritical nation, saying (verses 11-12): "Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass that, when the Lord hath performed his whole work [of destruction] upon *Mount Zion* and on Jerusalem," he then would punish Assyria, the nation that he had used in punishing or destroying Mount Zion, or the Jewish nation. This cannot, by any forced interpretation, mean the Church; for Assyria never destroyed spiritual Zion, and that, too, as an instrument in the hands of

the Lord. He never has forsaken his spiritual Zion, but he has his national Zion; yet not utterly, for he encourages them in verse 24, saying: "O my people that dwellest in Zion, be not afraid of the Assyrian [nation, truly]; he shall smite thee with a rod, and shall lift up his staff against thee" as my agent to correct thee, but only for a little while, and in turn I will scourge him. "He shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem." Jerusalem was the daughter, or feminine part, of the nation; while Zion was the masculine or strong arm of the government. In Isaiah xxix. 8, the Lord mentions the disappointment of dreamers, saying: "So shall the multitude of all the nations be, that fight against Mount Zion." Here a *multitude* of nations are represented as fighting against Mount Zion. We have no evidence that any such multitude ever besieged the Church; and in fact we know they as nations never did; but on the other hand, as nations, they have ever fought against God's nationality, both in ancient and in modern times; and it is of said nation that he here speaks, calling it "Zion." In Isaiah xxx. 1, God addresses his nation as rebellious children, rehearsing their evil-doings and their impotency before the pursuing enemy, saying (verse 17): "One thousand of you shall flee at the rebuke of one [of your enemies]." He says, however, that he will wait, that he may be gracious unto them. Verse 19: "For the people shall dwell in Zion at Jerusalem; thou shalt weep no more." Never so said of the Church on earth. Hers is a perpetual warfare; wars without and fighting within are her heritage while in the body. Her release is at death, not before—*death of her individual members, we mean, not in polity*. In Isaiah xxxi. 9, the Lord says his "fire is in Zion, and his furnace in Jerusalem." This cannot be spiritual. Isaiah xxxiii. 20: "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down." Zion and Jerusalem are visible realities; they are the figures of the Israelitish nation. Isaiah xxxv. 10: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness,

and sorrow and sighing shall flee away." This can never be said of spiritual Zion; for she has no such promise as this while she is on earth. It is said "they shall *return*." Where to? we would ask. Of course to the place they had gone out from. They had gone out into political bondage. They are here represented as coming home again, returning "to their former estate," as promised in Ezekiel xvi. The Church is not a visible but a spiritual existence, and cannot be in bondage—can never be from home. The conscience is ever free, and has no occasion to return; but in all lands and climes this kingdom is within, or it is not at all. In Isaiah li. 2, 3, the nation is addressed thus: "Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him. Harken unto me, my people; and give ear unto me, O my nation. For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." This chapter and chapter lii. are to the point, but too long to copy. Please read them. I do not say that there are not spiritualities in these two chapters, but that in their first and most obvious sense they are national; for the reference to Abraham and Sarah as the *fleshly* origin of the nation clearly fastens the political meaning as the first one; for Abraham and Sarah were not the father and mother of the Church, since the Church has had existence ever since the days of Adam. Jeremiah li. 35: "The violence done to me and to my *flesh* be upon Babylon, shall the inhabitants of Zion say." Here is a fleshly affair—that is, a curse or malediction by one nation upon another. Babylon had afflicted Israel, and Israel curses Babylon, calling the *same* to fall upon Babylon that had fallen upon them; and as Babylon was clearly a nation—which no one doubts—she must then suffer these curses as a nation; and if so, they must be political; and if political in the one case, they must of necessity be so in the other, for they were the same. Lamentations i. 17: "Zion spreadeth forth her hands, and there is none to comfort her; the Lord hath commanded concerning Jacob [Zion] that his adversaries shall be round about him." Of course



to afflict him. Did God ever command the enemies of the Church to be round about them to circumvent and overthrow his spiritual Zion, and that too while she was spreading forth her hands in supplication? No, verily. He never did, and never will; but of national Zion this is true to the letter, and has been oft repeated. "The Lord hath . . . thrown down in his wrath the stronghold of the daughter of Judah" —which daughter is Jerusalem, and which stronghold is Zion. Lamentations iv. 11: "The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof." Not his Church certainly, but his nation, that he did thus visit with destruction. In Micah iv. 2-7, speaking of the "latter day" restoration of his nation, God says: "And many nations shall come, and say, Come, and let us go up to the mountain [government] of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. . . . In that day, saith the Lord, will I assemble *her* that halteth, and I will gather *her* that is driven out, and *her* that I have afflicted. . . . And the Lord shall reign over *them* in Mount Zion from henceforth, even forever." Here we have three personal pronouns — *her* that halteth, *her* that is driven out, and *her* that was afflicted. They are gathered into *one nation* on Mount Zion, and God reigns over them as *one* forever. These three are the identical three in Ezekiel xvi., called Jerusalem, Samaria, and Sodom, and known to be the Israelitish nation in its divided state, but soon to be joined to sever no more; and joined, are called Zion. This can in no sense be applied to the Church; for she is ever *one*, and *never divided* into three Churches, more or less. Verse 8: "And thou, O tower of the flock [and further called "the stronghold of the daughter of Zion." Jerusalem was the daughter of Zion, and Zion was the stronghold of the daughter], unto thee [Zion] shall it come, even the first dominion." The first dominion was Ephraim, for he was called the first-born of God; but in the latter day periods the first-born is Judah, for the dominion *comes*, or is transferred,

to him, as we have already shown. Jeremiah xxxi. 9: "I am a father to Israel, and Ephraim is my first-born [nation]." He has the first rule, or dominion, as already exhaustively set forth in former chapters; but in the "latter day" the dominion passes into the hands of Zion; and as Ephraim's dominion was strictly a political one, and passes as such to Zion, it follows that Zion was political, by which we mean national. "Therefore they shall come and sing in the height of Zion, and shall flow together." They had been apart, as indeed is the case *now*, but will yet "flow together," and then remain one upon Mount Zion forever, while David reigns as king forever over them.

In Psalm ii. 6, God says he has set his king upon the holy hill of Zion; and that being set, he should break all nations with a rod of iron—should dash them in pieces as a potter's vessel. This is Christ the King, and not Christ the great High-priest. A king *sits* upon a throne; a priest *stands* before the altar. The office of a king is to rule nations, and if need be dash them to pieces; the office of a priest is to offer sacrifice for sins. So the person in this Psalm is Christ the King, sitting as such upon the political height of Zion, or upon the throne of Jerusalem, which is the throne of his kingly father, David, and, according to oft-repeated promises, is never to end. Psalm xlviii. 2-6: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north [which is], the city of the great King. [Not the great Priest.] God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marveled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail." Why all this *fear, pain, travail*, etc., upon the part of the assembled kings, who were political personages, on beholding the "towers of strength" and the impregnable bulwarks of Zion? Why, we say, if she was simply a spiritual existence, such haste to get away from her? She would not harm them, but do them good. Nay, she was the "city of the great King," a mighty political fabric, before whose power they quaked and "hasted away." Psalm liii. 6: "O that the

salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." The personalities in this passage are all national, and so must be Zion. Psalm lxxix. 35, 36: "God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein." Buildings, cities, possessions, etc., are local and visible things; they belong to nations, and not to the Church. Psalm lxxviii. 67-71: "Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the *Mount Zion* which he loved. . . . He chose David also his servant . . . to feed Jacob his people." This is most clearly and unmistakably national; and Psalm lxxxvii. 2-5 is like it: "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. . . . And of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her." There were various dwellings or places of habitation, but none comparable to Zion's heights, the military stronghold of the nation.

We forbear to add more at present, as we shall have to give over at some point, and as well here as to add further, for our limits forbid us to say one-fourth that might be said of national Zion. Of spiritual Zion it is not our purpose here to speak; and besides, she has her untold thousands to sound her praise abroad, while political Zion has none, among all her sons, to tell us of her, so far as we know.

Thus it will be seen that there are two Zions, one national and the other spiritual; two characters of Jews, one national and the other spiritual; two Jerusalems, one national and the other spiritual; two departments to God's government, one national and the other spiritual; two natures found in his creature man, one social, or national, and the other spiritual. He may be a national Jew, or Israelite, who is not such spiritually. "He is not a Jew who is one outwardly, but he is a Jew who is one inwardly"—that is, spiritually. "All are not

Israel who are of Israel"—that is, all that are visible, or national, Israelites are not spiritual Israelites. There were two circumcisions; one was "outward" and national, and the other was "inward" and spiritual; one was the "letter," the other the "spirit." The outward, or national, is always seized upon as a figure to illustrate the inward, or invisible; the visible to make manifest the invisible. There are two heavens and earths; one national, and the other spiritual; one visible, and the other invisible. The visible, or national, heaven and earth are to be burned up of civil fires, but the spiritual never. The new heaven and earth promised are strictly national, and come in the place of those burned up. He who looks for a *literal* burning up of heaven and earth will look in vain. The Bible teaches no such thing. The burning is political, strictly so; for "seed-time and harvest" are to abide *forever*.

## CHAPTER XVII.

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CHRIST THE KING OF ISRAEL, AND HIS KINGDOM INDICATED BY  
SOLOMON'S THRONE OF SEVEN POSITIONS.

CHRIST is oftentimes called a King, and perhaps as oft called the Son of David. Why called a king, if he is no king? A king is one thing, and a priest is another, and very different indeed. One was the political head of the nation; the other was the spiritual head of the Church. Why was he called David's son, if not such as a king? He was too far removed in point of time to be called his son by the ordinary course of generation; and besides it is specifically said he was "begotten of the Holy Ghost." There was not one drop of David's blood in his veins, only as it flowed through his mother; and the genealogy was never reckoned after the mother's side of the house, but after the male side. It is said he was "David's son according to the *flesh*." Very well; that is all we claim. A fleshly son is simply an earthly son, in contradistinction to a heavenly or spiritual one, in which sense he was a High-priest. The kingly office is not a spiritual but strictly an earthly or fleshly one. Christ himself refers to his sonship through David, when he asked the Pharisees "how it was that David, by the Spirit, or spiritually, called him Lord, while yet he was called David's son?" They could not answer him, for they would not see or receive him as either king or priest. In a spiritual sense he was David's Lord, but in a kingly or in an official sense he was David's son. This makes the matter quite plain to all who are willing to receive Christ as a priest and king. We say then that Christ was David's son officially, and *not otherwise*. He is the son of David in the very same sense that all of his successors were, from Solomon to the last king that sat upon the throne of Jerusalem. They were all called David's sons, and were said

to sit upon David's throne. So if the throne was David's, the king that sat upon it was David's *kingly son*, though he might not have had one drop of David's blood on father or mother's side of the house in his veins, which was in more than one instance the case where no son or nephew was born to the reigning king. Yet still his successor was his official son, and called the son of David in every instance, no matter how far removed he was from David. Because it has been said "a fountain for sin and uncleanness has been opened up in the house of King David," many conclude that Christ, as a priest, is the son of David, for the "fountain" evidently refers to his sacrificial death—the shedding of his blood for the redemption of fallen man. All that is meant by this is that the high-priest, in his personal body—not office—having been promised that in his birth he should come by a virgin, and that said virgin should be of the house and lineage of David, in the tribe of Judah, and thus he came out of the loins of his father David, as promised. He could not be said to be the son of David as a priest, for St. Paul settles that point by showing that, according to the law, no priest was to be of Judah. Judah had never furnished a priest; so David in no sense could be called a priest, and as such the father of Christ. Christ, as God, was a priest; as the son of man, he was a king. Christ, as was Melchisedek, was made a priest by God, and not according to the law. His priestly office was held *outside* of the regular succession, under Aaron; hence he was not David's son in this sense, yet he was in some one, and in the one we have before named—that is, officially as a king—and as David's throne was to stand forever—not his spiritual throne, for he had none such—it follows that some one must sit upon it as his regal heir and representative on this very earth of ours, and not in the spiritual abode of the Eternal. All of the symbols and figures of David's throne fasten it to earth, and to talk otherwise would be sheer nonsense. The throne in heaven is not David's, but God's, the Eternal. And furthermore, David's throne on this earth is also God's, and David and his successors reign but as God's representatives on earth.

We will further notice the significant fact that David was

anointed to the kingly office *three* different times, thus signifying that he should reign over three nations, or rather that *he should have three distinct* reigns; but as he has had only *two* reigns, the first over the house of Judah for seven years and six months, and the second over the whole house of Israel for seventy-three years, it follows as a necessity that his regal son, somewhere in his line, should reign under his first anointing, and as none of his kingly sons did reign under his first anointing, which was ordered by God at the hand of Samuel—for each of them reigned under his own anointing—it further follows that his kingly son Christ must and will. This specific anointing by God cannot be lost, was not useless, must and will be effectual. Thus the “first [anointing] becomes the last” in its application to David’s greater son, and the “last king becomes first” in point of importance. This anointing by the direct hand of God sealed the covenant with the house of David as a house of kings. It has never been abrogated or annulled, as was a former one with the house of Saul. *Saul was rejected as a king and as a house*, and David chosen and anointed in his stead, with an oath *never to be broken*. “I have found David my servant; with my holy oil have I anointed him.” But as he *did not* reign under this holy anointing, it had a further meaning than to the person David; it had reference to “David’s greater son” David, whose reign under this holy anointing, over the whole house of Israel, shall never end, as his father’s did, under the two anointings by the house of Judah and the whole house of Israel. And he who sits and reigns, or rules, as the head of the Confederate States of America, and guides the ship of State through the one thousand years of millennial reign, as the representative of Christ, the great David, “*is David*” to all intents and purposes, no matter what may be his or their name or names, whether “John Smith” or “Billy Jones.” Yet it is a little remarkable, and worthy of consideration, that the *first* Chief Magistrate of the “New Jerusalem” in its incipiency should bear a name so very nearly David—Davis. Change the “s” to a “d” and you have it. Doubtless in their etymology they are the same. David broke off from the first Israel under the reign of

the house of Saul, her first king, and established the first kingdom of Judah, or Jerusalem. Davis broke off from the third kingdom of Israel, under the reign of her first king, A. Lincoln, and established the second kingdom of Jerusalem, which is the fourth head of the nation, but the *first* on the west side of the political Jordan, or "first" in the antitypical dispensation civilly considered, and unto him will "come the first dominion"—that is, *first in rank* as being superior to all prior reigns, and also *first* in order of time in the realizing or antitypical age. In seven years and six months after David left the first Israel, and organized the first Judah, the whole house of Israel came down to Hebron, his capital, and confederated with him; and he then reigned over "all Israel and Judah." At what time the non-seceding States, as the daughters of Samaria and Sodom, will be given to Jerusalem we do not pretend to know; we only know that Mr. Davis, or his successor, will reign over or administer the government over "all Israel and Judah," at which time, and forever after, the kingdom over all Israel will be Judah's, or David's, and its inhabitants will be "Israelites." This will be the seventh and last compact, or last confederate head of the nation, and has no successor, and must remain forever.

We have passed through with the Israel of God in its six steps of ascent up to the *seat*, or *throne*, which is the seventh, and is not a step, as were the other six. The sixth and last step brought the nation through its labor, or travail, to a point at which it might sit down upon the seventh elevation as one of rest and one of rule, or "dominion." Steps always indicate a forward movement, and steps of ascent are upward and onward movements, which are ever laborious and standing; and as long as standing and moving attitudes are maintained, the journey is not finished, the goal not obtained, the nation is still in labor, until it takes its seat—a position of rest—upon the seventh and last elevation, which is not a step, but the throne to which the six steps lead. This is in strict conformity with what we have seen and said of God, who is the author of this government; and if its author, it must be like its father in some particular; and as it is impossible for it to be like God



in any other particular than that, that man is as before noted, it must be like him in numbers—that is, the government is one, and only one, though we have seen that it has had *three heads*, making but *one* under the first, or typical, dispensation, and that it will have *three* again under this, the realizing dispensation, in its beginning; but these *three*, as the first *three*, make but *one* and the same thing—the seventh and last compact—just as the trinity of attributes and the trinity of persons made but one and the same God, who is the seventh and last form of the Godhead. The kingdom of Israel under Ephraim is the first step in point of time and number; the same kingdom under Judah is the second step in time and number; the kingdom of Sodom, United States of America, or Manasseh, is the third in order and number, and closes the typical dispensation. Now, the first settler of the second set of threes, which set was on the west side of Jordan, strictly within the land of Canaan, was Judah, and represents himself in his confederate sense, and as he is found to be in the promised land of rest, we have a right to expect the nation he represents to ultimate in a nation of rest. And as said settler was the *fourth* in order of settlement and time, he is also *first* on the west side of Jordan, or in the realizing age in its beginning; and as he goes before the two remaining settlers that are to follow him—Ephraim and Manasseh—he must of necessity take the sixth step of ascent, or *first* as to local position to the throne; for be it borne in mind that “Sodom and Samaria”—that is, Manasseh and Ephraim—are to be given unto Jerusalem for daughters. The stick of Israel, in the hands of Ephraim, is to be joined to the stick of Judah, and not the stick of Judah to Ephraim. The movement must be up to her. She must hold a higher position on the ascending steps than Ephraim or Manasseh. (See Solomon’s throne.) And as Ephraim was the second settler on the west side of Jordan, he must be the second head of the nation under the new, or realizing, dispensation, and as such occupy the fifth step chronologically, as well as fifth as to number; while Manasseh, still being left behind, is the third and last settler, on the west side of Jordan, of the second set of threes, and must come after Ephraim, and take

the fourth step as to number, but the sixth as to time. He then comes to Ephraim, and Ephraim, leading his brother Manasseh (not moving as two confederacies, but as daughters, or sovereign states), comes to Judah, and becomes one with Judah, and then, as one, they all take the final seat upon the throne, or form the seventh, or last, compact of confederation. "The Lion of the tribe of Judah" has guarded every step of this government from the first to the last. It is his own. It is he that at the end of the thousand years will sit upon the throne forever.

We take Solomon's splendid throne, made of ivory and gold, that was to be reached by a flight of six steps, and each step guarded by a brace of lions, to figure forth the kingdom of Israel in all of its steps of travel, or journeyings, from its inception to final triumph, or "throne dominion," under Christ the great *national Redeemer* of earth. And as Judah's *national standard bore the sign of the lion*, and thus became his distinctive national mark, and made him the lion, or chief tribe, of the Israelitish nation, and as Christ is called "the Lion of the tribe of Judah"—that is, as Judah was the *lion tribe*, Christ was the *Lion* of that tribe, the chief or head of it—it follows that he is the "Chief Ruler" that was promised *should come* of that tribe. If being the lion tribe made Judah the head tribe, certainly Christ, being the Lion of that tribe, made him head of it *in the same sense* that Judah, as a tribe, was head of the nation; and as Judah was not the spiritual head of the nation—for Levi was that—but the political head, it follows inevitably that "the Lion of the tribe of Judah" was the head of that tribe, and if the head of the head tribe, he certainly was of all of the tribes. And the fact that "two lions" stood upon *each step* of the *ascending* nation under its various heads, guarding and watching it with a jealous eye, to final or "throne dominion," and the further fact that "two lions" stood as guards, one on either side of the *very throne*, proves that "the Lion of the tribe of Judah" has ever been with the nation, as a guard, guide, and protector, and will so guard while he sits upon his throne on earth forever. The future of this throne, under "the Prince of the house of David," we

leave for more gifted hands to portray. We trust some Ingram, Baldwin, or Cumming, will take the pleasing task in hand, and burn into living lines of flame the glowing course and goal of the "chariot throne of Christ," "whose wheels roll in fire."

It is high time that we, as a Christian nation (the Confederate States), should look well to our professions as such, and be careful that while we theoretically receive Christ as our spiritual head, we do not reject him as our national head. We are commanded to "kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." (Psalm ii. 12.) We are only disposed to do *half honors* to Christ, and *that* half rather theoretically than otherwise. We are professedly a Christian nation, but practically we are largely Deists. We, in our thanksgiving orders, official reports of victories, leading State papers, etc., acknowledge, as Deists, a God; but as Christians who should ever "give thanks unto God the Father, *through* Jesus Christ his Son," we fail—fall far short of duty in this respect.\* We are taught in the Bible that all our mercies and blessings flow from God the Father *through* the Son; and if all blessings, then national as well as spiritual, for we are as dependent in the one as the other, and it becomes us, as a dependent nation, to honestly and humbly acknowledge ourselves as such, and call upon God, through Christ, for all that we need as a nation. "Christ was manifested to destroy the works of the devil," and if national sins and iniquities, and all their consequences, are not the works of the devil, we should like some of our wise *savans* to inform us who is the author of them. And if there be, then, national sins, or iniquities, was it not as needful that a proper offering, or sacrifice, be made for them as for individual, or spiritual, sins? for a sin committed remains a sin forever. No after acts of the guilty party can by any possibility change its nature from sin to righteousness; the stain remains, whether individual or national. Some agency higher than the offender must intervene between God the offended and the said offender, and offer satisfaction to the

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\*Edition of 1864.

broken law of God for the culprit. And this we say Christ has done in a twofold sense, corresponding to the dual, or twofold, nature of man as a spiritual and political creature. That he did offer himself a willing sacrifice for the spiritual redemption of man, few will doubt in this Christian land; but many, if not all, will doubt the fact that he *equally so offered himself as a political, or national, sacrifice.*

We have endeavored in a few words, in a former chapter, to show that Christ was born a king; born to a political office; born as the head of the Israelitish nation. It had long before been promised that the "chief ruler"—which is nothing less than a king—should be born of Judah, and unto him should the gathering of the people be. The wise men of the East, who came to seek and worship this long promised and *expected* personage, call him "the King of the Jews," or the King of Jerusalem; and doubtless they were guided in all they said and did on this occasion by the Spirit of inspiration, and spoke a solemn truth when they said "born king." And as we have shown in said chapter that Christ was accused, arraigned, tried, and executed as a political offender, and *not* accused, tried, and executed for spiritual teachings, it follows that he suffered death for the crime alleged, whether guilty or not; and as the crime alleged was that of claiming to be a king in opposition to Cæsar, he then must of necessity have suffered death *as a king* at the hands of the nation. And as he so suffered, himself being without sin, he was an appropriate political sacrifice for the political iniquity of earth. There was to be "no remission without the shedding of blood," neither of political or spiritual offenses; so his sacrifice was twofold in its *nature*, as he was twofold in his *office*. As a king, he dies for the national redemption of earth; as a priest, he dies for the spiritual redemption of the same. As a priest, he made "his soul an offering for sin," saying, in the garden, "My soul is exceeding sorrowful, even unto death." His outward man, representing the king, perhaps suffered more directly for the national redemption, as said redemption is visible and outward; and his inward man, in suffering, may perhaps be supposed to have entered more largely into the soul's redemption, as the

inward, in both the offender and the offering, is invisible, or spiritual. "The soul that sinneth it shall die," and "his soul an offering for sin," seem to say as much. God compels no man to be a spiritual follower of Christ, but has made ample provisions for all to be such, and invites them to "come." But the time is not far distant when all will be *required* to be *national Christians*, or followers of Christ the King; for he will, as King, "rule all nations with a rod of iron," and if need be, to subdue and bring all under his kingly rule, some must be "dashed to pieces, as a potter's vessel." Then, may God speed that happy time! All of the ancient Israelitish people were required to be national Israelites, but not required to be spiritual Israelites. "All are not Israel who are of Israel," "and he is not a Jew who is one outwardly, but he is a Jew who is one inwardly"—that is, a man may be a Jew in a national, or outward, sense, who is not a Jew in a spiritual, or inward, sense. We are *compelled* to be good citizens according to the law, but not compelled, yet invited, to be Christians in a spiritual sense. The absolute requirements of the law have not been met by all citizens, but, as before stated, the time is close at hand when *sovereign force* will be brought to bear in such cases, and "dashing to pieces" will be resorted to if milder means fail; for "all rule and authority" must go by the board, save that of God in Christ, and Christ in his representatives, until he comes whose right alone it is to rule. To be a good citizen requires more than to be negatively so. We must be *positively, actively* so—cannot fold our arms in listless indifference and let matters go wrong by default for want of a proper defense or prosecution. That false and senseless yet common saying that "what is every man's business is no man's business" must be ignored and set aside, and rather say, What is *any man's* business is *every man's* business; and it should be and is so in relation to national affairs, of which we are speaking. And we have a very instructive lesson upon this subject given us by inspiration—viz., when the wicked men in the tribe of Benjamin were to be judged for their conduct toward the journeying Levite and his concubine, and the tribe refused to give them up for

judgment, then the whole nation made war upon Benjamin, and put them to the sword, *man, woman, and child*, six hundred only escaping to the rock Rimmon for safety. And after this severe judgment upon the whole tribe for the sin of the few (which sin, however, became the sin of the whole by their refusing to have them dealt with), it was found on examination that one city had not come up to assist in the execution of the law upon Benjamin, and then the embattled host of Israel turned their hands against that city, and slew every one, save four hundred young women; thus showing most clearly what was the political law of the land: that when a crime had been committed by anyone, and the tribe, or community, in which he, or they, lived refused to surrender him, or them, for punishment, they thereby indorse the criminal, and make *his sin their sin*, and by doing so they were made to suffer for the same as if they had committed it; and also showing that no man, or set of men, had any right to fail, or refuse, to come up to assist in the execution of the law against the offender; if they did, they also must suffer the same punishment due the first and second offenders. There are to be no neutrals; your neutrality, or inactivity, tells unmistakably on which side you belong, and you will be held to account accordingly. If you are of Israel, you must act the full part of an Israelite. He that is not on our side is of the contrary part. "He that is not with me is against me," and "he that gathereth not with me scattereth abroad."

## CHAPTER XVIII.

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CONSIDERATION OF THE THIRD AND LAST SETTLEMENT OF ANCIENT ISRAEL IN ITS TYPICAL SIGNIFICANCY, THE SAME CONSISTING OF SEVEN TRIBES, OR STATES.

WE have said elsewhere that the Israelitish people made *three* distinct settlements, and at *three* distinct periods of time, in organizing their government, and that the first *two* settlements consisted of *three* tribes each, and that the third and last settlement consisted of *seven* tribes. We have endeavored to show the significancy of these *first two* settlements, viz.: that the first settlement of three tribes on the east side of Jordan was typical, and indicated non-realization, as they did not cross the Jordan and enter into the promised land of Canaan; and as said settlement consisted of three tribes, we must take each one of those tribes to represent a confederate head of the nation, and in the order in which they are named—Reuben first, Gad second, and Manasseh third, as representing the first, second, and third confederate heads already considered; and that the character given to them was to be the character of the confederate heads that they severally represented chronologically. The *second* settlement of *three* was on the west side of Jordan, strictly *within* the land of Canaan, and thus indicates realization of the various promises of nationality; but as they were three in number, and only *one* confederate nationality, or “nation,” made up of a “company of nations,” was promised (though it was oft repeated), it follows that they each represent a confederate nationality, as the *first three did*; and also chronologically, as named in settlement—Judah first, Ephraim second, and Manasseh third. And as there was ultimately to be but *one nation*, these three nations, represented by the last three tribes,

must unite or ultimate in one, and their *blended character* is to be the character of said nation. And as Judah was the *fourth* settler of the nation, and *first* on the *west* side of Jordan, we conclude that the *fourth* nation of that peculiar theocratic, states-rights, confederate form, that should arise, would necessarily be the *FIRST* in the realizing age, or on the west side of the great political Jordan; and as the Confederate States is the *fourth* government of that peculiar type that has arisen in the history of the world, we claim it to be the *FIRST* in the antitypical age, as Judah was the first in the land of promise; and if so, it is Judah or Jerusalem. It is the beginning of the realization of the promise to the fathers and patriarchs; it is the reëppearance of the throne of David, that was never to end. Ephraim was the second settler on the west side of Jordan, so we may look for his confederate head to appear next. Manasseh is the third and last, and must follow Ephraim, as Ephraim is to follow Judah; and they both are to be joined to Judah, and thus form the seventh or last compact. (See Ezek. xvi. 61; xxxvii. 19.)

We will now, for the first time in detail, consider the *third* and last settlement of the children of Israel, which settlement consisted of *seven* tribes. This settlement of seven tribes was in the promised land of Canaan, and formed only a part of the typical head of the nation; and as the nation itself was typical, this settlement was also typical. It could not be supposed to be without typical meaning, since all going before it are shown to be so; and if so, its antitype must in some sense be like its type. And as the three tribes of Judah, Ephraim, and Manasseh, who formed the first settlement on the *west side* of Jordan, are found to type the three confederate heads that we have named—only one of which has appeared as yet, the Confederate States—then the question arises, Who can this settlement of *seven* type? and in what sense is it a type? We answer that it types, with an emphasis not to be mistaken, the Confederate States of America, and that it types it in *numbers* and not in character, for the character of the Confederate States has already been typed by the tribes of Judah, Ephraim, and Manasseh, in their blended character. And as



Judah was the fourth settler, so the Confederate States is the fourth nation in the order of nations, of its form or type; hence, as the last settlement of the nation was seven tribes or states under its typical dispensation, so in like manner its final or realizing head should appear under the same number of tribes or states; for be it ever borne in mind that notwithstanding the heads of Ephraim and Manasseh *are yet to appear*, they do not become *realizing under those heads*, but must be merged into and form a part of the nation under Judah's head, present and now existing as the Confederate States of America (1864), which alone is the realizing head; for, as before remarked, the promise was only one "nation and a company of nations." The stone that was cut out of the mountain without hands was to become a great mountain and *fill the whole earth*—was to leave no room for any other nation. Her distinctive number then, under which she was to appear, was *seven, as her type in settlement was seven*; and it matters not what number she may now have, or may hereafter attain to, her type could only give her birth number, her character being already given by the tribes of Judah, Ephraim, and Manasseh, in their blended character. Just here let us remark, as heretofore, that the six tribes already considered in the first and second settlements—three in the east and three in the west—are indicators of the six confederate heads of Israel, the three typical heads indicated by the three tribes east, and the three antitypical heads indicated by the three tribes in the west. Now, these six tribes settled at six different times—viz.: Reuben first, Gad second, Manasseh third. Those belonging in the east indicate the first, second, and third confederate heads, already considered as typical; then Judah first in the west but fourth in numbering from the beginning, then Ephraim second in the west but fifth from the beginning, and Manasseh third in the west but sixth from the beginning, are indicators of the three antitypical heads. These six taken together indicate the six *successive* steps or stations occupied by the nation; for, settling *as they did at six different times*, they thus indicate "six different times" for the six confederate heads to arise. Examine the history of settlement, and

see if we do not state correctly. Reuben settled first, then Gad, and then Manasseh, and all east of the Jordan; and then the Jordan is crossed, and Judah settles first, and then Ephraim, and then Manasseh. This brings us to the particular consideration of the *third* and last settlement (not settler) of ancient Israel, which consisted of seven tribes. Now, the history certifies us that these seven tribes did not settle at seven different periods of time, as the previous six tribes had at six distinct periods, but that they all seven settled at one and the same time. The territory that fell to the seven was first carefully divided into seven lots, and when so divided Joshua cast lots before the Lord, who alone had the disposal of the lots when cast in the lap; and when the lots were drawn, each tribe then knew his lot, and all knew it at the same time, and moved at once each to his allotted territory. The six tribes above did not have their territory *allotted*, but it was *assigned* to them; and hence the necessity of defining and then of "assigning" Reuben's lands to him *before* Gad's could be defined and assigned to him, and so on until the entire six were defined and assigned. Thus it is plain to be seen that the last settlement of seven being accomplished at one time—if it indicates any thing, as is supposed in the other six tribes—then it indicates that its answering antitype will consist of seven states, and all as coming forward and occupying their stations at the same time, and forming as it were one settlement in territory previously defined. This is significant and very important, and should not be lost sight of in the final make-up in regard to their prophetic teaching and historic fulfillment. The first six tribes are divided into two settlements of three each, and the first three are on the east of Jordan, and indicate three typical reigns of the nation, while the second three enter and settle in the promised land, and thus become indicators of three antitypical reigns; but all of these six reigns must have their rise or *time* of coming on the stage as nations, and hence are successive from Reuben to Manasseh in the west. Now, as all agree that the Hebrew economy in Church and State *was typical*, who can object to our making the *settlements and tribes typical*? Is there not sig-

nificancy in those *three* settlements of the nation as a type, both as to time and numbers as well as to local position, or geographically? There is evidently a world of meaning in the first settlement of three tribes *not being in the land of Canaan*; the stormy political Jordan had yet to be encountered and crossed. We have no right to attach non-importance to facts that the Spirit of inspiration has recorded in the sacred book for our "learning" as well as for our "comfort." For "all Scripture is given by inspiration of God, and is profitable," etc.; but how can it prove *profitable* to us unless we give heed to its teachings upon all subjects it treats upon? So we would do well to "search the Scriptures," which implies more than a casual reading of them. There is yet another significancy in this last settlement that we will notice. It is this: The nation, from its beginning to final throne dominion, was to pass through or occupy seven positions, which we have already noticed. Hence we take *each tribe* in this last settlement as indicating a *position* severally and in the chronological order as named in the settlement, the first-named indicating the first step or position; the second, the second step, and so on to the seventh settler in this last settlement; and as Dan is the seventh and last-mentioned settler, he will properly represent the seventh or last compact of the nation, both in character and chronologically. Does he do it? We answer that he does. He was the seventh chronologically, and thus marks the seventh head of the nation; and as this seventh head was under Judah, the character of Judah should be found in Dan, who typed him. Let us examine and see the character given to Dan, as it should correspond with Judah, whom he represents. Genesis xix. 16: "Dan shall judge his people as one of the tribes of Israel." Deuteronomy xxxiii. 22: "Dan is a lion's whelp;" and if a lion's whelp, he must be a lion in very deed. Here, as in the case of Gad (who typed Judah under his *first* head), we find the distinctive *lion and lawgiver or judge* feature of Judah is given to Dan, while we know at the same time that Dan *never was the lion or ruling tribe—never did judge or give law to the nation*. We know it will be said that Samson, one of the judges of Israel, was of the

tribe of Dan. We admit it, but that does not fill the requirement of the quotation: "Dan shall judge his people *as one of the tribes* of Israel," *not as a man*. *Individual* judges arose out of various tribes, but *only three tribes as such* ever judged Israel, and they were Judah, Ephraim, and Manasseh; and all that is here said of Dan is said of him *as a tribe*, and not as to individuals, else it might be said of perhaps every tribe that he shall judge Israel. Dan stands here as the type of Judah's final head, and all that is said of him is applicable to Judah, and to no one else; it must be placed to his credit, and his only—to Judah the great lion, lawgiver, and judge tribe, that gave birth to the "Lion of the tribe of Judah," who is to "rule all nations with a rod of iron." So we see this whole national settlement by its settlements, and settlements by tribes, and the tribes by character and chronology, as well as by numbers, *has been typical*. This being admitted, it follows as a matter of course that there must of necessity follow antitypes to fill the demands of all types.

As we have given an importance to Dan by associating him with Judah, the lion tribe of the nation, we deem it proper to take up somewhat in detail the statements in regard to him; and first as to the name "Dan," which, we are informed, signifies "judging," or one that judges, rules, or governs. To judge, as is well known in one of its nearest and most legitimate significations, is to rule or govern in an administrative capacity, and not in an autocratic sense; hence, in a governing, administrative sense is the term "Dan" here used. So much for the signification of the name Dan, which we apprehend all will accept as correct. Genesis xlix. 16: "Dan shall judge his people *as one of the tribes* of Israel." And in his judging he was to be "as wise as a serpent by the way" in ordering the same, and as venomous as "an adder in the path that biteth the horse's heel so that his rider shall fall backward," and thus defend his government against innovations from within, or resist and overthrow enemies from without. This is evidently the import of the blessing above, upon which we think it useless to enlarge. Deuteronomy xxxiii. 22: "Dan is a lion's whelp; he shall leap from Bashan." A beast, as

the lion's whelp, when used as a symbol, universally signifies a king, or rather his kingdom, and the lion always as an aggressive and conquering kingdom; and this lion king is represented as upon the "high hill of Bashan," couchant, or in watch for an enemy, ready to "leap" upon and devour them just as the "serpent" above was wise to *watch*, and the "adder" ever ready to *bite* and overthrow. The two passages are in perfect harmony, and could not be otherwise, since inspiration penned them both in relation to the same object. So much for the character of Dan, as seen prophetically in his blessings by Jacob and Moses.

Next, let us see what history gives us in relation to Dan, and whether it comports with the prophecy. In Joshua xix. 47, after Dan's tribal lot was allotted to him (for he received it by allotment and not by assignment), it is said: "The coast [or boundaries] of the children of Dan went out *too little* for them; therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. This is the inheritance of the tribe of the children of Dan according to their families." Thus it will be seen that Dan was "lion-like," or aggressive and conquering. Again, in Judges xviii. 1, it is said: "The tribe of the Danites sought them an inheritance to dwell in, for unto that day *all their inheritance* had not fallen unto them among the tribes of Israel." And they went, as above stated, and took Leshem, or, as here in Judges, called "Laish," and they rebuilt the city of Laish, and "called it Dan, after the name of their father." Just here we wish to particularly notice the fact that of all the tribes of Israel Dan alone did not receive his inheritance *in full* at the time of allotment, notwithstanding under Joshua's order the territory that remained for division among the seven tribes was equitably allotted by chosen men into seven portions, after which Joshua cast lots before the Lord for the tribes, and each tribe thus received his inheritance by allotment, and *not by assignment*; hence the lot that fell to Dan was not in partition set apart to him by those that divided the land, but by a drawing

of lots from the lap. Any one of the seven tribes was just as likely to have drawn that lot as Dan was if the whole matter had been simply a human arrangement; but as it was, "God disposed of the lots," and as he designed Dan in some very important points to represent Judah's final head, he has him to draw the lot he did, and then has it said of Dan that all of his inheritance did not fall to him in this equitable allotment, and that he by his sword was to extend his border. This, then, we should expect him to do, and so we find he did. That Dan, as a tribe, was warlike, and successful in enlarging his borders by conquest, is plainly stated by inspiration, and we are thus put in possession of his character as that of a lion leaping upon and overcoming his enemies, or putting aside those that stood in the way of his enlargement. He was aggressive in a very remarkable degree, and never failed of success, yet he never "judged Israel as one of her tribes," as is stated of him. Then we conclude, as he never "judged as a tribe," he must be made or considered as but a representative of one who was to judge or have rule as a tribe; and as he has thus Judah's marks in an especial and particular manner set down to him, then he must indicate Judah; and if so, Judah must do what it is said Dan was to do—that is, Judah must "judge Israel as one of the tribes," and do and accomplish what it was said Dan was to do but never did. Dan, as a tribe, did accomplish much in extending his own borders and in overcoming his enemies, but never judged Israel. All this, however, can be said of Judah, and though she may at *this time*\* have her defined limits, yet she, like Dan, may find them too contracted for the universal empire that awaits her. Expansion is her law, and by this law is she to attain to the empire of the world; and if need be she is to extend her borders by the sword, and to "dash the opposing nations to pieces

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\* Written in 1864, when the writer could not see, but *should* have seen, that his beloved Confederacy must and would be "overcome by a troop" too numerous for her in her incipency in the antitypical age, just as it was with Judah in her incipency under David in the typical age; but as David at Judah's head did in the typical age finally succeed in winning his way to success over ancient Israel, and then over all the opposing nations, so again will it be in the antitypical age. Wait and see.

as a potter's vessel," and then to "grind them to powder, and give them to be driven away of the wind," until place shall no more be found for them, while she shall fill the whole earth, and then "the kingdom shall be the Lord's."

We turn again to Dan, and remark that there is another very notable fact in his history that is peculiar to himself as a tribe, which also becomes significant in its application to confederate Judah of modern days; and that is that his tribe is recorded as but *one family*, while the other tribes contain divers families, and one of them (Manasseh's) as high as *thirteen* families; and yet Dan's tribe is shown to be largely in excess of numbers of all the tribes except Judah and Issachar. He exactly equals Issachar, while Judah exceeds him by twelve thousand one hundred:

Tribes.	Families.	Males, 20 y's and up.
Reuben.....	4	43,730
Simeon.....	5	22,200
Gad.....	7	40,500
Judah.....	5	76,500
Issachar.....	4	64,400
Zebulon.....	3	60,500
Manasseh.....	13	52,700
Ephraim.....	4	32,500
Benjamin.....	7	45,600
Dan.....	1	64,400
Asher.....	6	53,400
Naphtali.....	4	45,400

Thus it is seen while Dan has but *one* family he has sixty-four thousand four hundred fighting men; Issachar exactly equaling him in men, having four families; while Judah outnumbers him by twelve thousand one hundred, having five families; and Manasseh, falling *short* of Dan by eleven thousand seven hundred men, is set down at *thirteen* families; and Simeon, with five families, scarcely one-third as large as Dan, and so on. Now, the question naturally arises, Who was it that divided the tribe of Joseph into three tribes—viz., Ephraim and east and west Manasseh—and then subdivided the tribes into families, with the *single exception of Dan's*, who was not so divided? As to the division of the tribe of Joseph into three, it will at once be said that God ordered it

done; but as to the subdivision of the tribes into families, many or few, or leaving it as *one*, as in the case of Dan, it will be said, It would seem to be the work of chance or accident, or at least not specially providential, but just as in the case of families of men in all ages of the world, some are divided and subdivided into families, many or few.

We are not a very pronounced predestinarian, according to the common acceptation of that term, yet we do not for one moment hesitate to say that the diversity of families in the tribe of Manasseh, and the *unity* in the tribe of Dan, was the direct work of God, and not of accident or chance, and for a wise and definite purpose in vindicating and sustaining the inspiration and divinity of his written word in reference to civil or governmental affairs. And this we trust we shall be able to make manifest to all who may seek to know the truths of God in regard to the civil utterances of the Bible; but to those who do not at all believe in the Bible as teaching in civil affairs, we shall prove as "a heathen man," or as one talking in "an unknown tongue." Now, as to whether we shall be able to discern the purpose of all the family division in Israel is not the question, for we are free to admit that we do not, nor have we attempted any thing of the kind; yet in *some* of these family arrangements we do most certainly, as we believe, see the hand of God. Jacob, by inspiration of God, saw the rise of the United States of America as an Israel of God, consisting of thirteen sovereign states in confederacy, and saw five of the thirteen as being under female names as heads of families, "falling to his son Manasseh." And under the same inspiration he sets Manasseh aside to await the advent of said Israel, while he puts Ephraim forward, or "before Manasseh," as the head of the Israel that arose under Joshua; and in the meantime Manasseh's tribe is divided by Joshua into two tribes, one east and one west, and then subdivided, the east Manasseh into three families and west Manasseh into ten families, five being females and eight males, making thirteen families, with five of them females, to be in waiting for the advent of Manasseh's Israel as the "inheritance" that fell to him as its honorary head, and to his thirteen



families as heads of the thirteen states. At the time of the settling of the tribes and families on the Jordan, when the division of Manasseh's tribe took place, the half tribe that settled on the west side of the Jordan had, by the hand of God, ten families in it, and five of them were under female heads of families, as noted above. This we have noticed and discussed elsewhere, and refer the reader thereto, and will here give attention to Dan and his one family.

Dan being the seventh and last settler of the third and last settlement of ancient Israel (and as such represents the seventh and last confederate head of the nation, and yet to come), and shown not to have received his inheritance in full, and by his sword to have extended his borders as demands required, and being wholly unlike any of the other tribes in that his consisted of but one family, while they consisted of divers families, yet we must know that there was in this tribe of one family at least twelve thousand families of husband and wife and children, containing, as it did, sixty-four thousand four hundred fighting men. Inspiration, for good and sufficient reason, reckons them as a *unit*, or one family, while other facts in their history would make them twelve thousand families. These facts, with others to be noted, mark him as a tribe of note, and lead us to ask, Why, or for what purpose, is he thus marked? He, as the seventh and last settler named of the third and last settlement of the nation under the typical dispensation, indicates that the last confederate head of the nation, under its antitypical reign, should be numbered seven and last; and secondly, while said head, in its confederate form, is but one, or a family in its *unity*, yet in this unity there is a diversity, or indefinite number of nations, just as in Dan's family of one there was an indefinite and unstated number of families; and thirdly, that after this indicated nation, in its oneness, was put in possession of her allotted patrimony, it would be found that her boundaries would be too contracted; and fourthly, this being so, she is to extend her borders as Dan did his; and fifthly, this last settlement of seven tribes, with Dan as the seventh settler in the typical age, indicates that the settlement of the antitype in its first

appearance was to be or consist of seven states. We have said heretofore that this last settlement of seven tribes in the typical age "types, with an emphasis not to be mistaken, the Confederate States, and types her not in her *character*, for that had already been done in the blended character of Ephraim, Judah, and Manasseh, but types her in the number of her States at organization, or at her first appearance;" while Dan, as one of the seven that types the number of her States, *then by himself, or in himself, types the Confederate States in her character. Not as number four, which she is now (1864), but types her when or after Ephraim and Manasseh, as numbers five and six, or as "Samaria and Sodom" flow into her, at and after which time and event she will be the seventh in number, or last head of the nation, which is to abide forever as one family, or nation, but containing an indefinite number of nations or sovereign states. In Dan we see the unity in the diversity, and the diversity in the unity, and pass without difficulty and behold the unity under Judah in the confederate head, and the diversity in her separate sovereign states. There is unity, in fact, in all the diversities of nature, and diversities in all her unities; and so we might necessarily conclude, since the God of nature and of nations is a God of unity, diversified to infinity, as seen in his word, works, and ways.*

## CHAPTER XIX.

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THE SLAYING OF THE TWO WITNESSES, OR CONFEDERATE STATES OF AMERICA, AND THEIR SUBSEQUENT RESURRECTION AND EXALTATION.—THE SECESSION OF TEN STATES IN THE WEST, AND THEN OF THE “REMNANT” IN THE EAST, AFTER WHICH THE THREE SISTERHOODS “FLOW TOGETHER,” AND BECOME ONE NATION UPON THE MOUNTAINS OF ISRAEL FOREVER.—THIS IS THE BRANCH OF THE LORD’S PLANTING.

WE will now notice a prophecy that applies to the present existing state of things in North America and what is soon to follow. It is recorded in the eleventh chapter of Revelation, beginning at the third verse: “I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth [and further called the “two prophets” and the “two anointed ones,” or the “two sons of oil,” all signifying the dual Israel of God]. And when they shall have finished their testimony [or teachings in Church and State], the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them; and their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” This is the same “Sodom” spiritually so called in the sixteenth chapter of Ezekiel, and there shown to be a kingdom, and the younger sister of Jerusalem, while Samaria was the elder of both. Those that profess Christ, and yet practically deny him, or his teachings, may be said to crucify him afresh, and put him, or his teachings, to an open shame. To crucify is simply to kill, or cause death. What has the Washington Government, in the persons of its late rulers, not done to kill, or set at naught, the

teachings of Christ in Church and State? How often have they sworn by his sacred word to "do justice," and yet do any thing else? How often have they sworn to support the Constitution, and faithfully administer the laws, and yet utterly failed to do so, claiming to be governed by a "higher law?" And how often have they extorted from others unwilling oaths that they did not intend to keep when taken? "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. . . . And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them." And thus standing "they heard a voice from heaven saying unto them, Come up hither." A voice from heaven is a voice from God's word, who has ever, through his word, by the Spirit's agency, taught us our national duties and rights, as well as our spiritual duties and rights; and as God's double-charactered Israel is here said to be dead, they both arise at the call of God, through his word, "and ascend to heaven in a cloud," or *en masse*, as "a great cloud of witnesses," a spontaneous, concerted movement of the heretofore dead witnesses, who, in their *organic forms, are one each*, and thus they are the *two witnesses*; but individualized, they are *many*, and move as *one cloud*, not as two clouds. They did not ascend *on a cloud*, but in the *form of a cloud*—a common figure in Scripture for a moving mass of people. "And the *same hour* was there a great earthquake, and the tenth part [ten parts] of the city fell, and in the earthquake was slain of men seven thousand; and the *remnant* were affrighted, and gave glory to the God of heaven." Earthquakes symbolized insurrections, upheavings of the people, battles, etc. Here was evidently an insurrection, followed by a bloody battle, symbolized by the slaying of seven thousand, a definite number for an indefinite one, which is of very common occurrence. And as the battle occurred the *same hour* that the witnesses, as a cloud, ascended, and as the result of the earthquake was the falling of ten parts of the city or government in which the witnesses had lain dead, it follows that the *ten parts* that fell

of the nation was a *second* disruption in the same government, of which the two witnesses had once formed a part, and they being killed, and remaining in this lifeless state for three and a half days, and then attaining unto an exalted or heavenly life, then, or at that hour, the ten parts, or states, as the second disruption, takes place.

The reading is, "The tenth part of the city fell." This we deem an error in translation; for if only one-tenth fell, the remaining nine-tenths could not very properly be called a "remnant." But when we consider the States now in the Confederacy, and ten more to secede in the great West, then what would still be left behind would properly be called a "remnant." And besides this, it is plainly stated under the development of the sixth seal that in this earthquake "one-third" of the nation fell off, or were overthrown. So it cannot be a tenth, but a third, which is ten States in the West, and the number ten need not be an exact third, which would necessitate the whole to be thirty. So a third, also called ten, may be more or less than an exact third, but nearer a third than a fourth or a half. If the States be thirty-three at the time referred to, and eleven (as we estimate) seceded and are now killed, then the one-third, or ten, again to secede in the West, would leave twelve as the "remnant" in the East. But just here let us make this note: There are at this time (1883) largely over thirty-three States in this so-called "Union," but we conclude that the "one-third" yet to be killed, also called ten States in the West, will be of those that were States at the time the Confederacy, as a third, was killed, and not estimating the States that have come in since that time.

From the foregoing it will be seen that we hold that this prophecy teaches, first, that the Confederate States of America are to be regarded as the dual Israel of God, and as synonymous with "my two witnesses," and regarded as eleven, or one-third of the nation. And that, secondly, they are to be (have been) warred upon by the mother country, under the character of the beast from the pit, or *false doctrine*, of the non-sovereignty of the several States, and overcome, or killed, but not buried as if *absolutely dead*. And thirdly, at

the end of a time noted as "three days and a half"—which we know not—they are to attain unto national life again by an exaltation marked as heavenly. And fourthly, that within "the same hour" of their new life and exaltation there was to occur a "great earthquake," or bloody conflict, in the mother government, marked by the slaying of seven thousand. And fifthly, as the result of this earthquake ten states under Ephraim, in the West, were to fall off, or to secede from the government. And sixthly, that then the "remnant," or remainder, of the states (say twelve) became "affrighted, and gave glory to the God of heaven," by which we understand that they reorganized their part of the old confederation as a theocratic, democratic, republican, states-rights government, thereby conforming themselves to the Bible theory of civil governments, and thus "give glory to the God of heaven." So we shall confidently look for ten States in the West to secede, and organize a theocratic, democratic, republican, states-rights government at an early day, to be followed at once by the reorganization of the "remnant" as above; and that at no distant day from *that* time it will be said to them (Isaiah lx.): "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people [that is, all besides those here addressed]; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles [civil Gentiles] shall come to thy light, and kings to the brightness of thy rising." Then they are commanded, in the fourth verse, to "lift up thine eyes round about, and see;" and seeing what they were called upon to see, it is said unto them, "All they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." Thus far spoken to them when existing as three separate "sister" confederacies, as above noticed by us; but seeing the very great blessings and prosperity that awaited them, and seeing further that there was now no difference or disagreement—no want of harmony between the three sisterhoods—there would seem to be no good reason why they should not become one again. Therefore it is said (verses 5-7): "Then

thou shalt see, and *flow together*, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee, the multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come. They shall bring gold and incense, and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the *house* of my glory." That is, the "house" of Abraham, Isaac, and Jacob—else called the governments of Judah, Ephraim, and Manasseh—having now flowed together, are one nation under Judah's headship. In view of the prosperity that still awaits them, it is further said (verse 8): "Who are these that fly as a cloud, and as doves to their windows?" That is, in coming to add glory and prosperity to this nation. It is answered in verses 9-13: "Surely the isles shall wait for me [on me], and the ships of Tarshish, first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath [or anger] I smote thee [are we not smitten even now?], but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces [or strength] of the Gentiles, and that their kings may be brought. [The same nation and restoration is manifested in Rev. xxi. 9 to xxii. 5 inclusive. The kings of the earth were to bring their glory and honor into it, and the gates of it were not to be shut at all, that the glory and honor of the nations—that is, all nations—might be brought into and become of this nation.] For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of *my feet* glorious." The final and everlasting res-

toration of God's Israel, as here seen, is also set forth at length in Ezekiel, beginning with the fortieth chapter, and ending with the forty-eighth and last chapter. And in the seventh verse of the forty-third chapter it is said: "Son of man, the place of my throne, and the place of the soles of *my feet*, where I will dwell in the midst of the children of Israel forever." We continue with Isaiah lx. 14-17: "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." So much for material wealth, and now for righteousness and peace: "I will also make thy officers peace, and thine exactors righteousness." If their officers were impersonations of peace, and those that had heretofore been exactors are made the impersonations of righteousness, then might we not expect that it would be said (verses 18, 19): "Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." And this being added to the righteousness and peace found in the seventeenth verse, might we not further conclude that this state of things should so remain, and that it would now be said (verse 20): "Thy sun shall no more go down; neither shall thy moon [Church] withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." And also further added (verses 21, 22): "Thy people also shall be all righteous; they shall inherit the land forever, the BRANCH of my planting, the work of my hands,



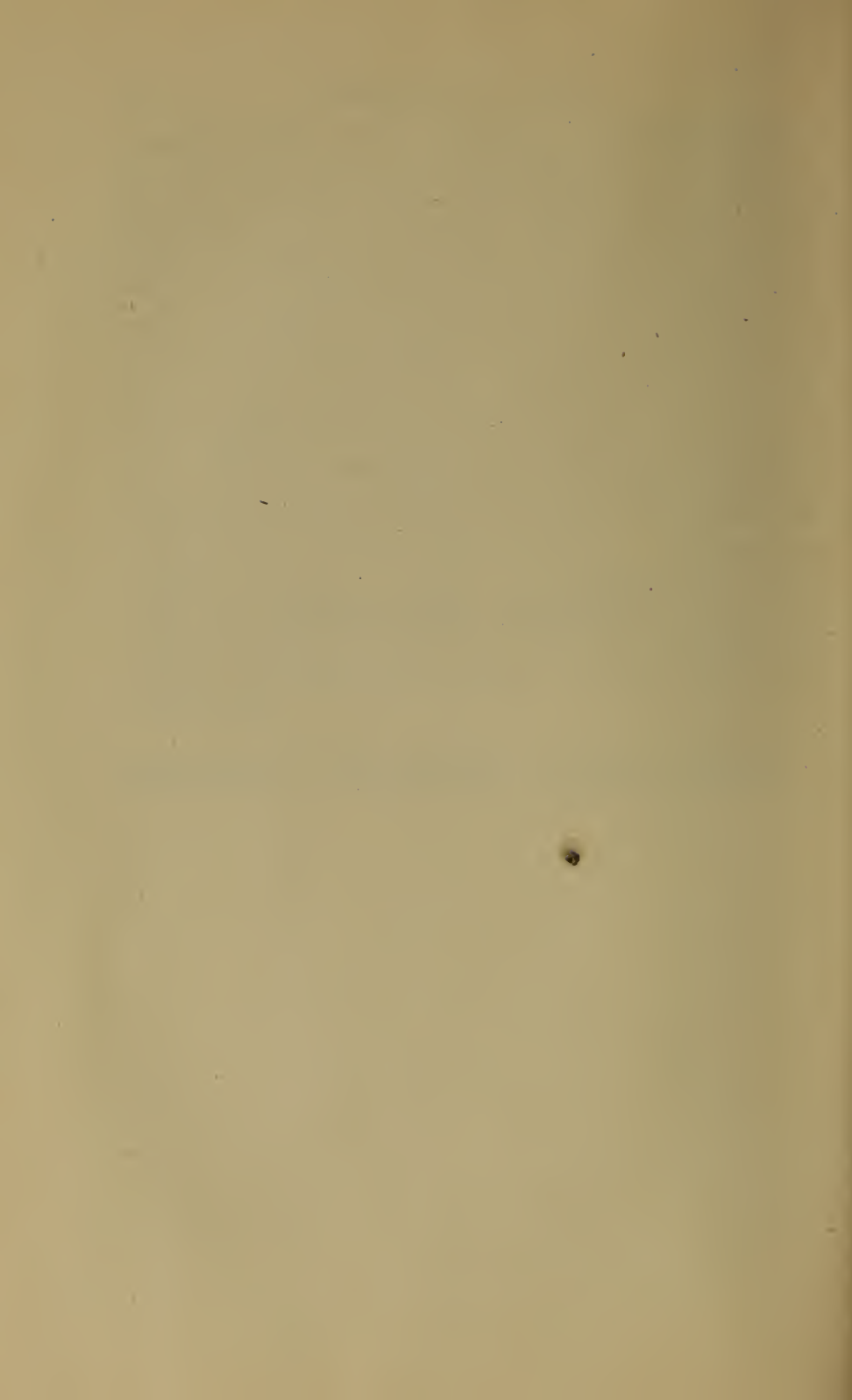
that I may be glorified. A little one shall become a thousand, and a small one a strong NATION: I the Lord will hasten it in his time." Thus endeth the sixtieth chapter of Isaiah. Now, just refer to Ezek. xvii., where this BRANCH of God's planting is discussed, and you will see the exact correspondence between *that* planting and *this* one, for they are but *one* and the same planting. The foregoing is Isaiah's version of it, and the other is Ezekiel's, found in Ezek. xvii. 22-24. This BRANCH, under the old, or typical, dispensation, was called a "vine," and again a "vineyard" which the Lord had brought out of Egypt, and casting out the heathen, he planted it, and caused it to take deep root, and fill the land; yet was her hedges broken down, and all that passed by the way plucked it, and the wild-boar and the beasts of the field wasted and devoured it. And the vineyard thus desolated and ruined is made to say: "Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine, and the vineyard which thy right-hand hath planted, and the BRANCH that thou madest strong for thyself." (Psa. lxxx. 14, 15.) In Isaiah v. we have a song to the well-beloved of the Lord, as touching his vineyard, and this vineyard is called "the house of Israel, and the men of Judah his pleasant *plant*." Isaiah iv. 2: "In that day shall the BRANCH of the Lord be beautiful and glorious." Isaiah xi. 1: "And there shall come forth a *rod* [that is, a scepter] out of the stem of Jesse, and a BRANCH [that is, a government] shall grow out of his roots." Jeremiah xxiii. 5: "Behold, the days come, saith the Lord, that I will raise unto David a righteous BRANCH [or nation], and a King shall reign and prosper." Jeremiah xxxiii. 15: "In those days [latter days], and at that time, I will cause the BRANCH of righteousness to grow up unto David." Zechariah iii. 8, 9: "Behold, I will bring forth my servant the BRANCH. For, behold, the *stone* that I have laid before Joshua: upon one stone shall be *seven* eyes." Thus it will be seen that a vine, a rod (or scepter), a plant, a BRANCH, and a *stone*, are all synonymous terms, and signify the house of Israel. Not that they may not also be applied to Christ, as the king, or head, of the nation, since a nation is as well known by its chief ruler as by any other mode of designation.

This stone in Zech. iii. 8 is the identical stone that Daniel saw cut out of the mountain without hands—that is to be the destruction of all other nations, and to finally fill, or cover, the whole earth. The *stone* being one exhibits the nation in its *unity*, or confederate form, while the “seven eyes” graven thereon by the finger of God tell with an emphasis the seven states of diversity in the modern Israel. God said that it was “the BRANCH of his planting, the work of his hands,” and that the “*little one*,” or “*tender one*,” so planted, “should become a thousand, and a *small one* a strong nation, and that he the Lord would hasten it in his time;” “for it is yet for a time appointed.” So let those that are wiser than Daniel, and more righteous than wise, rave and rage as they may to frustrate the councils of God, but let them remember that “the foolishness of God is wiser” than the wisdom of fanatical fools. As “young and tender,” as “little,” as “small” as the Confederacy may be, yet being God’s own plant, or BRANCH, it will survive the present storm, and become a very strong nation, and, like Balak’s ox licking up the grass, it will lick up, or absorb, all the nations on the earth.

PART SECOND.

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JEHOVAH'S CHARIOT THRONE.







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## CHAPTER I.

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INTRODUCTORY. — JEHOVAH'S CHARIOT THRONE, OR EXPOSITION  
OF THE VISIONS OF EZEKIEL AND JOHN.

IT will doubtless be asked, What have these dark and inexplicable visions of Ezekiel and John to do with "the kingdom of Israel?" What is there in those four living creatures with four faces each, and full of eyes before and behind, and "the wheel within a wheel," and the sea of glass, etc.—what, we say, is there in all this pertinent to the government of a people? Certainly these visions of Ezekiel and John, being so full of mystery and darkness, must show them to belong to spiritual matters, as we have ever been taught to believe. We see no use of any mystery about the every-day affairs of our temporal life, and especially about governmental matters with which every person should be well acquainted and conversant. We know that "clouds and thick darkness" invest the inner temple, and that God's throne is unapproachable; but not so of earthly concerns. So why introduce these "mysteries of mysteries" in a book like "The Kingdom of Israel," which proposes to deal with the governments of man?

To the foregoing objections and interrogations we will simply answer, as we have elsewhere, that "all scripture is given by inspiration of God, and is profitable," not to God, who gave, but to those to whom given, or else it was given in vain; and if so, this particular scripture becomes a lie. Then we conclude that no scripture was ever given but what was to be understood by those to whom given in its proper time or age to which it might refer; for if never to be understood, it could not profit those to whom given. There is no mystery in the Bible of a prophetic and historic nature but what is to cease to be such at some period in time; for it was given in reference to time for the benefit of the creatures of time.

Admitting, however, that there is much in the Scriptures that has not yet met with revelation in *fulfillment*, much not yet understood, but claiming that there is *now* much understood that was not formerly, "its time not having come"—scripture not understood by us is no law or guide to us, but as soon as apprehended we are under its law and teachings. It is at once our "school-master," whose rules we dare not transgress; for if we transgress a known law, we sin, and not otherwise. "Where no law is, there is no sin;" so where a law is, we sin if we transgress or run counter to its teachings.

We suppose, and freely admit, that there has ever been a veil, or mystery, hanging over these particular visions of prophecy now under consideration; and in proof of this fact, so far as Ezekiel's is concerned, we will here copy a part of what Dr. Clarke has given us upon the subject in his introduction to the book of Ezekiel: "That Ezekiel is a very obscure writer, all have allowed who have attempted to explain his prophecies. The Jews consider him inexplicable. There is a tradition that the rabbins held a consultation as to whether they should admit Ezekiel into the sacred canon; and it was likely to have been carried in the negative, when *Rabbi Ananias* rose up and said he would undertake to remove every difficulty from the account of 'Jehovah's chariot' (chapter i.), which is confessedly the most difficult part of the whole book. His proposal was received; and in order to assist him in his work, and to enable him to complete it to his credit, they furnished him with *three hundred barrels of oil* to light his lamp during the time he might be employed in the study of this part of his subject. This extravagant grant proved at once the conviction the rabbins had of the difficulty of the work; and it is not even intimated that Rabbi Ananias succeeded in any tolerable degree, if, indeed, he undertook the task, and the Jews believe to this hour that the *chariot* mentioned in chapter i. has not been explained. I think it may be affirmed with truth that this part of the prophecy has had as many different explanations as there have been expositors." So much, then, for Ezekiel; and that John, as a prophet, is but little less obscure none will gainsay.

Under this view of its difficulty, it would seem extravagant folly and worse than presumption in us to undertake where "a thousand giants have failed." Still, we have temerity enough to risk a failure and its consequences in the hope of accomplishing some good. Daniel was told that certain things noted in the Scriptures of truth, which he sought to understand, were sealed or closed up to the "time of the end." From this we conclude that they were to be considered *sealed* no longer than the *advent* of that period in time noted as "the time of the end;" and being persuaded that the "advent" of that period has arrived, we are disposed to examine into some of those *heretofore sealed* prophecies, and see if they do not now stand *unsealed* not only to "giants," but to pigmies like ourselves. We say without hesitancy that the vision of the "chariot throne" of Ezekiel i. was *unsealed* when the Lamb unloosed the first seal of the seven in 1861, and is now no longer a sealed mystery, but that it stands forth with all its creatures of various faces and numerous wings and eyes, calves'-feet, wheel within a wheel, and other complex machinery, to the full gaze of an astonished world. And we are bold enough to affirm that the whole can be made *plain* by a written explication; but if this should fail to make it so, then it can be so draughted, or pictorialized, that, with the written assistance, it will be quite simple and easy of comprehension; so much so, indeed, that a good mechanist can take the draught and explication and reduce the whole to a visible, working piece of machinery, so far as its mechanism is concerned. As to the significancy of the whole, and then of the various parts, that is quite another thing; but even this, we feel safe in saying, we understand in the main and leading points, if not in every minute and remote bearing. Now, do not vote us a "crazy fool" until you hear us through, and then it will be time enough to "cast us out." It is only blood-thirsty judges that pass sentence upon a man *without* a hearing. We are sorry to say that such judgment has been passed upon us on a former occasion, and that too by "men and brethren" who have often excoriated from the sacred desk *their brethren* the Jews for the hasty and blood-thirsty

manner in which they judged Christ, St. Paul, and others. Hear us patiently, and then, if right, give us the right-hand of approval; and if wrong, then give us the left-hand with a vengeance. This will be simple justice, and your duty to God and the cause of truth that *your* "teachers" profess to have espoused. We know that we are wide of the regular line of "orthodoxy" and long-received views and opinions, and we may indeed be called an innovator; but if we innovate, our innovation will be aimed at what we in our weakness consider errors, and not simply to depart from the beaten track for the sake of novelty or love of controversy. It matters little with us if our views as heretofore published, or any we may ever think proper to advance, are indorsed by "great names" or not; for if we are in error, all the great names in the universe could not make our lie a truth; and on the other hand, if we are correct, the withholding of the due approbation and indorsement, as well as the open opposition, of "great names" will all avail nothing against the truth. So upon this point we rest content, and write more for the future than the present, and will at once address ourselves to the task in hand; and to the "orthodox" we would say, "Orthodoxy" so called is on trial, and if "weighed in the balance and found wanting," let it perish.

We shall first try to set forth the "chariot throne" and its surroundings, and then to give our views of the significancy of each part and of the whole. We do not propose to be very systematic, but trust we shall be explicit enough to be understood by all. Preparatory to a proper getting at the subject, we will here copy Ezekiel i., as a fitting termination of this our introductory chapter:

"Now, it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

“And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance: They had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf’s foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward; whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

“Now, as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides; and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth,

the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them; for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them; for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other; every one had two, which covered on this side, and every one had two which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host; when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

“And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw, as it were, the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.”

## CHAPTER II.

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STRUCTURAL FORM OF THE CHARIOT THRONE, AS SEEN BY EZEKIEL AFTER EMERGING FROM THE NORTHERN STORM-CLOUD OF FIRE.

THE prophet is said to be "among the captives" of Israel, by the river of Chebar, in the land of the Chaldeans, with the hand of the inspiring God upon him; and looking NORTHWARD, he beheld a "whirlwind coming out of the *north*;" and he further calls the "whirlwind" a "great cloud," and a "fire." So it was a fiery cloud, in dreadful commotion, as a whirlwind moving in its fury *from* NORTH *to* SOUTH; and as he continues to look upon the advancing storm of whirling fire, he sees the "likeness" of four living creatures come out of the midst of the flaming mass. They were not real creatures, but only the resemblance, or "likeness," of the four living creatures—hence we know they were only symbolic representations of some *reality*; and so the whole vision, except the geographical terms east, west, north, and south, which could not be symbolized, as nothing in nature is found that could do so. Mark well that every one of these creatures was *precisely* alike. "They had the likeness of a man." "As for the likeness of their faces, they had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; and they four had also the face of an eagle; thus were their faces." So we see that "they four" were exactly alike—possessed of four faces each; and four times four give us sixteen faces—four man, four lion, four ox, and four eagle faces. And as the prophet was looking *northward*, and the vision seemed to be advancing *southward*, he sees *first* the face of a man, as the southern face of all four. He next sees the four lion-faces looking eastward, for the prophet was looking northward, and says the lion-faces were on the "right side,"

or eastward. He next notes the ox-faces as being on the "left side," or in the west; and as "they four had also the face of an eagle," the eagle-faces were as a matter of necessity on the north side.

Now that we have the face-likeness and the cardinal position of each, let us next ascertain the relative position of each of these living creatures to the others. Were they advancing in a column of single file or in line? Faces all have eyes for seeing directly in front of them. Let us place the creatures in a column of single file. In this position the northern file can see north with his eagle-eyes, east with his lion-eyes, and west with his ox-eyes, but he cannot see south, for his file-leader is in the range of his man-eyes; and so of the southern file of the four—he can see south, east, and west, but not northward; while the two center files can only see east and west. Now change the column into line, and the very same difficulty of seeing with all the faces, or eyes, arises as when in column. So it is manifest that some other position *relatively* must be assigned them, or else we shall have some useless faces and eyes. We will assign them the position of a hollow square, for this arrangement is necessary for the better use of the eyes, and also for the equal support by them of the "firmament" and its throne above (yet to be noticed), as well as the possible joining of "wings" with each other, which they could not do in *any* other position than the one we have assigned them. And this position is still further necessitated to constitute "four sides" for the *four wheels* to occupy, for each living creature had a wheel "beside" him. The likeness of the firmament was upon the heads of the four creatures, and in order to bear it up equally they must stand or move, as the case may require, *in a square*. This gives the "four sides" requisite for the four wheels, and at the same time places the four living creatures in a position that they can join wings on every side of the square, and support equally the firmament and its throne of Deity. For illustration, we will suppose a square of twenty feet. Now place a living creature, with his *four faces*, upon each angle, or corner, of this square, with the four man-faces looking south, the four lion-faces looking east, the four ox-faces



looking west, and the four eagle-faces looking north. Do not forget that the four living creatures were fac-similes of each other, and possessed of four faces each—viz., a man's, a lion's, an ox's, and an eagle's—for so the prophet informs us.

Having stationed the creatures upon the four corners of this square, let us next place the "firmament of terrible crystal" upon their four heads; and then the "likeness of a throne" upon the convex surface of this crystal expanse; and then let us place "the likeness of a man above upon it." Thus we form and have the upper part of "the chariot throne," with its symbolic Deity enthroned. This throne, not being a stationary but rather a locomotive one, needs wheels for its completion as a thing of earth, and wings for aerial or more rapid movements than wheels are capable of. These we have also furnished by the vision. "The appearance of the wheels and *their work* was like unto the color of a beryl, and *they four* had one likeness." So the four wheels were of the same appearance, and make no diversity among them, as there was none among the living creatures. "And their appearance and their *work* was as it were a wheel in the middle of a wheel." The *inner*, or within, wheel was the "work" of the first-named wheel, and had the appearance of being within itself. This will be found to be a fact as to the things symbolized. "Now comes the tug of war." We were in want of wheels a moment ago for the "chariot throne," and lo! we have eight. What use shall we make of them all? There is a manifest use for four of them to be placed on the "four sides" of the projected throne for its support and locomotion, just as they are in the case of the ordinary carriage, or wagon. But what shall we do with those extra wheels, the "work," or product, of the first-named wheel, which appears to be a wheel in the middle of a wheel? It is evident that each *locomotive* wheel had a wheel called its "work" some way attached to it, but not resting on the earth, for only the four first-named wheels rested and run upon terra firma, nor yet were they in the middle of those wheels. We are bound to find a use for these four additional wheels, or give up the case of the throne in an unfinished state. Now, if we only had Drs. Rice and Campbell, or

some one as learned upon the prepositions "in," "into," "within," "upon," etc., they might be able to give us some light upon the subject of a wheel being *in*, or *upon*, the middle of a wheel. But as we have not, we must grope our way as best we can by the light of reason and common sense, together with the laws of mechanism, all of which forbid the idea of a wheel being in the middle of a wheel *literally*. We can very well understand how a circle can be drawn within a circle in numbers at pleasure, but not of a literal wheel of use in machinery, for if one wheel could be wrought in the midst of a previously existing wheel, then you may keep on to all eternity multiplying wheels within, or around, the last wheel wrought. And we make bold to assert that such is not the case in the wheels under consideration. The throne resting upon the four first-named wheels was designed to move as "lightning" to the four cardinal points, and not to "turn as it went"—that is, it was not to turn about when a different direction was intended, for this would change the *relative* position of the four faces of all the living creatures, and this must *never be done*. The lion-face might be thrown from the east to any or all of the points, and so necessarily of each one of the living creatures; and this must *never* occur, for the reason that the lion was stationed on his watch, or guard, to the east, and so of the man to the south, and the ox and the eagle follow on their respective sides of west and north, and so they are to remain forever.

But let us return to the wheels again to see if we can reconcile the seeming difficulty. "When the wheels went they went upon their four sides, and they turned not when they went." The wheels did not consist of four sides, for a wheel has no more of a side than a school-boy's marble has. When they went, they went on the "four sides" of the square that we have supposed. "Their four sides" have reference to the *local* position assigned by us to them, and the expression "they turned not when they went" does not mean that they did not revolve around an axis, for what possible use could a wheel be if it did not "turn" after this fashion? All wheels in the universe were made to revolve around a point, or axis, and to

talk otherwise would be sheer nonsense. "All this "turning not when they, or it, went," when spoken of the wheels or throne, signifies simply that by the aid of those four extra wheels the throne and all its parts—wheels and all—were not under the necessity of turning about, as we turn about a carriage when we wish to change direction, but could, with the aid of those "extra wheels," press with the speed of lightning to any point, without turning about before starting, or changing direction in the ordinary manner. Hence we say that the four locomotive, *perpendicular* wheels upon the "four sides" of the throne were hung upon axle-points, which projected from the outer rims of *horizontal* and movable wheels, whose centers, or axes, were immediately beneath the quadruple ox-feet of each living creature (to be noticed hereafter), which enabled them to revolve with the living creatures standing over their centers. The living creatures, however, did not revolve with these horizontal wheels, but were stationary, and only moved east, west, north, and south as the whole superstructure moved, their faces remaining unchanged as to east, west, north, and south. And these horizontal wheels being furnished with said axle-points upon their outer rims, upon which the perpendicular wheels were hung, a forward or backward movement could thus be given to the horizontal wheels a fourth of a circle, thus throwing the perpendicular wheels from side to side at pleasure, and enabling the chariot to move to any one of the points without turning about. And these four *horizontal* wheels, upon whose outer rim was hung the perpendicular wheel, had a suitable connection by a band, or otherwise, *symbolizing* one in spirit, or purpose, so that when one was moved the fourth of a circle, all four were moved alike; for the spirit that moved one was in each and all, and moved them in harmony. Thus was the chariot throne enabled to move east, west, north, and south at pleasure, without "turning about" to change direction. This is reason and common sense, and does not violate the established and known laws of mechanics. Without these horizontal wheels attached to the centers of the perpendicular ones, and thus enabling them to change position, the whole superstructure would be

under the necessity of "turning about" as we, in walking or riding, turn about to retrace our steps, or "turn" to go in some new direction. This useless turning about of the throne is further apparent from the fact that it has its *faces* set—and not to be changed—to the four leading or cardinal points, ever ready to "run and return as the appearance of a flash of lightning," without the tedious delay occasioned by "turning about." Remember that *every* side of the throne was its *front*, and this being considered, common sense would teach us that its machinery should be so arranged as to enable it to run to every "front" without the least delay. The spirit that animated and moved the whole could brook no such unnecessary delay as turning about would occasion. "Whither the spirit was to go they went, and they turned not when they went;" "and when they went, they went upon their four sides"—that is, upon the "four sides" of the throne. "They turned not when they went, but to the place whither the head looked they followed it." Here is the secret motive-power and guiding genius of the "chariot throne." "The head that looked" was the head of the symbolic Deity that, "as the appearance of a man," sat upon the "appearance of a throne" that was over and above the crystal firmament. Whithersoever this Deity looked, thither moved with lightning speed the whole Israelitish nation, symbolized by the "chariot throne." This "likeness as the appearance of a man above upon it" (that is, the throne) is in another part of the vision called "the God of Israel." This "God of Israel," we say, was the inspiration of every movement, and every voice of praise that is heard in and around the flaming chariot. He had but to look in any given direction, and lo! "as the appearance of a flash of lightning," the living creatures, wings and wheels, obediently move whithersoever "he looked." "And the sound of the cherubim-wings was heard even to the outer court as the voice of the Almighty God when he speaketh." "Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. And I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against

them, and a noise of a great rushing." "They went every one straight forward;" no circumlocution or serpentine movement is allowed here, where God guides and rules, but "straight forward" with "rushing," or "lightning," speed to the goal. "He spake, and it was done; he commanded, and it stood fast." No delay, or "time enough" inaction, but action; prompt, immediate action, "with all thy might." All is motion, all is life; the "burning wheels" full of watchful eyes round about; the living creatures of four faces each, and full of eyes "before and behind;" the feet of burnished brass emitting sparks of fire; the lamps of flame "running up and down among the living creatures; the "burning coals of fire" and flashing lightnings; the restless wings of the seraphs, the cloud of "infolding" fire, and the crying of the seraphs, "Holy, holy, holy is the Lord of hosts. The whole earth is full of the glory of the Lord," presents to our mind the most sublime visible and tangible evidence of the presence of the life or action giving God that we have ever met with. Here is action intensified by the inspiration that breathes through every line of thought in the mind of the prophet. And well may he have fallen upon his face, as he did when he beheld this vision of God's majesty over things of earth, as well as heaven. Some of these significant symbols mentioned, we have not yet noticed in their symbolic import, and shall defer doing so until we have examined John the Revelator's "throne," and his "beasts," and other surroundings and appendages; for we consider the "throne" in both cases as being the very same.

## CHAPTER III.

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THE SAME THRONE WITH THE ADDITIONS AS SEEN BY ST. JOHN.  
—ITS SIGNIFICANCY AND DUAL NATURE, AND THE KINGSHIP  
OF CHRIST.—THE FOUR LIVING CREATURES.—THE UNSEAL-  
INGS ARE CIVIL, AND NOT ECCLESIASTICAL.

ST. JOHN, in the isle of Patmos, had been giving attention to the seven churches, running through the first three chapters. In the fourth chapter, he says: "After this [that is, after the special address to the seven churches; but how long after he does not say, nor is it material], I looked, and, behold, a door was opened in heaven." This is a new field of observation for him. This door was not open before; and as the address to the churches had gone before, and been closed, we may naturally conclude that the revealment that was to be made on the opening of this symbolic door was to be of a different nature from the spiritual revelations, or address, to the churches. And so on examination we find it to be; for the first address being to the Church, the second is manifestly to the State, or nation. After the opening of this door, John says: "And the first voice which I heard was as it were of a trumpet talking with me [here it is evident that this call, or voice, was a call from the civil side of the Israelitish house; for the "trumpet" call was always national, and not ecclesiastical]; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald."

Ezekiel's description of this same person upon the same throne, and of the same bow, is as follows: "And upon the

likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the clouds in the day of rain so was the appearance of the brightness round about." Ezekiel, it will be seen, is more full and explicit than St. John as to the Deity in symbol, and the reason is obvious. He preceded John by a great while, and left but little for John to add. John thus had the advantage of reading Ezekiel's account of the throne and its accompaniments before he wrote his account; and when he comes to speak of the same Deity and throne, he says enough about him and it to teach us that they were the same—enough to identify the Deity and throne as being the same as Ezekiel's. Ezekiel gives in detail the throne, with the four living creatures with the faces of a man, a lion, an ox, and an eagle, all surrounded by the bow of promise, and presided over by the symbolic Deity seated upon the throne "over and above." John sees the same throne with the same four living creatures—viz., man, lion, ox, and eagle—"named by name" as being "in the midst of the throne, and round about the throne," presided over by the same Deity, and the whole surrounded by the same bow of promise. That John's throne, living creatures, etc., were identical with Ezekiel's is evident, from the fact that the throne in *each* case was the throne of Deity; and we know as well as we know any thing that God's throne is *one*, as he is one, and hence there cannot be *two* thrones of Deity; and further, because it is surrounded in each case by the rainbow of promise, and because in each case the very same creatures are round about the throne, and in the midst of it. Ezekiel does not say in so many words that the four beasts were in the midst of the throne, and round about it, as John does; but then he places them in that identical position, which suits us just as well. And, indeed, if it were not for Ezekiel's specific placing of them "in the midst of the throne, and round about the throne," to support the

crystal firmament, we should be at an utter loss or unable to make sense out of St. John's representing them *thus*, without giving us to understand the order of their arrangement. How, in the name of common sense and reason, could four individual creatures be at the same time "in the midst of the throne and round about the throne?" We suppose it would keep *four* quite busy to surround the throne, let alone the within office. But here Ezekiel comes to our aid, and makes the whole matter quite plain. He tells us that these four creatures had four faces each, which gives us sixteen faces. He then arranges them in such a manner that their support of the crystal firmament and its incumbent throne of Deity should be equal; and that eight of these sixteen faces looked *outward*, and thus surrounded the throne; while the remaining eight looked *inward*, and were thus in the midst of the throne.

This settles John's difficulty for him, or rather for us, for doubtless there was no difficulty in the matter with him, who understood the whole of Ezekiel's vision; and he adds, or appends, in the shape of surroundings, some very important things not appropriate for Ezekiel's day as they here stand. "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunders, and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God," etc. And again, he sees a Lamb standing in the midst of the throne, the four beasts, and elders, "as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." None of these are mentioned by Ezekiel, for they are appropriate only after St. John's day. These all become parts and parcels of the throne as its adjuncts, and as such deserve attention; and we design noticing them in their proper connection and significancy, or symbolic meaning.

Having said and copied what we deem sufficient for the present upon the subject of the throne, as to its mechanical structure, animals, and other surroundings and appurtenances



—though much more of interest might appropriately be said—we will leave this part of the subject, and turn to see in part, if we can, what is symbolized by each as well as the whole; for that it is all—yes, every jot and tittle of it—symbolic or figurative, with the necessary exceptions before made of east, west, north, and south, we affirm; and we are persuaded that we shall find a most hearty response to this view of the subject by not a “few names” at this day of unsealing, and ere-long their “names will be legion,” “othodoxy” to the contrary notwithstanding.

First, then, of the throne itself. Throne, in Scripture, signifies sovereign power and dignity; as, “Thy throne, O God, is forever!” “The heaven is my throne,” etc., not to multiply quotations familiar to all. So, then, of throne it will suffice to say that it signifies sovereign power and dignity, and, abstractly considered, has reference to the dominion of Deity alone; for “all power in heaven and earth” is declared to be God’s. But in a secondary or accommodated sense, throne, power, and dignity belong to man as God’s representative on earth, governmentally speaking—that is, as to Church and State. Throne, then, means government; or, in other words, a government is symbolized by a throne. The throne, or chair of State, is not the government, but it is the symbol of the government—the symbol of authority, power, dignity, etc.; and so the throne under consideration is of itself nothing—it is, so to speak, but a shadow. The thing symbolized by this throne was and is the Israelitish nation—that is, all *below* the crystal firmament, for all *above* the firmament symbolized God and his power and authority. And as this chariot throne has the symbol of Deity upon the “firmament” of this throne, we conclude that this teaches us unmistakably that God is the sovereign of the Israelitish government; hence the government is a *theocracy*. This chariot throne, when we take in the whole as given us by the prophet, is twofold, for it consists of two parts, as indicated above. The seat of the sovereign Deity was upon a stone that rested above and upon the “firmament,” which rested upon the heads of the four living creatures; and as these four creatures are said to be “round

about the throne, and in the midst of the throne," and that the "Lamb" stood in the midst of the throne, and in the midst of the four living creatures, it must mean that portion of the superstructure immediately beneath the "firmament;" for *there* was the place of the four beasts, facing inward and outward, and there the Lamb *stood*, and was not seated upon the upper throne of Deity. All below the concave speaks of earth, as to sovereignty and power; and all above speaks of God in the same sense. The Lamb standing, as well as the four beasts, speaks of man, and not of God; for God was *seated* upon the throne of absolute sovereignty above the crystal expanse. He is styled the "God of Israel," and represented as *sitting*—a position of rest—and as reigning. The Lamb was not in any visible or mentioned connection with the Deity on the upper throne; he is found in company with the living creatures, and "standing" in unrest in the midst of the under throne. He is of common kinship with them, but far superior to them, as we may infer from the adoration paid him by them and all present. That he is considered as a man in his *then* position, or office, by the prophet is certain, from the fact that John "wept much" because *no man* was found to loose or break the seals of the sealed book. But he is comforted by the assurance that "the Lion of the tribe of Judah" had prevailed to break the seals and look upon its heretofore sealed mysteries. John did not weep because no angelic or justified spirit was able for the task, but rather that "no man" was found. And it seems as if some considerable time was given to see if any *man* could be found to do it; and none being found for a time, John, in despair, "wept much." Finally, however, a *man* is found of the tribe of Judah who is equal to the task of opening and looking upon the sealed mysteries of the book found in the right-hand of him that sat upon the upper throne.

So, then, from the above, without noting more, we see that the chariot throne as a whole was twofold—viz., theocratic and democratic. Positive or absolute sovereignty dwelt above the crystal firmament, and delegated sovereignty below the same; this firmament of "terrible crystal" only separated

between positive and delegative sovereignty. Thus we see that the throne, as to the whole and as to the two parts, symbolizes first a government, and second a governing God.

We will next examine the various parts, surroundings, and adjuncts to this throne, and see what they each symbolize. First, of the firmament of "terrible crystal:" We see it most truthfully and vividly symbolizes or represents the starry concave, or heavens, above which we commonly suppose "the heaven of heavens," or the throne of the Eternal, to be. Not that we believe or teach any locality or limits to God's being or reign. All below the skies is local and limited, and so is the reign local and limited as well as delegated, and not absolute. "The powers that be are ordained of God." Thus you see the symbolic meaning we attach to the firmament of crystal. It represents the starry skies, and separates the upper and lower heavens. There are more heavens than one. St. Paul says there are three; and we have two here that represent rule, or dominion. In one of these heavens positive sovereignty reigns, and in the other, or under throne or heavens, delegated sovereignty to Israel reigns.

Now, let us pass from the upper to the lower throne, or lower government, or "Israel according to the flesh," or, if you prefer it, the Israelitish nation, that we have said was symbolized by this under throne. In the midst of this under throne, in the midst of the four beasts, we found and left the seven-horned Lamb standing, and declared him to be a *man*, and of common kinship with the four beasts. He is also further called a "Lion of the tribe of Judah." As we claim the whole as well as all the parts of the vision as being symbolic, with the north, south, east, and west exceptions, then this Lamb and Lion are symbolic also; and here, I suppose, we shall have no objectors, for it will be conceded on all hands that "Jesus Christ the righteous" in his authority is signified by the Lamb and the Lion. The Lamb symbolizes him as a slain sacrifice for the sins of the world; the Lion symbolizes him as the "chief ruler," or king, that was promised should arise out of Judah. He is "very God, and very man." If he was "very God" only, he would not be represented as of common kin-

ship with the four living creatures, and as being below or beneath the upper throne of Deity, but would rather be represented as upon the upper throne; and again, if he was "very man" only, he would have been found below all thrones, for there is no inherent right of power to rule in "very man." All power and right in heaven and earth is primarily and necessarily lodged in God, and can be found nowhere else; and if man reigns rightfully, he must do so as the delegate of Heaven. As the Lamb stood in the midst of the under throne surrounded by the four beasts and the four and twenty elders, and as a man was able to loose the book of seals, and then to look thereon and read, which no one else in the under heavens was able to do, and as adoration was paid to him by all in and round about this under throne, we conclude herefrom that he was superior in some sense to any and all of his surroundings—was indeed sovereign as God and man of this under heaven. As a God, he must occupy a throne; as a man, he must occupy an under, or subordinate, throne. His manhood, unassisted or unassociated with God, could not occupy *any* throne unless by usurpation, as do the monarchs of earth. Then, his throneship shows Christ to be a King; but as he is as yet only announced as *standing*, and not as *crowned* and *seated*, and while "standing" he is engaged in "loosing the seals," we conclude that his proper throneship is held in abeyance. He has not yet taken his seat and crown, nor will he until some time after the "unsealing" is finished. He does not reign a supreme sovereign while "standing," for *sitting* is the reigning posture of a sovereign. It is a position of rest, and not of labor; standing indicates unrest, or labor, as the labor of the "loosing of the seals." He is now (March, 1865) engaged in this standing, laboring, unsealing business, for he has not yet reached his goal of rest, as a seat upon a throne would indicate. It may be said that Christ now—even to-day—is seated at the right-hand of the Father in heaven. This we admit as a reality, as an existing fact; but we say his symbolic representative, the Lamb, is not seated; and before he is seated, this Lamb will be found to have become a Lion, and this Lion will be the very man Christ, the Son of Mary,

“the Chief Ruler” of the tribe of Judah. But of this again at the proper time and place.

We will now introduce the four living creatures in their symbolic characters. We find the Lamb surrounded by the “four beasts” that were the ensigns upon the four banners of the four moving and encamping hosts of exodus Israel. We know from this fact that these four beasts in the visions under consideration are thus made to symbolize, or represent, “all Israel,” just as “all Israel” in its exodus was represented by the four banners named, upon which banners was the ensign of a lion for Judah’s host and camp, who occupied the *east*, as the lion does in this vision; the ensign of a man’s face for Reuben’s host and camp, who occupied the *south*, and so again here; the ensign of an ox for Ephraim’s host and camp, on the *west* then as now; and the ensign of an eagle for Dan’s host and camp on the *north*, so in this vision. Thus, by these four living creatures, as ensigns upon the four leading banners of exodus Israel, “all Israel” was known anciently; and thus again in modern times is “all Israel” symbolized by these four living creatures in the visions under consideration; but on this occasion known as being associated with the Lamb in the affairs of the throne, which was not the case in ancient Israel, as the seven-horned Lamb *was not* then. And as the Lamb was also surrounded by the “four and twenty elders,” “called kings and priests,” this shows in a *threefold* manner the fact that Christ had associated with him in his incipient reign, or *standing-up* period, his fellow-men as co-heirs in his throneship. First, as above, “all Israel,” symbolized by the four beasts, were co-heirs with Christ, because they “stood” with him in the administrative throne; “stood” as supports “round about the throne, and in the midst of the throne”—that is, stood and acted in the affairs of administration in the throne, or nation. They, it is true, in one sense held legislative, or law-making, place; but yet, as they did so only by orders and limits set forth in the primary and organic law of the nation upon which they stood (yet to be noticed), we are bound to hold their station and actions only as administrative; for if the constitution, or primary law, orders them

to make laws not violative of the organic law, and they do so, then they but administer the constitution, and can do nothing beyond or outside of the same, and hence have no original, or underived, or undefined law-making powers. If they should presume to make any law—"so called"—that is violative of the organic law, their said "so-called" law is a nullity, and is so declared. The four beasts symbolically stood round about the throne, and within the throne, or within the nation—for it is the same thing—but still they were not the nation, for the primary people are the nation, just as the primary law of their making is the only law *in fact*; for if not built upon primary laws, they have no foundation, and it is absurd to talk of such things existing without a foundation. The four beasts were a part of the machinery of the throne, standing at the four corners of the square and forming a very material and necessary part of this lower throne, aiding and assisting in sustaining the throne of Deity that was above the "crystal firmament." Secondly, the "four and twenty elders," styled kings and priests, that sat upon seats, or thrones, "round about" this "chariot throne," represent *doubly* the very same Israel that the four beasts did, but quite different in office. First, the twelve tribes being "all Israel" are represented by twelve of these twenty-four elders; and their being crowned and seated show them as tribes, or states, to be the "sovereign states" of Israel that we claim them to be, and hence they are styled "kings;" and as such were reigning, or ruling, *at the time*, because "crowned" and "seated on thrones." The remaining twelve of the "twenty-four elders" find their symbolic meaning in the "twelve apostles of the Lamb;" and they, like the former twelve, being "crowned," or mitered, as were the high-priests, are styled "priests," and were in actual reigning authority in Church, just as the former twelve were in State. Thus, we say, "all Israel" was represented in this throne in a threefold manner—yea, *five* up to this point of exposition—viz.: First, by the throne, which means, or symbolizes, the nation; secondly, by the four beasts as administrative legislators of the throne; thirdly, by twelve elders crowned, symbolizing the twelve sovereign states of Israel; fourthly, by

the twelve priests, or apostles, mitered, symbolizing "all Israel" in a spiritual sense; and fifthly, by the Lamb, who is the chief over the four beasts, as an administrative officer over "all Israel."

From the foregoing it is evident that the Lamb, or Christ, has co-heirs with him, in a threefold office, in the administration of the affairs of earth, or the under "heavens and earth," which is upon this globe; and as the twelve states, or tribes, are, by their "elder" symbols, "crowned" and enthroned, or *seated*, and the twelve apostles, or priests, likewise "crowned" and *seated* on thrones of power, which crowns they cast adoringly before the throne and the Lamb—that we see not yet crowned, "we see not yet all things put under him," as promised—we conclude that the rule, or reign, thus indicated in Church and State by the "crowned" and "seated" elders and apostles is to be *purely human* in administration until the period of the second advent, when the elders and apostles uncrown themselves, casting their crowns at the feet of Christ, the Lion of the tribe of Judah, who then becomes crowned and seated upon his great white throne of autocratic and absolute power. So from these facts we conclude that the co-heirs of Christ in Church and State will be crowned during the unsealing period; they are but his forerunners. He inaugurates his incipient reign under proxies, but at some time after his unsealing period, his proxies, or delegates, will be uncrowned, as is indicated in the casting of their crowns at his feet; and the casting of them at his feet, and not presuming to place them upon his head, shows that *all* rule and authority dominant before his "crowning" period will be considered as but dust and ashes, and fit only to be trodden under foot by the true sovereign of the universe. Then, we shall expect, at the end of the indicated period, that all crowns and miters in both Church and State will be cast at the feet of Christ the great High-priest, and Christ the King of Israel, or "Lion of the tribe of Judah," who will then say, "Behold, I make all things new." Thus has and will Christ reign on earth in Church and State in the persons of his Israel, as proxies, until after his unsealing is finished, or till his second advent,

when he will come crowned and sitting upon his "great white throne," before whose face this under heaven and earth will "flee away," and in their place will arise "a new heaven and a new earth, wherein dwelleth righteousness"—that is, a new Church and a new political reign: for the first heaven and the first earth were delegated to the twelve apostles and the twelve tribes of Israel. They preceded Christ as his proxies, or delegates, only in their reigning; for he was before all things, and organized under Joshua the twelve states of Israel in confederation, and in visible person organized his Church in the hands of his twelve apostles as proxies, and leaves them in the two departments of his Israel to reign until he should come to assume the reins of government in person; and when he does, then these delegates become uncrowned forever, and so of their governments, "heaven and earth," that "flee away." Then will the reign of the new Church and political states begin under the Lamb and the Lion. "The Lamb that was slain" reigns in the Church—in the spiritual affections of his Israel; while the "Lion of the tribe of Judah" rules over the nation forever and ever.

Thus is it proved that Christ was and is a Priest and King according to the Bible teachings; and we will further sustain his kingship by noticing the fact of the book of seals itself being civil, or national. This appears from the consideration of the book being in the *right-hand* of him that sat upon the throne of Deity. If it had been said that the Lamb received the book from the *hands* (plural) of him that sat upon the throne, we might have doubted its true character; but when it is said and repeated that the book was in the *right-hand* of Deity, then we understand at once that it was a right-hand book, and had reference to the affairs of State. John had been giving attention to the address to the churches, and that being ended, he is called to a new and quite different field of observation; and in this new field he hears the trumpet-call, which was always civil, and sees a throne, which speaks of sovereign dominion in civil matters; and this book being in the right-hand speaks and teaches right-hand, or civil, affairs. The right-hand was always symbolic of civil power, and spoke



of the government of the nation, and not of the Church. "Thy right-hand is a right-hand of power." Christ answers the high-priest that he should see him "sitting on the right-hand of power, and coming in the clouds of heaven" at his second advent to rule this civil world with a rod of iron if need be, but not so to rule his Church. God says to Christ (Psalm cx. 1): "Sit thou on my right-hand, until I make thine enemies thy footstool." "Enemies" evidently refers to civil enemies; or if we say it means spiritual enemies, then when the spiritual enemies are overthrown in hell, hell with its population will become the footstool of Christ. A footstool was a part of a throne, as will be seen by reference to Solomon's throne, and gave support to it as well as to the sovereign, which hell and its legions will never do; while on the other hand civil enemies may be overthrown and made subservient to the throne as a footstool, or friends and quiet, peaceful subjects who might add much to the comfort of the throne. So we think this "right-hand" overthrow of enemies was civil. Christ at various times is represented as being in heaven seated "on the right-hand of God." We have seen that the right-hand laid upon the head in blessing conferred on that head the civil rule of the nation; and as the "book was in the right-hand of him that sat upon the throne," we conclude that its sealed teachings were of a "right-hand" character, or the civil side of the Israelitish house, and that it was to be unsealed from time to time, as, under the various seals, trumpets, and vials, is plainly indicated. It is not so with the spiritual redemption of man; the seals, if any, were broken at the crucifixion and on the day of Pentecost. There has been no unsealing of things sealed by God in his Church since the times noted. "It was finished" when Christ expired on the cross. Political teachings in the Bible are progressive in their developments, for of such a nature are all earthly things. They speak of man as an intelligent being, capable of continued advancement and improvement; and what might be very proper and allowable to-day would be a burning shame and reproach on the morrow. We have various promises and prophecies which tell us of new develop-

ments and advancements in national Israel until Christ shall come the second time to take the regal reins of government into his own hands. But not so in the spiritual department of his Israel. A fullness and completeness commensurate with the spiritual necessities of man, from Adam to his latest son, is at once announced in plain and unambiguous terms, comprehensible by the most unlettered. "Christ and him crucified," as an offering for the redemption of souls, is all that is needful to effect the purpose intended, and we are only invited to accept the offering by faith as being sufficient to make it so to each and all.

It may be said by some that the spiritual teachings of the Bible are also progressive in revelation. We deny it. The spiritual teachings—Bible teachings, we mean, and not those of the theological world—are the same in all ages since the closing of the sacred canon. There has been nothing new promised; no change has been proposed in this department. Whatever was needful God's wisdom and mercy determined, and gave it to the early Church, and no more need be expected, as none was promised. We ask no more—we wish no more. There was nothing sealed up to the "time of the end" for the then unsealing, except national affairs. We may make progressive movements in our understanding and practice in a spiritual line, and so we should, not because the veil of seals is removed from the letter, or Bible, but because the veil of sin and unbelief, and willful ignorance and inattention, is removed from our darkened understanding; and the things of the Spirit that we know to-day we might have known yesterday by giving heed to what was written. So, then, we say the *spiritual* unsealing lies within *us*, and not in the Bible. We of to-day cannot have any new revelations from the Bible of a spiritual character that was not also possible and attainable to any and all since the closing of the Bible canon, if they would have made use of the same means that we must for it to be a revelation to us; otherwise we run into the idea of partiality on the part of God touching the salvation of the soul, which false idea the Bible emphatically denies. God is no respecter of persons, but every one that feareth God and

worketh righteousness is accepted of him. He may choose or elect a nation—a thing of time, without a soul to save or lose—and in doing so give the nation progressive revelation in national teachings, and do no injustice to any man's soul. Nations existed before God made choice of a nation for his own "peculiar people." He sought to have a nation as a means of fulfilling his purpose and promises to Adam and Eve. By and through this elected or chosen nation he purposed to do much for all the nations of the earth; and in his wise economy of regulating the national affairs of earth, he has thought proper to record much in his sacred word not designed to be understood at the time of promulgation, but to be understood in its intended time—not by any special revelation to any particular individual, but to any who might seek to know. We have the most positive and plain declarations of God to Daniel that there were certain things "noted in the Scriptures of truth" that were sealed up to "the time of the end." These could not have been "sealed" spiritual interests, for God has ever sought to present, in the plainest possible manner, *all* his spiritual truths, and has never been without a called and qualified ministry to present to us and urge upon us the acceptance of his ample and unsealed gospel plan of saving the souls of men.

Then, as to Christ, the King of Israel and Son of the kingly David, we think the facts of Scripture plainly teach and establish; and we will now return to the throne, and examine more in detail its component parts, to ascertain, as far as possible, what further meaning may attach to them besides that already given.

## CHAPTER IV.

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THE FORM OF THE FOUR LIVING CREATURES AND THEIR SYMBOLIC CHARACTER, AND THE FORM OF THE WHEELS AND THEIR OFFICE AND CHARACTER.

WE will notice in the next place that as the four living creatures symbolized man, they must have possessed in the main a figure *largely* corresponding to that of man. And this we say they did, as is fairly deducible from what is said of them in connection with the throne. Neither the figure of an ox, a lion, or an eagle, would have furnished a columnar statue for the support of the "firmament" of crystal, while the figure of a man is quite apropos. So we are compelled to adopt man as the leading figure in the four living creatures, standing at and forming the four corners of the nether throne. We give each one of these four creatures, on each or all of his four fronts, the exact appearance of a man from his loins upward to the point of junction of the neck with the quadruple head or face; and from his loins downward to the quadruple ox-foot, a single leg with its proper knee at the usual point, but on all fronts or sides of the descending limb. And of necessity this leg must have been something larger at its junction with the body at the loins than is usual in man, for it takes the place of both the natural limbs arising from the loins. We suppose this limb, though but one, had the appearance of a quadruple one, each side standing out in *basso-relievo*, or perhaps as prominent as *demi-relievo*, thus exhibiting four legs in one—four by appearance, but one in reality. The same remarks apply to the quadruple feet; they had each the appearance of being four ox-feet, while indeed it was but one foot to each living creature. We

will notice further in this connection upon the figure of the living creatures that a "man's hands" were observed by the prophet as being under the wings. This also goes to prove that the figure of a man was largely predominant in the four living creatures. The face of a man was Reuben's banner, who encamped on the south, and here also the man's face is south. We conclude, then, from these facts, that as man, the most intelligent and foreseeing of all God's creatures on earth, is most predominant in the four living creatures, this symbolizes the intelligence, wisdom, etc., of the whole living compound creatures with their four faces. And now, to fill up the picture, we add that there is coupled with the wisdom, intelligence, and foresight of man in the south, the character and qualities of the ox in the west, the lion in the east, and the eagle in the north. The ox is one of the most sure-footed and stable animals in nature, hence his foot or feet are seized upon to symbolize the stability and firmness of the government. And when we consider the immense strength of the ox, and his patient, persevering endurance under hardships and burdens, and last but not least, when he is roused to fury, he is most furious; and aided by his natural weapons, the "horns," he is a very formidable and dangerous adversary. The ox is thus made to symbolize the Israel of God. He is the supporting and defensive strength of the nation. He is emphatically her bulwark, and indicates most clearly the *Western* character of the nation.

Next in order we will notice the lion in the east, the reputed "king of beasts," with his piercing eye, majestic mien, tearing claws, and devouring jaws, who ranks with and in some particulars surpasses the ox in the west. The ox we have called the supporting and defensive strength of the nation, while the lion is more aggressive, or conquering and devouring, in his nature. He not only tears his enemies in pieces, but also consumes them—swallows them up, or absorbs them. He does not so much drive them out of his dominions as he invades theirs and brings them under his control. Thus the nation in its *eastern* element is characterized by the lion. Next the eagle, with an eye that can gaze upon

the burning sun—an eye that can divine things afar off, and wings that bear him onward to his prey, or over and above all obstacles that may seem to obstruct his passage. The chariot-throne is, by his wings, made to mount up to heaven and disappear from the sight of the prophet. His offspring never lack for sustenance; and as the eagle, so is the nation he symbolizes. Man's wisdom and intelligence guides, the ox supports and defends, the lion overthrows by tearing to pieces, and devours by conquest or aggressiveness, while the eagle covers with its wings of defense, and bears upward and onward the resplendent throne of nations. When the throne stood, the wings were let down, and served as a covering or protection; but when it was to aggress or advance, the wings were lifted up and put in rapid motion. Wings, in Scripture, are a very common symbol of armies. So much, then, for the living creatures with their eastern, western, southern, and northern characters.

Of the wheels it will be useful to add much more. Their use we have seen, both as to the perpendicular and horizontal wheels. By means of the horizontal wheels the perpendicular ones that rested upon *terra firma*, bearing the weight of the whole, was enabled to run like lightning to the four cardinal points, thus indicating the universality and rapidity of the conquest to be achieved by the nation through the instrumentality of its wheels. Universal we know it was to be, from its being enabled to run to the north, south, east, and west, for these are the figures of universality, and are not symbolic, but literally north, south, east, west, as nothing in nature can be found to symbolize them. These wheels possessed a "spirit" or living meaning, as well as the living creatures, "for the spirit of the living creatures was in the wheels," and they, like the living creatures and their wings, were "full of eyes round about." Thus the whole structural throne, with its lamb and lion, looks with its many watchful eyes to internal and external affairs; looks to the spiritual and temporal interests of God's dual Israel. The eyes within may be said also to watch over the internal or home workings of the government in its administrations. As both the wings and per-

pendicular wheels fill the office of locomotion, and as both by their "eyes within and without," or "round about," may be said to watch or look to the spiritual and temporal interests of Israel; their office being thus the same, they must fill this office at different periods of time. The wheels, we apprehend, fill this office during the unsealing period, and while the lamb stands in the midst of the nether throne. The wings will fill the same office at some time after the unsealing is finished, and the lamb then as a lion takes his seat upon his "great white throne." We are told by Christ that we shall see him coming in, or on, the clouds of heaven. He will descend "upon the wings of the wind." Wheels will be too tardy at "the day of his coming" to reign in very person over all the babbling tribes of earth. The democracy, *as wheels*, will then have had their day, and must give place to wings that need no graded track or iron rails. The throne of Church and State, under the immediate pilotage of the great High-priest and King, can brook no such speed as wheels can give; *it* is no longer *speed* by reason of the greater speed that excelling wings can give. Roll on, happy day of speed in Church and State; yea, rather hasten *first* the day symbolized as above, under the reign of God's dual Israel, borne forward during the one thousand millennial years, under the auspices of the chariot-throne, "whose wheels roll in fire!" Hasten the day in Church and State symbolized by "burning wheels" that "run and return as a flash of lightning." This being realized by God's dual Israel, it is succeeded by the "wing" period, which will leave any thing like wheels lagging far behind. For this we long, for this we look; not, however, till the one thousand millennial years shall end, which will be but the twilight dawning of effulgent day thus ushered in to run eternal rounds of triumph over triumphs, "leading captivity captive" forevermore. We have not yet done with the wheels, for there is a world of meaning in them not yet noticed. First, then, of the perpendicular wheels. These wheels are in themselves a compound consisting of three things—the *hub*, forming the center; the *spokes*, or *radii*, next; and then the *rim*. The spokes, passing from nave to rim, unite the whole, and

thus the wheel is formed. Ordinary wheels in machinery are of course dormant until moved by some foreign force or agent, but the wheels under discussion have latent and inherent symbolic life and force in themselves. It is said again and again that "the spirit of the living creatures was in the wheels." If they possessed a living spirit, and had eyes to behold the outward and internal interest of the nation, then must they indeed be symbols of real life and eyes; for we all know that a literal wheel possesses neither spirit, life, nor eyes to see. Then the question arises, What is it that they symbolize? We answer that they symbolize "all Israel," but they do so not as an aggregate Israel, but in communities or states *inorganic*; that is, the people of each state, not in their capacity *as states*, but in their *individual* and personal character as men, or as a *democracy*. They may almost be called a state in its incipiency moving toward organism. We have already seen that the four beasts, as ensigns upon the four banners of the four encamping and moving hosts of ancient Israel, figured forth or symbolized "all Israel." Nations, then as now, were known by their ensigned banners. If we see the flag of a nation, we know at once that it represents or symbolizes the nation; and if we show disrespect to the flag of a nation, we thus show disrespect to the nation, and are held accountable accordingly. Then, as the four beasts represented "all Israel" by being the "ensigns" upon the nations' banners; and if by being associated with the Lamb in the administration of the under throne, they thereby, as in the former case, represent "all Israel" in the throne or workings of the government, and not in *originating* or making any part thereof, but as administrative. We are thus brought to the wheels again to show that they, like the four beasts, must symbolize "all Israel" in some manner. When we see them with the same character of eyes, looking inward and outward, and possessed inherently of the spirit in the four beasts, we are led to consider them as symbolizing the *natural* religious and civil state of "all Israel;" but as representing the nation by the *individuals* in their respective states or tribes—not a representation of a state, but the "natural individuals" of the states as



inorganic communities, and hence in their natures *purely democratic*. Whatever was the spirit meaning—not spiritual—in contradistinction to a literal one in the case of the beasts, it was the same of the wheels; for it was the same spirit in the beasts and wheels that made them not literal beasts and wheels. They were only symbolic, and as the beasts bore the same marks of character in the main that are given to the wheels, we shall treat the wheels as possessed of the same character in the main as the beasts, noticing, however, one very marked difference between the office of the perpendicular wheels and that of the beasts. The office of *these* wheels was to bear up and bring forward the whole national superstructure, including as a necessity the aforesaid beasts as one of the parts; and this, we see, was to be done by the people in their individual capacity as communities—not as states or tribes, but as *individuals*. How, then, shall we ever have concert of action among a “purely democratic” people without organization? We never shall. We have that in the horizontal wheels as wheels within wheels, which will be noticed in due time and place. We must begin with the *primary* material—that is, the people “individually”—to develop a nation or to build a throne that symbolizes a nation. The foundation must be laid before the superstructure can arise; and we affirm that these wheels do verily represent the *natural* people, civilly and religiously, as the before-mentioned “foundation.” The beasts and wheels both symbolize “all Israel,” but the *perpendicular* wheels do this by democratic individuals, and not by organic tribes—tribes organic, bear in mind, are the horizontal wheels, or wheels within wheels—while the beasts do the same thing in the aggregate or confederate representative character. These individuals in community, so as not to confound them with the states organic, form this wheel of compound structure as noticed. His civil character makes him a civilian, and thus he goes to form the civil side of the house, or more properly the civil portion of this wheel, while his religious character goes into the building of the spiritual department, whether spiritually born again or not; for it requires no new birth to constitute man a spiritual being—he

was created such at the beginning; and in our remarks under this head, we will be understood as speaking of man's duality in a *natural* and *not* a regenerated sense—that is, in national Israel there is necessarily a twofold view to be had of the people in their natural state, and what may be said of their organizations in general, and especially so as to their community wheels. We must view them as possessed inherently—by creation—of a doubleness of character corresponding to the civil and religious. First, then, a man, as to his individual self, is strictly one, yet *in* this one we find the social and spiritual joined, and still separate as to the identity of the two, the blending of which would destroy that identity. To illustrate, we will say that man, physically, is one; now let his spirit represent, as indeed it does, his religious nature, and then let his soul represent his civil nature. We thus have man as he is, truthfully set forth in a threefold point of view (body, soul, and spirit), but only twofold as to nature. This, we suppose, will be understood, whether subscribed to or not. Let us turn once more to the wheel, and see how it symbolizes man, first as an individual in his *oneness*, then *dually* as a civil creature, and as a religious spirit. Each spoke or radius in the wheel represents man as an individual. Now, if you take up their civil nature in the various spokes and trace them, you will find them confederating in the hub. After they enter the hub you will see no more of their individuality, thus indicating their “natural” civil tendency to the merging of their individuality in state organization for the general good, and more fully carried out in the horizontal, or wheel within a wheel, or state organization. In these horizontal wheels, which represent states organic, no spokes of individuality are seen, yet they do exist; and so of this civil hub so far as it goes. The hub is not organic, mind you, but shows the *natural tendency* to organization, in which all individualities are out of sight *in* the hub. Now, take up the religious element in one of these individual men spokes and trace it in the opposite direction, and you will find the same result in the religious “rim” that was obtained in the civil hub. The individual identity in both cases is seen in the spokes but lost in the hub

and rim. They are in both hub and rim, but not visible. This is a very forcible figure or symbol of a reality; the hub and rim are quite as separate as the civil and religious natures of man, while the individual spokes, as *one*, embody the two elements. The hub represents the civil elements of a community, while the rim as clearly indicates the religious elements of the same. Thus the civil and religious elements in man are joined, or rather held together, by the individual spokes. These living perpendicular wheels are states inorganic, or rather are communities, a dozen or more of which may exist in any state, and are the fountains from which flows the "*spirit* that was in the four living creatures," and exhibiting the two natures, social and religious, found in man. Is not this as patent as need be, when we consider that the wheels were not literal but symbolic wheels, and possessed of living significancy? We are compelled to give to every part of them some "living significancy," or else do violence to common sense and the Bible's own interpretations of its symbols. We dare not say that the wheels were actual living beings, nor do we dare say that they had not significant life. Such is man's nature civilly that it drives him to some form of civil compact. If guided by the Bible's teachings, it culminates in a theocratic, democratic, republican, state-rights confederacy. But putting the Bible aside, it leads to centralism in republics and to despotism in some form, fierce or mild in proportion to the degree of civil enlightenment among the masses. The same remarks may be applied to the religious element in man's nature; for if led by the Bible, we should have seven churches—a definite number put for an indefinite number of Church organizations—with one general confederate head, and God as the only true object of worship; but departing from the Bible, we may fail to have any Church as an organic body, and be led to worship the creature instead of the Creator—to worship orthodox dogmas and their demon authors instead of God. We claim, then, that these perpendicular wheels represent, first, the separate sovereignty or democracy of the people by the separate individual spokes as a democratic community; and secondly, that these several

spokes meeting in a common hub shows their *natural tendency* to confederate as individual sovereigns into a sovereign state government. The *hub is not this sovereign state* in which individuality is lost sight of, for it but shows their *natural condition* and "tendency" to the forming of a closer compact—as, for instance, a state government, which is in fact a confederation of individuals; hence the individuals in the state governments, or horizontal wheels, are not seen, but still exist. Then, as these state governments originate by a confederation of the sovereign people, we conclude that the state so formed must be sovereign also, since its originators, or material of which it is built, are sovereign; or if these perpendicular wheels of individual sovereigns in communities, in the exercise of their sovereignty, and in obedience to the civil law or element of their natures, should build themselves into horizontal state wheels of *individual* confederation, in which are to be seen no individuals or spokes—yet they are there—would not this spokeless wheel—spokeless as to the visibility of the spokes—be also sovereign but subsidiary to the wheel of spokes or communities? In an organized state or government all individuality is lost sight of, and is merged in confederation of persons; so these horizontal wheels reveal no spokes—they are concealed within the wheel. The people are seen and known in their primary capacity of individuality, as in the perpendicular wheels of spokes. They have the power to create, alter, change, or abolish their form of government, or to live as in the perpendicular wheel without any organic form of government—to live as an inorganic community. Then again, of the religious element of man, or the religious side of the house or wheel. Here every man is a free, untrammelled sovereign of himself, led by no fatal decree of eternal reprobation or election to this, or that, or the other doom. His fate, if fate you please to call it, forces him to belong to the rim of the wheel, just as his civil nature "forces" him into the hub. No fatal force, by decree or otherwise, can ever drive him beyond the rim of his *natural* wheel. God has not done it, and man dare not attempt it, without incurring the displeasure and curses of Heaven. Man may, at his

own option, become a member of Christ's spiritual body, which is invisible, and lies beyond this *natural* rim, or he may not, and in the life to come receive his reward according to his works. In man's civil nature, as before observed, we find an almost irresistible impulse to confederation—to form some character of civil compact—and no one man in such a compact has any right not to act his full part as a citizen, and by so doing become a burden upon the whole. If he remains in the family and enjoys the benefits of its civil privileges, he must do his full duty as an equal member of the house, for civil privileges, in the very nature of things, bring with them corresponding civil obligations; and if he fails or refuses to respond to the natural demand upon him, he will be made to suffer in *this life* for his political derelictions of duty. His sovereignty in this particular does not permit him to trench upon the sovereignty of others by his refusal or failure to bear his own burdens, and thus compel others to do it for him. This would destroy the very root of the sovereignty that we are contending for, and would lead to the exaltation of one man, or a set of men, to the detriment of the many; and it would thus take away the sovereignty of the many and confer it upon the few, or one. Every person may be said to have the sovereign right to tear himself loose from society and dwell with the beasts of the forest. In this case he would not be of the civil wheel—would form no part of the compact. But his civil nature will not let him dwell in the wilds alone, but forces him into the civil hive, and the rights of others will not let him be a drone and eat of the sweets which he had no hand in storing away. In a civil line man has no soul to save or lose in the world to come, and hence no judgment-day of rewards and punishments after death. So it is quite reasonable to conclude that, as a civilian, man can do no violence to civil law and escape punishment in this life, if he has justice done him. He *must* be judged in this life for all civil or political offenses, or derelictions of duty; hence he is not free to refuse to be a good citizen, and live off of the civil goods of others, and yet go unpunished by them. As a spiritual man, his freedom is complete as to this life to choose or to re-

ject the offers of the gospel, and to answer for his actions at the judgment-throne of the Eternal after life shall have dropped its last sands from the glass. This is the difference between the "individual" sovereignty in the one and the other of man's two natures; and this necessary difference seems manifest in the very wheel seized upon by inspiration as a proper symbol of man in his twofold nature. The spokes, civilly, have *less* latitude than they do religiously: for civilly they must converge to a point, and are not at liberty to point themselves in any other direction; for their nature and duty are to enter the hub at right angles to the plane of its surface, and not by any indirect route of avoidance of duty and nature. The law is close at hand, the judgment-day is not far removed, equality and the law of necessity for the preservation of the many against the one are close at hand to compel obedience at once or take the life of the offender; while on the other hand these very same spokes have, religiously, a wide and diverging range allowed in passing through the field and entering the rim or spiritual portion of the wheel. They cannot, indeed, refuse to enter the rim, for the rim is their *natural* spiritual self. They are thus forced into the rim without any choice upon their part, but are forced no farther than the rim. This much is natural with them, and a necessity. The invisible spiritual body of Christ lies beyond this natural rim, through which we must pass to enter him by the new birth. The spiritual body of Christ is large, and his arms of mercy wide enough to embrace all who will come to him by faith, and then work to prove and strengthen that faith by which the entrance was at first obtained. We must pass through this *natural* religious rim into the boundless space beyond, and find in this field a higher and holier life than is attainable in this natural rim. We will here have great liberty, only we must not "use this liberty as an occasion to serve the flesh." Christ, the great High-priest, has no circumscribed localities like the things of earth, or the rim of this wheel. He may be found in any clime or latitude, by any son or daughter of sin. In one sense, however, he is like this rim: he has neither beginning nor ending, but is a ceaseless

round of mercies and goodness to man, his fellow, in trials and temptations; and "being tempted, he is able to succor them that are tempted." The civil law knows no mercy or forgiveness, not even to the most penitent. It "rules with a rod of iron," while the religious law *tolerates* no breach of its teachings, yet is mercy and forgiveness to *all* true penitents in faith. The "eyes" that look to the internal interests of man "looked" outside of the wheel—they were "round about" the wheels. They were external as to the wheels, but look to internal or spiritual concerns, which were outside or beyond the *natural* man. The wheels, it is true, had a spirit meaning, in contradistinction to the literal one. It is not said that the wheels were "spiritual," but that "the spirit of the living creatures was *in* the wheels." So the perpendicular wheels alone, as a sovereign democracy, are possessed of inherent civil life, and as such give life to the living creatures as their delegates or representatives. We say of common statute law, or of constitutional law, that it has a "letter" and a "spirit;" and we have high courts to determine the *spirit* of the law, but not its "spirituality." And it is just so of these wheels and beasts: there was a spirit significance in them apart from the literal beasts and wheels, and that is the spirit we are trying to set forth. We do not pretend to say that there was or is a spiritual organization joined to the civil government, and that these wheels teach that fact, for this incestuous union of Church and State we do abhor and deprecate as unscriptural and full of evil. But we are rather trying to show that this compound wheel of spokes, nave, and rim represents truthfully and, we think, very forcibly *individual man*, the spokes, with his two elements in *nave* and *rim*, and that this compound wheel is man individually, as a democracy—man in a generic sense. If we have succeeded in this, we are now ready to see what use is to be made of these wheels. We find four of them beneath the throne, supporting or holding it up, as four corner-stones; so they must have existed in their present form of wheels or corner-stones before the throne did. It were impossible to build a house without first laying the foundation-stones, and equally as impossible

to construct this throne, whose foundation was and is wheels, without first building the wheels, which was the direct work of God without the agency of any creature, as they are the people primarily and individually as a democracy. But these wheels being built by God, they, as agents in the hands of God, build themselves into *states* or *horizontal* wheels, in which their individual identity is lost sight of. And then, again, they proceed as states organic to organize the confederate four best out of and upon these horizontal or state wheels. These primary perpendicular wheels of visible people seen in the spokes are by no means destroyed because of being built *into* the horizontal and spokeless wheels, for thus they are the wheel perpendicular *within* the wheel horizontal. Nor yet, again, are these horizontal wheels or sovereign states displaced or destroyed by being built into the confederate four best, or general congress; for each form in which the people exist is necessary to complete the throne as a whole—to complete the government as a theocracy, as a democracy in its individuals, or community, or primary wheels, as sovereign representative republics in the spokeless horizontal wheels of state, and as a confederacy in the four beasts. Remove the primary wheels, and what will become of the horizontal wheels within wheels? Remove the horizontal wheels within wheels, and what will become of the four beasts that stand upon them? Destroy the people and their sovereignty, and you thereby destroy the states and their sovereignty. Destroy the states and their sovereignty, and you will necessarily destroy the confederate head, and bring forth that spawn of hell, a monarchy. The number four is sufficient to represent any number of primary wheels, just as the four ensigned banners represented all the states in ancient Israel. There may be many foundation-stones to a building, but the four corner-stones ordinarily represent the whole—they represent the base of the building which they are to support. Four is a number of universality when used in this connection, as “the four winds of heaven” are all winds, or winds in general. The “four corners of the earth” embrace all the earth, and the four cardinal points embrace all points of the compass. This



throne, in its four beasts, represents the civil confederate government of God's *dual* Israel, built out of and upon the pre-existing state governments, or horizontal wheels within wheels; and these state governments, or horizontal wheels within wheels, are built out of and upon the preëxisting primary wheels resting or running on the ground, bearing upward and onward the whole fabric. This shows most clearly that the government's means of *support* and *advance* is in the primary wheels, or *the people*. The government confederate is compelled to use the government primarily as the only means of accomplishing the designs or purposes of the whole government. The government confederate can legitimately do absolutely nothing but by and through the state governments, and the state governments can do nothing but by and through the people, or primary wheels. It cannot move "one jot or tittle" to the east, west, north, or south, without the running wheels. Nay, it cannot stand in a quiescent state without the primary wheels to support and uphold it. Nay, it cannot exist without them. In short, the people are the whole government, and God is the governor. The horizontal wheels within wheels of state, together with the four living creatures that stand on them, possess no inherent motive-power, but simply hold a delegated, representative, administrative office, while the perpendicular primary wheels possess latent and inherent life-force, which is very clearly indicated by the oft-repeated statement that the spirit of the living creatures was in those wheels; that is, the life or spirit that was manifested by the living creatures was *derived* from the wheels—was in fact *in them*, and belonged to them, and not to the living creatures only as delegates.

Another very remarkable feature about these primary wheels deserves special attention that will verify and further establish the superiority and life-giving power that they possess over and above all about the throne, the Deity excepted, and that is their amazing height. "As for their rings—rims—they were so high that they were dreadful," or wonderfully astonishing. Their uncommon and extraordinary height seemed to strike the beholder with amazement and awe bordering

upon fear or dread. "Dreadful" is the prophet's language, and full of dread and fear might all else about the throne be if they should be found in opposition to the will and wishes of these primary wheels, symbolic of the sovereign democracy of the nation. They were so high that they exceeded in height the four living creatures, being in office *above* all else about the throne, God excepted. Heaven alone surpasses them in power or vital force. Their height was as full of symbolic significance as any other feature about them. The authority or power of the democracy is superior to, or *higher* than, any subsequent form of the government. They are the foundation-stones as well as the cap-stones of the nation; they are the Alpha and Omega, under God, of the civil governments of earth; they are the masters, while all besides are subordinates or servants. True, the government, in its workings as a whole, is not, as such, a pure democracy, else we should have had nothing in the vision but the simple primary wheels, symbolizing the people *en masse*. The people, as a democracy moving toward organism, transform themselves into representative republics, or states, seen in the horizontal wheels within wheels, or the PEOPLE WITHIN THEMSELVES; and the states thus formed being also sovereign, and seeing fit to do so, they may confederate or band together, and thus present the third form of the government as a sovereign confederacy seen in the four beasts. This third form of sovereignty rests upon the second, just as the second does on the first or primary people, as a pure, unmixed democracy seen in the perpendicular wheels. Hence the "dreadful" and amazing *height* of these superior wheels is made thus to symbolize the "dreadful" or amazing height of the power and authority of the God-appointed democracy. Every thing in the throne connected with them is subsidiary to them—made by them and for them. They are absolutely autocratic in the government, and are in fact the soul and substance of the government. The government confederate, called the "cherubim" or "living creatures," never moves one iota unaccompanied by these wheels. The wheels are always "beside the living creatures," and impart to them their spirit or life, "for the spirit of the living

creatures *was in the wheels,*" and not in themselves. First, the spirit or life of the confederate four beasts is communicated to them by the wheels within the wheels which they stand upon, while these secondary wheels, in which the spokes or individuals are not seen, receive their life or spirit from their *former selves*, the perpendicular wheels. Whatever the confederate government has of power it received it from the states, and whatever the states have of power they received it from the people, and whatever the people have of power they received it from God, the only sovereign and undelegated power in the universe. The government is itself but a symbol. It represents the states, and the states in turn but symbolize the people, and the people are but the symbolic representation of Deity. All nature is but God symbolized, and as before said by us, "God has mapped himself out in nature."

## CHAPTER V.

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THE APPLICABILITY OF THE FOREGOING TO SOME GOVERNMENT,  
AND THEN A CONSIDERATION OF THE NORTHERN STORM-CLOUD  
AND THE COMING OF THE FOUR LIVING CREATURES OUT OF THE  
SAME.—THE SEA OF GLASS, ETC.

NOW for the application of the foregoing to some govern-  
ment on earth. If we find an application in a govern-  
ment, then the government is modern Israel, or Israel restored  
“the second time.” What man is there of common apprehension who cannot at once see that the United States of America is the identical government to which the foregoing exposition may be truthfully applied by omitting the seven-horned President?

The throne as a whole, and by all its parts, so far as we have gone with our exposition of it, *may be* applied strictly—with the above omission of the seven-horned lamb—to the United States; and while we do affirm that the United States is modern Israel, we are quite as well satisfied that the foregoing and following apply *not to her*, but to an *offspring* of hers under the rule of a seven-horned lamb. Just see the systematic and harmonious order of the machinery and workings of the General Government, from the people in their primary capacity down (not up) to the executive head. How does the President in his administration of the Government get at the people? How does he manage these primary wheels that bear up the whole? Does he speak directly to these wheels as a democracy, and bid them with authority to do this or that? Will he say to them, Bear the throne, “like lightning” in progress, by conquest, either civilly as in times of peace, or by that stronger arm of the civil power, the sword? Will he whirl them about to move east, west, north, or south by an arbitrary order of his own will? If he should do so, he would violate the laws

of the machinery of the throne, and would be guilty of maladministration or violent usurpation. If the whole throne gets out of order, and is in perpetual jars and schisms, as is the United States at the *present time*, it is from no fault in the laws of her mechanism; so it must be sought for elsewhere. The States, by confederation, are all at the Capital, or confederate head, in bond by the Constitution (Constitution is yet to be noticed), and are there visibly seen in the persons of her representatives in the two houses of Congress, symbolized by the four beasts. Whatever the President may or must do "constitutionally," that compact defines; and whatever the Congress may do, not violative of that instrument, *that* is directory to the President, and becomes his law as much as any letter in the original compact. Then, for the President to reach and control the people, or primary wheels, he must do so through the letter of compact, or some law of Congress founded upon the law of compact, by some utterance of Congress—the people's representative. He must then do so through the organic horizontal State wheels—by a call, not upon the people but upon the Executive of the State; and then the Executive of the State calls on the people; and *then* the people move, and not before. The organized State wheels control the democracy *only in administering* the Government—that is, in the movements of the primary wheels—by means of its "governor," or axle, that comes in contact with and enters the center of the primary wheels; and thus the people in their organized capacity as horizontal wheels enter their primary selves by means of their State Executive. Hence the *people* in their confederate capacity, acting through their President and State Executives, reach themselves in their primary, or democratic, capacity, and put themselves in motion as a whole in unison. This will assist us in understanding (in a twofold sense) the meaning of a "wheel within a wheel." It is a government within a government, or the people within themselves. This is the general law and workings of the United States, or Israel restored. Here we find the *first* action exists among the people in their primary capacity, in the formation of State governments. The second action of the people is as a representative republic in

their organized State capacity, in the formation of a General Confederate Government. The third action is in the election of a President over the whole, and done by the States—that is, by the people in their State capacity, or horizontal wheels. Now, to put the throne in motion—not any *one* of the States—the first action is that of the President, who sits as helmsman, directed to the States in the persons of their “governors.” The second action is that of the organized States, or horizontal wheels within wheels, through their “governors,” directed to the people. The third action is that of the people, or perpendicular wheels, who move; and this move is the moving of the whole majestic “throne of nations.” The people are “the first and the last” to move; they are the “Alpha and Omega”—God aside—of this “chariot throne” that had its origin and purpose in the mind of Deity.

There are two things only in the foregoing that forbid its application to the United States: First, she did not come forth out of a northern storm-cloud; and, second, when she came into being as a nation, she came not under the number seven, or lamb of seven horns and seven eyes, but under the number of thirteen States; but having come, she genders this northern storm-cloud that gave rise to the birth of the seven-horned Israel, to which all of the foregoing and following is strictly applicable.

We now call attention to this symbolic northern cloud. Chronologically this would have been first in order, as it was seen first by the prophet; but we deemed it proper not to notice it till now. The prophet, looking northward, sees a “whirlwind” coming out of the north, and calls this whirlwind a cloud of fire. A whirlwind signifies, or symbolizes, in the first place, great destruction and consequent suffering among those upon whom sent. And as this one was composed of fire, or was a fiery cloud, in whirling and advancing motion, we see at once that it symbolizes very uncommon fierceness in its course of devastation and purification. Fire, as an element, is the greatest purifier and consumer of drosses known in nature, and is here used to denote the perfect purity of that which was to come out of its consuming furnace. This throne, symbolizing the Israel of God, shows that it was to come up to purity, or

perfection, as a nation, "through great tribulation," or "through fiery trials." And this cloud of fire "infoling itself," or returning upon itself from its circumference to its center in ceaseless convolutions, signifies its constant action of consumption upon the within drosses to be consumed. This fiery whirlwind is now (March, 1865) in the most intense and rapid action upon the within "Israel," consuming its "iniquities" that ere long may "be sought for with a lighted candle," but "shall not be found." And while the cloud consumes within it overshadows and protects from without, so that Israel shall receive no permanent injury in "passing through the deep waters." It is a Father's chastening hand of love that will bring good out of ill. David said: "It is good for me that I have been afflicted." "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." And doubtless the now "bleeding Israel" can say, "when these calamities be overpassed," that "it was good for her that she had been afflicted." How long these four living creatures had been in this fiery whirlwind, subject to its purging qualities, the prophet does not tell us, but certain it is that an end comes when "Israel," as represented by them and the seven-horned Lamb, comes forth of this "fiery furnace" "as gold tried seven times." Ezekiel saw the Confederate nation in her Congress symbolized by the four living creatures "coming out of the whirlwind." That coming out was in the spring of 1861.

We will now notice in its proper connection, as following the advent of the throne, "the appearance of burning coals of fire, and the appearance of lamps, as it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning." We view the four living creatures at this point as being out of the fiery cloud, or whirlwind, and as coming out purified; but this running "up and down" of fiery coruscations among the living creatures shows them to be constantly under the influence of this purifying element, so that no drosses will ever again be permitted to attach to the nation they represent as in confederation. It

comes out of this "storm-cloud" purified, and stands protected by these fiery coruscations against any impurities from any *internal* generating causes; and the "flashes of lightning" going out from the fire, or going forth, signifies that the nation was thus protected from without as well as from any internal corroding evils. Her enemies dare not face the fiery bolts of her protecting God, whose armory is ever filled with destructions as "fierce and fleet as lightning." She is consequently very frequently admonished to "fear not."

Another very important and significant symbol was "the seven lamps burning before the throne." These seven lamps of fire are also called "the seven golden candlesticks;" and again, "the seven spirits of God," or seven spiritualities, or churches, of God. They are said to be the seven churches, because "seven," being the sacred number of Deity, is an appropriate number to represent all Church organizations, which are but one Church indeed, for they constitute but one in fact, as God is only one in fact, yet presented to us in seven points of view. Christ has but one spiritual body called "the Church." It may exist in organic form at Philadelphia, Ephesus, Smyrna, Pergamos, Sardis, Thyatira, and Laodicea, and at as many other places as you choose, yet it is nevertheless but one "Church of the living God."

We will notice next the position of the Church. It was "burning before the throne"—that is, before on all sides, or fronts. We are thus taught that the Church goes "before" the advancing "throne of nations" with her "burning and shining light" as a guide and an illuminator of her following "other self." This view of the advance position of the Church is further sustained when we remember that it was said that "the Lion of the tribe of Judah had prevailed" to loose and look upon the book of seals, and that instead of the Lion's doing so we find the Lamb performing the task proposed. Now, then, as the seals were "civil" and not ecclesiastical, and the Lion the civil officer, it would have seemed proper for the Lion to open the sealed book of civil prophecies. But such is not the fact, for the Lamb, the ecclesiastical officer, breaks the civil seals. All this being taken into con-



sideration, we are led to conclude that the Church, here represented by the Lamb, by her persuasive, purifying, leading, and enlightening influence upon the heads and hearts of the civil side of the house, goes before, "leads" to the more gentle and gradual unsealing, or progressive revelation, in the development of national Israel. It is true that Church and State are ever together as "twin sisters." They are very closely allied, but *never* united. The Church leads by her Christianizing influences, while the State, or throne, follows "hard after" the Church, and extends to her the protection that she needs in a civil line. And we boldly affirm that there are no "triumphs" to the one unaccompanied by the other. There may be some degree of success in either, but nothing like "triumph," unless to both. Their relative positions are shown to be, the Church first, and the nation in her immediate wake. They can never separate, nor can they ever join, unless in "incestuous union." If the Lion, as the civil officer, had proceeded to open the seven seals, the opening would have been a violent opening by force, for such are all civil unsealings, or actions, when performed by the civil arm. The Lion is a fit symbol for driving—the Lamb for mild and gentle "leading." When the Lion finally clothes himself in his robes of state, then "dashing to pieces as a potter's vessel," "breaking to shivers," "ruling with a rod of iron," etc., follow at once; and woe be to the civil "arm of flesh" that shall presume to stand in the way of the "chariot throne" when the Lion takes his seat and seizes the reins of government. Then may they cry to the rocks and mountains: "Fall on us and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb," now transformed into a fierce lion, intent upon his prey. The mild and "leading" reign of the Lamb's "unsealing" ends, and "the Lion of the tribe of Judah" henceforward occupies his regal throne of state in very visible person. This is at the end of the thousand millennial years, when this throne is exchanged for the winged "great white throne."

We will notice next in order "the sea of glass." We see that the sea of glass and the "seven lamps," or Church, oc-

copy the same position. They were both "before the throne," and we conclude that the Church and the sea of glass are but a double representation of the people of Israel at that day. The sea of glass symbolizes the people *en masse* as a pure Christianity *inorganic*, and the seven Churches represent them in Church organism, while the throne represents this same people in State, or governmental, organization. Here are the same people in *three* states, or points of view. First, *en masse*, as this crystal sea; second, the Church organized out of and upon this sea; and third, the civil nation, or throne, also out of and upon the same sea. The organic Church and State are both built upon and grow up out of this anti-watery mass, not subject to watery fluctuations and instability, not in perpetual discontent "like the troubled sea which cannot rest," not in "ceaseless castings up of mire and dirt" from its unpurified body of trouble, but are steadfast, and not subject to be "driven about by every wind of doctrine." There is "consistency" as of glass in this sea; and while it is as "firm as a rock," it is as "clear as crystal"—so very transparent that you may see "through and through" the solid mass; nothing to conceal or hide, but, like crystal, by its open and frank honesty reveals the whole internal man, whose bosom is thus opened and not sealed up in its "troubled and muddy waters." Thus does the throne of State move on, *preceded* and *led* by the Church, and both resting upon this solid, transparent sea of glass, or the people *en masse*. It is well known that the sea of troubled and muddy waters is a very common symbol of man *en masse*. It fitly represents man as a turbulent, restless, discontented, miry mass, whether applied to him as a corrupt Church or as a civil body. St. John says that an angel talked with him and said, "Come hither, I will show unto thee the mystery of the great whore that sitteth upon many waters." According to promise, he shows him this "great whore," whom he further calls "the mother of harlots," and then says to John: "The waters which thou sawest, where the whore sitteth, *are peoples, and multitudes, and nations, and tongues.*" This is of itself sufficient to prove the fact claimed, without multiplying passages from the same

source—that is, that the “sea,” as water, or glass, represents the people *en masse*. The sea absolutely represents the people inorganic as a mass, while the throne is the State, and the lamp the Church.

St. John certifies us that in the “new heaven and new earth”—that is, the new Church and State under the reign of Christ—“there was no more sea.” That there had been a “sea,” and a very muddy, discontented one, in the old heaven and earth, is quite evident from the expression “no more.” It once existed, but is now “no more.” He does not say that there was “*no sea*,” but, on the contrary, that there was a sea, and a very solid and transparent one. This new sea of glass, just like the “new heaven and earth,” comes in the room, or place, of the old, which was destroyed. John is speaking of symbolic heaven and earth, and so likewise of “seas.” When the new heaven and earth come to take the place of the old, we are told that the “sea” of the old heaven and earth did not then exist; and if the old sea of mud and filth had remained, we could not have had “a new heaven and earth,” for the new heaven and earth, or Church and State, must grow up out of and rest upon “a sea,” as had the former ones. So, then, to have a new heaven and earth, or Church and State, “wherein dwelleth righteousness,” we must necessarily have a new “sea” out of and upon which to build them; and this new sea we have furnished us in the “sea of glass before the throne.” It was on all sides, or fronts, of the throne. The throne was in the midst of it, for “before” was as much toward the east and west as it was toward the north and south. The throne, expressing dominion, was an *expansive* throne; and so likewise of the Church, which was “before the throne,” it moved in every direction, leading the State, which followed, to universal empire. We claim nothing less than universal empire for the throne and its sister, the advancing Church; and we claim it because the Bible plainly teaches the fact.

We think we have shown satisfactorily that this sea of glass correctly represents “all Israel” as a “pure Christianity” in Church and State. It may sound strange to some ears, this talk about a “Christian State” and a Christian Church, and

calling them two as growing up out of a pure people *en masse*, indicated by the sea of glass; but strange as it may appear, it is, nevertheless, true. We claim for the seven-horned Israel, treated of in these pages, that it is *the Israel* of which Christ is made the head by his being "the chief ruler" that was to arise over all Israel. Now, then, if Christ is the head of the nation in a civil sense, as the chief ruler that was to come of Judah, we conclude that the people of this nation should be called Christians, or followers of Christ, the King, just as all the followers of Christ the great High-priest are called Christians in a spiritual sense. They are called such in each case for the reason that their head in each case was and is Christ. We do not pretend to say that all members of Christian Israel, as a nation, will necessarily be spiritual Christians; but we apprehend that when the people of a nation are once fully convinced that Christ is indeed their civil head, and are his willing subjects in a civil line, they are not far from his spiritual house, the Church. Show me a *nation* that heartily embraces Christ as their civil head, and I will show you a nation "almost," if not "altogether, persuaded" to become followers of the Lamb. Let us put it thus: Suppose a nation to be true and genuine warm-hearted lovers and followers of Christ as their spiritual head. Now, say to those "lovers indeed" of their spiritual Saviour that Christ proposes and offers with earnest entreaties to them to accept, offers and pledges to be their political or civil Redeemer, as he is their spiritual Redeemer—do you suppose for one moment that a single soul in all the mighty host of spiritual Israel could be found who would object? Nay, verily. Not one but would join in the coronation hymn and sing, "Bring forth the royal diadem, and crown him Lord of all." We argue herefrom that the world needs but to be convinced that Christ is set for the civil redemption and head of Israel, or the world, as we claim. Convince them that the Bible teaches it as a prominent and leading doctrine, convince them "that there is none other name under heaven given among men whereby we must be [nationally] saved," and you at once prove to them that he is also the spiritual head of the world. Or rather, being already

“almost persuaded to become Christians,” you hereby remove all unbelief, or doubts—the damning sins of earth; and this being done, they are “altogether persuaded,” and act at once by embracing Christ as the only salvation of souls. We opine that as soon as the nation, or world, is ready to receive Christ as their civil head and Saviour, they will be ready and willing to receive him as their spiritual Redeemer.

We have said the above for illustration and enforcement, for we hold, as before remarked, that the Church goes *before* the following nation. Yet if we can show that the nation must be a Christian one, or a nation acknowledging Christ as its chief ruler, we shall thus give strong additional motives for every man to be or become a spiritual follower of Christ, and shall not have labored in vain.

## CHAPTER VI.

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PLATFORM OF THE THRONE, OR CONSTITUTION, OF THE SOVEREIGN STATES OF ISRAEL; AND THE SEVEN-HORNED LAMB AS ADMINISTRATIVE HEAD OF "SEVEN-HORNED" ISRAEL, OR THE SEVEN CONFEDERATE STATES OF AMERICA; AND THEN THE RAINBOW.

NEXT we will notice, as essential to the completeness of the "chariot throne," its platform, or flooring, as a necessary and stable connection between the four horizontal wheels of state, and also for the standing of the "four beasts," as well as "the Lamb in the midst of the four beasts." It is not said by the prophet that there was a platform, or floor, to the throne, but he has said that which makes it quite indispensable. He says: "The Lamb *stood* in the midst of the throne, and in the midst of the four beasts." Now, this being so, it was indispensable that he should have something to stand upon, and this "something," at the same time, was necessary as forming a bond of connection, *not union*, between the horizontal wheels of state, and also for the standing of the four beasts, both of which might otherwise be driven asunder, or together. We have said elsewhere that the four beasts "stood" upon the center each of his respective horizontal state wheel, or wheel within wheel. This is so; but still this would give no stability to the four beasts and their wheels, if they were not fixed by some connecting bond, as a floor. In short, a throne without a flooring would be a very incomplete affair, and of no use as such. So we shall take it for granted that it will not be gainsaid that the throne had a proper platform, or floor, as it could be of no use without it. Every government among civilized people, as well as every political party, has its platform, and in some platforms there

are divers planks, or principles, announced as constituting it; and very properly so, for without a platform, or constitution of principles, civil organism could not exist. This floor rested upon the upper disk, or surface, of the four horizontal wheels of state, and the axle point, which projected from beneath the center of the quadruple ox-foot (feet) of each living creature, passed through this platform and entered the center of the horizontal wheels; and thus the wheels, or states, and the beasts, as a confederate congress, were steadfastly bound together, yet each and all ever separate in their own identity. This "bond," or platform, did not "consolidate," or "centralize," the wheels, for there was in fact no "*union*" in the case. There was as distinctly and separately *four* wheels of state *after* as *before* the bond, or platform, had its origin. The platform did not, in the smallest degree, take away from the wheels, or states. No possible bond can exist by consent or by force that will destroy or in any degree impair the identity and separateness of the bonded parties. If there be parties which are always necessary to the forming of an agreement or compact, then as long as the compact remains the parties necessarily remain, for it is the parties who make and keep it a compact at all. If there are not willing parties to a bond, then there is *no bond* in the case, for parties are the absolute essentials of an agreement or contract. If a consolidation takes place by force, then there is no longer any bond or compact; for a union of parties, if the thing were possible, destroys the parties and leaves only *unus*. If a sovereign state can and does transfer *any* part of her sovereignty, she thereby transfers *all*, for of a partial sovereign we can have no conception. Parties to a compact of agreement, being essentials of the same—for a contract cannot exist without parties—they can lose no degree of identity, nor can they detract in any degree from themselves as parties, or else a total destruction of the parties ensues, since a *partial suicide*, personal or civil, is impossible. If one degree of vital force be lost to the parties by their suicidal action; then two degrees, and so on, would necessarily follow until, by this self-sacrificing policy, unification of all the original rights of the parties takes place,

and hence no parties would exist, and instead of them *unus* would exist; and if *unus*, or one only, exists, then there is no bond of agreement, for *unus* cannot bond or contract with itself. It is sheer nonsense to talk of a "union of parties," and yet to treat them as parties still; to talk of a union as the union of sovereign states, and yet claim that they are still separate and sovereign states or parties, is an insult to common sense, for as soon as the states become *unus*, or united, they are no longer states, but simply *a state*. Sovereign states may confederate, or enter into bonds of agreement, and become joined, as man and wife are said to be joined together, and thereby concede or lose nothing of their sovereignty. They may enter into a bond of confederation, or agreement, just as individual persons may do, and not otherwise. States cannot unify and still be separate. It is simply saying that states can unite, and that they cannot unite. They may be joined by bonds, but joining is not uniting. States can lose no more of what they once possessed by a contract of confederation than individual man can, because sovereign states are but sovereign individuals, in civil organic form; and as individual men cannot do any thing that would destroy or impair their own individuality, neither can a set of men, as an organic state, do more. Suicide, personal or civil, is alike a violation of the laws of nature and of God, and in all cases proves a curse to those who seek to put the knife to their throats. Hence we take it that a voluntary civil unification of sovereign states is a thing that never has and never will take place; and on the other hand, to talk of a union of force in which there can by no possibility exist one single atom of states-rights, is simply ridiculous. We say, then, that the connecting platform of the throne, in binding the horizontal wheels within wheels together, made them none the less wheels. Nor did it dispossess them of any thing before possessed, or in any sense or degree weaken their previous rights, but instead of doing so bound the whole together in confederate strength; and thus it may be said to be *one* only in its object, end, or aim; but nevertheless, each party to this oneness of purpose is as separate and distinct in its individu-



ality as it was before entering into this joint partnership. This platform, like the four beasts and the Lamb that stood upon it, was a symbolic platform; for be it borne in mind that there was nothing real or literal in the whole throne, or its adjuncts, but it was symbolic throughout. Now, then, what is it in a real and unsymbolic throne, or nation, that answers to this platform? or what is it that the platform symbolizes? We answer that it is the written compact, constitution, or organic fundamental law, formed by, or between, the sovereign states, or tribes, of Israel. And while the constitution, or platform, rests upon the horizontal wheels of sovereign states, the four beasts—representing our Congress, as elsewhere shown—are resting in confederation upon this platform, or letter of compact. That is, the constitution of confederation is based, or rests, upon the preëxisting sovereign states as separate nationalities, while the confederate states, represented by the four beasts, or congress, rest *upon* the constitution. The constitution, then, rests upon the separate states, or horizontal wheels, and the confederate states upon the constitution. Talk not, then, of a “union of sovereign states” as being a literal fact, for it is an impossibility; for so soon as the sovereign states become *unus* in any other sense than that of purpose, they cease to be sovereign states, and assume the attitude of districts, or counties.

We notice, next, that the Lamb “stands” upon this platform—stands in company with the four beasts—“in the midst of the four beasts.” He, with them, is supported by the platform, or constitution; and the Lamb and the four beasts are not *here* to be regarded as “makers” of, or as “parties” to, this compact, but only as actors *upon* the platform after it is framed; and hence neither the office of the Lamb nor of the four beasts is creative or originative, but purely representative, and hence administrative upon *preëxisting things*. The platform, or constitution, necessarily existed prior to the symbolic Lamb and beasts that stood upon it. The perpendicular wheels first, the horizontal state wheels second, the constitution third, and the beasts and Lamb fourth. The Lamb and living creatures are brought upon the stage to *execute* law, and

not to make it. The constitution creates or provides for them, and is hence necessarily before them, and superior to them. The Lamb and four beasts represent, or symbolize, the same thing, but in a twofold manner—that is, “the Israel of God.” The four beasts symbolize the confederate and not the several separate states of Israel, and themselves as the representative agents of those states, the states being the horizontal wheels within wheels, while the Lamb stands in the midst of these confederate representatives as chief executor or helmsman, guiding the whole according to the constitution upon which he stands. He is thus the government of Israel embodied in one head, but only as an administrative head; and he is especially the guiding head of the confederate four beasts in their office, not as states as such, but as agents or representatives of the sovereign states. For neither he nor they can do any thing, as *here* represented, but as agents acting upon or by authority of the letter of compact, upon which they stand; hence we have styled him and them as “purely administrative” of the organic law, which was made by the states in their sovereign capacity as states, acting under orders from God, and that too before the Lamb and four beasts could exist, or stand upon it. And if the confederate four beasts in their symbolic character of congress, and the Lamb as president, shall make and then cause to be executed certain laws, they must only be such laws as the organic primary law or constitution provides for and will sustain. Then are they any thing more than “purely administrative,” though they may make laws, since they can only do so in *obedience* to and in *keeping* with the organic law framed by the sovereign states? They have no unoriginated or non-delegated law-making powers or prerogatives; and if not, they are only administrative representatives, or agents, acting not for themselves, but for others. Do not understand us as saying that Christ the Lamb, as the Son of God, is simply a civil agent of man, and as being guided in his action by a written compact of man’s production. Far be it from us to make such an assertion. This Lamb as symbolic is elsewhere made to represent Christ as a priest, and as a sacrificial offering for the sins

of the whole world, made by himself as High-priest, but on the present occasion clothed with seven civil insignias of nationality—the horns—and in the midst of a civil throne. As High-priest, he stands as a spiritual Redeemer of the world, and it would seem that he had no business in the midst of this civil throne, and if he had not the “seven horns” of *exclusive* civil import, we judge he would not be found in connection with civil affairs. Christ, as a civil officer in his own right as king, would always be represented or symbolized by a lion, and as such he would be supreme, or autocratic. Such he will be on his second coming at the end of the one thousand millennial years, for he reigns not in very person till that time, and then not as an executive officer standing on a written constitution of man. And in all cases, or on all occasions, in which he is represented in civil affairs *prior* to that event, he but stands for his civil people, or civil nation of Israel, and as such but represents *them*, and not himself as king. And the “seven horns,” which are *exclusively* civil, mark unmistakably the civil *period* and *character* of his position, which is not *upon* a throne of autocratic supremacy, but rather in company with the four beasts “standing” in the midst of the nether throne. He is “standing” and not *seated* as a sovereign. Remember that while Christ is “very God” he is also “very man,” and that there was a period in time when he did not exist as “very man,” and that the kingdom of Israel existed as a nation long before he did as a man; and that Ezekiel’s vision and description of this throne—but without the Lamb—was penned by inspiration many years before the birth of Christ, and that John the Revelator introduces him as “a Lamb in the midst of this throne” some sixty or more years *after* Christ, and warrants us in assigning to the seven-horned Lamb a subordinate and administrative position in the throne, or nation, of Israel, and yet do no injustice to Christ’s Godhead, or inherent sovereignty. This will seem less objectionable to the minds of some people, if they will but remember that the Israelitish confederacy and this throne, with its constitution and Lamb, were and are all of God, and not of man. If Christ, then, as a man, is “made the servant

of all," and placed symbolically in an administrative and subordinate attitude in the civil affairs of earth *for a time*, we are not answerable for it, for we but set forth the facts as we see them recorded by inspiration. And let it not be forgotten that the Lamb here is not *real*, but only symbolic of a real or literal person, or president. I hope we are fully understood upon this point, for we do not wish to wound the Saviour in the house of his appreciative spiritual followers. The Lamb comes not upon the civil stage as a symbolic representative head of national Israel until the period unmistakably marked by the "seven horns," or seven sovereign states or nationalities. The Israelitish nation, before that time, is never represented in Scripture by "seven horns," or as being under his fostering shepherdship. And as the nation of Israel existed long before the Lamb was announced—and in fact not until after the total subversion and overthrow of the whole civil polity of ancient Israel is the Lamb announced by John the Revelator, who penned his book after that event—we know that his day of shepherdship over the nation must occur after Israel is restored to national life. And as we have elsewhere shown that a "thirteen-horned" Israel was resurrected, or restored, to national life March 4, 1789, we must seek for the Lamb and "seven-horned" period AFTER THAT MARKED *event*. Understand us to say that Christ, as a "seven-horned" Lamb, standing in the midst of the mundane throne, is made civil by the "horns," and that his day of symbolic civil administrative rule was to occur not only some time after St. John penned his prophetic revelation, but at some time *after* the thirteen-horned Israel arose. "Mark well," since ancient Israel of thirteen horns, as a civil polity, had passed away long before St. John wrote his Revelation, we are thus *compelled* to look into the *history* of modern Israel, which arose in 1789, for the "seven-horned" period of the Lamb's symbolic administration of the civil affairs of Israel. As a Lion, he is an autocratic civil prince, or king, and rules the world in his own inherent sovereignty as the "Son" whom we are admonished to "kiss," in the second Psalm, for there he is represented—not symbolically, but in his literal personality—in his

Lion character, ruling with a rod of iron, and as dashing the nations to pieces as a potter's vessel. This "Son" is the *un-symbolic* and personal Christ that was crucified as a king, and comes the second time as a king, and not as a sin-offering; and comes not as "standing" on a written constitution of man, but sitting on his great white throne. While as a "seven-horned" lamb Christ is the symbolic administrative head of *seven-horned* Israel, and as such he is not *personal*, but only personates, or symbolizes, a real personal president, or human administrative head of the "seven-horned" period of modern Israel, the Lamb is positively a symbolic representation of a *real administrative person*; and so also are the "seven horns" symbolic of seven administrative persons. The Lamb is the administrative officer of seven nations confederated together in his head—*not united*—and the "seven horns" are the administrative heads of the separate distinct individual sovereign and independent nations; that is, the seven horns are simply seven governors, or governments, just as you may choose to call any nation by its own name, or that of its governor—*e. g.*: The Government of Napoleon, or the Government of France; the Government of Queen Victoria, or the Government of England, etc. Nothing is more common and better understood than these two modes of designating any and all civil governments. And why not see this fact in sacred-history as well as in profane history?

We notice in the next place, as in connection with the throne, another symbol that we adduce in evidence that this throne speaks of earth, or things of time—speaks of man on earth, and not of heaven above, only as to the authority of heaven over these things of earth. The symbol alluded to is the "bow" visible in the clouds in the day of rain. "The bow as in the day of rain," seen by Ezekiel and John about the throne, was the same "bow" of promise, or covenant bow, that was set in the heavens when God made a perpetual covenant with Noah that the waters should no more cover the "earth"—that he would no more destroy the works of his hands as he had done on this occasion, man being included as chief. No one, we think, can claim for this covenant any

thing higher than that which relates to earth, or to man on earth. It was "witness" to a pledge that God gave to Noah, that man, as to his *physical*, natural, or earthly character, should not again be destroyed by a flood of water. No intimation is given that this covenant had reference to any thing save the destruction of the earth by water. The bow was to bear "witness" to that fact, and it bore "witness" to nothing else. Then it is quite natural that we should conclude that as the bow was a standing witness, for all time to come, of an earthly covenant, it must be considered as on the same "witnessing" mission, on the second and all succeeding occasions, unless we are certified to the contrary, which we are not, either by Ezekiel or John. They each simply mention the fact of the presence of this "standing witness," knowing that all would in proper time understand its business, on each and every occasion that should follow the first, as on *that* occasion it had been specifically stated what its mission was. Its mission was and is a standing one as a witness between God and man of "earthly" things. John said it was a "rain-bow." It had reference then, of course, to the "rain covenant," which was an earthly one, and having no reference whatever to spiritual interest. And to set the civil nature of this "rain covenant" forever at rest, we note the fact that it was not made with man *only*, but with *all the creatures* of God on earth. (Gen. ix. 8-17.) Thus it is asserted by inspiration that this "rain covenant" was "with every living creature," "of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth;" and the bow was set in the cloud as a token and pledge between God and the earth. If spiritualities are embraced in this "rain covenant," why include all of the animal creation in it?

## CHAPTER VII.

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A SUMMING UP, AND THEN A RECONSIDERATION OF THE ARGUMENTS AS TO THE REIGN OF CHRIST OVER A SEVEN-HORNED ISRAEL, OR THE CONFEDERATE STATES OF AMERICA, AND A FINAL CONFEDERATION OF THE NORTHERN STATES WITH THOSE OF THE SOUTH.

WE have thus endeavored to show, more by simple reference to the Scriptures than by any argument of our own, that this throne below the crystal heavens represents the government of God in *conjunction* with man on this globe as a confederation, and not a union of sovereign states; and to show that in this under administration of the things of time there is necessarily a twofold view to be had of them, corresponding to the *dual* nature of man as a religious and a civil creature; to show that the civil inorganic body, as the sea of glass, holds in its masses a religious element not known, and never to be known as forming any part of, or in conjunction with, the civil body *organic*, yet being in the masses as a religious "element," like the civil, it will crop out, and result in a religious organization, to show that this religious "element" is no more a true spiritual organization than the civil "element" is a civil organization—that the organization in both cases is the natural result under God, the civil element resulting in a civil organization, and the spiritual in a Church organization; to show that, considered as a mass, or as a great cloud, or as a sea of glass, the people are *one* and *inorganic*—that they never can become organic as *one*, but as *two*, because the two elements can never be so blended as to make them *one*, and never so arranged as to destroy the identity of either—that both must exist, and exert an influence not in harmony with each other if joined together, for their natures are differ-

ent, and will ever so remain; to show that in any union, or rather any attempted union, of these "two elements" there will be eternal war—that they may and can live in harmony as two sister families, and be mutual helpmeets; to show that it is impossible for any "purely human" person to sit as the head of Church and State, ruling impartially—that it is taught in the Bible that Christ, as God and man, can and will fill such a seat, and rule impartially and righteously in Church and State, residing personally on this globe; to show that some of the promises of restoration to ancient Israel meet their fulfillment in the rise of the United States, so called—that the United States is Israel restored; and further, to show that Israel restored is in an "aurelian" state, awaiting the bursting<sup>d</sup> of its chrysalistic shell, that it may expand its beauteous wings of light and love as a "sheltering home to all of Adam born," and that the time of this *moting* "is at hand, even at the door"—that national things are now being unsealed, and that spiritual unsealings are all passed, save those in us.

If the facts above are not certified by the scriptures quoted and referred to in the body of our work and in this particular part of it to the satisfaction of the reader's mind, then we will adduce one other scripture that may throw some additional light upon the subject.

Revelation v. 6: "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which [eyes] are the seven Spirits of God sent forth into all the earth." In our common version this passage is wrongly printed. It makes the "horns" and "eyes" synonymous, and both to mean the seven Spirits of God. It is the eyes alone that are the seven Spirits. We have noticed elsewhere in this connection that the seven eyes are seven spirits, or spiritualities—that is, the seven churches. The Church is designated by seven eyes, seven burning lamps, seven golden candlesticks, and watched over by seven stars, which stars are said to be seven angels. These all bespeak the spiritual side of the house of Israel very emphatically; and the Lamb, as the head of the Church, is quite as apropos.



But as to the "horns," they speak of something a little more violent and fierce than the Church—they speak in "thunder-tones" the language of the civil department of God's dual Israel; and in the civil department they speak the language of the military division. "Horns" are civil, or political, just whichever you like, wherever they occur in Scripture as a symbol, as they evidently do in this case. "Horn" means power, aggressively or defensively, and represents the king or his kingdom. If in a passage in which persons are spoken of the term "horn" occurs, then it means a king; but speaking of things *not* personal, it means a government, or kingdom. Supposing in either case that the horn is used in a symbolic sense, as it is in the passage under consideration—for, as before remarked, this whole vision of the throne by Ezekiel and John is strictly symbolic throughout, with the exception before noted of east, west, north, and south, even to the most seemingly indifferent things; but only seemingly, for they are all important, "from the least to the greatest," and are full of symbolic meaning—these horns, then, must be treated as possessed of important symbolic import, and not as literal horns.

We will see what John says about "horns" in another passage, as it may enable the reader to see the symbolic meaning attached to them in Scripture. Revelation xvii. 7-12: "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. . . . The seven heads are seven mountains; . . . and the ten horns which thou sawest are ten kings, which have received no *kingdom* as yet." Inspiration thus settles the symbolic meaning of horns; so there need be no cavil in the mind of the reader upon this point, since a horn is a king.

We will now return and consider the "seven horns" of the Lamb that stood in the midst of the mundane throne. These "horns," then, represent as many kingdoms, or kings—for each king must have a kingdom, or else he is no king—as there are horns; that is, seven kingdoms, or governments, or sovereign states, as it matters not which term is used. If this be so, it proves to a demonstration that the throne in which

these "seven horns" are found is a civil, or governmental, throne of multitudes, or else the "horns" were out of their proper place, which is hardly supposable.

We have elsewhere noticed this Lamb as standing and unsealing the book of seals, which book and seals we have treated there as civil; and noticed that "the Lion of the tribe of Judah" had prevailed to loose and look upon the sealed mysteries, as a civil officer, in his own proper person. But the record shows that he does not do it, but that the Lamb does it in his room and stead by a more mild, persuasive, and leading course, through spiritual instrumentalities brought to bear upon the horns of civil import. If the Lamb had had no horns, or at least but one, we should still hold him—as we have—in his *then* position and business as being political, for the reason that he was in the midst of "political" symbols and engaged in a "political" work, as before remarked; but when he holds seven symbolic political insignias of office, as the "horns," the proof of his political, or civil, actions and station is overwhelming. These "horns" being civil, and the Lion being civil, we would naturally have supposed that the horns and the Lion would have been found together—that is, that the horns would have been found on the head of the Lion instead of on the head of the Lamb, who is the ecclesiastical officer of Israel. This being so, we see that these seven civil horns—still civil, though belonging to the Lamb—in the accomplishing of their civil mission as governors, or states, will be under the guidance of the Lamb, who but represents a literal personal president personating civil purity, and as directing his seven "horns," or governments, in their civil work of "unsealing," and thus be said to do it as Solómon was said to have built the temple. The spirit of true spiritual Christianity is to lead these "seven horns" in their civil mission as nations; and if the Lamb, as Christ, but represents a literal personage of civil purity—which no one will doubt—then these "seven horns," or nations, under his shepherdship, shall never be lost. If one or all should become estrays, or lost, for a time of "three days and a half," more or less, the shepherd will straightway seek and bring back the lost, and restore the dead to life. Under

his shepherdship they must and will accomplish that whereunto they are sent as nations.

We have said that we considered this throne as a symbolic representation of Israel restored as a nation. Now, let these "seven horns," or nations, represent State nationalities confederated under the lead or direction of Christ the Lamb, and you at once have the prophet's mind complete. Seven, as before remarked in the case of the seven churches, being the sacred number of Deity, is appropriate for any greater number of states, even to universal empire. Yet we suppose there were literally seven churches addressed by John, and that seven governors of states are to be understood by the seven horns. This seven-horned restored Israel was and is destined to encounter "heavy seas," even to "fierce storms" that may seem almost to wreck the vessel; but, nevertheless, we fear not what man may say or do—our trust is in that Pilot, the Lamb, who stands in the midst of the four beasts, and in the midst of the under throne, surrounded by the four and twenty elders as co-workers in Church and State. He bears these "horns" upon his own sacred head, and guides them in triumph to universal empire. Though every stronghold in the Confederacy be given up or taken by assault, and our armies become demoralized and scattered to the four winds of heaven, and our President and chief officers be compelled to flee as exiles to some foreign land, still we have God and his sacred pledge in our behalf, and we will not fear, whatever betides the good old ship of State. "He can deliver by many, or by few;" and more frequently, to make his own power known, felt, and acknowledged, he chooses to deliver by few—chooses the weak to overthrow the strong, and the foolish to confound the wise. "Man's extremity is God's opportunity," and the sooner our people as a nation learn to feel their own helplessness and need of divine aid or guidance by the Lamb in this our great trial, and learn to act as dependents before God, the sooner will "these calamities be overpassed." \* When God would deliver Israel in the

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\* Penned in March, 1865; and now, in 1883, we have the same abiding trust in the God of justice.

days of Gideon, he sends away once and again the hosts of the army until only "three hundred" are left, and by these he wrought a great deliverance to his Israel. He is the same delivering God to-day to those who in the right commit their all in Church and State to his sacred keeping. This is our faith in the final success and triumphs of the Confederate Israel of God, now (March, 1865) battling too much in her own supposed strength against wrongs and injuries which seem to threaten her very existence as a nation; but only *seem*, for symbolically the guiding Lamb, or Shepherd, "stands" in the midst to save. May these mighty throes of agony be the means of driving her to a sheltering God of nations for protection from these furious storms that howl around and beat upon her from within! This throne, or ship of State, under the pilotage of Him who spoke a calm out of a storm will ride triumphantly through this more than storm, and obtain a sure and lasting anchorage in her national haven. Her moorings once obtained are "everlasting," for they will be upon "the Rock of Ages." Her ancient *type* put to sea nearly nineteen hundred years ago, but the sea was a sea of bondage, or obscurity. She left her ancient children, the sons of Abraham, gazing after her as she bore away from the banks of the river of Chebar, where the ten tribes were then in literal bondage to the Chaldeans. But before she leaves, her Pilot — the God of Israel, and not the Lamb — gives to Ezekiel a book of national "lamentations and mournings and woes," which he was ordered to communicate to his rebellious brethren, the children of Israel, left behind; and on its departure, Ezekiel says the Spirit took him up, "and he heard behind him a voice of a great rushing, saying, Blessed be the glory of the Lord from this place;" and suiting the action to the word, it set sail, and as it moves off the prophet "hears the noise of the wings of the living creatures as they touch one another, and the noise of the wheels over against them, and a noise of a great rushing." But as if reluctant to depart, the chariot halts in, or over, the plain; for a short time it lingers among the captives, and the Pilot talks with his prophet, giving him some further instructions for the benefit of his abandoned Israel, now left

behind. On the outward-bound voyage she must touch at Jerusalem, for a favorite part of Israel still abode there, "waiting for the consolation of Israel"—waiting for the advent of him that must be shown to come of Judah, "according to the Scriptures." Ezekiel must be at Jerusalem to see again the voyaging "throne of nations," that he may tell us, for our learning and comfort, what then and there transpired. God could not leave his once holy and happy people until he should again visit his sanctuary at Jerusalem. Ezekiel finds the throne of State halted "at the door of the inner gate that looketh toward the north;" and during its short stay of purification "the glory of the Lord went up from the throne, and stood over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory." Its mission at the holy city being ended, it prepares to pursue its voyage to the East into captivity, or non-existence as a nation, since the East is ever in bondage to Israel. "Then did the cherubims lift up their wings and the wheels beside them; and the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the *east* side of the city." It had halted, however, for a short time over the east gate of the Lord's house, as it had done on the plains of Chebar, seeming to hesitate in regret at the hardness of his people's heart—hesitated ere it weighed anchor for the last time—weighed anchor for her final departure from his chosen people, the children of Abraham, according to the flesh, but not by faith. They had filled up the measure of their cup of iniquity as a people, and already the flames of destruction break out in the devoted city from the fire of his wrath, scattered by his orders; and as the smoke ascends to heaven, the "chariot throne" of God mounts up from the midst of the flaming city, and takes its voyaging journey to the *East*. The last that Ezekiel sees of it on this occasion it was resting on, or over, Mount Olivet, to the east of the city.

Thus has God shown us, as a warning to us, that he has abandoned and divorced himself from his ancient Israel, the house of Joseph, and the house of Judah. Their throne and

Deity in symbol disappear from earth, and a long bondage of obscurity awaits the nation; but awaits under oft-repeated promises and assurances that national day shall dawn again—that the throne of state vouchsafed to David's house “forever” should come in its “appointed time”—shall dawn upon this earth; and dawning, shall ascend to meridian height, and never more decline. It is Ezekiel's good fortune to be favored with a view of this “dawning” advent. He had witnessed the decline of his nation, and finally sees the two houses of Israel forsaken by their covenant God, and himself commissioned to pronounce, as the mouth of God, the most withering curses upon his people. He must see, too, and record the end of these curses, and “the return” of God and the nationality symbolized by the nether throne and its symbolic Deity above; but no seven-horned Lamb existed at that time in the throne. So was the nation and its Deity, without the Lamb, symbolized as leaving the earth—not to be known and acknowledged as God's nation, nor God as its God. Not that Deity is not known and acknowledged on earth during this long captivity of obscurity, but that, as a God and as a nation joined, and acknowledged and claimed each by the other, they shall not exist during the period of captivity, or period of divorcement of God from his nation. God did divorce himself from his people on account of their vileness of conduct; and it was meet and proper that the symbols which bespeak their former union should leave the earth during the disunion, or divorcement. This is what we have just seen as witnessed by his prophet; but the same prophet bears witness that this divorcement, or bondage, has an end, and that the very same symbols of God and his people in union reappear to the prophet on earth; and when he sees it on its final return, as above, it will have passed through its long and stormy voyage of fire and flood. What buffetings and breakers, what quicksands or hidden rocks, it may have encountered its Pilot alone can tell. Later generations, like the former, have passed away, and leave us no log of its voyagings until over eighteen hundred generations succeed each other; but still the goodly ship of State, with her “seven-horned” Pilot at

the helm, cannot be descried by the straining eyes of eager watchers from the grand old towered height of Time as generation after generation goes gliding by. But as sure as God hath said so sure will it come to pass that the goodly ship of State, bearing the sacred seal of *seven*, shall safely return and anchor cast in the haven of eternal peace and prosperity. The implements of stormy strife and blood come not there, for they will be beaten into plowshares and pruning-hooks of "peace and plenty;" "and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away." The stormy sea will have been passed, with all that it imports of evil to the ship and crew. For this we hope, for this we wait and pray, and this under God we expect to realize in this our day. The dial-plate of time we note, and see the index points to 1865; and yet the ship of State in peaceful anchorage is not to be seen, while the fiercest storm-clouds loom up from the regions of hope and expectation, and thunder most ominously. Shall we tremble and despair of her safe return in glorious triumph? or shall we "hope on, hope ever?" "God hath said, who cannot lie," that she shall return in her "appointed time;" "for it is yet for a time appointed." So, then, let us "hope on, hope ever," for her "appointed time" is close at hand, "even at the door." This same "storm-cloud," that now threatens to demolish the State, Ezekiel saw in all its fiery fierceness poured upon the living creatures. He saw it at the point of time, or just a little *before*, he saw the throne of State emerging from its consuming infoldings. How long this cloud of fire enveloped and flooded its furies upon the Israelitish ship we know not. One thing, however, we do know, viz., that she is now emerging—is now coming to view—has been partly in view for four years or more. She appears not in full state at first to the prophet. He says that he looked northward, "and beheld a whirlwind coming out of the north, a great cloud, and a fire infolding itself;" and out of this fire, out of the midst of this fiery infolding, "came the likeness of four living creatures"—not the whole chariot

throne at once. The cloud was advancing also, but the speed of the incipient throne — in the four living creatures symbolizing, in a representative sense, the withdrawing and retiring Congressmen in 1861, was greater than the cloud, for they in coming “came out.” This cloud, or whirlwind, of monarchy has been advancing insidiously, or in a covert, hidden manner by artful emissaries in the guise of Christ’s disciples, upon our country for lo these many years. What are we doing to avert the coming, or rather the continuing, storm? Where are those manly faces that stand as watchmen of intelligence toward the South? Where the less intelligent but more keen-eyed and ferocious lion stationed in the East? Sees he naught of evil omen across the mighty deep? Where is the patient watchman of towering strength of defense and support that views the boundless West? And last, but not least, where is the restless, vigilant, rapid-winged, piercing-eyed eagle of the North? Are they all asleep? or are they all blind, deaf, and dumb? “Awake, arm of the Lord, awake” for our defense and salvation! Let the intellectual “man” move first in watchfulness, guarding the rights of the nation in its primary capacity of “the people”—move first in defending the primary wheels, and then and thus defend the rights of these same people in their sovereign state capacity, or horizontal wheels within wheels, and thus the confederate rights of the whole.

The face of a man is first visible as seen in the vision. The prophet says: “Out of the midst of the fire came the likeness of four living creatures. And this was their appearance; they had the likeness of a man, and every one had four faces.” Man, as an intelligent being, is placed at the head, or in advance, and as such represents that the “mind,” and not physical forces, should be first brought to bear in the support and defense of our rights, as above enumerated. And has not this been the course of the South from the beginning? But she has most signally failed to be heard and heeded by the North, and hence was forced finally, in 1861, to adopt the lion policy to “save alive” the people in all their rights, as primary wheels, horizontal or sovereign state wheels, and then as the confederate whole in congress symbolized by the four beasts.



Ezekiel saw this ship of State, or throne, in complete running order, and an exhibition of its locomotive powers and speed was afforded him, and he has made a record of its "time" for our use or information. "It ran and returned as the appearance of a flash of lightning." Comment is useless. It speaks for itself tenfold louder than man can do for it. But after this recorded exhibition of its speed on "wheels," we are further certified that the "wings" of the four living creatures take the office of the "wheels" as locomotive engines to the throne, and mount up as "upon the wings of the wind," bearing wheels and all aloft. This "wing" period, we apprehend, will not arrive until the second coming of Christ; while the wheel period's advent is passed, and the time of that period is now measuring itself out, and its length will be something over one thousand years. The advent of the wheel period, then, is passed, and the "old ship," or throne, under the immediate pilotage and guarantee of Him who "spake, and it was done," who "commanded, and it stood fast," has begun in earnest to emerge, or rather to continue the emerging already begun by our retiring Congressmen, from the fiery infolding. She has weighed anchor for the last time, and is now buffeting with superhuman strength the more than mountain billows, mingled with fire and blood, gendered or begotten by this *northern* whirlwind. She is not yet fairly from under the cloud, but plainly visible in all her outlines and rigging, with her prow in direct range for her destined haven, with a steady—ay, a steadfast—hand upon the helm. The one here symbolized has guided many a poor passenger across the stormy sea of life to his haven above, and never—no, never—shipwrecked or lost a trusting soul. So, cheer up, all hands, and let us watch the Captain's eye, ready to fly to this or that as ordered by his looks.

We appear just now to be in the midst of an ingulfing maelstrom, and every timber in the good old ship creaks, and some of the crew seem to be growing feeble from exhaustion, and some hearts faint; even the speech of the first mate betokens heavy stress, if not even signs of alarm.\* But what

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\* One, if not the very last, of President Davis's addresses.

says the Lamb? Not an audible word, but the ancient promise speaks. The storm blackens apace, and the dark waters billow up to heaven. His eyes blanch not, but issue volumes of encouragement to the despairing crew; nor does his countenance betray any signs of fear, but speaks the security of the quiet haven now in view. Calm and serene, he "stands" at the helm engaged in loosing, or rather developing, the events under the four first seals already opened; nor does he ask to be relieved, for well he knows that the fate of the ship and crew are in his sacred hands, and that no mere man (who he here but symbolizes), unassisted by divine aid, could ever make that quiet shore so close at hand; for dreadful breakers, quicksands, and deceitful eddies line the narrow passage to the peaceful haven. He has passed through greater trials and narrower straits than those ahead. Once he was made to cry aloud for help, but no help came. He trod the wine-press of the fierceness of the wrath of God "alone;" and having done this in success, he is equal to the task now in hand, and in confident assurance he bears the helm "in port," relying on his own right-hand, regardless of the embattled furies, the despairing and almost mutinous crew, and the general demoralization of all on board. He needs the aid of none, but will use the chief mate and crew for their own good, and will be glorified by man. And if man will not otherwise praise him, he will cause "the wrath of man" to do so; and what they may be said to do he in fact does.

We may now (March, 1865) be very near the narrow entrance to the harbor of rest, in which we anchor "upon the Rock of Ages." If so, may we not expect that Ezekiel is hard by upon the main-land watching *toward the east* for "the return?" He saw the throne last as it went up from the midst of the burning city of his people, lingering over the east gate in its flight, and resting upon Mount Olivet, to the east, before it took its long, long farewell of the doomed city and nation. Let us suppose the prophet is expecting "the return" by the same eastern route at which it went out, and to be gazing wistfully in that direction, for well he knows that the "time appointed" is at hand; and in looking, he sees and beheld "the

glory of the God of Israel come from the way of the east [and so all restorations of God's people move from east to west]; and his voice was like a noise of many waters; and the earth shined with his glory. And it was according to the appearance of the vision which I saw . . . when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the *east*. So the spirit took me up and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house. . . . And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no more defile, neither they nor their kings." And of the east gate it is said: "He brought me back the way of the gate of the outward [or worldly] sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened [no more going into captivity to the east], and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut [never more to be opened]." Here is the return by the *east* gate that is shut, never more to be opened, and here is the eternal anchorage. "*Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever,*" and that too on this very earth. The prophet had seen these same symbols depart from the earth *eastward* as here returned *from the east to west* to abide in peace forever. Departing first from the ten tribes on the river Chebar, and then from Jerusalem, and here announced is the return *from the east* to earth, and the place on earth is said to be "Jerusalem." There were two departures, or rather it may be considered as but one, as regards the whole nation, for the nation dwelt at two points, as noticed, and the departing must be from each of the houses of Israel, viz., the ten tribes on the river Chebar and Judah's house from Jerusalem. As the return is only made to "Jerusalem," this

proves that "all Israel" is to be confederate under Judah's head at the time of this return, and "no more to be divided into two kingdoms." "All Israel" is embraced in all the final restoration decrees and promises. So, then, we affirm that *this country—the South*—is the "Jerusalem" to which this return of the symbolic throne and its Deity is made; and that being the case, we know that at the time of this grand and final restoration the North and South will be one harmonious whole under the headship of the house of "the Lion of the tribe of Judah," or "seven-horned" Israel. This return, as we have noticed it, will be found in Ezekiel xliii. But to see the restoration in all its fullness, it will be necessary to turn to Ezekiel xl., where a proper opening, or introduction, is given, and then the restoration taken up in order, reading on to the end of the book of Ezekiel, for it takes in the whole to finish the restoration. The fortieth chapter is preceded by the battle of "Armageddon," recorded in chapters xxxviii. and xxxix., which battle must be fought by a confederate Israel unbroken against monarchy in general. And as Israel is now (March, 1865) in a "broken" or dissevered state, agreeing or corresponding with the recorded fact in Ezekiel xxxvii., beginning at verse 16, and then and there healed as they were before the breach, we would do well, therefore, to begin at verse 16 and read the restoration *under Judah* of this broken Israel to its former oneness in said chapter, and then take up in order the two succeeding chapters, which give us the "Armageddon" battle after the "healing of the breach," and then we shall be ready to take up the grand and final restoration announced as opening with the fortieth chapter and closing with the book of Ezekiel. By so doing, chronological harmony will be observed, and the whole found to be very systematic and readily understood.

## CHAPTER VIII.

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RISE OF THE UNITED STATES, AND THEN ITS DISRUPTION BY THE RISE OF THE CONFEDERATE STATES, FOLLOWED BY THE CONFEDERATION OF THE NORTH WITH THE SOUTH; AND THEN THE BATTLE OF ARMAGEDDON CLOSES IN TRIUMPH TO ISRAEL, AND PEACE FOLLOWS.

THE thirty-seventh chapter of Ezekiel, in its opening, recognizes Israel as a nation, as being dead and buried, as lifeless, as dry bones, as very dry bones. This was indeed the exact state of the nation from the time that God abandoned and divorced himself from them, as shown in the departure of the symbolic throne and its Deity *to the east*. This state of extreme death was Israel's until their resurrection March 4, 1789. This is the period when the dead and buried Israel (Ezek. xxxvii. 1-14) arises into life as "all Israel;" for "all Israel" was dead and buried, as the record shows, and then were they all resurrected and restored to life, and stood before God just as though they had never died and lain buried and forgotten for the eighteen hundred years which had rolled over them. If they died a nation made up of thirteen states, or tribes, then they must arise a nation consisting of thirteen states. This is the inevitable conclusion. They could not die in thirteen confederate states, and arise a consolidated one. As they were *before* death, so must they be after their resurrection. The fourteenth verse of the thirty-seventh chapter leaves them thirteen states, in full confederate life, just as though they had never died; while the sixteenth verse finds them *not* a dead and buried nation, but a broken and dissevered one, and in the sequel heals it. We do not suppose nor propose the resurrection of the dead people of a nation, for that would be an absurdity, and would necessitate the bringing to life of every Israelite

who had ever lived and died a member of the nation. The resurrection of a defunct government has nothing to do with the raising of the dead people. The government that has died was one of a certain theory, or of certain component parts—of a peculiar complexion as to its machinery. In its first life the people may have been Hebrews; in its second, they may be Japhetic; yet the government is the same. You need not be troubled about “Israel” as to blood, and think, because the record says “Israel” shall arise from the dead, that the seed of Abraham are intended by inspiration. By no means. Any race, save such as have descended from Cain and Ham, and as such are cursed of God, may lay claim to “Israel” if they will. Israel was not a blood so much as it was and is a character, or quality. The Israelitish nation was one of character, or quality, in its theory, and was organized at first out of Hebrew blood in the main, but not altogether so by any means. The leading tribe in the nation was very far from being strictly Hebrew. We mean Judah’s. Judah married Shuah, a Canaanitish woman, by whom he had three mixed-blooded sons, and perhaps a number of daughters, as his house proved to be a very prolific one. He also had two other sons by his daughter-in-law Tamar, who was not of the house of Abraham, and is supposed to have been a Canaanite; and of Pharos, one of these illicit, mixed-blooded sons, came Christ-Salmon, a prince of Judah, who married Rahab, the harlot of Jericho, who hid the spies; and of Salmon’s line came Christ-Boaz, another prince of Judah, who married Ruth, the Moabitish woman; and of this man Boaz and this Moabitish woman came Christ. Again, Solomon, the king, marries Naamah, a heathen woman, who became the mother of King Rehoboam, who is in the direct line of Christ. So it is clear that Christ is mixed in his blood again, and again, and again. Then, was Christ a Hebrew? According to his chronological line he is made a Hebrew, for the chronology was always reckoned from the male side of the house and not from the female. So while according to his male blood he is a Hebrew, on his mother’s side he is very far removed from it, for this showing makes him only one sixty-fourth part Hebrew. Was he, then, an Is-

raelite? He was, in the fullest possible sense, without any admixture of character. His "character," and not his blood, made him an "Israelite;" and just so the character, or qualities, of the nation made it an "Israel." The nation, then, was not a government of "blood," but of character and qualities—of a peculiar complexion or type. It was of a particular theory governmentally, which theory is to be known by what the Bible says upon the subject; and of whatsoever complexion in theory the nation was which Joshua organized under the direction of Deity, and which subsequently *died*—died *only* in its theory and not in its people (the people went into captivity)—just the same thing in theory is to be resurrected according to the Bible promises or prophecies.

Joshua's government, we say, was a theocracy, as God was its acknowledged head; next a democracy, as the people were the sovereign, or primary, part of the government, as being next to God; and next a representative republic, and then states-rights, as the states, or tribes, existed as separate and independent nationalities; and last a confederacy, as they were bound together by a constitutional compact between the thirteen several states. Then, we say, if this theocratic, democratic, republican, states-rights confederacy of thirteen states died—and this no one questions—it will appear at resurrection just as it was before death. If it died in thirteen members of nationality, then it is clear that if the thing that died is to be resurrected we may look with confidence for a nation of thirteen members to arise to life again—not simply a nation to arise, or grow up, from or out of thirteen families of *blood*, for the separate tribes were no more tribes of blood than was the whole nation. That the different tribes of Israel were each a separate political organization in the old confederacy, just as they are in modern Israel, is quite plain from the Bible teachings. It was the only nation that was theocratic, democratic, republican, states-rights, and a confederacy of thirteen.

The above facts should be satisfactory to the most skeptical upon the point in hand—that is, that the separateness of the tribes, as enjoined by God, had reference to them alone as

states, or national organizations, and not to blood. And especially will this appear so when we remember that there was no law forbidding intermarriage between the several tribes, or between the house of Jacob and the heathen world, with the exception of the Canaanitish nations "whose land they were to possess." These Canaanitish nations they were to dispossess and "utterly destroy," and not to marry or give in marriage to them, while with other nations they had not only no law forbidding to intermarry, but had a positive law providing for that very thing. (Deut. xxi. 10.) They "inherited" by states, they settled by states, organized as states, and elected their officers of state in each and every state. Numbers xxxiii. 54: "Ye shall divide the land by lot for an inheritance among your [thirteen] families [tribes], and to the more [in tribe] ye shall give the more, and to the few [in tribe] ye shall give the less; every man shall be in the place where his [tribal] lot falleth. Ye shall inherit according to the tribes of your fathers." So they "inherit" by tribes, and settle according to the inheritance, and then they organize as tribes or states. Deuteronomy xvi. 18: "Judges and officers [of state] shalt thou make thee in all thy [tribal] gates which the Lord thy God giveth thee throughout thy tribes." They, the people, were to elect, or "make unto themselves." They were not appointed over them, but they *made them*. The number *thirteen* is requisite for the restored or resurrected Israel to consist of; for, as before remarked, if it had risen at first in thirteen states in confederation, and died as such, so at its restoration to life—national life, not individual—it must consist of thirteen confederate states, as indeed this Israel did which arose in 1789, A.D.; and also that in this Israel five female lots must be found—and that they do exist in said Israel, we have shown in our former edition in 1864, and again in the first part of this edition. So we will but here repeat their names—"Maryland, Virginia, North Carolina, South Carolina, and Massachusetts." This is so very remarkable that to our mind it amounts to a positive demonstration that the United States, so called, of 1789, is the fulfillment of the promise made to Manasseh at the time Jacob blessed



his sons, telling them what was to be their lots in the "latter days."

We will now consider, historically, this nation as restored to life in Ezekiel xxxvii. 1-14. We say, as before, that the United States of America is the restored Israel referred to by inspiration, for it matches as perfectly as form to type, and lacks nothing whatever. The fourteenth verse leaves them one confederate harmonious whole of thirteen severalties; the fifteenth verse announces a new and quite a different vision, or word from God, from that which had gone before, and had closed with the fourteenth verse, and refers to a time some seventy-two years later, more or less, and at the time referred to the nation which had been resurrected to life was divided, or broken asunder as a dry stick. That broken state, or dissevered condition, now exists (March, 1865); and the healing of this breach must occur before the battle of "Armageddon," which follows in the thirty-eighth and thirty-ninth chapters, as before noticed, for "all Israel," marshaled upon the mountains of Israel, join in that terrific conflict of arms, and are victorious in a triumphant sense. Peace follows, and then the fortieth chapter is in proper chronological order for announcing the great and glorious, long and oft-repeated promised restoration of Israel under the Lion's rule—a restoration with peace and prosperity that is endless. No more war, no more the sword and spear, but in their stead the plowshare and pruning-hook. No more sorrow, no more weeping and wailing, in a civil sense; no more death or parting, in the same sense; no more a national night of eighteen hundred years, more or less. All such expressions, when used in connection with the restoration of Israel, must be considered as being of the same nature as the restoration, and that being civil or national, so also must be the death, days, nights, sorrow, etc. They do not teach that man shall never weep and wail as individuals on account of the effects of sin; they do not mean that we, in our physical natures as men and women, shall never die; they do not say that day and night, as to our solar system, shall be so changed as to be "no night there;" they do not teach the idea that we shall no

more have any "need of the sun and moon in that day" as solar and lunar lights; but they do teach that the old political sun, or State, and moon, or Church, are *now*, under this new order of things, dead, or blown out. They have run their race, as the nation had, under an old, or typical, dispensation that is now "relieved" by the new one; and under this "new," or realizing, dispensation we have "all things new;" and if so, we have a new "sun that no more goes down," and a new moon, or Church, "that no more withdraws herself." Thus the State, as the sun, and the Church, as the moon, go on in perpetual prosperity; they are never again to suffer decay—never to decline, or "go down." This order of things maintains when the ship of State arrives in port and anchor casts at Jerusalem after "the battle of that great day," or "Armageddon;" maintains under the grand restoration opened up in the fortieth chapter of Ezekiel. The whole of this restoration is set forth in strong symbolic figures—figures to be realized in facts. The twelve tribes in the forty-eighth chapter are, in figure, settled as of old from sea to sea, to be realized in *fact* by all the literal tribes, or states, of Israel under the Lion's head. The temple is, in *figure*, rebuilt in splendor that dazzles, to be realized by a Christian State in *fact*. They who read Ezekiel and endeavor to receive what he says as literal will ever have insurmountable difficulties to arise in their pathway of investigation. And the same remarks are applicable in a very large degree to all the prophetic parts of the Bible from Genesis to Revelation, but especially is it so of Ezekiel and John the Revelator. Under every symbolic figure, parable, or riddle, lies a latent or indwelling fact that becomes more forcible and patent by the figure used. Expect, then, the *fact*, and drop the figure. The prophet saw the figure; we are to see and realize the fact. And as we have affirmed that the time of the return of the chariot throne, or ship of State, was "at hand," do not let any one misunderstand us and expect to see the sights which Ezekiel saw in this grand return, or restoration, for Ezekiel saw only the shadow; you are to see the substance. Though close at hand this ship is yet at sea, with "Armageddon" between

her and her anchorage, and ere she anchors in the haven of eternal rest at "Jerusalem" she must receive on board the remainder of her crew, left on the banks of Chebar, being the northern tribes, for she anchors not with a dis severed house—not with Judah's house alone; Joseph must come too. "Ephraim may *yet* eat Manasseh," and "Manasseh may *yet* eat Ephraim, and they together may seek to devour Judah," as is *now* fearfully realized. But it matters not, for "the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." This bad state of feeling and condition of things as they now exist shall cease, and no vexatious or envious spirit will be found. And then "they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them." So "they" shall become one "hand," one power, one nation. "They"—Ephraim, Manasseh, and Judah—become *one* by being "together," and are "no more to be divided," or severed, as at this time. "All Israel" was represented by the throne as seen on its return from the east. So "all Israel"—Ephraim, Judah, and Manasseh—must be found on board the ship when she anchors at Jerusalem. Look not, however, for a visible ship or chariot throne, but rather for a pure theocratic, democratic, republican, states-rights confederation of "all Israel" under the Lion's house, for that is the identical thing symbolized by the throne and its Deity. Look not for "four living creatures," with four faces each, standing at the four corners and forming this nether throne, but rather look for all the sovereign states of regenerated "modern Israel" in confederation as forming the governmental throne of power subsidiary to the states, who in turn are subsidiary to the people. Look not for a platform of material substance for the above to rest upon, but look for the organic law or constitution as the base for this portion of the throne. Look not for the horizontal wheels within wheels, upon which the four beasts are represented as standing, but rather for the sovereign state governments upon which the

confederate throne, or government, rests through the medium of the constitution. Look not for "burning wheels" that "run and return as the appearance of a flash of lightning," bearing upward and onward the whole superstructure, but for a sovereign individual people as a democracy upon which the sovereign states rest, and by whose sovereign power and aid the government must advance as lightning to the east, west, north, and south, in her onward progress toward universal empire. Look not for fiery coruscations "to run up and down among the living creatures," but look rather for a pure element—as fire—of a political character to exist at the seat of government, as a congress that these four living creatures represent, and to pervade the whole administrative policy; an element that, like fiery flashes, shall "run up and down" in its active mission of purging and keeping clean the confederate Israel by warding off impurities. Look not for visible flashes of lightning to go forth from the throne, or confederate head, accompanied by thunder, but for lightning flashes in a political sense, to emanate and go out from the government in voices of thunder, or "as a noise of many waters," giving notice of and heralding the approach of the "chariot throne," whose "wheels roll in fire," that the nations of earth may have notice of its resistless force and lightning speed, "and may govern themselves accordingly," for it will brook no opposition in its onward march to universal empire. Look not for a sea of glass as clear as crystal "before the throne," but for a pure people, *en masse*, solid and immovable as a glassy sea, and not like a sea of muddy water, "when it cannot rest," ever in discontent, and "casting up mire and dirt." Look not for seven lamps of fire "burning before the throne" on all fronts, but rather for a pure, unadulterated, unsectarian, universal spirituality, thus to be and go before, or in advance of, the throne of State; and like the State, it is built out of and rests upon this solid transparent sea, or pure people *en masse*. The Church thus *precedes* the State in the regeneration of the world, but it is represented as only in the immediate advance of the State, and the State in her immediate wake. They are never to join, and never to separate; twin

sisters, they move on in close communion for the practical redemption and restoration of earth to her Eden purity. Do not forget that the throne fronts east, west, north, and south; and that being so, "before" is applicable to all fronts. This shows the throne, or civil nation, to be in the midst of the sea of living souls, and surrounded by the Church, which leads on to universal triumph of Church and State.

## CHAPTER IX.

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### CONCLUSION.

WE are brought to a close of our views of the structural form of the symbolic chariot throne of Ezekiel and John, and its accompaniments and surroundings, and also of our views of the significancy and symbolic meaning of each and all. We might have been more full and minute, and a little more speculative; but being a novice in this line of things, we have thought best to keep close in shore with our little craft, and not venture out into deep waters, lest we might "go down." We have, doubtless, omitted or failed to say some things that will seem quite necessary to some who may read what we have said. We do not pretend that we have given every attendant upon the throne, or every symbolic meaning that may attach to them. This we did not propose to do in the outset, and think we have fully done all that we hoped to do, and more; for as we have advanced step by step in our investigations of this very interesting subject of the throne of Israel, we have had new lights to break in on several points of importance. At the same time, we regret that we have been hindered from saying much that we would have said, by the peculiar circumstances surrounding us in these days of fulfillment of political prophecies. There are certain things "noted in the Scriptures" that we have "noted," but from prudential considerations must not now give them, though the time is not far distant when we shall be at liberty to do so. We sincerely hope that what we have been permitted to say may prove "helps" to some of our readers. We trust we shall all learn to read the sacred Scriptures with more interest and undivided attention, and never to attach *non-im-*

portance to any thing said therein ; to read it more analytically, and never to suppose that syllables or words were added simply "to fill up," or to give metrical lengths, or to round off periods, but rather to consider that every letter, in its own proper place, is possessed of inspired importance; that we may all learn that when the Bible says in plain, unambiguous, and unsymbolic language that Christ *is* a "prophet, priest, and king," it means just what it says, and not that he is *only* a prophet, or *only* a priest, or at the most it meant that he is a priest and a prophet, and thus leave out the king. If he was not a king, then we may question the scriptures that call him a priest, or a prophet, and thus be led to doubt, or disbelieve, any other plainly stated fact. And on the other hand, we trust that we shall learn and never again forget that a vast deal of the Scriptures, embracing the Psalms and prophetic parts of the book, is given us in symbolic and highly figurative language, but at the same time is its own interpreter, or literalizer; and this we can see if we watch narrowly for it, and thus be enabled to apprehend the *thing* designed by the *figure*. Our Saviour's parables come in under this head, and are forcibly instructive by the figures used. We are fully persuaded that the time is not far distant when the prophetic parts of the Bible will be considered as almost *purely national* in their first and leading sense, and addressed to the national Israel of God as a mass; and, consequently, that the prophets were teachers of civil duties to God rather than spiritual guides. The high-priests, in one of their offices, were sacrificial and ministerial, and were the forerunners and types of Christ as a priest, and not as a king. David, as a king, was his forerunner and type as a king. Christ was the kingly son of the kingly David, and not a son of the man David. The high-priests were not only the spiritual heads or guides of the nation, as seen in their annual offerings in the most holy place, but also the *chief ministers of state*. The Psalms are, for the most part, national hymns, sung to the praise of God and his Christ for national success and deliverance. Some are coronation hymns of Christ, the king, while others are prayers for national deliverance, and the overthrow and

destruction of the nation's enemies; and not a few are confessions of sin upon the part of the king for his people; some, again, are confessions of the *man* David. In David's prayers against his enemies we dare not say that as good and pious a man as he was could pray for the souls of his enemies "to go down quick into hell." All such prayers are political, and against his national enemies, that they as national enemies may quickly go down to hell, or the grave; that as national enemies they may die, *which does not necessitate even the physical, or personal, death of man.* A nation may die, and not a single person may perish; and so may a nation be resurrected, and not a single dead person be restored to life—"a nation" as to its national existence, and not as to its individuals. But if necessary to the national deliverance, he might pray for the *personal* death of the nation's enemies, yet at the same time he was bound to pray for the salvation of the souls of those enemies. He could not, as a good man, pray for the destruction of the soul of an enemy, for we are taught to "pray for our enemies," and render to them good for the evil that they may do us. "Enemies," in this last passage, are personal enemies against ourselves, and not against the nation. "Personal enemies" we must forgive (provided they manifest repentance) and pray for, if we ask or expect forgiveness from God. "For if ye forgive not men their trespasses, neither will I forgive you," says God. Political enemies—that is, the enemies of our country—we are taught *not* to pray for, but rather to pray for their overthrow; not the overthrow in death of the persons and souls of men as individuals, but death as a nation, or as national enemies. If we do not take this two-fold view of the Scripture teachings, we are ever running into irreconcilable errors, and the consequence is the begetting of doubts in our minds, that are naturally prone to skepticism, or infidelity, and many are hereby "made weak," and finally fall from their steadfastness.

We will cite another case in which David is the character for illustration. It is said that David was a man after God's own heart—that he was perfect before the Lord—that no fault was found in him "save in the matter of Uriah, the Hittite," whom



he murdered in the coldest blood imaginable. A parallel can scarcely be found in the blackest annals of blood and lust to match this double deed of blackness on the part of David. Well, it is set down as a sin against him—as an *only sin*. How shall we reconcile this with the very, *very frequent* confessions of sin and iniquity on the part of David, or with his great sin of numbering Israel, for which sin God's wrath was turned loose upon the nation, and "seventy thousand" of her choice men were "smitten down?" How could David's heart smite him for this act, and he confess, "I have sinned greatly in that I have done" in numbering Israel, if he had been "perfect before the Lord," or sinless all the days of his life, "save in the matter of Uriah?" It is useless to say more of this *great sinner and his sinless life*, for all who read his Psalms must at once acknowledge that he lies most egregiously in making his oft confessions of sin, *if he was not guilty*. So we may take either horn of the dilemma, and it will prove him to be a great sinner. If his oft and seemingly most hearty confessions are false, then they make him a very great liar; and if his confessions are true, then that makes him a great sinner. Thus he is shown to have been a great sinner, while God says "he was a man after his own heart," and had sinned not, save in the one instance noticed. We do not speak thus in a light or trifling manner about things of sacred moment, but it is well to call things by their right names, and set every Bible character in his true light, as saint or sinner, as king or priest, as a prophet or as a mere man of single individuality. We admire the character in general of David as a man, or as an individual, but vastly more as a prince. He was a great sinner as an individual man, as his hearty confessions and unfeigned penitence prove. While he committed but one sin as a king or prince—and that "one sin" was that he, being the administrative head of the government, presumed and assumed the right to murder a man, his equal, without even any charge of sin or disobedience to law—it was an act of assumption or abuse of power not sustained by God, who formed the political compact and defined the *status* of the ruler and subject. His office was *purely administrative*, and in no sense was he a lawgiver.

His official position as a king gave him no personal rights or prerogatives over the *personal* rights of the lowest person in his realm. Uriah was his equal in every political sense of inherent right, and had just as much right to murder David, the king, as he had to murder him. If Uriah, or any subject, had incurred the penalty of death by a violation of law, *then* it would have been the bounden duty of the administrative head to put him to death; but otherwise it was as much his duty to shield him from punishment. *All* are "sovereigns" in "the kingdom of Israel," and one citizen has no more civil rights than another. As a *man*, David was a "sovereign;" as a *king*, he was "the servant of all." (When we use the term "citizen," we do not mean *every* person, for we hold that many men, and persons not men, may belong in some sense to the kingdom of Israel and yet not be citizens. Minors of males and all females are not citizens; foreigners also, while residing in Israel, are subjects of the law, but not citizens. Again, slaves and other races are not citizens.) We return and remark that this view, or exposition, of the subject of David's *one sin*, and *many sins*, makes the whole matter of difficulty quite plain, and reconciles the seeming contradiction between known and acknowledged facts on David's part, and of God's acquittal of him of sin, "save in the matter of Uriah." And while it settles this seeming contradiction, it also settles the fact that we have elsewhere contended for, viz., the equality of the citizens, and their individual sovereignty, as standing next to God, the only undelegated sovereign. That is, the sovereign citizen stands between God and the organic state government. God first, the people as citizens second, the organic state government third, and the confederate government fourth, while the executive or administrative head—call him president, judge, or king—is fifth, and is thus the farthest removed from inherent sovereignty in God. David disregarded this order, and placed himself in the *first* position—that is, in the place of God—while his lot was *fifth* as administrator. Yea, he goes farther yet and leaps over all, and assumes to do more than God, and takes the life of a good man without cause or law,

and all for *selfish* ends, to the detriment of the State. As a citizen, not clothed with administrative duties, David stood in his "sovereignty" with his coëqual fellow-citizens in the second lot, or next to God; but as a prince, or president, being purely administrative, he stood in the *fifth* lot, or farthest removed from God, the source of all power. The authority, or power, to be exercised by a prince, is not his own, for he has none, but it is the power or authority of the sovereign citizens, himself in his individuality being one of them. The king—that is, the king we speak of from the Bible—had no lawgiving or discretionary power; he was to have "a copy of the law to read therein, and not to turn to the right-hand or to the left to do more or less" than the law would sustain. He was in fact "the servant of all," and nothing more. But when speaking of David's confessions of sins, and calling him "a great sinner," it were well to guard against construing *all* of his confessions of sin as being his individual sins, for such is not the fact, or else we would have him be one of the most wicked and corrupt mortals that ever disgraced the earth. He did sin as a prince once, and only once, for so sorely was he chastised, and so unfeignedly did he repent and pray for forgiveness, that he was careful not to repeat it, or commit another breach of the political law. But again, as a prince, or ruler, he often confesses the sins of his people as a whole nation, and these sins were, of course, civil or political; for he, as a prince in his proper place, confesses and prays for his people—for their national prosperity—while, as before noticed, he prays for the destruction of the national enemies of his people.

We will notice in this connection another "great sin" of David's that we have already mentioned: it is that of numbering Israel, for which "seventy thousand" of his host perished, while he confesses, "I have greatly sinned in that I have done;" so it was "a great sin." Now, at first thought, we may be disposed to rank this as a political sin, or as a sin of a prince in his place as prince, for the reason that he, as a prince, ordered the numbering of Israel. As a prince he murdered Uriah without cause or law, hence his act was a

civil, or political, sin, of which character of sins, as before said, he committed but the one. The numbering of Israel being a civil or political act, and yet declared to be "a great sin," it would seem that it also was a political sin; but not so, for there was no breach of any civil law in numbering Israel, and where there is no breach of law there can be no sin. Israel had been numbered various times before. They were numbered when Jacob and his family went down into Egypt, and when, under Moses, they left the land of bondage, being at that time "six hundred thousand that drew the sword;" and at other times that it is useless to mention, as Bible readers know the fact. Then, if it was not a breach of any civil law, but in accordance with long-established custom which, as a precedent, became law, we are safe in saying it was not a civil or political sin, though the act of numbering was a civil act. Then the question arises, Wherein did the sin consist, and what was its nature? We answer, Its nature was moral, or a sin of the soul, or against the soul. It was a *personal* sin of the *man* David, and not of the prince; for if prompted by his known duties as a prince he had numbered Israel—as it had often been done before—it would have been no sin in any sense. So we say it was not a civil sin, but a breach of the moral law instead of the civil. Wherein, then, did the sin consist? It consisted, in the first place, in *pride*, which led, in the second place, to the rejection of God. God had taken him in his boyhood from following his father's flocks and set him as chief shepherd over his people Israel. At first his God tries his faith with a mere handful of adventurous followers. Hunted as a fox—or as he styles himself, "a flea"—by Saul and the many ten thousands of Israel, he is sustained by "faith in God." He is next set as the head of Judah's tribe, and formally crowned king. He now comes out of his caves and strong hiding-places and takes the open field against the house of Saul, who led on the twelve tribes of Israel against David's little flock of *one* tribe. Seven long years of bloody strife between the adverse houses of Saul and David pass away, and lo the shepherd-boy at Judah's head prevails "by faith in God." God now places him formally upon the

throne of Israel without a rival in all the nation. He still has "faith in God," and leads his shepherd's host in triumph against the surrounding heathen nations, which, in rapid succession, become his tributary subjects. Success crowns his every effort, and he bids fair to soon become an Alexander, in want of more nations to conquer. Just here "pride" finds a lodgment in his poor human heart. He had taken deep root in a rich soil by living waters, and had wide-spreading branches that sheltered the surrounding hills. His greatness he knew not, and pride whispered, "Number thy strength," "count thy mighty power." He listened, and thought it was the voice of a God, "and turned away to be a god himself." Israel's God had been his God till now. He once felt the need of aid from Israel's God, and *that* feeling in faith always brings the desired help; but now he is full grown, and can stand alone—that is, stand in the strength of his heretofore victorious hosts. He cared but little hitherto about numbers, for he had learned that "God could deliver by few as well as by many;" but since he had determined to "rely upon his own right-hand," "and be a god himself," it were a matter of prudence to ascertain his exact strength; and accordingly he gave orders to Joab to "number Israel." The far-seeing Joab and the elders of Israel thought it bad policy, and tried to dissuade the *proud* David from his purpose; but "the voice of the king prevailed," and Joab reluctantly went forth to "number Israel." The sequel is written by inspiration. "Seventy thousand" of that numbered host must perish to teach David, and all subsequent Davids, and their numerous armies, that within themselves "they are as nothing;" that "few or many," their strength is in God alone. Thus it is clear to my mind that this sin of David's was not the simple act of numbering Israel, but it was his rejection of God, which was *seen in the act* of numbering, and was a breach of the moral law, and not of the civil. Pride prompted him to number Israel, and then to trust in his numbers and not in God. Why God smote down "seventy thousand" of the choice men of Israel, who had no hand in this sin of David's, and did not rather "smite" David, is a trouble to many minds as to the

justice of God ; and among others it was a trouble to us until we learned to consider the Bible as a book of dualities in teaching us that man is a civil and spiritual creature, and as such needed a civil and ecclesiastical law, or guide ; that God, for civil ends that might also lead to triumphant ecclesiastical ends, may "cut off" men, and whole nations even, and yet save the souls of all such ; that God may overthrow in physical death for the good of spiritual life. In the death of the "seventy thousand" who can say that one soul was lost? Paul thought that "it was far better for him to depart," or die as to his physical man. Many are "taken from the evil to come" as an act of mercy on the part of God. It was doubtless a "deliverance" to that host, while it served the wise ends of Providence in teaching all subsequent Davids not to trust in numbers, or horses, or chariots, but in the living God.

It will thus be seen how very important it is for us to read the Bible with all eyes and perceptive faculties "wide awake," and never forget, but at all times remember, that the Bible was given to man as a dual or twofold creature, for his instruction in his twofold capacity, to the end that he might glorify God in his twofold character as a civil and spiritual creature, and thus fulfill the designs of his creation. Perhaps the dualism of the Bible is nowhere more positively and forcibly taught than in the simple fact that "two tables" of law were given from Mount Sinai, and that one of these tables teaches us our duties or spiritual obligations to God, and the other our duties or obligations to each other as civil and social beings, as well as our civil obligations to God as the only civil fountain. If the law here given is not plainly twofold, why was it given upon two separate tables? and why is the spiritual so prominent in the one table, and the social equally so in the other? Answer this, ye who object to the views we have advanced upon this head. And again, "the cloven tongues of fire," manifested on the day of Pentecost, bespeak the voice or word of God to be proclaimed in Church and State, for so Christ himself, as well as his apostles, taught. He enjoins obedience to the Jewish civil rulers upon his dis-

ciples, saying unto them: "The scribes and Pharisees sit in Moses's seat; all therefore whatsoever they [as the representatives of Moses] bid you observe, that observe and do." And Paul says: "Be subject unto the [civil] powers that be, for the powers that be are ordained of God." Again, "He is God's minister attending upon this very [civil] thing," and "he beareth not the sword in vain." All these and many similar passages go to prove God's care and provision for his dual creature. "Sitting in Moses's seat" was simply occupying the position, or place, in the nation that Moses had formerly occupied, which we all know was an administrator of law; he was, in short, the civil head of the nation, as Aaron was the ecclesiastical head. But when Christ was addressing the multitude and his disciples, the scribes and Pharisees were the chief civil personages; "all therefore whatsoever they bid you observe, that [you must] observe and do." "All" civil things were in their administrative hands, and they had no right to command otherwise than in civil matters. In ecclesiastical affairs they had no authority. Again, "the two-edged sword" bespoke a twofold authority in God's word; his word is called "the sword of the Spirit," and is said to possess two edges. "Two-edged" does not signify a degree of keenness in this sword above a one-edged one, but that like a "two-edged sword" it cuts in two directions; that is, his word as a sword ruled, or was the law, in Church and State. What more is needed to prove the dualism that runs through the whole Bible? Who could read the Psalms, or any other part of the Hebrew poetry of the Bible, to profit, unless they paid strict attention to this ever-present dualism? It will keep the eye ever upon the two departments of God's law and people. Those who fail or refuse to see or read thus deny themselves immeasurable pleasure and profit, and dishonor God.

Just here it may not be amiss to recur to this *one* sin of David's "in the matter of Uriah." It was "one" as to its civil nature, but two, or twofold, as to the dual nature of the actor. Its civil nature we have discussed, and shown that in that sense it was the sin of a prince, or a breach of the civil law that defined the *status* of the prince and the subject, and that

the prince, David, had no civil right to take the life of any citizen except by due course of law; but having done so, he was guilty of a civil sin. But while this is so, his sin does not stop here, for it was a moral sin, or sin of the soul, for him to imbrue his hands in the blood of his fellow. If a prince, or ruler, commits a "sin of ignorance," as they often did, they are not charged with moral guilt. But this sin of David's in taking the life of an innocent man was not "a sin of ignorance," but was a cool and deliberately premeditated act of blood, prompted by lust, and perpetrated against the patriot Uriah, in the person of his wife, while he was in the "tented field." Let the reader turn to 2 Samuel xi. and read it entire, and I am persuaded that he will agree with me that "a parallel can scarcely be found in the blackest annals of blood and lust to match this deed of double blackness on the part of David." It has, in fact, no parallel in all the historic realm of the past, when we take in the whole from beginning to end, as given by the sacred historian. His moral sin in this affair was more than trebled, while his princely, or official, sin was one. He sinned in looking upon the woman to lust after her; he sinned again in the act of lust; he sinned also against Uriah in this act of lust, and in sending for Uriah to come home to his wife, thereby intending to make it appear that Uriah was the father of the illegitimate child of his own lust; and when Uriah refused to see his wife he, David, coolly and deliberately determines upon the murder of the good man, and then to seize upon his wife, both of which he did.



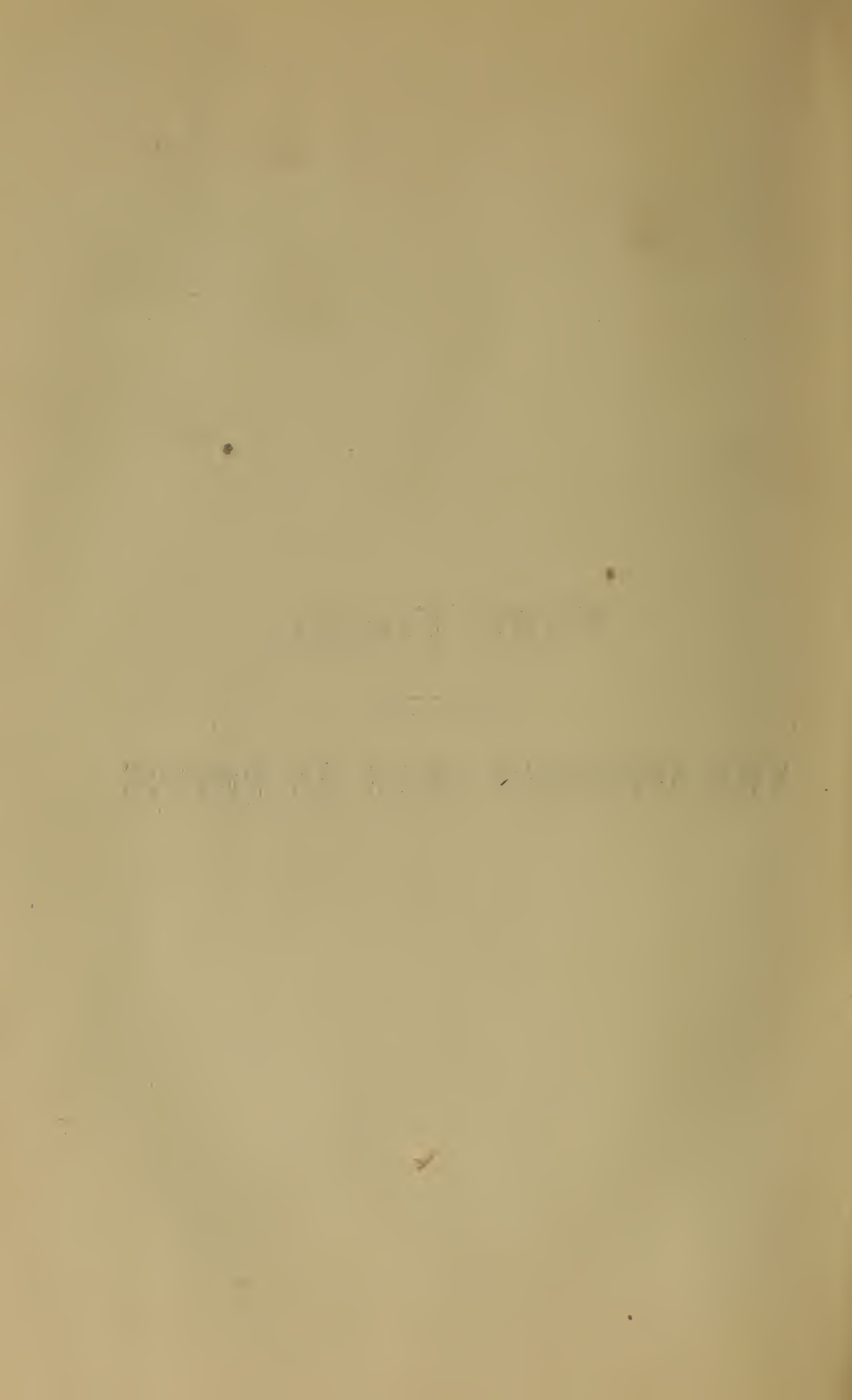
NOTE.—“The Chariot Throne” of the God of Israel (or Part Second), introduced and discussed in the nine preceding chapters, brings us properly to the consideration of the seals, trumpets, and vials, for as soon as the prophet had finished his introduction of the throne and its adjuncts in chapters four and five, he then, in the sixth, introduces the unsealing process; therefore the unsealing should at once be considered. But in 1880 we published a small volume containing our views on the seven seals, vials, and trumpets of Revelation, and in connection with this, and *preceding it*, we gave the public “The Western Star of Empire” in five chapters; and not to disturb the arrangement of that publication, we have printed it here as it then appeared, which gives “The Western Star of Empire” *before* the exposition of the seals, trumpets, and vials. So now the reader, if he prefers, can pass over Part Third to Part Fourth, or “The Seals, Trumpets, and Vials,” and read the eighth chapter there first, as it should be considered immediately after the Chariot Throne. “The Western Star of Empire,” or Part Third, is without preface or introduction, while “The Seals, Trumpets, and Vials,” as Part Fourth, have a preface. As entirely new matter, and written in 1882, we follow “The Seals, Trumpets, and Vials” with our views on Revelation xii., xiii., xvii., etc., in chapters nine to fifteen inclusive, being a continuation of Part Fourth.



PART THIRD.

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THE WESTERN STAR OF EMPIRE.



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## CHAPTER I.

### PURELY HISTORIC.

Westward the course of empire takes its way,  
The first four acts already passed,  
The fifth shall close the drama with the day,  
Time's noblest offspring is the last.

—Bishop Berkeley.

WE propose to change Bishop Berkley's lines above, to make them harmonize with prophetic and historic utterances:

Westward the *star* of empire takes its way,  
The first four acts already passed,  
The fifth and *sixth* will each demand a day,  
Time's noblest child—the *seventh* and last.

We much prefer "star" in the first line to "course," since the *direction* of the empire had already been indicated by "westward." We accept the statement in the second line that "the first four acts [*are*] already passed"—that is, the empire of the "star" has already occupied four stations in time in the progress of her movements to the west. But that the "fifth" step, or station, shall "close the drama" of the empire we do not hold, for the prophecies of the empire clearly indicate that there shall be a *fifth* and a *sixth* step, or station, to be succeeded by a *seventh*, as the culminating station, and as "Time's noblest offspring [and its] last" in a national or governmental sense.

This is not exactly in the language of inspiration, but inspiration teaches us that the "star of empire," under the direction and sanction of God, has ever been from east to west, diverging to the right and left as she advances, and occupies from first to last seven stations in time; and this we have undertaken and propose to exhibit to the entire satisfaction of all open to prophetic and historic evidences. We

learn in the very beginning of the population of the earth, which looked, of course, to universal civil empire, as population should seem to necessitate organic civil fabrics, that its first settlement was declared to be "eastward in Eden." (Gen. ii. 8.) That is, "Eden" was a country, known as such—a section of the earth with definite limits of east, west, north, and south; for "Eden" was a part only of the earth, and stood as severed from all other parts, or as distinct in its definition with its proper metes and boundaries, and consequently had an eastern border and boundary, and also northern, southern, and western ones; and upon this eastern border was planted the "garden of Eden," in which garden the first pair were placed. Mind you, the *land*, or country, of Eden was one thing, and the *garden* was another, but within the former. And this garden,\* being located "eastward in Eden," has also its limits—has its eastern and western, northern and southern boundaries, and also a point of entrance for its settlers to pass in at and take possession. And when God introduces them to their garden-home, he does so through an eastern gate, and the only one the garden had, so far as we are informed. This garden being a type of the world, the world, like it, is defined by the terms east, west, north, and south, and, like it, must have a beginning-point for its settlement, from which it moves, not in radiating lines of population to every point of the compass, but in some given direction, radiating to the right and left; and this direction must have been east or west, for north or south it could not have been, since their frozen regions forbid the girdling of the globe with population in either one of these directions. East or west, therefore, it must have been, with the liberty and law of radiation north and south as far as climate would permit. As to whether east or west the movement was to be made,

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\* The name "Eden" attaches to the *country*, while the garden of that land was without name, so far as the sacred record is concerned. The poets call it "Paradise," but why we cannot say. Paul was caught up to paradise, or the third heaven, and Christ said to the thief on the cross that he should that day be with him in paradise; and if so, we suppose paradise was not very near the Eden of earth.



we think there can be no controversy, since the only entrance to the type, or garden, was from the east; and if so, the same is true of the earth. In other words, the eastern entrance, or gate, of the garden was the gate to the whole earth; for while the garden was a type of the earth, yet was it also a part of the earth, and hence the gate of the type was the gate of her antitype—the world.

As it is not directly asserted that the garden had but one gate, and that this one was in the east, it may be asked why we so assert. We answer that as "God placed at the *east* of the garden of Eden a cherubim and a flaming sword to keep or guard the way to the tree of life," this proves most satisfactorily that there was but one "way" to the tree, and that way was from the east, and hence the *east* only needed to be guarded. This we deem will suffice to establish the fact that the entrance to the garden was from the east, and that all of the garden was west of the line of the gate, and that God proposed thus to indicate the settlement of the earth by the sons of Seth, who is called the "son of God," given in the room of Abel, whom Cain slew. As to Cain's branch of the family, they were never called the "sons of God," and hence not of God's Israel.

Now, mark! As the land, or country, of Eden was the first defined land as occupied by the human race, we conclude that it was the purpose of Heaven to first populate that country; and in the second place, as the settlement began "eastward in Eden," as it multiplied and advanced, it must advance toward the west; for if it moved east, it would necessarily pass out of Eden into the land of Nod, or vagabondism, which bounded Eden on the east. (Gen. iv. 16.) This last supposed movement was most evidently not the purpose of the Deity, for since he begins his settlement of man in a country designated "Eden," we gather from this that his purpose was to *occupy with man that country first*—to which land, as a whole, from the "garden" in the east, the population *must go west*, bearing north and south as it advances. The simple fact of Adam and Eve being thrust out of the garden does not change their locality as to the country, for they evidently settled them-

selves in the immediate vicinity of the garden. Hence we learn that a flaming sword guarded the gate of the garden to prevent their return to the same. If this sinning pair had dwelt *elsewhere*, there was no need of guarding the way to the tree of life. And in further evidence of the designs of God—that is, his design that the population out of which his civil empire was to arise and move on should be from east to west—we learn that when Cain, by his civil act of murder, forfeited his civil rights in the household, he was rejected, cursed, and sent eastward into the adjoining land of Nod, thus separating the two households of elected and rejected seed—separating the cursed seed of Cain from the population out of whom God designed civil empire to arise. The cursed and rejected seed of Cain moves east, in his population, into the land of vagabondism, that could not expect civil empire under God, since none was promised; while “the sons of God,” or elected seed, move west. Out of this cursed and rejected seed of vagabonds no civil empire, acknowledging God as their author, was ever to arise in the east, and none such has arisen; while the uncursed seed of Seth, or “sons of God,” who was given a civil seed in the room of Abel, whom Cain slew, populated in their eastern beginning, and pressing to the west, approached an empire not to be attained before the flood. Yet the movement west, in opposition to the rejected vagabond, eastward movement, clearly indicates that this western-tending seed was ultimately to take root in the west in empire. We shall see if this be correct.

The flood coming in cuts off the cursed and uncursed races of Cain and Seth, leaving only a reproducing seed in the house of Ham on the one hand, and the houses of Shem and Japheth on the other. The cursed seed of Cain, in the person of Canaan, found in the house of Ham, was not *now* territorially separated from the seed of Shem and Japheth, but was cursed with bond-service to the races of Shem and Japheth, and thus joined (*not united*) to them as an inferior race.\* *They are henceforth, as servants, inseparable from the other two races—*

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\*As to the Canaanites, or negroes, being the descendants of Cain—that being ethnological—we discuss in another work.

first, as bond-servants to Shem, out of whom civil empire was first to rise; and when the scepter of empire passes into the hands of Japheth, *then Canaan* was to be his servant. The family of man, populating after the flood, begins to move from *east* to *west*. Genesis xi. 2: "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt [or settled] there."

Thus in this second populating of the earth, as in the first, they move from the east to the west as they increase—the races not now separated territorially as at the time Cain was cursed and sent east into the land of Nod, but kept together as master and servant—the one as civilly superior, and the other as civilly inferior. This is enough to show the natural tendency under the law of God to move from any known center of beginning toward the west as population demands room for expansion; and also to show the changed relationship between the cursed seed of Cain in the house of Ham, and the uncursed seed in the houses of Shem and Japheth. At first they were cursed as inferiors, and territorially separated by sending one east and the other west; but after the flood the curse of bond-service is fixed on the Cainites, and hence they remain with Shem and Japheth as servants. We notice in the further developed purpose of God to establish a civil empire tending west that he separates Abraham, a son of Shem—to whom the promise was first made—from the rest of that family for the express purpose of building up in him his designed civil organic body, sending him from Chaldea due west into the land of Canaan. (Gen. xii. 1-5.) Abraham takes with him in his journeyings west his nephew, Lot, who, however, was not to form any part of the said empire; and upon a difference between the herdmen, or servants, of Lot and those of Abraham, Abraham saw the necessity of separating himself from Lot, and magnanimously gave to Lot the choice of departing to the right-hand or to the left, while he would necessarily take the opposite direction from that chosen by Lot. Abraham was called from the east to the west, and Lot—as was God's purpose in regard to the non-elected seed—"journeyed east," while Abraham, the elected seed, set his

face to the west (Gen. xiii. 9-12), each one taking with him his legitimate bond-servants of the house of Ham. Thus, again and again, the elected seed of empire moves west; while Lot, the father of the Moabites and Ammonites—that ever represents central despotisms—moves east among the corrupt Sodomites. We follow this elected Abrahamic family, and after a time find in it again persons not designed to form a part of God's civil empire. He has twelve sons by Keturah, and also a son by Hagar, while in Sarah's only son, Isaac, did the election stand. Abraham's Gentile children of civil bondage—not personal bondage as slaves—must not be heirs with Isaac of civil things. Hence we learn that a separation in his family was necessary in order that the two seeds—the one superior, and the other inferior, civilly considered—should not live together on terms of equality.

Abraham had at this time very many bond-servants in his house; these he does not separate and send away from his son Isaac, for they were known not to be any thing else than the servants of Isaac, and in no civil sense his associates, much less his equals. While Isaac's numerous brethren by Keturah and Hagar were not servants, yet they were not Isaac's civil equals; hence the necessity of separating them from Isaac, while the bond-servants remain in his family. Thus we learn from Genesis xxv. 6 that Abraham gave gifts unto his sons by the concubines, and sends them away from Isaac his son *eastward into the east country*. This necessitated Isaac's movement to the west as his family expanded, showing most clearly that the civilly elected seed of empire, in *every instance*, move to the west, while the civilly rejected seed move to the east. Is not this remarkable? Who so blind as not to see design, or purpose, in these various movements of the rejected seed to the east, and of the elected seed to the west?

We will now pass at once to the long promised and expected civil empire that arose under the God of heaven in the family of Abraham, a son of Shem. We find that the Israelites came to the borders of their land—promised to Abraham, Isaac, and Jacob, on the *east*—and there, on their *eastern* bor-

der, on the *east* side of Jordan, "toward sunrising," three tribes, or states, first settle as organic civil fabrics, viz., Reuben, Gad, and Manasseh; and subsequently ten tribes, or states, pass over from the east to the west, entering the promised land near its center from north to south, and from thence they move westward, conquering and occupying the land to the north and south until all the land of promise is organized into civil fabrics in severalty as states, but one empire — one nation, made up of a company of nations. Thus "the nation" was "a company of nations," as promised to Abraham, Isaac, and Jacob.

In going from Egypt to Canaan, there was a much shorter and a far less difficult route of travel than the one adopted by Moses, who moved as God indicated; and by this shorter route the Red Sea and the Jordan both would have been avoided, and also the hostile nations through which they passed, and would have brought the children of Israel to their southern instead of their eastern border, from which they could have gone on northward instead of westward in conquering and settling their land. But this would not have served the purpose of God, for he designed that his "star of empire" should move from east to west. Hence the people, as a people *inorganic* — not a nation — must be brought by a very circuitous and very difficult route to the center of their eastern border; and here in the east to begin the founding and building of their empire; so that in progressing it might press to the west, radiating to the north and south, so as to embrace from the eastern beginning all the land of promise.

Was there no purpose or design of Deity in all this? Some one may undertake to say there was a good and sufficient reason why the children of Israel should have been brought the difficult and indirect route of travel to the Jordan that they were, and not the one we have assigned either. They will say that it was for the purpose of training and educating them under Moses for the forty years in the wilderness, so that they should be thoroughly disciplined and in every way ready to be organized into the national form promised to Abraham. They forget that after the short halt at Sinai, and

the giving of the law, they move on directly and with some degree of celerity to the south-eastern border of their future home, and send out twelve men as spies to view out the land and make necessary observations preparatory to a formal and safe movement across the Jordan to take possession of the same; and the *only reason* why they did not then do so was *rebellion* on their part against their God, for which he *then* turned them back into the wilderness to wander and be *wasted* for forty years. God's purpose was to have put them in possession of their land at once, but they would not yield obedience to him, and hence the forty years' (so called) "training in the wilderness" was a forty years' *wasting away of rebels*.

But again: Since this Abrahamitic, Shemitic empire, that arose on the Jordan, has passed away without accomplishing that which we have every reason to believe was God's design, by organizing civil fabrics in his economy of governing earth, may we not—nay, are we not compelled to—receive this Shemitic empire as only a type, or forerunner, of the empire that was to arise under the enlarged Japhetic, when or after Japheth took possession of or "dwelt in the tents of Shem?"—ever remembering that *Shem must cease in empire when Japheth was in possession of Shem's tents*, and also bearing in mind that when Canaan became the servant of Japheth he was no longer the servant of Shem? And if the Shemitic empire that arose on the Jordan was but a type of Japheth's superior empire, then the land of Palestine was as much a type as was the nation that there arose and passed away. If so, Palestine was typical of nothing less than North America.

I believe there is no diversity of opinion among prominent expositors as to the typical character of the Hebrew, or Shemitic, economy, and hence of the typical character of the land of Canaan. If the government was but a type, then her land was but a type; for land types land as government types government; office types office as kingdom types kingdom; and priest types priest, and prophet types prophet. This is a rule from which there is no departing, for we find that blood types blood, and sacrifice types sacrifice, and so on, typing ever in *kind* of the *after-antitype*, and never deviating from it. Then,

are we not warranted in looking for a Japhetic confederate empire to arise in modern times, corresponding to its type in the ancient Shemitic house?—to arise in the west—that is, west of her Jordanic type in the Shemitic, or Hebrew, house—and to arise in thirteen States, as the type arose in thirteen States? and to arise, or take root, on the *eastern* border of her empire, as she did? and taking root in the east, to press—as did her type—to the west, bearing north and south until she touches “the uttermost sea?” We are not only warranted in looking for a Japhetic empire to arise in the west in modern times, marked as above indicated, but we are compelled to do so, or else *never* to expect the blessing pronounced by Noah upon Japheth to be realized, as *no one will claim that Japheth’s blessing as the successor of Shem was, or could have been, met under the Shemitic economy!* And have we not in modern times, in answer to the major demands of prophecy, the history “known and read of all men” of a confederate empire of thirteen States, arising under God, of Japhetic blood, IN THE WEST, sent out FROM THE EAST? And arising first, in point of time, as did the ancient type on the eastern border of her territory, she has gone out westward, bearing north and south, a “star of empire” from her *thirteen* beginning to a number now not definitely known to the writer, in her disrupted condition (1865).

From her eastern origin, and her later eastern beginning in 1789, she has necessarily tended westward until the shores of “the uttermost sea” are populated with her sons of progress. And from the Pacific shores she is stretching out her sounding-lines to the “isles of the sea,” and will eventually on and on to the west till the wilds of Asia are subdued and brought in, and on to her ancient starting-place as a type on the Jordan, and thence westward to her own eastern border and beginning in 1789, as the realization of all that was promised of civil empire to Abraham and his seed, or the “sons of faith.” But to arrive at this grand major held out by the hand of ancient prophecy, we shall have to consider a sequel to the whole prior and minor fulfillment of prophecy—that is, there is a minor and major fulfillment in the Japhetic empire ●

of 1789, while the Japhetic empire is the major of Shem's, who was minor. There must be a grand successor, or major, and final step that leads to a culmination "of all that was promised of civil empire to the seed of faithful Abraham." To this grand *finale* we shall now address our consideration, for since the Japhetic empire that arose in 1789 has been sadly disturbed and "divided against herself," we are compelled to look for another point in the realization of the promises to the ancient fathers. "Divided, *she has fallen.*" *She is not what she was and has been* since her beginning in 1789. So to "reconstruct," or reconfederate, as we first confederated under the starting out in 1789, we must have a starting-place in time and in locality. And as "the western star of empire" has ever been from eastern beginnings to western culminations, we are warranted in looking for an eastern beginning of the empire of Japheth in its sequence, or major final. For this we shall not look in vain, for, true to her established law of ever beginning on the eastern border of her territory to found an empire, we find her in 1861 laying the first foundation-stone near the center of the extreme eastern border of the territory out of which the confederate compact in building west was to arise. It began in South Carolina, and ran west until Texas—the extreme western, or seventh, stone—was built in; and thus formed, the "seven-stoned," or "seven-horned," empire stood forth as the sequel in its beginning of the Japhetic antitypical "western star of empire." This necessary new beginning of the Japhetic antitypical empire of God, and its ultimate triumphs over all previous empires, is given us in various prophecies in a more or less complex form, some short and concise, and others prolix and intricate, and, to the uninitiated, unintelligible; but perhaps in no place more plainly and forcibly set forth, or in fewer words, than in the prophecy of Obadiah.

But before we take up the prophecy of Obadiah, we will consider some of the most thrilling and eloquent utterances, taken as a whole, that are to be found in the Bible, and having direct reference—in its *fourth division*—to our "latter-day" Israel, last above noticed. By consulting Numbers xxii., xxiii., xxiv., the whole history of the prophecy will be found.



## CHAPTER II.

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### PROPHETIC AND HISTORIC.

BALAK, the King of Moab, in this prophecy, is evidently a representative character as a king of despotisms, or centralized governments, and stands as at war with the Israelitish theory of government; hence his opposition to the founding of the Israelitish empire. Such a form of government had not as yet been known on earth; none, save such as Nimrod had founded at Babylon as the father of all subsequent centralized governments, had existed; and now that God is about to found an anti-centralized nation, Balak, as a representative character, becomes alarmed for centralized governments. "He had seen all that Israel had done to the Amorites, and similar nations to that of Moab, and he was *sore afraid* of the people of Israel because they were many, and he was *distressed* because of the children of Israel. And he said unto his elders, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field." (Num. xxii.) Here this representative of centralism is shown to be greatly "distressed and sore afraid" for his form of government—not only for his own government of Moab, but for all similar governments, for he says: "Now shall this company lick up *all* the nations that are round about us, as the ox licketh up the grass of the field." He saw in the establishment of this non-centralized government the inevitable overthrow of the king's dominion over the people. He trembled at the idea of a government whose people, as individuals, were the sovereigns, and as such would order the government so as to result in the greatest good to the greatest numbers, and whose executive officers were the *servants* of the people, and not the people the servants of despots, as in the case of Moab and all similar governments. In alarm and great haste, with rewards of div-

ination in their hands, he sends messengers to the Prophet Balaam to come and curse this dreaded people of Israel, for he said he knew that whomsoever Balaam would bless was blessed, and that whomsoever he should curse would be cursed. Balaam comes, and Balak takes him up to a high place that from thence he might see the utmost of Israel; and seeing them, he says: "How shall I curse whom God hath not cursed? or how shall I defy whom God hath not defied? For from the top of the rocks I see him, and from the hills I behold him. Lo, the people shall dwell *alone, and shall not be reckoned among the nations.*" And why not "reckoned among the nations?" Because all other nations are centralized nations, and are by the representative nations of centralism in Daniel numbered one, two, three, and four. And commentators and expositors have erroneously numbered the stone-kingdom of Daniel, "cut out of the mountain without hands," as number five, following Nebuchadnezzar's kingdom, number four, as if the stone-kingdom set up by the God of heaven should be numbered, or "reckoned," among the centralized nations of Balak. Balaam says above that Israel "*shall not be reckoned among the nations*" of whom Moab was a type. This vision of prophecy, as cited above, we hold as referring directly to the Israel then and there about to arise under Joshua as its first president—it being the first of the series of seven demanded by the prophets—but as that Israel was typical, and as such passed away after a five hundred years' reign, a new organization takes place under David as Judah's head. Now, to this second Israel the second vision has direct reference. Balak takes the prophet to *another* place from whence he was not to see them so clearly as at the first vision. They were remote in point of time, and he sees them not in full, but only in part, and proceeds to bless them, saying: "God hath not beheld iniquity in Jacob, nor perverseness in Israel; the Lord his God is with him, and the shout of a king is among them." This refers to David as the king who organized this *second* kingdom. Saul was the first and last king under the *first* Israel, and was rejected of God as not being his king, while David was his king, and after his own heart. "Behold, the

people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey and drink the blood of the slain." This lion and king character fastens this vision of prophecy to the kingdom of Israel under David, or its *second* station.

Balak, failing of his purpose to have the *first* and *second* Israels cursed, takes his prophet to yet *another* high place, that peradventure centralism may, by its persistency, succeed in overcoming Israel. Balaam this time set his face toward the wilderness country of North America, and beheld Israel abiding in his tents according to his (thirteen) tribes, and he cries out: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lignaloes which the Lord hath planted, and as cedar-trees beside the waters. He shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion. Who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee." This vision refers to the *third* Israel, or United States of America.

Foiled for the third time, Balak's anger was kindled against the prophet, and he orders him to flee to his place; but Balaam has an important prophecy to utter, as the mouth of God, before he leaves Balak, and not invited thereto by Balak and carried to some high place, as in the other *three* cases, but while Balak is urging him to flee his presence he holds his place in his presence, and voluntarily and unasked says to Balak: "Come, I will notify thee before I leave what this people shall do to thy people in the latter days"—that is, I will *tell thee*, Balak, as the representative of despotisms, what such governments as Israel's is shall do to all centralized or despotic governments. And having taken up his parable, he then said: "I shall see him, but not *now*; I shall behold him, but not *nigh*; there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab [centralism], and destroy the children of Sheth [centralism]. And Edom [centralism] shall be a possession, Sier

also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion [over centralism], and shall destroy him that remaineth of the city [of centralism].”

That the three preceding utterances of Balaam have reference to the first three heads of Israel under the typical dispensation (see title-page), seems quite evident, as the term “latter days” does not attach to them, but only to the fourth, or after-prophecy, which was delivered, not by request of Balak, nor preceded as the first three were by formal and preliminary sacrifices, but after Balak’s anger was kindled against him, and he ordered to flee from his presence; which, however, Balaam did not do until he had voluntarily uttered this most remarkable prophecy of the “latter days,” in which Christ, or the Star of Jacob’s Scepter, was to arise and smite Moab in all of its corners, and take possession of the whole Moabitish and Edomitish centralized kingdoms that are enemies to theocratic Israel, declaring that “He shall come that shall have the dominion, and shall destroy every remains of central despotism,” as we understand it. In these *four* prophecies we see “the first four acts already passed.” A star more commonly has reference to persons as princes, or civil rulers, and scepter refers to the nations, or governments, under their administrations; hence “star” here has reference to Christ as the Prince, and “scepter” to Israel as a civil body organic, not then existing as such. The people inorganic were then before the prophet, and moving forward to take possession of their patrimony preparatory to their *first* organization as a nation, or “scepter,” under a “star,” or civil prince, Joshua being the first prince.

The kingdom of Israel being a theocracy, or acknowledging God as its only absolute sovereign, ever held its reigning prince, or king, as God’s vicegerent. After the rejection of Saul and the election of David to the throne of Israel, the reigning kings were always called the sons of David, and were said to sit upon David’s throne; and when Christ, as the Star of Israel, or Son of David, was promised to his mother, it was said that “the Lord God should give unto him the throne of

his father David, and that he should reign over the house of Jacob forever, and of his kingdom there was to be no end." And *this* is the "Scepter," or kingdom, that Balaam said would arise, or grow up, *out of Israel*, and Christ, as the "Star," or Prince, of the same that was to smite and utterly destroy Edom, or all governments not theocratic. The scepter of government was not to arise elsewhere and then invade Esau, *but was to arise out of Israel*, here called Esau; or Israel, corrupted into a despotism, and arising in, or growing up out of, Israel corrupted into a Sodom, was to smite and utterly destroy Edom.

But since Christ, on his first advent, had not the throne of his father David given to him—though declared to be "born King of the Jews"—we must regard the then fulfillment of the prophecy in reference to the Star of Jacob in its minor and not its major features; and we are warranted in looking for the major fulfillment of all such prophecies to the future—that is, after the birth of Christ. And in looking for the tokens of the advent of the major realizations, we must lay hold of every available indication of the same. And as we have, as we apprehended, something very marked and to the point growing out of the visit of the wise men from the east to Jerusalem in search of the "Star of Jacob," or him that was "born King of the Jews," we will now call attention to the same. Do not forget that we are treating of "the star of empire" *in the west*. The luminous body called a "star," that guided the wise men from the east to Jerusalem, was *in the west, and not* in the east, as is commonly supposed; for if the wise men were from a country to the east of Jerusalem, as is asserted, then of necessity they must have traveled west to arrive at Jerusalem; and being guided by the star in its going before them, then of necessity it was west of them, and moving westward it led them to Jerusalem. The expression "we have seen his star in the east" does not import that in looking eastward they had seen the star, but just the reverse, and might more correctly be rendered something like this: We, the dwellers in the east, have, in looking west, seen his star, and are come west from our east country to worship him.

This, we suppose, no one can call in question, as it would be utterly impossible for the star to be in the east and, moving east, to lead the wise men to the west. The men dwelt to the east of Jerusalem, and, led by a westward moving star, they are brought to Jerusalem.

Thus far in our investigations of the "western star of empire" all the movements have been west, and this last movement of the star west has brought us, with the wise men, to "the city of the great King;" and right here in this city of the great King we would most certainly expect to find this great King of the Jews; but not so. The star that had led the wise men from the east to the west disappears on their arrival at the city, and they are left in uncertainty as to where the young King was. They doubtless supposed him to be in the city since the star had led them thus far and then disappeared, seemingly indicating that he was in the city and its mission ended; but not so, as we shall see in the sequel. We know not how long the wise men in their bewilderment wandered about the city making inquiries of those they chanced to meet, saying, "Where is he that is born King of the Jews?" assuring them that he must be here, for "we have seen his star in our eastern home, and, led by it, we are come to worship him." These things coming to the ears of Herod, he summoned his council and demanded of them where Christ should be born. And they inform him, "Not in Jerusalem, but in Bethlehem of Judea;" and he in turn informs the wise men, and they then set their faces toward the *south*, for Bethlehem was directly south of Jerusalem. Now, the very interesting and no less important question arises, Why should the guiding-star lead the wise men to Jerusalem *first*, rather than to Bethlehem, where the young King really was? This is a question any thoughtful person would ask. The expectations of the wise men, on beholding the city of the great King from the heights of Olivet, must have been wrought up to the highest degree since, guided by the star to Jerusalem, they felt quite sure that now they were about to realize the cherished object of their long journey. But they are doomed to disappointment, for the star disappears from them, and they are

left to wander about the city asking, "Where is he that is born King of the Jews?" They might be supposed to say: "We cannot be mistaken as to his being in the city, for, guided by his star, we are here; and the star leaving us after it had conducted us thus far, we conclude therefrom that the newborn King must be in the city." They are, however, given to understand that they are mistaken. Then, did the divine hand that led them to Jerusalem purpose to deceive them? and if not, why then did it not lead them direct to Bethlehem where the young King was? The divine hand never deceives those who seek and serve him, and the "why" he did not lead them direct to Bethlehem is *now* manifest, but could not have been until modern times by the development of prophetic history. Prophetic history must be written so as to harmonize with its after-fulfillment. And as in this "latter-day" development, or fulfillment of the promises to the house and throne of David, or, if you please, to Abraham, Isaac, and Jacob, the movements from eastern beginnings to western culminations have been so changed that since the last beginning in the east in 1789, and the grand and majestic movement to the west, does not lead to a western culmination, it must turn *south* from the point of anticipated culmination at Jerusalem to Bethlehem as the true or realizing scepter to be swayed by the Prince indicated by the star of the wise men and Balaam. Here we are certified of that very important fact and change. It teaches most emphatically, first, that the empire of the "star of Jacob," that Balaam saw "afar off," was *strictly* a *western* one, as evidenced by the movement of the star of the wise men from the east to Jerusalem in the west, as the capital of the nation; but secondly, or the second movement of the star being from Jerusalem south to Bethlehem, it teaches that the scepter, or nation, of the Prince culminates, or meets realization, in the *southern division of the western empire* of 1789, first pointed out by the star in its movement west. It is not in so many words said that the star disappeared after guiding the wise men to Jerusalem, but it is clearly inferable from the fact that they seem to become bewildered and seek for the young King, not

by following the star, but by making inquiry of those they met in their wanderings about the city, and very *certainly* from the fact that when they turn to the south, "lo, the star which they saw in the east went before them till it came and stood over where the young child was." It was the absence of the star that gave rise to the seeming necessity of making the inquiries that they did; and now that their unerring guide reappears, they move on in joyful haste and confident expectation to the city of the newborn King, not to say again, "Where is he?" in uncertainty, but pass at once, without hesitancy or doubt, to the cradle in the manger *over which the star rested*.

Now, is it not as manifest as the noonday sun that Balaam saw Christ as the "Star" that was to arise out of Jacob in "the last days," and saw the nationality of Israel as the "scepter" that this Star was to sway? And he saw these facts before the nation took organic form in Canaan under its *first* head; he saw it over three thousand three hundred and seventy-two years before the things prophesied should occur; he saw it not in the first Israel then and there about to arise, for *that* he saw in the *first* of his utterances; nor yet in his *second* and *third* visions, which refer to the second and third organic Israels that arose not in the "latter days." The things that he saw concerning the star and scepter of Israel were "not nigh," nor "now," but very far off, and in "the time of the end." That the star the wise men saw and followed to the west but pointed and led to the star that Balaam saw can hardly be questioned. And as the star that led the wise men to Jerusalem could not point to a prince and nation *then* existing is certain, for they were Roman and despotic, but rather to a prince and nation *yet to come*; so we must look beyond that period for a prince and scepter. The prince and scepter then existing were Roman, and in no sense Israelitish, but despotic. The star of the wise men, just as the star of Balaam, was prophetic, and pointed to a coming prince, and of necessity to a coming nation, or scepter, for a prince always presupposes a nation, or scepter, swayed by him; hence we are compelled to look into the *future*, *from the visit of the wise men*, for the *prince* and *scepter*, for neither arose at the time



the wise men visited Jerusalem and Bethlehem. Therefore at some future time to the coming of the wise men to the two cities named, we may certainly know a Christian scepter and prince would arise in the *west*, and have *two* facts, or marks, to distinguish them—the *first* to be strictly *western*, and *secondly*, non-realizing, or typical, as is indicated by the star first coming west to Jerusalem, but not finding its answering star, or prince, at the capital of the nation, the nation must be regarded as not the true Israel, but be held as typical, since the true prince was not there. The *then* scepter and prince of Jerusalem, being Roman, are not to be regarded as Israel's, notwithstanding we had reason to expect they were, since the leadings of the star to that point would seem to indicate. That an Israel and its prince *had once* been there seems quite certain by the star first coming there, but they had *ceased* to be Israel's prince and scepter, and were rather a prince and scepter of despotism; and this being so, the star on coming disappears as not being appropriate where and when despots rule. "True, O king," there is nothing despotic in the true Israel of God; and if God's Israel and its princes from 1789 and on held court there, they must *now* be sought elsewhere in this same western empire, and the "elsewhere" is indicated by the guiding-star of the wise men. It does not lead them out of the Israel of the west, or United States, for the guiding *there* was correct; but finding not the prince in the capital of the west, it seeks and finds the true prince in the south, for Bethlehem lay to the south of Jerusalem, and of her it had been said, "Thou, Bethlehem, in the land of Judea, art not the least among the princes of Judah, for out of thee shall come a governor that shall rule my people Israel."

The "governor" that Micah saw as the promised ruler of Israel is identical with the "star," or prince, that Balaam saw would sway the scepter of the same people in "the latter days;" and of this we suppose there can be no question. But as Christ did not sway such a scepter as that of ancient Israel, it follows inevitably that the prophecy of Micah must be transferred to an Israel that was to arise in "the latter days," as seen by Balaam nearly three thousand four hundred years be-

fore it was to occur, while Micah, seven hundred and forty-four years after Balaam, saw the very same fact in all of its *detailed* fulfillment. Now, there is not one competent or critical expositor of prophecy that will claim even a *partial* realization in ancient Israel of the demands of these two prophecies, and if not, then it is evident we must look to the modern Israel of the West for their fulfillment; and in looking, it is not at all necessary to expect to witness the advent of Christ as the kingly son of his father David to appear in all of his regal splendor as a conqueror coming up from Edom, or Rome, with stained garments, or garments rolled in blood, for the wise men found him not as a conqueror at Bethlehem, but rather as a newborn infant in his swaddling-bands, encradled and under the necessity of fleeing, or hiding, lest he should have been destroyed by Herod, or Rome. Now, if the "star," or newborn prince, that was to sway the scepter of Israel, or Judea, was thus circumstanced, *then it follows that "latter-day" Israel, that is to accomplish so much under her prince here bespoken, must be found to be in her incipiency, or birth, in a no more favorable condition than her designed king was at his birth.* This is logical and undeniable; therefore *in*, or within, the modern Israel of the west we may—nay, we *must*—expect the birth of a Judean or southern Bethlehemic Israel, as helpless as newborn infancy—and as fleeing, or hiding herself, in Egypt, or Rome—as to her national existence. She, however, must not die, for her young prince did not die, but only fled and took shelter under a despotism in Egypt. Therefore the nation, by *coercion*, or of necessity, must be merged, or hid away, in centralized or despotic Rome for a time of "three and a half days," for at the end of that—to us unknown—time she is to hear the voice of her God saying, "Come up hither," and they, in answer to the call of God, "ascend up to heaven," or attain unto the highest possible elevation as a nation; and her enemies, in whose *street* she now lies dead, shall "see," but not be able to prevent, her exaltation. May it not be said "that he may run that readeth," or understands, so manifest is the application to historic fulfillment to the time of "fleeing," or hiding away,

and the remainder will inevitably follow? She is not absolutely *dead*, but only in a life-suspended state for "three and a half days," at the end of which time she shall regain her life as an empire of the west, and meet all the demands of the *fourth* prophecy of Balaam (Num. xxiv. 14-19), where it is declared she shall "smite the corners of Moab, and *destroy* all the children of" her centralized enemies. This, however, *does not* apply to her as the *fourth* of "the first four acts" of the bishop, said to be "already passed;" for when she was killed, *then* it was the "four acts" alluded to were accomplished, while the "smiting" and utter destruction of Moab will be met, or fulfilled, by this western empire after her present death shall end in a life that shall know no decline in its noonday sun. Thus it will be seen that the statement in the second line of the bishop has *now* been met, for they are "already passed;" while as to the "fifth closing the drama," it is rather to be succeeded by the *sixth*, and it by the seventh and last.

It may be asked why we set about finding an historic fulfillment of the utterances of an uninspired man. We answer, Simply because it appeared very remarkable that he should have so very nearly hit upon the facts of inspiration in the second line. He, however, utterly fails in the third, but is strictly correct in the fourth line; and why we should so confidently assert it, is because we most assuredly believe in the book of inspiration that most clearly—yea, elaborately—sets forth the historic fact above. And if we have not, cannot, and do not, point out in prophecy an absolute demand for all that we have said for the bishop in the fourth and last line, then we can only say we shall forever hide our darkness, or keep our prophetic nonsense to ourself.

We have traced, historically and then prophetically, God's western star of empire through four successive stages, and now will take up again the fourth stage, as found in the prophecy of Obadiah, and endeavor to show, rather elaborately and somewhat exhaustively, and, we trust, satisfactorily, its strict reference to the Confederate States of America, and what awaits her in transcendent and triumphant fulfillment.

## CHAPTER III.

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### THE PROPHECY OF OBADIAH.

THE prophecy of Obadiah, though consisting of only twenty-one verses, is perhaps minor in importance to no other prophecy that has reference to "modern Israel" and modern times; for that "Israel," ecclesiastically and civilly, is the leading and absorbing theme of all the prophets none will deny who have given the subject thoughtful attention; and those prophecies which refer to Christ or other persons speak of them *only as they stand connected with God's Israel in Church and State.*

"Israel after the flesh"—that is, national Israel—and spiritual Israel were those to whom the "oracles of God" were addressed and delivered; and it will be borne in mind that no part of the written word, or oracles, of God was given to man until "Israel after the flesh," or the family of Jacob, in the year of the world 2513, under the leadership of Moses, set out from the land of bondage to the land of Canaan. Then it was, and to *that people*, begun to be delivered the written oracles of God. True many of the prophecies are addressed to the various Gentile nations, as Babylon, Edom, Egypt, Nineveh, Moab, etc., and also have reference to them, but to *them* as the enemies of God's Israel; and though "addressed" to said nations "*as the enemies*" of Israel, they were not delivered to them, but were delivered to those of the circumcision only, who were the only repositories of the sacred books. Hence we say that this short prophecy of Obadiah was both addressed and committed to the Israelites, notwithstanding there is very much in it that has reference to "Esau or Edom" as the *common symbols of all heathen nations*, but only refers to them as the enemies of Israel.

We propose to examine this prophecy, and to show that it

has direct reference to matters and things belonging to modern or "latter-day Israel," or the "western star of empire." And it also necessarily refers to her enemies, symbolically designated "Esau," "Edom," "Teman," "Canaanites," etc.; for if the terms "Jacob," "Judah," "Jerusalem," "Zion," etc., are not to be received as literal, and as such applicable to the ancient household of God, but rather to be received as symbolic designations of the Israel that was to arise in "the last days," neither can the terms "Esau," "Edom," "Teman," "Canaanites," found in the prophecy, be received in any other light than that of *symbols*, or *figures*, of modern heathen nations, or anti-Israelites. By "modern heathen nations" we do not mean "heathen" according to the common acceptation of that term, but simply as a term of *Gentilism* as opposed to the term "Israel"—that is, by the term "modern Israel" we mean all true *theocratic*, *democratic*, *republican*, *states-rights confederacies*, for *such was the ancient household*; and if so, *such must be the modern household* to be entitled to the appellation of "Israel." And this being so, all nations that are not "theocratic, democratic, republican, states-rights confederacies," are heathen, or Gentile, in the character of their government. And if this prophecy under consideration did not meet with fulfillment in the days of ancient Israel—and I suppose no one is so mad as to say that it did—then we must look to "modern times" for its realization; and in treating the subject we shall consider the terms "Esau," "Edom," "Teman," "Canaanites," etc., being designations of ancient Gentile nations, as only *now* symbolic or figurative of modern Gentilism in theory and practice. In short, of "Edom" and its kindred appellations in this prophecy we understand them all as symbols of modern monarchy, or centralized nations, since they were the designations of ancient monarchy, or governments of a central and consolidated caste, and as such opposed to the Israelitish, states-rights, confederate form instituted by God. With these preliminary remarks, we will at once take up the prophecy, first by copying carefully from the common version any portion that we may select, and then to make such remarks and comments as we may deem proper.

## THE PROPHECY.

The vision of Obadiah: "Thus saith the Lord God concerning Edom." That is, "concerning" modern centralism, of which "Edom" is but the symbol. This vision, then, is "concerning" monarchy in general, and not of any one particular centralized government. It is the theory in practice, whether professed as the "theory" or not, that is here under consideration. In other words, the practical workings of the government determine what theory it rests and runs upon. It may profess to be a states-rights, confederate theory, while its practical workings show it to be any thing else. Professedly it may be an "Israel," but practically it may be a very "Sodom." So we will read as follows, viz.: "Thus saith the Lord God concerning practical Edom," or centralism; and hope the reader will bear in mind, while we further quote and discuss the prophecy, that it was spoken concerning practical centralism.

"We have heard a rumor from the Lord, and an ambassador is sent among the heathen, concerning whom the vision speaks." That is, an ill-omened rumor concerning centralized governments had been heard, and an ambassador, or agency from the Lord, had been sent among those heathen Edomites to execute the things that "rumor from the Lord" had spoken concerning her. Evil to "Edom," or the heathen as here called, is evidently intended by the foregoing, and that which follows makes it quite manifest, viz.: "Arise ye, and let us rise up against her in battle." That is, let war, or "battle," be waged against Edom; let her become environed, and then overthrown and desolate. (See Jer. xlix. 7-22 for an almost *verbatim* prophecy.) And now for the results of the "battle," or war upon Edom.

Verse 2: "Behold, I have made thee small among the heathen; thou art greatly despised." This last is spoken in the past tense, yet evidently future. It is to be thus with Edom when this "battle," or war, shall have been waged upon her. The prophecy always looks to the future for the fulfillment of the matters of fact that are sometimes mentioned as having passed. This mode of speaking in the past tense

of things yet to be accomplished is so very common in the Scriptures that Bible-students need not be cited to the fact. We, in our language, would write the passage thus: "Behold, I will make thee small." Thus the war begins upon Edom that is not to end until "all the heathen" are "utterly consumed," and Japheth's empire, thus enlarged, absorbs the whole.

Next we notice the character of Edom as one of "pride," and then her great strength according to her own estimation. Verse 3: "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" The answer to this boasting question of "pride" is (verse 4): "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." This overthrow is to be of God, brought about by his providence through human agencies, for thus is he to be brought down. But to what depths he is to be brought we next learn from what follows. Verse 5: "If thieves came to thee, if robbers by night, would they not have stolen until they had enough? if the grape-gatherers came to thee, would they not leave some grapes?" It is quite reasonable to suppose that they would, and thus leave some vestige of hope for the future. Something would thus be left by the "thieves and robbers" upon which to lean, and out of which to build up again. Recuperation were possible if "some grapes were left"—if some foundation, however small, upon which to build. But woe, Edom, "how art thou cut off!" Verse 6: "How are the things of Esau searched out! how are his hidden things sought up!" Verse 7: "All the men of thy confederacy have brought thee even to the border [of destruction]; the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee; there is none understanding in him."

How utterly desolate is modern centralism to become, left without a single grape-seed for future propagation! And what has been the means or chief agency in this overthrow

of "Esau," the brother of Jacob? Answer: "All the men of thy confederacy have contributed largely to this result, for they have brought thee even to the border of destruction; and the men that were at peace with thee have *deceived* thee in this thing; and *they that eat thy bread*, or have been fed at thy crib, have laid a wound under thee; and all this because there was no understanding in thee." Thou hast departed from the law of the Lord, and hast sought those of "familiar spirits," that "peep and mutter," "that whisper out of the ground," that are "righteous overmuch," that are "wise above that which is written," that "bind heavy burdens and lay them upon men's shoulders, but will not so much as touch them with one of their fingers;" that sayeth, "I thank God I am not as other men—I fast twice a week and pay tithes on all I possess," and then exact fourfold from every one else. Monarchical principles are here represented as confederated together, and in this confederation there is that which will prove disastrous to Edom, the elder, or prior, head of Israel, who is *one* in this confederacy, and bring her to the border of destruction. They are self-"deceivers," and lay a deadly "wound" under themselves, as well as under Edom in general, with whom they are confederate.

In Revelation xvi. 12-14, when the subject in preparation of the total and final overthrow of the enemies of God's dual Israel is being presented under the sixth vial, we learn that "three unclean spirits," called "the spirits of devils," came out of the mouths of three creature designations of centralism, and went forth with miracles, with which, as we understand it, they deceived the kings, whose agents they were, and thus "gathered them to the battle of that great day of God Almighty," when and where under the seventh seal they were overthrown on the pouring out of the seventh vial. And just so, here in this prophecy, of the confederate Edomites, or "kings of the whole earth," being "deceived," are tempted to measure swords with God's dual Israel; and are forever "cut off."

We pass on to verses 8-9: "Shall I not in that day [that great day of God Almighty], saith the Lord, even destroy the



wise men out of Edom, and understanding out of the mount of Esau [Esau is Edom]? And thy mighty men, O Teman [synonymous with Esau and Edom], shall be dismayed, to the end that every one of the mount [government] of Esau may be cut off by slaughter." (Teman, or Temanites, was a common name of the Edomites.) Here it is too manifest to be doubted that it was for want of "understanding," or the lack of "wise men" in the government of this *modern* Edom, that they became "dismayed, to the end that" the purposes of God might be fulfilled in the "slaughter of every one of the mount of Esau," or centralized nations in confederation. They know not the law of God, but must be "a law unto themselves," to the end that they may be cut off in their self-deception and wickedness. And wherefore this utter extirpation of this Edomitish confederacy of modern times? The answer is to be found in verse 10 and on. "For thy *violence against thy brother Jacob*, shame shall cover thee, and *thou shalt be cut off forever*." His sin, then, for which this modern Edom must suffer, is his "violence against his brother Jacob," *of like modern date*. "Mark well." When was this "violence" committed by modern Esau upon his modern brother Jacob? Answer 1 (verse 11): "In the day that thou stoodest on the other side." "The other side" is opposed to Israel, or to republican states-rights, and hence must be on the side of Israel's enemies—that is, on the side of consolidation, or centralism, and hence in confederation practically with European monarchy. Answer 2: "In the day that the *strangers* carried away captive his forces, and *foreigners* entered into his gates, and cast lots upon Jerusalem." "Strangers and foreigners" (verse 11) were those that were not of the family of Abraham, as Jacob and Esau were, for Esau was a twin brother to Jacob, and hence a "foreigner" was one not of the circumcision household; while Esau, or Edom, though not an Israelite—for Jacob's house alone was called "Israel"—yet was he in fact the twin brother of Jacob. So that in discussing or considering this prophecy in its application to modern times, we must be careful to regard "Edom," though a symbol of monarchy, yet as the "elder" brother of Jacob, and hence as the "birthright

son," and as having *sold* his birthright, or right of civil headship of the house, to his younger brother, Jacob.

*Mark well these facts*, for they are of prime importance in a modern point of view. Esau was the "elder," and as such was entitled under the law to the civil headship and honors of the household on and after the death of his father, Isaac; but he, it is said, "despised his birthright, and sold it for a mess of pottage." So that when Isaac died, Jacob, though the younger, became the civil head of the household. Thus Jacob became the "elected" and blessed of God *civilly*, while Esau became the rejected in the same sense, for neither one nor the other was elected or rejected in any other than a civil sense. And if this prophecy, in its *major* or more essential features, never met with realization in the histories of the ancient householders of Edom and Israel, we are of necessity compelled to look into the future (from their day) for a fulfillment of the same; and in doing so, we must never lose sight of the *natural or real kinship that existed between the two brothers, and their relative positions of elder and younger*; for if they are now to be looked upon only as symbols of existing modern realities, they must hold the same relationship in *blood and station* to each other in the day of final fulfillment that they did in incipency. That is, in modern times Edom *must be regarded as the elder, or birthright, brother and head of the nation of July 4, 1776, and Jacob as the younger*; and that the elder, Edom, despising his natural and *prior* rights of civil headship, must yield it to his *younger, or later, brother, Jacob*, who alone becomes "Israel," having obtained "power with God and man," and "thus prevailed." We hope we are fully understood upon this point, for very much depends upon the proper understanding of the *relationship* that existed between these two *blood brothers at different times*. "Strangers" and "foreigners," then (verse 11), were not of *blood* with the two brothers, "Edom and Israel," in the prophecy; yet "Edom, the elder," is "confederate" with these *strange foreigners* against his younger brother, Jacob, who becomes the civil head of the household. Watch narrowly in the modern Israel in the *West* for the points and facts noticed above.

We copy again from verse 11: "In the day that thou stoodest on the other side, in the day that the *strangers* carried away captive his forces, and *foreigners* entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them." Just here we wish to fasten attention upon the fact that the "Israel" here "carried away captive" by "strangers," and into whose gates the "foreigners" entered, was "Jerusalem," or (as in verse 12) "Judah," which was the *most southern* of all the families of Jacob. "Jerusalem," or Judah more properly, was, after the elder reign of Ephraim, the civil head of the nation; but both of these belong to the civil reign of the ancient, unrealizing, and typical household of Shem, and can only be regarded as figures, or symbols, of the latter-day household.

We will continue the charges against Edom, which began in verse 10 with "violence against his brother, Jacob." Verse 12: "But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress." Much less shouldst thou have been the chief agent in all these things. If southern Israel, or "Jerusalem," had sinned, and her God had deemed it fit and proper to chastise her with "strangers" and "foreigners," it ill became the elder Esau, as Jacob's brother, to "stand on the side" of said foreign centralized agents of God and be "even as one of them." Nay, more: If we understand it correctly, Edom is herself the *leading agent* who goes abroad among her Eastern, or European, confederates, and for bread, or for the means to procure it, hires these foreign mercenaries as instruments with which they may afflict Jerusalem. If claimed that ancient Edom is here charged with the sins of being "on the side" of Israel's enemies, and of "looking on approvingly" first upon the overthrow and captivity of the ten tribes, and secondly of "rejoicing" at the downfall and captivity of the kingdom of Judah, and of bearing herself "proudly" toward her captive blood, estranged from and chastised by the God of the nation, we shall make no objection to this appli-

cation of the prophecy, but will contend most strenuously that the *first* fulfillment of this prophecy was but the *minor* and very incomplete, while the *major* or full realization was not then met, for the historic facts of the past do not come up to the demands of the case, and no Bible critic will attempt to claim a major realization. Therefore the "major" realization of this and of many other similar prophecies must be looked for in the "latter-day" periods; hence, the terms Judah, Jerusalem, Jacob, Israel, Zion, etc., in this prophecy, all being national, and applicable *literally* to the ancient household, are now to be received as *figures* and *symbols* of the same things in the modern household.

We take up again the address to "Edom" (verses 13, 14): "Thou [Edom] shouldest not have entered into the gate of *my people* in the day of their calamity." "Mark well," they are God's people in prosperity or in woful captivity to foreigners and strangers, and he is pledged for their final disenthralment and permanent national prosperity, and to this end the sequel of this prophecy addresses itself. To "enter into the gates" of a city, as of Jerusalem, is simply to enter into the land or country of Judah, of which Jerusalem was the capital. "Yea, thou shouldest not [so much as] have looked on their affliction in the day of their calamity [but shouldest have hid thy face with weeping for thy afflicted younger brother], nor have laid [violent] hands on their substance [by wholesale, as ye have done] in the day of their calamity; neither shouldest thou [Edom] have stood in the cross-way [and every way of escape], to cut off those of his that did escape [and try to flee the hand of destruction]; neither shouldest thou have delivered up those of his that did remain [and did not try to flee] in the day of distress [as thou hast done]." (Mark *well* the points, and make a modern application.) In Heaven's name, how much more could be charged against this heartless, wicked brother of Jerusalem? His iniquity must be to the full, and he "must be cut off by slaughter;" while his brother, Judah, against whom he has done all these things, and whom God has chastened severely for his numerous sins, is to be delivered in holiness. (Verse 17.) "Edom's" day of visitation for all his

evils to his younger brother, Judah, will speedily come, for he must be rewarded according to his works. They must eat the fruit of their own doings. They have "sown to the wind, and must reap the whirlwind;" for, says the prophet (verse 15), "the day of the Lord is near upon all the heathen"—upon all centralized nations. How manifest it is that this prophecy adapts itself to "all the heathen," or Gentile, centralized nations, as well as to "Edom," the *blood brother* of modern Judah! If it was not intended by inspiration to convey the idea that *all similar* nations to that of "Edom" were embraced in this symbolic prophecy, why mention any others by the term "all the heathen?" For if "Edom" alone was intended, then there was no necessity to have gone beyond the common names for that kingdom and added "all the heathen."

We go on with verse 15: "For the day of the Lord is near upon all the heathen; as thou hast done [unto thy brother, Judah], it shall be done unto thee; thy reward shall return upon thine own head." Verse 16: "For as ye [those in modern times symbolized by "Edom"] have drunk upon my holy mountain [holy government, or nation], so shall *all the heathen* [nations] drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." That is, the Edomites, or "ye," are those said to have drunk upon God's holy government, here called "my holy mountain;" drank blood, drank it at the hands of the "sword," the "sword" being wielded by those designated "my holy mountain," or Mount Zion. (Verse 17.) As ye Edomites, yet *brethren of Judah*, have drunk blood upon my holy land—as ye modern Gentiles, yet *in blood brethren of Judah*, have in a civil sense poured out your blood in the land of Israel's holiness—in the land of a pure republican, states-rights confederacy, "so shall all the heathen [or Gentiles] drink *continually*; yea, they shall *drink*, and they shall *swallow down*, and they shall be as *though they had not been*." Thou, Esau, hast drank blood at the hands of Judah, thy younger brother, in the southern land of Jerusalem, or "upon my holy mountain," but "thou hast not drank *continually*;" thou hast not

drank until thou be "as though thou hadst not been;" for thou art yet a people, though far removed from original righteousness. Thou hast corrupted thy ways, and been brought by thy confederate "strangers and foreigners" *even to the border of destruction*; and in unrighteousness hast thou waged a bloody war upon "thy own mother's son," yet shalt thou become reconciled to thy much-wronged and *younger* brother, Judah. But as to the "heathen nations," "they shall all drink *continually*; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." The heathen nations that have lent a willing hand to thee in the overthrow of thy brother, Judah, shall be *utterly destroyed*, whilst thou shalt be saved on the *very borders of destruction*.

Upon the subject of nations "drinking," as above, we will cite the reader to Jeremiah xxv., which he may read in this place as a part of this paper. But lest the reader may not have a Bible at hand, we will copy a part of the chapter here. God had caused the overthrow and captivity of his own people by and to the Babylonians for seventy years, at the end of which time he restores them, and promises them to punish the Babylonians according to all that was written in the book of Jeremiah "against all the nations." "For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink and be moved, and be mad, *because of the sword [or war]* that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me." Here follows a long list of nations who were made to drink of this wine-cup of the Lord's fury, God saying to them: "Drink ye, and be drunken, and spew, and fall, and rise no more, *because of the sword* which I will send among you." The drunkenness here brought to light was occasioned by the loss of blood, for the "drunkenness," and "spewing," and "falling" to rise no more were "because of the sword that God would send among them." The "wine" that was in the cup was "wine" that had flowed from wounds made by the "sword." It was literally blood, or "the wine of death." Ancient Edom, or

Esau, as a nation, has drunk this bloody cup of death in all its fullness and fiery fierceness, and is to-day the most desolate of the desolate. Perhaps no nation, not even the Ninevites, are more completely extirpated as a nation, and this in answer to the demands of the most withering curses in prophecy; hence, she is seized upon as a very fit and proper representative symbol of "all the heathen;" for as was her overthrow anciently so is to be the overthrow in modern times of "all the heathen nations," or those nations that do not hold and *practice* a theocratic, democratic, republican, states-rights form of government. And as all the heathen, or anti-theocratic, democratic, republican, states-rights, confederate nations are not thus overthrown, we know herefrom that this prophecy has not met with its *major* realization, notwithstanding it may be admitted that every individual nation named in prophecy as of ancient existence has been thus overthrown, for the prophecies always look to fulfillments that are permanent and everlasting in their nature; hence, nothing short of "everlasting" will meet the demands of Israel's promises, which embrace not only her *final* and everlasting restoration and prosperity, but also the *final* and everlasting *destruction* of her enemies as absolutely essential to Israel's universality and permanency. For instance, we know, and no one will dare say to the contrary, that the various prophecies and promises of felicity and everlasting permanency made to Israel, as Judah or Jerusalem, or, what is the same thing, made to the house and throne of David, *have not met with fulfillment*, not even in the "rearing up of the tabernacles of David that are fallen down." This was repledged, and in some sense incipiently said to be realized, in the coming of Christ the first time as a son and heir of David; but as to the house and throne, or tabernacles, of David being *now* in actual existence no man in his senses will contend.

Of course we can never claim the full realization of a promise that has no end, since it is impossible to find "the end everlasting." But we have a right to look for those prerequisites that bespeak and are necessary to the "beginning" of a universal and everlasting reign to the house and throne of

David in its *major* features. We must have a beginning to our sequel, but no ending. The Jews, on their return from the Babylonish captivity, thought, under the promise that "the glory of this latter house was to be far superior to the glory of the former house," that they were then about to enter upon the grand and final realization of all that had been promised to the house and throne of their father, David. They little dreamed that in a very short time their civil existence as a people was to end in a death, or sleep, that apparently knows no waking. Then we conclude that as none of the promises of perpetuity to God's Israel seem yet to have entered upon their future eternality—nor can they so long as an adverse, or Gentile, civil polity is so nearly universally maintained, for the very good reason that the promise to Israel in Abraham, and all the subsequent renewals of it to the after-fathers and patriarchs, as well as to the nations in after-days, was a nationality coëxtensive with the earth, or east, west, north, and south, and as long as the Gentiles rule, or reign, in the east, west, north, and south, there is not a possibility of Israel's promises being fulfilled to her, and as the prophecies declare most emphatically that "all the heathen" ("Edomitish," "Egyptian," "Babylonian," and "Euphratean") enemies of God's dual Israel "shall be utterly destroyed"—as very forcibly illustrated by the smiting of the great monarchy image of so much note in Daniel ii. by the "stone cut out of the mountain without hands"—we understand *not* a partial and temporary destruction, but a *total* and permanent destruction, of centralism, so as to give room *on earth*, and in time for the reëstablishment of the house and throne of David, that *was* and *is to abide forever*; a Bible, theocratic, democratic, republican, states-rights confederacy. It cannot be universal in its beginning, but it must be "set up" in organic and visible form at some time and in some locality, and then go on to universal empire, and fall no more.

If God pulleth down nations and exalteth nations as seemeth good to him, we suppose his settled purposes in this line must look to permanency in the *pulling down* as well as in the *building up*; and if he has given us a history of a nation that



he has *planted* and called his "vineyard," and of the "pulling down" of various heathen nations to make room for the planting of such national "vineyard," and the "vineyard" thus planted fails to be a *permanency*, we conclude that it failed—not by the design of God, but from a failure on the part of the "vineyard" thus planted to obey or conform to the law or order of its founder, and thus force themselves to assume a typical character; and hence we hear so much about the restoration of that which *had* been, viz.: "I will set my hand again the second time to restore," etc. (This is a second restoration since the original planting, which gives us three upbuildings, or plantings, of this vineyard.) "I will appoint a *new place* [or land], and will plant," etc.; "I will take of the highest branch of the high cedar, and set or plant it;" "I will crop off from the top of his young twigs a tender one, and will plant it," etc.

Thus God shows his settled purpose to establish an Israel of permanency in our earth. The only reason why none of the Israelites heretofore planted have proved to be "permanent" is from the fact that "they have set at naught the councils of God," and have thus "sold themselves" into a bondage of nonentity. Then, shall we conclude, because "Israel's" have heretofore "sold themselves" into bondage, and as modern Edom has done, or is doing, that the purposes of God have failed, or that he has abandoned his original designs in this line of things? I rather suppose not! Then, the question arises, May we not look for and confidently expect a permanent and prosperous plant, or "rod," of Israel to arise in this the latter day of promise? Answer: "Yes, yes, yes!" And the Prophet Obadiah gives us some very important light upon the point in hand. In the first place, he very properly, as we have seen, disposes of "all the heathen nations" to make room for God's latter *Judean* Israel to rise and occupy; and in the second place, he introduces this "Judean" Israel as "delivered in holiness" (verse 16) from her bondage to "those heathens." In the next place, he puts this delivered "Israel in possession" of "all the heathen nations." And that we do not lose sight of the connection between the foregoing

part of the prophecy that speaks of the total overthrow of "all the heathen nations" and that which follows in the final planting, or restoration, of a Judean Israel, we will again copy from the latter part of verse 16, and pass on to verse 17, where this Judean Israel, as "Zion" and "Jacob," comes up for "deliverance" and *permanent* "possession" of the former "possessions" of the Gentiles. Verse 16: "Yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Verse 17: "But upon Mount Zion [Judah] shall be deliverance, and there shall be holiness; and the house of Jacob [under Judah] shall possess their [Edom's] possessions." Verse 18: "And the house of Jacob [Israel] shall be a fire, and the house of Joseph [Israel] a flame, and the house of Esau [Edom] for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau [Edom]; for the Lord hath spoken it."

Thus, in clear and unequivocal language, we are informed first of the *utter* annihilation of the heathen nations symbolized by "Edom;" secondly, "deliverance" in "holiness" to the house of Israel under Jerusalem, or Zion; thirdly, being delivered, they "possess" the former possessions of their enemies, the heathen; and fourthly, the house of Israel being restored in "holiness" and in "possession" of the heathen's former possessions, prove themselves to be a "flaming fire," consuming like dry "stubble" any vestige or remains of centralism, as opposed to states-rights confederation; "for the Lord hath spoken it," and who dares say it shall not be so, even as the "Lord hath spoken it?"

## CHAPTER IV.

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### THE PROPHECY OF OBADIAH (CONTINUED).

WE have said in substance that ancient Edom symbolizes modern Edom or modern Gentilism, and that ancient Israel symbolizes modern Israel, or a modern states-rights confederation. If this be correct, then where ancient Israel is, as a symbol, mentioned in her tribes, or "hosts," as being *south* or *north*—thus making localities, or by her tribal boundaries of "seas," showing the territorial extent of said tribe or tribes, or by her chief cities of strength, etc., we are warranted in attaching the same tribal names, the same localities, the same tribal boundaries of "seas," defining territorial empire—the same cities of strength with their localities—to the modern Israel that must answer to the type in the ancient house. If our premises are correct, then our modern application is logically correct; that is, if in the ancient house the tribe of Judah is denominated "the southern host of the children of Israel," whose boundary was from the sea east to the sea west, and southward to the sea, and bounded north by Benjamin and other tribes, and as holding within herself the entire tribe of Simeon, and the renowned city of Zion as a military stronghold, and shown by her defined boundaries to embrace territory almost equal to the eleven remaining states, and as being the *lawgiving tribe* of sceptership, with the general character of the Lion, and of whom David was, and last but *not* least of whom the chief ruler was to come, then we are safe in looking for the same "marks" in the modern household as attaching to its Judean quarter or "southern host." With these remarks we return and notice verse 17, where it is said, "Upon Mount Zion shall be deliverance;"

and in this deliverance of Israel by or through "Mount Zion," "holiness," or purity, was declared of the nation. She was to be *holy*, and Mount Zion was the seat, or savor, of her holiness. Now to the question, What was Mount Zion to the ancient household? For whatsoever Zion was to the ancient house, such is she to the modern house, since the former but symbolizes the latter in every *minutia*. Need I say to the intelligent reader that "Mount Zion" was a military stronghold, called by inspiration "a fort," and again "a castle," within whose high walls King David and all his successors upon the throne of Judah dwelt; and from the fact that in about the five hundredth year of the kingdom of Israel David took this heretofore impregnable fortress from the Jebusites, and made it his dwelling-place, it was then called "the City of David." So the castellated fort of Zion and "the City of David" were one and the same thing. And here on Mount Zion David erected a tent for, and brought hither from the house of Obededom, "the ark of the covenant;" and here on Mount Zion, the City of David, the nation went up to worship the Lord for forty years; for in the eleventh year of Solomon he transferred the ark to the temple.

The ancient household, under the seventy-three years' reign of David and Solomon, was a nation of mighty warriors and conquerors, subduing all the surrounding nations, and this castellated fort of Zion was the head-quarters of her general kings. The leading character of the nation at and during the time spoken of was *military*, most emphatically; hence the nation was very, very often designated by the term "Zion," and that very appropriately, too, since Zion's military kings and hosts gave the nation its distinctive character. This mount and fort, with its generals and army that gave the distinctive military character to the nation, belonged to the tribe of Judah; and David, its first possessor, was a prince of Judah, and the greatest king that ever reigned upon earth; for it is said of him in Sacred Writ that he had been perfect before God all the days of his life, save in the killing of Uriah, which was a wicked violation of the civil law. This castellated fort was the military head-quarters of the most skillful

and successful general of ancient or modern times, who, through a forty years' war—which resulted in the conquest of all the surrounding nations—lost not a single battle, nor met with a reverse in the field. And this “military stronghold” being within the tribal lines of “Judah the beloved of the Lord,” with its king and general above, gives an importance to the tribe of Judah not to be lightly regarded; and when taken in connection with the fact that the city of Jerusalem in the tribe of Benjamin was with this Zion, or City of David, the capital of the nation, during the time of its greatest triumphs; and that they *jointly* were called “Ariel-Ariel,” or the “two lions of God,” and that this castellated fort of Zion was the “lion,” or military arm, of the nation, while Jerusalem, which is so frequently called the “daughter of Zion,” was the “lioness,” or the more feeble and defenseless designation of the nation for the nation's chief strength, defensive and offensive, as well as its “holiness,” or purity, civilly considered, dwelt in Zion, within the tribal lines of Judah, who was himself styled the “lion.” In fact, *it was the lion tribe of the nation.* We say, all these facts being duly considered, we see that there is more than an ordinary importance attached to all that is associated with “Judah,” “Jerusalem,” and “Mount Zion,” in our prophecy.

Let us look at the next point of importance, *i. e.*, the geographical or local position of Judah to the balance of the nation. She was the *most southern* of all the tribes, and not only so, but lay *directly to the south* of them, both of which facts are of vast importance in considering the significance of this prophecy as applicable to modern times. Joshua xviii. 5: “Judah shall abide in their coast on the south, and the house of Joseph [Ephraim and Manasseh, that represented the remainder of the nation] shall abide in the coasts on the *north.*” See also Joshua xv. for the local position of Judah, and the vastness of her territorial limits, and her natural *water* boundaries, all of which is possessed of an importance not to be overlooked in the final history of that great and leading “lion tribe.” Upon and within that lion tribe rest “the house and throne of David forever.” She possesses largely more territory than

any of the states of Israel, and holds within her tribal lines the entire tribe of Simeon. (See Joshua xix. 1-9.) This last fact is full of significancy in a modern application, which cannot be discerned in the original or ancient settlements of the tribes, but is quite manifest when regarded as symbolic of the future history of the nation. We may learn from this that modern Judah was to hold within her an empire of territory within which other states might be founded as the national demands seem to require, for after we estimate the amount of territory taken up by Simeon, having an eye to the average size of the northern tribes, we still find Judah possessed of territory sufficient for an indefinite number of states. She is from sea to sea east and west, and southward to the river of Egypt and the sea, and bounded by the other states on the north. Geographically, then, Judah was the most southern of all the states of Israel, and possessing within herself symbolically an empire of states confederate, as "Judah," or "Jerusalem," and not unfrequently called "Zion." Now what use can we legitimately make of the foregoing facts touching ancient "Judah," "Jerusalem," and "Zion?" We will see. In verse seventeen we have observed that the house of Israel, under the appellation of "Zion" (which is synonymous with Judah, or Jerusalem), is delivered from his enemies, and then put in possession of his enemies' possessions and declared to be "holy." In verse eighteen they, under the character of "flaming fire," utterly consume the stubble remains of Esau, "so that there shall not be any remaining of the house of Esau." This, it must be observed, is the whole nation, or "house of Jacob," regardless of particular tribes or localities, notwithstanding the "deliverance," "holiness," and "possession" to "the house of Jacob," were by or through "Zion" (verse 17) as the governing or leading head.

Now observe carefully the chronological order of the prophecy. First (verse 16): The total destruction of "all the heathen nations." This was necessary to give place and success to what follows. Second (verse 17): "Deliverance in holiness" to the whole nation by "Zion." Third (verse 17): The "possession" of their enemies' "possessions," by the whole na-

tion, or "house of Jacob," but under the head or lead of Zion. Fourth (verse 18): A fiery consumption of every vestige or "stubble" remains of "Edom"—or *centralism*—in the house of the elder, or birthright, head of the nation, who had sold the same. Fifth, and lastly (verse 19 and on, as episodical of verses 17, 18, for that which now follows is but reiterating and enlarging upon facts set forth in verses 17, 18, specifying and particularizing in detail the before-uttered in regard to Mount Zion): "And the *south* shall possess the mount of Esau;" possessed before by the whole house of Jacob (verse 17), but now in the fifth chronological advance toward the full realization of the demands of the prophecy. "The south" of Israel, which is Judah, or David's kingdom, "shall possess the mount of Esau and the plain of the Philistines;" and they, "the south," "shall possess the fields of Ephraim and the fields of Samaria, and Benjamin [and] Gilead." Verse 20: "And the captivity of this [southern] host of the children of Israel shall possess the Canaanites, even unto Zarephath; and the captivity of Jerusalem [*this host*] which is in Sepharad, shall possess the cities of the south." That is, while she is possessing so much elsewhere, let it be also known that last of all she is in quiet possession of her own "cities" of the south, which but represent countries. "And saviors shall rise up on Mount Zion to judge the mount of Esau," and then "the kingdom shall be the Lord's." And thus ends the prophecy of Obadiah.

## CHAPTER V.

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### THE PROPHECY OF OBADIAH (CONCLUDED).

THE very improper supplies found in Italics in verse 19 of King James's translation make it appear that there were several possessors, while in fact "the south" *alone* possesses every thing from the beginning of verse 19 to the end of the prophecy. (See verses 17 and 18, as conveying all to Zion.) A supply is only warrantable where it is manifest that a better sense is obtained by it, which is not the case in verse 19; hence we reject the supplies entirely, and read as translated from the original, supplying "of" and "and," as above. Verse 20 fastens the whole of the "possessions" of verse 19 to *one* "host of the children of Israel." Whatever *host* of the children of Israel this was, she must be known as having been in "captivity" herself, and must have been delivered, as in verse 17, before she becomes, as in verses 19 and 20, "possessed" of such vast "possessions." "This host" (verse 20) has direct reference to some particular "host" before-mentioned, and it cannot refer to Ephraim, Samaria, Benjamin, or Gilead, for they have themselves been given as the possessions of the south, verse 19, which is episodic of verses 17 and 18. Therefore we are compelled to refer "this host" (verse 20) to its nearest antecedent, "the south," of verse 19, that is there put in possession of Ephraim, Samaria, Benjamin, and Gilead. And "Zion," in verse 17, being the only mentioned host, or division of the house of Jacob going before, "the south" of verse 19, "Zion," therefore, must also be an antecedent, and if so, of the "south;" and here we learn that "Zion," or "the south," had been in "captivity," as verse 20 seems to demand, from the fact that she is here (verse 17) "delivered" from her "captivity." Thus we see that "Zion"



(verse 17), being delivered from her enemies and declared to be "holy," appears in verse 19 as "the south," and in verse 20 as the "captive host of the children of Israel," and further on in the same verse as "the captivity of Jerusalem." So that "the captivity of Jerusalem" and the "captivity of this host," and "the south," and "Zion," are all interchangeable names for the same branch, or "host," of the house of Jacob. And who is there that cannot see the appropriateness of all these names for the house of Judah by allowing "this captive host" to refer to its antecedent, "the south," and then the south to its antecedent, Mount Zion, of verse 17? "Zion" was the military stronghold and lion city of the tribe, while Jerusalem was the capital of the joint tribes of Judah and Benjamin. As to the appropriateness of the term "south," as applied to Judah, *nothing can exceed it*. And last, but not least, "this host" was in captivity herself; but being delivered, she becomes possessor of all possessions. Is it not as manifest as the noonday sun that all the "possessions," from first to last, are set down to the account of this southern Jerusalem host, or Zion, just as you please, for they are the double city, or "two lions of God," when taken together—Zion being the masculine and Jerusalem the feminine designation of the nation—under Judah's head, and he the lion tribe of the nation? Those of our readers who have been taught to look upon the term "Zion" as applicable alone to the Church may not approve of the application we make of it. To such we say, By what name was the Church called the five hundred years previous to David's taking "the fort" of Zion?

This southern host of modern Israel, some time before the realization of her promised possessions, was *herself a captive in captivity*, but now becomes not only the possessor of the former possessions of Edom, her elder, but being delivered with Israel as a whole, she then becomes the possessor, or controller, of all heathendom. Mark carefully the reading of the 19th verse, omitting the improper supply in Italics: "And the south shall possess the mount [government] of Esau and the plain of the Philistines." Thus far they possess heathen

ground, for these are strictly heathen terms; but the remainder of this verse is taken up with putting this *captive southern host* in possession of Israelitish ground situated *north* of them, viz.: "And they shall possess the fields of Ephraim, and the fields of Samaria and Benjamin and Gilead"—all *north* of Judah. This gives the "host" of Judah the possession of the whole of Israel, as well as of heathen ground, for Israel was embraced in full by the second class of figures, or symbols; that is, "the fields of Ephraim," etc.

The kingdom of Israel first arose under the tribal headship of Ephraim, and stood about five hundred years, and is often designated in the Scriptures by the term "Ephraim." Hence "the fields, or lands, of Ephraim," embraced all Israel. But after this five hundred years' reign of Ephraim the tribe of Judah becomes the tribal head of Israel, but retained this tribal headship only seventy-three and a half years, for upon the accession of Rehoboam ten states broke off from the house of David and reorganized under an Ephraimitish headship, with "Samaria" for the capital. And this branch of the Israelitish nation was commonly designated "Samaria," from the capital city, which is quite common with all nations, ancient and modern. For example, we say the government of Paris, of London, of Washington, of St. Petersburg, etc. Hence "Samaria," verse 19, signifies the kingdom of Israel that arose out of the ten tribes under Jeroboam. So that "and the fields of Samaria," that are put into the possession of this southern Judean host, simply means that all that were of the ten-tribed Israel, as well as all of Ephraim's Israel which went before and consisted of Shemitic blood, or the remains of the *persons* of the old house, are transferred by God to *modern Judah*, called the "south" in verse 19, and the "captive host" in verse 20.

And next, "and Benjamin." Benjamin formed one of the states of the first head of Israel which arose as above mentioned under Ephraim's tribal headship, and went with all the tribes, after the death of Saul, with David, or Judah, the second head. But when the ten states broke off under Jeroboam from David's house, Benjamin adhered to the house of

David, or Judah. And now, on Judah's *final* restoration, it must be shown that no state, or tribe, in all Israel, ancient or modern, shall be wanting to "the house and throne of David." Hence "Benjamin" is transferred to this southern host of Israel, for Benjamin never belonged to Jeroboam's ten-tribed Israel, called "the fields of Samaria;" hence Benjamin must be named *individually*, or he would have been left out entirely.

And next, "and Gilead." The land of Gilead lay to the east of Canaan, or on the east side of Jordan, and with Bashan was occupied by the half-tribe of Manasseh in connection with Reuben and Gad; and Manasseh being one of the reigning tribes, or heads of the kingdom of Israel, he was put in possession of this three-tribed Israel on the east of Jordan. See Joshua vii. 1: "Because he was a man of war, therefore he had Gilead and Bashan." Now, three tribes occupied Gilead and Bashan, but to Manasseh, as head of the three, the land was given. And Manasseh, who possessed as chief the land of Gilead, in a typical sense, represents the third head of the kingdom of Israel, *which is the United States of America*. Hence "Gilead," in the 19th verse, signifies no more nor less than the third head of the kingdom of Israel, or United States of America. That is, Manasseh and "Gilead," in this passage, are synonymous with the land or country of which Manasseh's tribe was the honorary head, and that land, we have clearly shown, was and is the United States of America. And our modern Israel, like the ancient household, holds within her *southern* border a "Judah" of imperial domain. This modern Judah, like her ancient sister, has gone into captivity, but must and will be delivered in holiness (verse 17). And then to become the head, or lion, division of the nation, Judah being delivered from her captivity, is restored as the "tabernacles of David that are fallen down;" and being thus restored, she becomes "possessed" of every thing heretofore possessed by the whole nation. "Ephraim" is hers; "Samaria," or ten-tribed Israel, is hers; "Benjamin," who *did not* belong to the ten-tribed Israel, is hers; and "Gilead," or Manasseh, is hers. This is in strict keeping with

what is said of Judah, or Jerusalem, in Ezekiel xvi. 53, where God, speaking to Jerusalem *after her restoration*, says: "Then thou shalt remember thy ways and be ashamed, when *thou shalt receive thy sisters*, thine elder and thy younger. And I will give them unto thee for daughters." Thus, in Ezekiel xvi. 61, as in Obadiah 19, is this *now* (March, 1867) captive southern host of Israel to be put in possession of the two sisters Israel, the one her elder and the other her younger—that is, elder and younger as to their typical reigns—while Judah is the elder in the antitypical reign, since she has preceded the other *two* in this, the antitypical day, for they, as the fifth and sixth heads of the nation, are yet to come.

"O that the salvation of Israel were come out of Zion; when God bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." "In that day will I raise up the tabernacle of David [Judah] that is fallen, and close up the breaches thereof. And I will raise up his ruins, and I will build it *as in the days of old.*" (Amos ix. 11.) Thus it is to be in the modern house of David "as in the days of old." Verse 12: "That they may possess the remnant of *Edom*, and of *all the heathen which are called by my name*, saith the Lord, that doeth this." That is, David's kingdom being fallen, it will be restored as it was "in the days of old," when it held the supremacy. And then (verse 12): "They shall possess the remnant of modern Edom and all the kindred of Edom that are called by God's name, as Israel was called God's people." From this we learn that the "Edom" and the "heathen" of this verse 12 were once God's true Israel, and called by God's name, but are now so far gone from original Washingtonian and Jeffersonian purity as to be styled Edomites and heathens. But we look for the tabernacle of Judah, that is *now* fallen down, to be raised up and established as of old, and then the degenerate Israel called Edomites and heathen to be given to her, as in Ezekiel xvi. 61, after which the following will be the state of Israel (verse 13): "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills

shall melt." This is said of Israel after her restoration under David, or, which is the same, under Judah. But what follows in Amos ix. 14, 15 is not applicable to modern Israel; for verses 11-13 refer to her, while verses 14, 15 are directly applicable to the Jews now dispersed and in civil "captivity," being "pulled up out of their land which God gave them." "Blindness in part hath happened unto the Shemitic Israel until the fullness of the Japhetic, or Gentile, Israel be come in, and so *all* Israel, ancient and modern, shall be saved."

We now give verses 14, 15, above referred to as applicable to the Jews: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them; and I will plant them upon their land, and *they shall no more be pulled up out of their land* which I have given them, saith the Lord thy God." This is not applicable to modern Israel, for they have never been "pulled up out of their land." The Israel of verses 11-13 is only "fallen down" on its own land, and is to be raised up on the same with all the *breaches of division* healed, after which the prosperity of verse 13 follows. No man need go farther than the before-mentioned sixteenth chapter of Ezekiel to find modern Israel "breached," or broken, into three separate kingdoms, called respectively "Samaria the elder," "Sodom the younger," and "Jerusalem," or Judah; and to find that the "elder" and the "younger" of Judah in the typical age are both to be given to her in the antitypical age, and thus heal the breaches spoken of by Amos. The modern Judah, or tabernacle of David, whose star of empire arose in the east in 1861, and ran to the west, is now fallen down on her own land, but will be raised up in the fullness of time, and thenceforward she will be the guiding-star of empire, moving with majestic grandeur and lightning rapidity to the west, radiating to the north and south, and sweeping with resistless force all opposing empires, or "the divine right of kings," and "the succession of St. Peter," from the face of the earth.

She is "the stone cut out of the mountain without labor," that is "to smite and break to pieces, and then to grind to powder," "all nations, and kindreds, and tongues, and people" that are not theocratic, democratic, republican, states-rights confederate organisms.

PART FOURTH.

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THE SEALS, TRUMPETS, AND VIALS.





## PREFACE.

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How is it that, with the book of Revelation in their hands, and its unequivocal declaration that it was a revelation of God the Father, given unto Jesus Christ, of things shortly to come to pass, and that Christ had sent and signified the same unto his servants by the hand of John, the most thorough Bible students, commentators, and expositors have been endeavoring, almost since the very days of St. John, to find and verify a fulfillment of its prophetic utterances, notwithstanding it would be wholly impossible for one single event of this prophecy to occur or meet with fulfillment in the *absence* of an Israel, *as* the servants of Jesus Christ, to whom it was sent, and to whom its event refers? We know that ancient Israel, as the children and servants of God, in a civil sense had passed away at the giving of this revelation, but her prophets had not failed to certify us by the most ample and oft-repeated utterances that Israel should arise and exist again, and that all the glory and grandeur bespoken of God's people not realized by the ancient house would be under the "latter-day" house of Christ. Why, then, in the absence of *any* such Israel, should we expect any of the unfulfilled prophecies of the ancient seers, or of those given us by St. John, to be met? It is utterly impossible for any of these to come to pass until the Israel promised by the old prophets should arise, at least in its typical form. Hence, how futile and unsatisfactory the herculean labors and toil of all expositors of prophecy anterior to 1789, the identical time of said rise. Scarcely a single nation of any note that has existed since the days of St. John has been left out of these prophecies by the many able scholars and expositors that have taken the matter in hand. If they had given the proper attention to the very first declarations in the book, and waited till the servants of Jesus Christ, or the Israel demanded by the old prophets, had arisen, then had they been spared the useless labor that they performed. That there is very, very much in the old prophets and St. John that has direct reference to Gentile nations, we are free to admit, but *always* refers to them as the enemies of Israel; for all of Israel's conflicts, trials, captivities, deliverances, and triumphs have direct reference to her enemies, with whom she has these conflicts and trials, and to whom she became captive, and from whom she is delivered, and over whom she triumphs. Therefore, when we are considering the prophetic history of God's Israel, we are necessarily also considering largely the history of her enemies. Could it be otherwise? Certainly not. The history not only of Israel, but also of

Gentile nations, is necessarily involved in the history of other Gentile nations. The history of Israel, therefore, could not be given in prophecy, and yet ignore the history, in some degree, of her enemies. We conclude, then, that we can have in prophecy *no prophetic history or notice of Gentile nations only as they stand related in said history to Israel*; therefore, from the time of the non existence of the ancient house to the advent of the Israel of 1789, *we have nothing transpiring in prophetic history of any Gentile nation*; and if not, all attempts between these two points of time to find fulfillments of prophecy would inevitably be abortive. Let it not be said that we crowd too much of prophetic importance into the short periods of modern Israel to comport with what we see and know, or to harmonize with the great prophetic periods and events of the long history of the ancient house. The long history of the multiplied events of the ancient house, though it may have stood a thousand years, is not in its importance to be compared with the transcendent glory and magnificence of this latter-day house; for the former was typical and short-lived, while modern Israel, in its seven-horned offspring, is antitypical and endless.

The burden and theme of the prophets were not so much in reference to David and his Israel that seceded from the first Israel as to David's greater Son and his seven-horned Israel that secedes from and arises out of modern Israel, over which, Luke says, "he is to reign forever." We must not let the very strong, highly figurative and symbolic language of John mislead us, or expect to see the sights he is represented as seeing. We must come down to plain matters of fact in history—matters belonging to earth and time—stripped of all of its imagery and embellishments. We shall see no throne set in heaven, with its Deity enthroned, and a seven-horned Lamb in the midst of the throne, and four beasts with four faces each as standing around the throne, and in the midst of the throne; and four and twenty elders, as priests and kings, seated upon twenty-four seats surrounding the throne, and a rainbow spanning the heavens around this throne, and lightning flashes issuing from the throne, while thunders reverberate, or echo and reëcho, from side to side, or throughout the vast universe of heaven. If we wait in expectation of witnessing these, we shall wait until doomsday, and still be disappointed. John saw and heard all these, and much more not noted above. We are to realize them as matters of fact transpiring in the history of modern Israel, *after* the opening of the first seal by the seven-horned Lamb, as the administrative head of a seven-horned Israel, just as matters of fact have ever been transpiring in the history of the world, and not otherwise. Why should it be considered otherwise? Certainly not simply because of the refined imagery and symbolism of John. Such sights, sounds, etc., as these have never had occurrence on earth; and if any are disposed to think differently, and are inclined to wait and look out into the future for a realization of their expectations, they may wait and look until eternity grows gray with years, and still be doomed to disappointment. These revelations of the matters of fact to occur in Christ's seven-horned Israel are nothing

different in their *nature* from those that occurred in the Israel before the days of Christ's civil reign as a seven-horned Lamb over a corresponding seven-horned Israel, only that in point of importance the Israel of Christ, as being antitypical of the ancient house under its three typical heads, takes precedence over, or outranks, the typical just so much as Christ the Prince outranks the princes of the typical Israels above. Thus the modern Israel of Christ is nothing different in its *nature and office* from the typical heads going before, just as the offices of Christ as Prophet, Priest, and King are nothing different in their *natures* from these offices as filled by his types, Moses, Aaron, and David. The difference arises not from any difference in the *nature* of these offices, but simply and solely from the superiority of Christ to his types, Moses, Aaron, and David. There is and can be no possible difference in the *nature* of the office of the anti-type and that of his prior type; for as to their *nature*, import, office, or significancy, they are positively identical, and could not be otherwise, and yet the one be called the type of the other. This we know cannot be successfully gainsaid, or even called in question. Therefore we conclude that the very strong figurative imagery and symbolism of John simply goes to show or teach us that the Israel of Christ brought to view under *these* is to be considered and received as transcending and over-reaching in its importance and final results all prior or typical reigns of Israel just so much as these highly figurative manifestations surpass common matter-of-fact narrations. The matters of fact narrated in this prophecy must be reduced to the common language of the history of its fulfillment. We have difficulties quite enough with things in our history that are *in themselves* difficult, but why should we seek to make difficulties out of things that are not at all difficult?

The seals, trumpets, and vials of Revelation belong to modern Israel of the West, but none of them reach back to her rise in 1789, but date and begin immediately after the rise of her offspring, the seven-horned confederacy of Christ, in 1861. The confederacy of 1789 is to be regarded as an Israel of God, and as belonging to the typical dispensation that demanded *three* typical Israels, and she being the third, ends the typical dispensation; while the confederate states are antitypical, and fall within the new dispensation designated "latter days," whose beginning is not at the exact point of time marked by the opening of the first seal. She existed before the opening of the first seal, and being first in the realizing age, takes the lead as *Judah*, or as the Lion division of Israel, indicated by seven horns, or sovereignties, under the head of the Lamb. "Seven" is her *birth* number under the lead of the Lion of the tribe of Judah, called a seven-horned Lamb. She remains not as "seven," but soon becomes "one-third" of the Israel of 1789, and is overthrown as "one-third," and so remains for "three and a half days," and then attains unto life again, at which time *another* "one-third" of the nation secedes in the west; and then the last *third*, as a "remnant" in the east, reforms its gov-

ernment, and in doing so *conforms* to the form of the first two thirds; and then the second third and the "remnant," or *last third*, confederate with the seven-horned, or first, third; and then Armageddon comes on the opening of the seventh seal. Prophetic history demands all this, and as far as fulfillment has gone these prophetic demands have been met most emphatically; and that the unfulfilled demands will be met no one could doubt who believes in the inspiration of the Bible. For these we wait, and wait not long.

In conclusion, let it be reiterated and emphasized that *not one solitary event of the prophecies of this book, as indicated under the seals, trumpets, and vials, could possibly transpire until a seven-horned Israel should occupy the stage of history*; for all—every jot and tittle—of the contents of the book of seals must take place *after* the seven-horned Lamb receives the roll from the right-hand of God. This is an *absolute* demand, for no unsealing occurs until performed by the Lamb. Therefore there must exist a seven-horned Israel in history before the book of seals could be placed in her hands for development. For me, at this late day, to say to intelligent Bible scholars that this seven-horned Lamb is *purely* and rigidly symbolic and not *literal* would be useless, for no one of even moderate attainments in Biblical literature holds to any other view. And all that we wish to accomplish in these concluding remarks is the calling of the attention of the students of Bible prophecy to a fulfillment of the prophecy in reference to the rise and existence of a seven-horned nation that must answer in history to the seven-horned symbolic Lamb of prophecy, for the Lamb and the nation bespoken by it must conform or correspond with each other most rigidly. The nation, as seen in the throne with the seven-horned Lamb, four beasts, etc., existed as such *before* the book of seals was given to the Lamb for unsealing, for this is clearly stated. The unsealing, therefore, dates at some time after the appearance of the nation.

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# CHAPTER I.

## INTRODUCTION.

WE now take up the consideration of the seals, trumpets and vials of Revelation as properly following "Jehovah's Chariot Throne, or Part Second; for it will be found on examination that it was the seven-horned Lamb that stood in the midst of this chariot throne that was to open and develop the events of the seals. The fourth and fifth chapters, with the throne, Lamb, etc., are preparatory and introductory to the opening of the seals, and hence all that is to occur under the development of the seals belongs strictly to the administration of this seven-horned Lamb, for nothing in all this mighty history could transpire until Christ, as a seven-horned Ruler, comes upon the stage of time. The Lamb, in his head, is purely symbolic of an Israel in its *unity*, as he has but one head. His seven horns are as certainly symbolic of seven nations, or of Israel in its "company of nations." "A beast," says Dr. Baldwin, "always symbolizes a government of some kind," and a horn is universally indicative of civil power.\* Hence the Lamb's head indicates Israel as a *unity*, and the horns the same Israel in personal governors of her tribal character of sovereign states.

We consider these seals, trumpets, and vials as seven trinities, prophetic and historic, of certain periods in time, and of things or events to transpire and transpiring within said periods—"prophetic" as to what the seals and trumpets announce in their characters as teachers of coming events, and then "historic" in the fulfillment of the same by the trumpets and vials. Others have treated the seals, trumpets, and vials each as separate and distinct—the one not dependent upon the other in its development of facts—that is, not more so

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\* Say, a personal civil ruler.

than any one part of inspiration is dependent upon, or is supported by, any other part of the same. We take a different view, and shall treat them as *especially* dependent, one upon the other, for the development of the things and events contained in each, and hence we consider them as *seven trinities*, and shall treat them as such—that is, no seal as being complete without its corresponding trumpet and vial. The seals, or doors, being opened or unclosed, they thereby prospectively and prophetically announce, from time to time, coming events. They thus introduce us to time future by the successive openings of the doors that separate the different periods, or apartments, of time. On the unclosing of said “doors,” we are permitted to see within; but seeing, we do not understand fully the import of what we see and hear from within. We see certain kinds of horses, as to color, with riders thereon, with bows, swords, balances, crowns, etc., and hear certain voices and orders, or commissions, which, taken with the foregoing “sights,” seem to point to coming actions and events, but in rather an ambiguous manner, so that without further light we should not be able to discern all that was intended by the introduction to this or that apartment of time. Thus the seals within themselves do not *finish* any period of time. In fact, they only introduce and dimly outline the periods, and leave the trumpets and vials to carry on and finish what they have thus introduced. The trumpets follow the opening of the seals of time and command or order the execution or development of the things and events contained in each period brought dimly to light by the previously opened door; and then, in prompt obedience to the “orders” of the trumpets, rapid execution by the vials begins the development of the periods.

The vials are, therefore, wholly historic, or executive—that is, there is nothing *beyond* the vials’ fulfillment or execution of that which was at first dimly and prophetically brought to light by the opening doors and the after-orders of the trumpets. The vials finish, or wind up, the affairs of each period, and thus leave them purely historic; while the trumpets are both prophetic and historic, and the opening seals are only



prospective, and hence only prophetic. We repeat: The seals being first in the order of time, and set before any developed future, must be *wholly prophetic*, while the vials, being the last of the three, close each period by the actual fulfillment in execution of that which had been prophesied of in the periods, and hence must be historic; while the trumpets, occupying a middle ground, or occurring between the seals and vials, are both prophetic and historic; and finally, the seals, trumpets, and vials, as *trinities*, are purely *civil*, or pertain to national or governmental affairs, and can by no reasonable construction be made to refer to spiritual concerns, except incidentally, as necessitated from man's duality. And that our country is largely, *very largely* interested in them there can be no gain-saying. And we affirm that the *periods* of the seals, trumpets, and vials, numbered one, two, three, and four, are *now historic*, and as such belong to the past; and the fifth seal, or door, that introduces us to the fifth period, or apartment, of time, here divided into seven, is now (fall of 1865) standing wide open, and has been ever since the surrender of General J. E. Johnston, May 20, 1865. The sixth angel has not yet sounded his authoritative trumpet, commanding and ordering the execution or fulfillment of the actions and results of this (the sixth) the most important and momentous of all the preceding seal periods.

The sixth period ends thus: "The second woe [sixth seal] is past; and, behold, the third woe [seventh seal] cometh quickly [or hastily]"—that is, it very "quickly" runs its race, and closes the drama of the seals, trumpets, and vials.

Dr. Baldwin seems to think that the seventh trumpet era, which is the same as the third and last woe, was a long one; but quite the reverse is found to be the fact. The trumpet and vial period, called the third woe, that was to come "quickly," could not be said to have "come" while as yet any portion of its time was unfulfilled. It could not mean that the seventh seal, trumpet, and vial period was to be ushered in more "quickly" or suddenly upon the heels of its predecessor than any other one of the periods. By no means, for each succeeded the other instantaneously. There could

not, by any possibility, be an interim or hiatus in time. At the exact point of time that one moment ceases, another begins; so we know that "cometh quickly," when spoken of the third and last woe, or seventh trumpet era, simply means what it says—that is, that the period brought to light by the opening of the seventh seal, and further heralded by the seventh trumpet, and to be finished by the seventh vial, was to be a "quick," or *short*, period. It embraces or comprehends the time that may be occupied in the battle of "Armageddon," or "battle of that great day of God Almighty" and its concomitants, so very often brought to view in the prophetic scriptures, on the close of which battle, it is said, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

Thus ends the sixth century decade of time, or six thousandth year of the world, as we suppose; and where the *grand period* subdivided into seven minor periods, marked by the seals, shall end, then and there begins or arises the millennial, theocratic, democratic, republican, states-rights confederacy. A modern theocratic, democratic, republican, states-rights confederacy arises prior to this time—that is, July 4, 1789—but is not "millennial" until after the close of the seventh seal period—that is, after the close of the Armageddon battle. When and where the third woe ends, then and there the millennium begins.

We will now, as preparatory to a more regular and systematic manner of getting at the seals, trumpets, and vials, notice carefully the introduction, or opening remarks, of the book of Revelation, and then pass over with a few remarks the address to the seven churches of Asia, recorded in the first three chapters, which will bring us at once to the consideration of civil or national matters, which are introduced in the opening of the fourth chapter, in the development of which civil things the seals, trumpets, and vials come up regularly.

#### BOOK OF REVELATION.

Dr. Baldwin remarks of this book that "it consists of a set of prophecies addressed to the Christian Church, and containing its future history, *and also a complete history of the political*

world." We italicize. He adds: "The style of the book is figurative in the most refined degree, and involved and enrolled in the most systematic yet apparently complicated manner. Nothing can exceed the perfect symmetry of the whole book."

The book says itself that it was — is — "a revelation" of God the Father, "which he gave unto Jesus Christ, of things which were *shortly* to come to pass," and that "Christ sent and signified it by his angel unto his servant John," and John in turn was "to show it unto the servants" of Christ. The "things" that were "shortly" to come to pass were, of course, "things" that pertained to man on earth, and were necessarily twofold, or spiritual and civil, in their natures, for such is man, to whom they were given—that is, the spiritual is *incidental* to the civil, but still necessary from the dual character of man. That this "revelation"—*all of it, from first to last*—pertains to earth is manifest, in the first place, from the fact that it was given to the servants of Jesus Christ, who were *on earth*, and sent by the hands of John, who is called a "brother and companion in tribulation" of those on earth to whom he was sent; and in the second place, it is shown to be of *earth and time*, from the fact that it is said "the time is at hand" for the things revealed to transpire, or come to pass; and if so, it does not refer to remote eternity or "things" of the future state; and thirdly, because it is declared, "Blessed are those that *read*, and they that *hear*, and they that *keep* the things which are written in this book" of revelation. We suppose that the saints in heaven have nothing to do with "reading," "hearing," and "doing," or "keeping," the things contained in this book. And lastly, there is *so much*—not that we should say all—of that which is to transpire, or come to pass, that smacks so strongly and unmistakably of *earth and time*, and of man in a *probationary* state of trial and "tribulation," and hence so unlike heaven or the future state, that we are compelled of force to receive it as of things of earth and time.

We notice the address to the Church was "to the seven churches which were in Asia;" and if in Asia, of course on

earth, and as such needed just such an address of admonishments, threatenings, directions, and of encouraging promises of rewards to the faithful. "O yes," you will say, "the address to the churches most certainly pertains to earth and time." But after the address to the churches closes, we hear of "a door being opened in heaven," and of John going up to this heaven, and of seeing a throne set in heaven, and one sitting on this throne described as no mortal man ever appeared, and of beasts and dragons, and most wonderful and unearthly monsters, and a sea of glass, etc. None of these, you will say, belong to earth and time; and if not, they must belong to heaven and eternity. In reply to your logical conclusion, we would ask you how you would like to spend an eternity in a heaven filled with such unheavenly—not to say "unearthly"—and hideous monsters for your constant companions. How would you like to dwell in a heaven where there seems to reign perpetual wars, headed and carried on by persons mounted upon white, red, black, and pale horses, and armed with bows, swords, etc., and followed in their destructive course by "death and hell?" How would you like to dwell in a heaven where huge mountains are torn from their strong foundations, set on fire, and then hurled into the midst of the sea? Would you not be terrified almost to stupefaction at seeing the seas and rivers of heaven turned to blood and made as bitter as wormwood? How would an "earthquake [not that we should say a heavenquake], such as was not since men were upon the earth, so mighty an earthquake, and so great"—how, we say, would such affect you? Would you be very calm and altogether unmoved? Suppose the "islands and mountains" of *heaven* "should flee away so as not to be found," and "a great hail *out* of heaven [what heaven should this hail descend from if this was to be in heaven?] should fall upon men, every stone of which was about the weight of a talent?" Would you not be disposed to change such a heaven for your old home, the earth? And then think of a woman standing in the court of heaven ready to be delivered of a child, and "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads,

whose tail in its sweep brushes from the heavens [what heavens?] the third part of the stars, and casts them to the earth"—think, we say, of this "unearthly monster" standing in the court of heaven before a woman in labor, "ready to devour her child as soon as it was born!" But we forbear, as it would be useless and would perhaps shock sensitive nerves to pursue this *heavenly* (?) rehearsal any farther. There is too much "death and hell," "thunder and lightning," "blood and fire," "earthquakes and hail," etc., to suit us as a place of eternal rest. Let those who believe in such a heaven seek for it if they like; for ourself, "we seek a better country."

We return to, and wish you to bear in mind that we are yet upon, the opening, or introductory, remarks of the book of Revelation. The foregoing are some of the "things" that were "shortly to come to pass." To mention them *all* would require a transcript of the book. This is not necessary, as you have a copy. We only wish to fasten upon your mind the fact that the "things," actions, times, events, etc., that are here symbolically given us by inspiration in this book of Revelation were *all actually to occur*, or take place, at some period of time, and each in its own time, and in some place symbolically known as "heaven." If it all belongs to heaven, or the future state, then we have no business with the matters and things treated of, and shall not trouble ourselves about them, for we profess to "be seeking a better country" and a better state of things than are here brought to light; not that there is not much that is very, very good developed in this book amidst the vast amount of evil, for let it be remembered that the "wars and rumors of wars" here brought to view are wars, or contests, between right and wrong, good and evil, truth and error, God and the devil; and that God, on the side of truth, against the devil and error, will prevail, and "the kingdoms of this world"—or heaven, where Michael and his angels fought, and the devil and his angels fought, and prevailed not—will become the kingdoms of our Lord and his Christ, and he shall reign forever and ever; that is, on this *earth*, symbolized by "heaven," heaven signifying elevated, or

above a common level, higher than its surroundings, either morally or physically.

Then, if the matters and things treated of in this book of Revelation belong to a *morally* elevated, or a *heavenly, earth*, and we so understand each other, we are ready to proceed to the further consideration of them. We assume, then, that they belong to the "morally" elevated Israel of earth, and to time, and addressed to man as a dual creature—first, as a spiritual creature, as shown in the term "church," or churches; second, as a civil or political creature, as shown in the introduction of all the insignia of civil distinction in the fourth and following chapters, the address to the churches having closed with the third chapter, thus: "He that hath an ear, let him hear what the Spirit saith unto the churches." Then follows: "After this [that is, after the address and consideration of Church affairs]," says John, "I looked, and, behold, a door was opened in *heaven*." In a symbolic heaven, as a matter of course, and well understood as such; for heaven, the final resting-place of happy spirits, has neither literal doors nor bars for closing or unclosing, and by unclosing, of introducing us to such scenes and sounds as we have already objected to as being in heaven above.

Dr. Baldwin remarks: "This was a symbolic heaven, as anyone can see at a glance," for in the "third heaven" no such objects as "beasts" or "doors" exist. The term heaven was originally applied by God to the atmosphere or firmament, and is figuratively used as the ethereal dwelling of the true Christian after death; and on earth, *as in this case*, it is variously used to represent sublimity or *exaltation*, and symbolically it represents the place of the Church on earth, or the dominion of God on earth, etc. Many passages of Scripture teach us this figurative sense of the term.

We next notice the "door" that opens into this figurative, or symbolic, heaven. If the "heaven" was symbolic, then must its "door" also be symbolic. There could not be a literal opening to a symbolic apartment. The two must correspond or agree in kind. This door that was here opened and *ave*, or offered, a view of things not yet seen and unknown

to the prophet was of the same nature as the seven seals, or doors, that we have under particular consideration. The opening of this door to the prophet, and then inviting him to enter, brought him, if he wished it, into the political field, or political elemental heaven, that was closed to him before; that is, the political elemental heaven of future events and things is laid bare to his heretofore *closed mind* by the power of inspiration, and he at once sees, or is capable of seeing, all that was to be seen and known of this elemental heaven—that is, all that he has recorded; yea, more, for he understood what “the seven thunders uttered,” and was about to make a record of it, when he was instructed not to do so, but to “seal them up.” This “door,” then, being a symbol, symbolizes his heretofore closed *mind*, that was now opened by inspiration; and this being done, he is invited “to come up”—that is, as he had already been very much *above* the commonality of his fellow-man by “the inspiration” that had heretofore “breathed upon him,” he is now invited by the same inspiration to “take another degree,” or “come up hither [or higher].”

Now, as the whole of the vision is symbolic, then the “coming up” must be symbolic also, for it is as much a part of the vision as any other fact or thing recorded; for we do not suppose that anyone will contend that John left his Isle of Patmos, and *in person went up anywhere*, much less to heaven. Then, what does “come up hither,” or higher, mean? or, what does it symbolize? It certainly symbolizes *action* of some kind; and as we agree that he did not leave his Patmos in person, then the action of “coming up” must have reference to his will. His *mind* had been “opened,” as symbolized by the “door”—that is, his mind had been illuminated by inspiration, and thus qualified for the duties that would be assigned it *if it was willing*, and hence the invitation to come up higher, for God forces not in such cases. John was a free agent to accept or reject, and he is consulted here under the form of a proposal, or invitation; for we do not view the order to “come up” in any other light than an invitation, which he was free to accept or reject. He was not consulted about

the opening of "the door in heaven"—that is, the enlightenment of his heavenly, or elevated, mind by inspiration; but when the *will* of a free agent is to be considered, it must be invited, and then left to accept or reject the proposals at pleasure. Then, the invitation to "come up higher," we say, has reference to or symbolizes some *action* on the part of the invited prophet; and as we agree that he did not leave his Isle of Patmos in *person*, it follows, then, that the "action" of "coming up," or going up, must symbolize the action of his *will*; and being, as he ever showed himself, willing to be counseled and guided by the good Spirit, we are informed that "immediately he was in the spirit," or "immediately" his *will* yielded to, or accepted, the proposition to receive the revelation of "things which must be hereafter," for that was the proposal: "Come up, and I will show thee things which must be hereafter." He assents, or goes up, by an action of his free and untrammelled *will*. It was an "upward" movement, or a going from a lower to a higher position, not of body, but of his *willing mind*. It was a moral elevation that John attained to, and not a bodily one.

Every action of acceptance of the propositions, or invitations, of God on the part of willing man is an advance, or a forward and an upward movement. "Come," or advance, is the first part of the proposal, and the necessary result of such an advance is "upward," as the latter part of the invitation implies: First, "Come;" secondly, "up." His "immediate" yielding, or prompt acceptance of God's proposals, places him at once in a new and higher, or more heavenly, field, where the first thing that meets his mental eye is a "throne set." (See Chariot Throne, Part Second.) That is, a throne in its proper or upright position, and not a prostrate and overturned throne. It stands, or sits, ready for the sovereign to occupy; and then, as properly following this announcement that the throne was in proper position for a seated sovereign, we are next informed that "one sat on the throne," and then follows a description of this symbolic king, or sovereign, upon this symbolic throne, within this symbolic field, or "heaven." And then is mentioned the presence of a sym-



bolic "rainbow round about the throne," and then twenty-four symbolic "seats" round about the throne, and then twenty-four symbolic "elders," or chiefs, clad in symbolic white, as sitting upon the seats, or minor stations, as adjuncts to the throne, and then mentions them as being crowned, which crowns are also symbolic; and then follow "lightnings, and thunders, and voices, and seven lamps, and a sea of glass, and four beasts," etc., and then a lamb with *seven* horns and eyes in the midst of all—all of which, from the greatest to the smallest, from the first to the last, is purely and most strictly symbolic and figurative, just as strictly so as were the seven golden candlesticks and seven stars (chapter i. 12-16); for it is unequivocally and positively asserted (chapter i. 20) that "the mystery [mystery because it was a symbolic representation of the *facts* which John did not understand by these symbols, and hence this interpretation, or explanation, of the seven golden candlesticks and the seven stars that were in the right-hand of the heavenly messenger] of the seven stars which thou sawest in my right-hand. The seven stars are the angels of the seven churches." And then the mystery of the seven candlesticks: "The seven candlesticks which thou sawest are the seven churches."

Now, if the interpretations here given of the symbolic meaning of the seven candlesticks and the seven stars may be received as proof of the symbolic character of the book in which they are found, then are we sustained in saying, as above, "that the whole vision is symbolic."

Dr. Baldwin, upon the passage "the heavens departed as a scroll," remarks: "This is a symbolic representation of the old political world, for after it is gone—that is, the heavens—we see men still on earth running for shelter. The political world is here to be understood by the terms heaven and earth. They are so frequently used by the old prophets in this sense that every one is familiar with the proofs. Indeed, if anyone doubts that these are symbolic heavens and earths, all we have to say is that he is very simple, for the proofs that they are so are as abundant as could be desired." Of a beast he says: "A beast is always used to represent a civil power." Then of

the seven-horned Lamb that was in the midst of the throne he remarks: "The Lamb is plainly symbolic of the kingdom of Jesus Christ, *for a beast universally*, in Scripture, symbolizes a kingdom."\* He says "the sun is a symbol of civil government, and the moon is always used as a symbol of the Church."

It is perhaps useless to add more, at this time, upon the symbolic character of the book. We will now pass over chapters iv. and v. without further remark, as we have already given our views upon their main features at some length in that part of our work styled "Jehovah's Chariot Throne," Part Second, to which the reader is referred, and will now take up the consideration of the seven seals (chapter vi.), and in connection with them, as is our plan, the seven trumpets and vials.

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\* We much prefer to say: "A *beast universally*, in Scripture, symbolizes *the character* of the kingdom; while its head, or heads, 'universally' indicate the kingdom itself."

## CHAPTER II.

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### FIRST SEAL, FIRST TRUMPET, AND FIRST VIAL FORM A TRINITY PROPHETIC AND HISTORIC OF PERIOD No. 1.

THE seven seals, trumpets, and vials of Revelation form *seven trinities* that are prophetic and historic of certain periods and events in time, and first, of the book, or parchment roll, in which these periods and events are sealed up: "And I saw in the right-hand of him that sat on the throne [see Chariot Throne] a book written within and on the back side, sealed with seven seals." This book of time and its events is the identical book whose unrevealed contents Daniel so much desired to look into (Dan. xii. 8), but it had been sealed (verse 4), and (verse 9) re-declared "closed up, and sealed to the time of the end." This book, or parchment roll, was written not only within, but also on the *back*, or *outside*. It was the "within" alone that was sealed up in seven different folios, or departments, to be successively unsealed. This book was a symbolic one, for so the vision in all of its parts, and Daniel sought to know its symbolic meaning, but could not, for its time was not yet. Then what does this book symbolize? Answer: Nothing in all nature so truthfully and forcibly represents time as a parchment roll. So this book was a *record book of time*—that is, of certain or specific time—and it was *prophetic* as to what was "sealed" and "within," and hence was future, and awaited fulfillment, or development, by unsealing, and then it becomes of the "outside," for the without, or "back side," was not sealed, and was a record of the past, and as such was historic. The prophetic, or sealed, future was divided into marked and well-defined periods, separated from each other by partitions, or doors, called seals, or closers, because they stood shut, or closed, just as literal doors in a common house with various partitions. The

time at which the Lamb received this book, or more particularly, the time when the first seal was loosed, we place prior to the battle of Fort Sumter—*immediately prior*.

Each one of these seal periods, according to our views, has a trumpet attached to it whose office it is to *announce* and order the execution, or development, of the periods, and also a "vial of wrath" which executes, or "pours out"—a constant action—to a fulfillment of all the woes or ills of each period, and hence makes them *historic* in their end that were but prophetic under the opening seals. When the vial has finished his "pouring" he has finished his period that was prophetic, and when "finished" it is historical, and of the "back side" of the book of time. In the address to the churches we have no sealed future for successive unsealing, and we are not warranted in looking for any new light in a gospel or spiritual line, and no part of the address to the churches could be regarded as prophetic, for John was called by a voice from *behind* him, and being turned he sees, etc. This point, however, we have argued in another part of our work, and shall not trouble the reader with it here, where we are discussing what are purely the civil matters of the civil seal periods, and any spiritual references which may occur are only incidental, and necessitated by man's duality.

#### THE FIRST SEAL.

"And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see." In the introduction of these four beasts (Rev. iv. 7), the first was a lion, whose station was in the east; the second was an ox, whose station was in the west; the third was a man, in the south; and the fourth was an eagle, in the north. So this "voice of thunder" by one of the beasts must be the voice of the first beast, or lion in the east, and so on in chronological order, as they are named by one, two, three, and four, and all of them must be received as the voices of civil powers in their respective stations of east, west, north, and south, for you will bear in mind that a "beast is always used to represent a civil power." "And I saw, and behold a white horse; and he that sat on him had a bow, and a

crown was given unto him, and he went forth conquering and to conquer." This seal being opened simply brings to the prophet's view the things and actions that he has recorded. We learn by a *horse* and his *rider* that they, as symbols, being double, must symbolize organic man in a double, or twofold, sense—that is, Church and State—and by the horse being white, we infer purity of principle and justice of the war inaugurated; for by the symbol—"bow"—we learn that their mission was one of war, for a sword, or a "bow," as arms, universally symbolizes war, or bloodshed; and the "crown," as a symbol of sovereignty, assures us that in their mission of "conquering" they were to "conquer;" and by the Lion-call to the east, or saying "Come to his quarter and see," we learn that the opening of the conflict by this rider was to be in the eastern portion of some known country—some say of Roman Europe, but we say in North America. Thus it will be seen that much is symbolically indicated by what we have seen and learned from the opening of the door; but still we are left much in the dark, and without the further aid of the trumpet and vial of the same period we should never learn what was the detailed result of the war inaugurated by the white horse rider with his bow and crown, for the seal being wholly *prospective*, and hence *prophetic*, did not and could not tell us any thing that was done, but only symbolically indicated what *would* be done.

#### THE FIRST TRUMPET.

The trumpet symbolizes a voice, or word of authority, commanding to be done whatever was designed on the opening of the seal should be done, and to continue its soundings, or words of command, until the seal periods were each fulfilled, or at least until the finishing vial should be ushered in; for it will be remembered that it is said "in the *days* of the voice of the seventh angel, or voice of the seventh trumpet, when he shall begin to sound," etc., showing clearly that the sounding of the trumpet was a *continuous action throughout the "days,"* or periods, for which it was set as an authority in command, or set as a "voice" to urge on and carry forward to completion the things and events of each seal period. The

“trumpet,” then, but sounds to the charge or urges to the accomplishment of the things and events that were to occur under the first seal, and “sounding,” we are informed that “there followed hail and fire mingled with blood, and they—the hail, and fire, and blood—were cast upon the earth, and a third part of the trees was burned up, and all the green grass was burned up.” The symbols in this passage are *hail, fire, blood, earth, trees, grass, and burned up*. None of these expressions, or terms, can be received as literal, but only as figurative. The “hail, fire, and blood” symbolize *war* just as the “bow” in the opened seal had previously done. The trees upon which this war was waged were objects of some note, “one-third of whom were burned up,” or destroyed; and the “green grass” was the masses, and said also to be destroyed, or overturned, in the war here inaugurated, or begun, by the white horse rider; while the term “earth,” as a symbol, only represents some certain part of the then habitable globe, which is very common; or, in this case, “earth” represents the lion’s *eastern* locality in some known country, and we say North America. Thus the *first* trumpet sounds to the accomplishment of what was to occur under the *first* seal, and then tells us more plainly what it was that did occur. And then the first vial comes in in response to the command or sound of the trumpet, and by the execution of its orders gives a still more satisfactory exposition of the seal.

#### THE FIRST VIAL.

The first vial is announced thus: “And I heard a great voice out of the temple saying unto the seven angels, Go your ways [they had divers “ways” of going—that is, east, west, south, or north], and pour out the vials of the wrath of God upon the earth. And the first angel [went east and] poured out his vial upon the [eastern] earth; and there fell a noisome and grievous sore upon the men [called trees under the trumpet] which had the mark of the beast upon them,” “which worshiped his image.” Thus the seals, trumpets, and vials, as a trinity, taken together, make each member of the trinity much easier of comprehension; but treated as disconnected, much obscurity and want of satisfaction remains. We have, by this

order or arrangement of the seals, trumpets, and vials, by inspiration, been first introduced to the future periods of time by the opening of the doors, and made to see in part *prospectively* and *prophetically* what *was* to occur under the same; and secondly, by the trumpets, the order of execution or development of the same; and thirdly, by the vials, a full or complete execution, or finishing up, of each period. The opening seal, by "bow" and "crown," as figures, or symbols, bespeak a war, and finally a conquest. But upon whom the horse and his rider were to make war with his "bow," or what the extent of his "conquest," indicated by his "crown," was finally to be, we are not informed. The trumpet comes in and commands, or orders, the horse and his rider to the onset, or execution, of that which was designed and dimly shadowed by the opened seal, and then tells us what is the result, but gives it to us in the symbolic, or figurative, terms of "fire, hail, and blood," as *instruments* sent upon "trees and grass" as the *objects* and "earth" as the locality, and the death of "one-third of those on the earth." This not being fully satisfactory, the vial, in its execution, tells us in plain terms that "there fell a noisome and grievous sore upon the *men* which had the mark of the beast." So the "trees" are those men which carry the mark of the beast upon them, and "the grass" are those men who worshiped the image of the beast. As to this beast and his marked adherents and numerous worshipers, the whole is to be found in centralism in the United States.

## CHAPTER III.

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### THE SECOND SEAL, SECOND TRUMPET, AND SECOND VIAL FORM A TRINITY PROPHETIC AND HISTORIC OF PERIOD No. 2.

#### THE SECOND SEAL.

AND when he had opened the second seal, I heard the second beast [ox] say, Come [to the west] and see. And there went out another horse that was *red*; and power was given unto him that sat thereon to take peace from the earth [in the west], and that they should kill one another; and there was given unto him a great sword." The first horse was "white," and his rider held only a "bow" as a symbol of blood or war, while the second warrior is mounted upon a horse of a more bloody and vengeful caste, indicating the bloody *principles* of the rider, and he is armed with the more bloody and deadly weapon, the sword—even a "great sword." And in his mission to the west, he is commanded to "take peace from the earth" in that quarter, and to set them one against another in mortal combat.

#### THE SECOND TRUMPET.

"And the second angel sounded [to the charge, or execution, of the mission of the red horse rider in the west], and as it were, a great mountain burning with fire was cast into the *sea*." Here "a great mountain on fire" is synonymous with the "great sword" disclosed by the seal, as will be seen by its *bloody* fruits. "And the third part of the *sea* [symbolic sea] became *blood*; and the third part of the creatures which were in the [human] *sea*, and had life, *died*; and the third part of the ships [commerce] were destroyed." This trumpet being very full and expressive in its orders to the red horse and his rider with the great sword of seal second, the second vial



but repeats in few words the sum of the above by executing the orders of the trumpet.

#### THE SECOND VIAL.

“And the second angel poured out his vial [executive action] upon the *sea*; and it became as the blood of a dead man; and every living soul *died* in the sea.” Mark the exact correspondence between the trumpet and vial. The trumpet casts, or hurls, a “burning mountain,” or nation, into some *sea* of human beings, and the consequence is the third part of the *sea* becomes blood, and the third part of her commerce is destroyed. “Every living soul”—of the vial—that died can only refer to the “one-third part of the creatures,” as organic, named by the trumpet, for the trumpet only orders the death of “one-third,” and the vial executes “every living soul” of this “one-third.” And the “creatures” of the trumpet are shown to be human creatures by the expression, “every living soul,” not as to individuals or persons, but these as *organic*. This sea, then, the one-third of which, as organic, was to be destroyed, was a sea of human beings, for the sea is a very common symbol of man; and on the other hand, a “mountain” is equally as common a figure, or symbol, of a nation or kingdom. We understand, then, by this “burning mountain” of the trumpet being cast into this sea of human life simply that one nation from some *mountainous* region of earth, in the fire of its wrath, hurled itself upon, or into, the midst of some maritime or “shipping” nation, in its western quarter, and making said “shipping” nation in said quarter to become blood, or making it the bloody field of a devastating war, and destroying one-third. This is all the work of the red horse and his rider with the “great sword” announced by the second beast as to occur in the west. Thus again do the seals, trumpets, and vials occupy the same period in time—that is, the opening door or seal of time announces or introduces us to the different periods. The trumpet takes up and amplifies and enlarges by ordering the execution, and the vial, by executing, winds up, or finishes, the same. The correspondence, or agreement, between the “red horse” and

“great sword” of the seal, and the “blood and death” of the trumpet, and again, “blood and death” of the vial, and of “sea” in trumpet and “sea” in vial, shows them all three as a trinity referring to the same quarter and events, and verifies the correctness of grouping them in trinities.

## CHAPTER IV.

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### THE THIRD SEAL, THIRD TRUMPET, AND THIRD VIAL FORM A TRINITY PROPHETIC AND HISTORIC OF PERIOD NO. 3.

#### THE THIRD SEAL.

AND when he had opened the third seal, I heard the third beast [the man in the south] say, Come [to the south] and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." The color of this horse being "black," and his rider holding in his hand only a "pair of balances," it might be questioned whether or not his mission was one of war. The "balances," however, being a symbol of justice, we know that justice demanded whatever was to be done by this horse and his rider; and his holding the balances in his own hand seems to indicate a requirement of conformity to the demands of the rider who would himself weigh or mete out justice in his southern quarter of the earth, be it bloody justice or otherwise. But since black, as a color, indicates impurity of principle, and also gloom and deep mourning in the south, we may reasonably conclude that war and bloodshed would be the cause of said gloom and mourning. We will now introduce the trumpet of this seal, and see what light it may throw upon the subject.

#### THE THIRD TRUMPET.

"And the third angel sounded, and there fell a great star from heaven [prince from the civil firmament], burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters and the name of the star is called Wormwood [or bitter]; and the third part of the waters be-

came wormwood, and many *men* died of the waters, because they were made bitter." Thus by the third trumpet we learn largely what were the characteristics and mission of the "black horse" and his rider of seal third. But as the third vial, in its *pouring execution*, adds more, we will give it at once.

#### THE THIRD VIAL.

"And the third angel poured out [from its beginning to its ending] his vial upon the rivers and fountains of waters, and they became blood [bitter above]. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall 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." Here it is very clear that the third vial, in its execution, by repeating almost *verbatim* the *order* of the trumpet, shows itself to belong strictly to this third period. And the trumpet and vial taken together show in a very forcible manner what it was that would occur under the third seal, or the rule of the black horse and his rider, with balances, in the south. The opening seal but announces them, and from the color and balances we naturally enough look for bloodshed at the hands of justice. Thus the God of justice, in modern times as in days of old, chastiseth his own Israel for her sins. The trumpet, in announcing or ordering the execution, introduces a burning star turned loose from the civil firmamental heaven, and falling upon the *rivers* and *fountains* of waters and making them *bitter*, wherefrom death, to organic man, ensued as the result. And the vial, in obedience to this order, is poured out, in execution, upon the *rivers* and *fountains* of waters, and they become *blood*, which was a very "bitter" fulfillment of the trumpet's order. The "star burning like a lamp," and "falling upon the rivers and fountains of waters," and making them "bitter," or turning them to "blood," is very similar to the "burning mountain that was cast into the midst of the sea," and making it "blood," under seal second. In fact, the "star" and "mountain" are both a "burning" or anger-heated and furious *nation*, hurled into the midst of some maritime nation in its

western locality, called a "sea," and having "ships;" and again, cast upon said nation in its southern locality, and also commercial, and strongly marked by "rivers and fountains of waters." The effect in both cases was destruction of organized human life, marked by "one-third"—that is, one-third of the organized civil polities, or states.

## CHAPTER V.

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### THE FOURTH SEAL, TRUMPET, AND VIAL FORM A TRINITY PROPHETIC AND HISTORIC OF PERIOD NO. 4.

#### THE FOURTH SEAL.

AND when he had opened the fourth seal, I heard the voice of the fourth beast [the eagle in the north] say, Come [to the north] and see. And I looked, and behold a pale horse, and his name that sat on him was Death, and hell [or the grave] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." The one-fourth that is here placed at the will of this pale horse and his rider is simply giving him dominion in this war over the *north quarter*, or over *one-fourth* of that part of Israel called "earth," the other quarters of east, west, and south having been given over to the other three horses and their riders. He was not to kill "one-fourth," but was to kill "the one-third" *in his fourth*, or quarter, of the territory, and we find in the sequel he kills "one-third," and not a fourth. The prophetic clearness of this seal is remarkable, telling us, in the first place, in the symbolic terms of "pale horse," and "death," as the name of his rider, and "hell," or more properly the "grave," as following this rider, that the overthrow, or destruction, of human life on a very large scale was their joint and united mission. But in the second place, less figuratively, or indeed very emphatically, we are informed that the mission above was one of *death* in a fourfold form, viz., "to kill with the sword, and with hunger or starvation, and with death or disease, and with the beasts of the earth," which last, "by beasts," is figurative of some uncommon and cruel mode of warfare that was "beastly," or more so than ordinarily. This is all prophetic of what was to be accomplished

by the pale horse and his rider in the northern quarter of a country here called "earth."

The fourth trumpet will now tell us what it was that was to be done by "the pale horse and his rider" on our northern quarter.

#### THE FOURTH TRUMPET.

"And the fourth angel sounded [or ordered the execution or fulfillment of that which was proposed by the opened seal], and the third part of the *sun* [the government in its unity] was smitten, and the third part of the *moon* [Church], and the third part of the stars [states, or minor civil polities]; so as the third part of them was darkened [not killed outright, but overthrown], and the day shone not for a third part of it, and the night likewise." General political and ecclesiastical darkness reigns for a period, marked by a "third of a day and night," over the third part of the most luminous nation, or state, called the "sun," in its necessary adjuncts, the minor states, or polities, of the sun, and incidentally over the Church in the same field.

We will now introduce the executing vial, and at once see what it does, and how it corresponds with the above.

#### THE FOURTH VIAL.

"And the fourth angel poured out his vial upon the *sun*, and power was given unto him [the vial angel, or agency] to scorch men with fire"—that is, the *men* organic as states, or civil polities, of this sun system were to be "scorched," or visited with whatever was in store for them, as shown in the "killing with the sword and with hunger, and with disease, and with the beasts of the earth," first prophesied of by the opened seal, and then ordered by the trumpet, when it is said the *sun*, and *moon*, and *stars* were to be "smitten" as above. And being thus smitten, or scorched, they repent not, but blaspheme the name of God, as we learn from the conclusion of the vial. "And men were scorched with great heat [or severely smitten in a fourfold sense], and blasphemed the name of God which hath power over these [fourfold] plagues. And they repented not, to give him glory." Thus the fourth trumpet and vial

show most clearly that the fourth seal has reference to the "sun" and "moon" as a nation of human beings on this earth, in their dualities of State and Church.

We have now gone through with the four seals, or periods of time that have been ushered in or announced by the four beasts of locality, each one of which in his call of "Come and see," of course had reference to his locality, for to "come" was to *go*, and where was the prophet called to *go and see* but to the place of the beast that called him? Ezekiel mentions these very identical four beasts, "named by name," and stations the lion in the east, the ox in the west, the man in the south, and the eagle in the north. Now, John in his Revelation, does not thus station them, for that had already been done. He simply mentions them in the chronological order of the lion first, the calf, or ox, second, the third as having a man's face, and the fourth like a flying eagle. Then we may reasonably conclude—yea, we are *forced* to the conclusion—that when the lion calls to "come and see," he means that that which was to be seen, or whatever was to occur, under the development of the first seal, under the white horse and his rider with a bow and crown, was necessarily to be seen, or to occur in his field of station—that is, in the eastern portion of some known country; and so on, or in like manner, of the ox in the west, the man in the south, and the eagle in the north.

We have thus far been attempting to arrange in trinity groups the seals, trumpets, and vials, and to notice the coincidence, or correspondence, between the seals, trumpets, and vials, and not so much their correspondent fulfillment in history. We have been trying to show that the seals, trumpets, and vials *are* prophetic and historic trinities; that they each, as seals, trumpets, and vials, refer to the same period and events, and that it requires all three to express fully whatever was in the mind of inspiration when it first announced, or opened the door to each period. The opening only dimly shadowed, or brought to view, symbolically, the things and events that were to occur under the administration or during the development of each period, and it requires the trumpets and vials to complete each period.



Having gone through the first four seals, trumpets, and vials announced by the call of four beasts of locality, and no war or bloodshed to occur under the fifth seal, trumpet, and vial, we take it that the war above and overthrow under these four embrace the *whole* of some known country; for four, when viewed in its local aspects of east, west, north, and south, is always universal, or wholly embracing as to the country intended. And as the overthrow under the first four seals, trumpets, and vials clearly indicates the overthrow of only "one-third" of something, this will leave as not overthrown two-thirds of the same; and since the one-third is *wholly*, or entirely, subverted in the east, west, north, and south, there can be no part of the thus defined territory not involved in this seeming conquest, at the end of which the war ceases for and during the fifth seal, trump, and vial period; but at the end of period fifth—that is, at the beginning of period sixth—the war is reïnaugurated, but not upon the "one-third" already subverted under the call to war by the four beasts of locality, but necessarily in that region where the two-thirds not subverted are to be found.

Let us now consider historically more particularly the matters already passed over by the first four seals, trumpets, and vials. We will take it for granted that it will be conceded by all intelligent expositors that the things and events narrated in the book of Revelation do not belong to ancient Israel, for John, in about A.D. 96, in the Isle of Patmos, wrote his prophecy of things shortly to come to pass; therefore every solitary prophetic event noted by him was to occur *after* he penned his Revelation. The matters in relation to the seven churches was purely historic, and not prophetic, for the voice that John heard calling to him was "behind him, and being turned he sees a seven-branched candlestick," interpreted to signify the seven Churches in Asia. These things were *behind him in point of time*, while the civil matters that follow were wholly *before* him, and hence prophetic. Now, as ancient Israel were not those to whom these prophecies refer, we must see the necessity of a modern Israel to meet the demands of the prophecy, or else the prophecy becomes a dead letter for want

of an Israel to respond, or answer, to its demands in fulfillment. We affirm, therefore, that there has existed a modern Israel ever since July 4, 1776, and that every jot and tittle of the matters of prophecy contained in the book of Revelation has reference to her, to her offspring (the Confederate States), and her enemies. This is bold and rather dogmatic, but as true as the gospel. Let historic fulfillment sustain or condemn us. The first four seals, trumpets, and vials, as noted by us above, refer exclusively to the southern quarter of modern Israel—that is, the Confederate States of America—embraced by the calls of the four beasts. This part of the prophecy is now historic (fall of 1865). The overthrow of the Confederacy being accomplished under seals, trumpets, and vials Nos. 1, 2, 3, 4, the war ceases, and seal, trumpet, and vial fifth immediately ensue, and during their pendency we are to have no war; but ending with the advent of period sixth, the war is reinaugurated, and another *third* overthrown, etc.

The war that has resulted in the death of the Confederacy was inaugurated by her own hands on the opening of the first seal. It was a war of necessity on her part—in self-defense. She set out in this war under a white horse of *principle* and his rider, armed with the ancient bow of *febleness* as compared with the armament of her enemies, but nevertheless “crowned,” and announced as “going forth conquering and to conquer” in the end, which is not yet. The white horse that carries forward the *crowned* conqueror indicates the purity and justice of the war inaugurated, when driven in self-defense to “strike for liberty, God, and our native land.” At the sound of the first trumpet, there followed hail and fire mingled with blood. This, in its incipency, was on the 12th of April, 1861, when Gen. Beauregard opened fire upon Fort Sumter; not that a bloody battle then and there ensued, the result of which was the death or overthrow of one-third of the States, but that then and there a bloody war was inaugurated by the white-horse conqueror that was so to result. The first sounding of the trumpet but orders the first battle, as it were, and it was the continued sounding from the 12th of April, 1861. to the 20th of May, 1865, that urged on the war to the death.

of the Confederacy. This war that has resulted in the death of the Confederacy was inaugurated in the east by a call from the lion, whose station was in the east, followed by a call from the ox in the west, where we find any thing but a white horse of purity with a corresponding rider, but rather a red or bloody and vengeful horse, with a rider of like character, armed with a "great sword;" and this followed by a call of the man-faced beast in the south, where we see the more despicable black horse and his correspondingly exacting rider, with the balances of demand in his hands. And last, the eagle of the north calls us to behold the horse of the ghastly paleness of a corpse, ridden in his fury by one impersonating death, followed in his destructive course by hell, or the grave; and by these three, as indicating a total want of the character of purity, was the Confederacy overthrown, but no conquest achieved, for conquest proper rests not upon might, but upon right. These three double agencies of red, black, and ghastly paleness, are instruments in the hands of God to accomplish his civil purposes in regard to the South, and so are they *to be* in reference to the whole United States, and then of the world. It is very clear, that notwithstanding the white horse and his rider, that opens the contest, are on the side of right in the war, civilly considered, yet are they also, with the north, charged with corruption, or uncleanness; for upon the pouring out of the third vial under the black horse and his rider—in the South—it is said to the Lord: "Thou art righteous because thou hast judged or executed judgment thus; for they [of the South] have shed the blood of thy saints and prophets; and I heard another say, Even so, Lord God Almighty, true and righteous are thy judgments." Hence, we must and do confess that the result of the war to us was and is but the righteous judgment of God upon us for our manifold sins, notwithstanding God has used the wicked North as willing instruments in his hands to chastise his own sinning people, just as he was often wont to do in ancient times. How often the children of Israel were chastised and carried into captivity by Babylon we need not here consider, but we would do well to remember that Babylon was never put in the right

or justified in her various wars upon Israel; for while Israel was wicked and God-forgetting, yet was Babylon a thousand-fold more so; and God only uses a ready and willing sinner as a "rod" in his fatherly hands to chastise his sinning people, and just so has he done in modern times in the Western World.

It will be remembered that ancient Israel never became so wicked and abandoned, as individuals, as not to be called God's people. Why so? Certainly not God's people because like him in personal purity, but his in a national or civil sense, as conforming to his civil law, in at all times ordering their government upon the true theory of the nation as originally organized and founded by God under the hands of Moses and Joshua. It was always theocratic, democratic, republican, states-rights, and a confederacy; and any nation not thus constituted, or ignoring any *one* of these, ignores all, and is hence not Israel. He that offends in one point, or violates God's law, spiritual or civil, is said to violate all the law. We cannot, *in fact*, be a subject of God's law and yet live in violation of any one of its requirements, his law being as a chain of many links, beginning and ending in the link of obedience, or subordination to his will, so that the severance of this chain in any one of its links is fatal to the whole chain. "He that keepeth the whole law, and yet offends in one point," is said to be "guilty of all," for he thus sets at naught the God of the law; for how could he be regarded as a subject of God and at the same time living in rebellion to his law? If God's law in its *entirety* is not man's law, then the God of the law is not his God. Therefore any nation ignoring in her civil law the link of *state sovereignty* as effectually ceases to be an Israel of God as if she ignored *all* of the links in the civil chain. She is thus most emphatically *not* a theocratic, democratic, republican, states-rights confederacy. She is absolutely none of these; and where these are not, we necessarily have its direct opposite—a centralized, consolidated nation, without a God, for a theocracy can only exist in the keeping of the laws of *Theos*. This all to be considered as strictly civil, while in a spiritual sense we have nothing of this save God only as an

object of religious worship, and to be worshiped not by the people *as a nation*, but as *individuals*—men, women, and children. And all who *thus* worship God “in spirit and in truth” are spiritual Israelites, though they may be of the most despotic governments on earth, or the farthest removed from true civil Israelitish governments. A nation may thus be “Gentile” in its civil aspects, and decidedly Israelitish in a spiritual sense, in its individuals of men, women, and children; while another nation may be thoroughly Israelitish in a civil sense, as being a theocratic, democratic, republican, states-rights confederacy, and yet be “Gentiles” in a spiritual sense in her men, women, and children. It requires certain well-defined things, or qualities, to constitute a civil Israelite, and something else, and very different in its nature, to constitute a spiritual Israelite. All can be and should be, and finally *will* be, true Israelites in a dual, or twofold, sense. In St. Paul’s day there was not wanting true and tried Israelites in a national point of view, for they were all circumcised in the flesh, and subscribed to their form of government as organized by God under Joshua. But there were multitudes of these true civil Jews that were wholly wanting in a spiritual sense, and Paul tells them that he is not a Jew inwardly simply because he is one outwardly, or in a national point of view, and that circumcision in an outward, or national, sense was of no avail in a spiritual sense, and hence he urges the great necessity of heart circumcision. Spiritual covenants are *not written* upon tables of stone, and in them, embracing the people as a whole nation, and demanding each and every one to submit to circumcision in the flesh. Spiritual covenants exist *only* by and between God on the one part, and each and every individual in his or her own individuality on the other part, in which each one, as a seal of this covenant, is circumcised in heart, just as Abraham was *before* he was circumcised in the flesh.

This much we deem proper to say just here, that we be clearly understood when and while discussing the characters of our people North and South in this war and overthrow of the South, set forth under the first four seals, trumpets, and vials of Revelation. And we will do well not to lose sight of

this dual character of man, as seen in Church and State, as we proceed to discuss the remaining seals. Let it be further remarked just here that the *only conquest*, or final triumph, that was to result would be under the white horse rider, for he also is "crowned" at the outset, and goes forth conquering and to *conquest*. The white, or pure in principle—civil purity—will finally triumph, if there be a God of purity, which we all accept as a fact.

None of the three—red, black, and pale horse—warriors are "crowned," and of none of them is it said that they should "conquer," but that they should "take peace from the earth," or set the people to "kill one another," and with exacting "balances" weigh out bloody justice to a sinning nation, and "kill with the sword and with hunger, and with deathly implements, and with beastly modes of warfare." Now, if there is any thing here, or in trumpets and vials two, three, and four, with their "fire," and "blood," and "wormwood," and "darkness," that is like the triumph of principle of right, or of peace and prosperity, we cannot see it; but only see, in the absence of these, violent physical demon forces, devastating, destroying, or overturning "one-third" of the civil polities of a once pure and happy nation. Have they not occasion to rejoice with exceeding great joy, and to send gifts to each other, since they have overthrown, for the present, those that were their troublers and tormentors, by always opposing them in their fiendish endeavors to uproot one of the foundation rocks—states-rights—of our civil fabric? Shall their work of overthrow stand? No, it shall not stand. It is not a "conquest," for a conquest always rests on principle of right. The overthrow in "might" is not in "right."

In conclusion of our present remarks on the seals, trumpets, and vials Nos. 1, 2, 3, and 4, we will add that while each of these seals must have its separate and distinct *time* of opening, as is clearly indicated by first, second, third, and fourth, yet are they so closely crowded together in time as to barely be discernible. The time of all four of the openings may be covered by one month or less, and so the sounding of the four trumpets and the pouring out of the four vials may likewise

begin within one month from the unloosening of the first seal, and hence the sounding and the pouring out of the vials forward from the unloosening of the fourth seal becomes simultaneous and universal, or all-embracing, as to the country involved in the war. Thus there is an unremitting and ceaseless sounding of the four trumpets and the pouring out of the four vials from east to west, and from the south to the north, from (say within one month) after the battle of Fort Sumter to the close of the conflict on the surrender of Gen. J. E. Johnston, on the 20th of May, 1865. All that was to occur under these four seals, trumpets, and vials *did* most certainly transpire within these four years and nine days. Thus the four periods marked by the opening of the four seals become one period from and after the opening of the fourth seal to the end of the war, and is followed by the opening of the fifth seal, during whose pendency we shall have no war—that is, no war in modern Israel. Other nations may have wars, while in Israel we may have *oppression*, but no war. The length of the present cessation from war, or of period number five, is in Scripture language “five months,” in which they are to vex and torment certain things, but not to kill them; and period five ending, the sixth seal is unloosed and the demons of war are let loose again to devastate and destroy to the overthrowing of a *second* “one-third” of the States, leaving behind one-third of a “remnant.” The round number of “one-third” need not necessarily be regarded as exactly one-third, but nearer that than one-fourth, or one-half. The States first seceding and inaugurating the war were not one-third of the States, for only seven are to be found at that point, but at the time of her death she is represented as one-third. Ten States are unquestioned, which was not one-third, while if Maryland, Tennessee, and Missouri, as seceding States, be reckoned, would be thirteen, or over one-third. The one-third yet to secede is set down as ten, and the remainder as a remnant, which may be less than an exact one-third, but more than a fourth and less than a half.

## CHAPTER VI.

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THE FIFTH SEAL, TRUMPET, AND VIAL FORM A TRINITY PROPHETIC AND HISTORIC OF PERIOD No. 5.

### THE FIFTH SEAL.

AND when he had opened the fifth seal, I saw under the altar the souls [or lives] of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice." If they could cry with a loud voice then they were not dead, as we might at first suppose from its being said "they were slain." From this we conclude that those souls, or lives, were only a life-suspended state. They once had independent or inherent life, and if so, they could not die literally, but only suffer suspension; and from this conclusion we are forced to the further conclusion that the souls slain and still living were not individual *persons*, for this is not correct as to personalities. When a man dies he is dead, and not in a condition to "cry aloud" for vengeance upon his enemies, or upon those that had slain him. Then, we still further conclude that as it was not individual men, it must necessarily refer to some organic theory or politics, either civil or ecclesiastical, or both; for though they were not dead *men*, yet were these slain objects *things of men*, or pertained to men, for so the whole of the book of Revelation. That they were dead or life-suspended civil politics is further evident from noticing what it was they "cried," and from what was said to them. "They cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them that they should rest [or wait] yet for a little season, until their fellow-servants also, and brethren [or like politics] that should



be killed as they were, should be fulfilled." That is, the second "one-third" demanded under the sixth seal.

The white robes that were given them by the Lord shows that they were accepted and approved of God, and if they were simply individuals, or souls of just persons, these white robes would admit them into heaven, where we suppose there is no restless and loud crying for vengeance upon some one that had done them wrong on the earth. They were not happy or content, notwithstanding they were clothed in white and approved of God. They were confined to some place known as "under the altar," the place of *ashes*. They are now but as "ashes" under the altar upon which they had been sacrificed. Nor were they to be released yet for a "little season;" they were to wait until certain brethren of theirs should be "killed, as they had been;" but being killed, they and their brethren were still alive in some sense.

Without further remark to show that the lives that were "under the altar" were suspended or overthrown civil politics, we will affirm it as a fact, and as being the Confederate States, or one-third killed (seals one, two, three, and four), and pass on and notice who "their fellow-servants and brethren" were that were yet to be "killed" as they had been. Now that their "fellow-servants" were not to be killed in *this* the fifth seal period is very certain, from the fact that orders are positive that no blood-shedding was to occur in *this* period. The lives, or souls, under the altar belonged to the periods one, two, three, and four, already considered as killed, and we infer that they were not to be released, or restored to life, during period fifth, now under consideration, for they were given white robes as a token of their innocence and acceptance with God, and hence an earnest that they should finally be released, for which, however, they were to "wait a little season," and that season's length was marked by the killing of their brethren at some not very distant future time, but not in period number five, now under consideration; for no killing is to occur in this period—mark that. Now, as we hear nothing more of the promised restoration of the souls under the altar, nor of any killing in the fifth period, yet as

it was to be an affair of some note, it will be found recorded somewhere, and that "somewhere" is chapter vi. 13, 14, under seal sixth, and those there killed are "one-third" of the sun government, as stated by the sixth trumpet, chapter ix. 15-18; and again, episodically noted under the trumpet, chapter xi. 13, and there called ten parts of the city, or government, which is equivalent to the "one-third," chapter ix. 15-18. Thus this killing of the brethren of the souls under the altar is very prominently set forth, being given three several times as above. First, directly narrated under the opened seal, chapter vi., as the result of the earthquake that was to [is to] occur; and secondly, by the trumpet's order (chapter ix. 15) to slay "the third part of men," and verse 18 states how, or by what instrumentalities, this "third part of men were killed;" while the little book episode (chapter xi. 13) says that in "the earthquake [before noted, seal six, chapter vi. 12] ten parts [or ten states] of the city [or nation] fell," or ceased to be. Now, then, as we have found the time, or place, in prophecy when and where this second killing is to take place, we have also found the time of the implied resurrection of the souls under the altar, for they were required only to wait until their brethren should be killed as they had been. The killing, or death, in both of the above instances, is not to be regarded as the death of individual men, but death of the civil polities, or man in an organized form as nations, who may again attain unto life, as is clearly shown in the promise to the souls under the altar, while to man in his personality of body, soul, and spirit, when he dies he looks not for a resurrection until the judgment of the great day. We have no warrant therefore for a restoration to common physical existence—none under heaven—while to the souls under the altar it is clear that they are to attain unto life again. White robes being given to every one of the souls under the altar shows that there were several life-suspended nationalities, and that at the time of killing their brethren, as above noted, these several nationalities will—under the character of "the two witnesses," chapter xi. 3—arise (verse 12) as a cloud and ascend up to heaven, or attain unto the highest possible national elevation.

This seal (five) has introduced us to no "horse and his rider," nor "swords," nor "burning mountains," nor "stars as lamps falling from heaven," nor in fact any thing we can see that points to blood and war; yet the prophet hears and sees certain things of symbolic import, some of which we have noticed, and will now introduce the fifth trumpet for further light upon this period, as we very much need it.

#### THE FIFTH TRUMPET.

"And the fifth angel sounded, and I saw a star fall from heaven." This "star" is shown to be a prince, or angel, from the terms "him" and "he" applied to it; and so the seven stars in the right-hand of Christ among the churches is said to be "seven angels," or agencies, or messengers. So this is a symbolic star falling from, or descending from, the symbolic or political firmamental heaven to earth; from a higher, or exalted, state to a degraded one. "And to *him* [this star, prince, or angel] was given the key of the bottomless pit, and *he* opened the bottomless pit [not hell], and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit, and there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth have power [all symbolic]. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree [certain characters of men, as it now says], *but only those men which have not the seal of God in their foreheads.*" Then we are to understand by the terms "grass of the earth," "green thing, and any tree," that class of men that had the seal of God in their foreheads, since it was only those men that *had not* this seal that were to be hurt by this locust army from the pit.

Again, as the persons here brought to light by the symbols of "grass, green things, and trees" are shown to be real persons, as well as those *men not* sealed, so in like manner are the symbols, "locusts," to be received as real persons. The "key" is a symbol of authority, or power, to enter into some hitherto closed place. The pit symbolizes any such closed quarter of earth, or rather a *deep* place in point of character,

being of a *low* or debased character, as "heaven" signifies, as a symbol, an exalted character, or quality. "Smoke," as a "cloud," symbolizes vast moving bodies of men, and the locusts "coming out" of this human mass is but a further development of the clouds of smoke into an army of horsemen, for it is said "the shapes of the locusts were like unto horses prepared unto battle, and on their heads were, as it were, crowns like gold, and their faces were as the faces of men," so they were "horsemen" "prepared unto battle." No horse was ever "prepared unto battle" unless he had a rider armed for conflict. "And to them it was given that they should not kill them, but that they should be tormented five [symbolic] months; and their torment was as the torment of a scorpion when he striketh a man. And in those days [the five months of period five] shall men [unsealed] seek death, and shall not find it, and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle, and on their heads were, as it were, crowns like gold, and their faces were as the faces of men, and they [the horses of these horsemen] had hair as the hair of women, and their teeth [weapons] were as the teeth of lions [very destructive]. And they had breastplates, as it were breastplates of iron [strong defenses]; and the sound of their wings [locomotive agencies] was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings [tormenting evils] in their tails; and their power was to hurt men five [symbolic] months," *but not to kill them*. The symbolic "sun" in this seal that was darkened was a very luminous nation, one-third of whose civil polities had been overthrown, as noticed under the first four seals, *now* waiting, as the souls under the altar, for the death of another third in period six. The symbolic "air" that was darkened was nothing more nor less than a general gloom cast over the whole political heaven. Observe, not one word is here said of bloodshed, or killing, but to the very contrary they were "*not to kill* these unsealed men, but to torment them with the torment of a scorpion for five months." The death desired and sought by the unsealed men was not death of themselves

as *individuals*, but death or overthrow of the sovereign States, as had been accomplished in the overthrow of the Confederate States; but this death “flees from them” during period five, for they are not, in period five, permitted to resort to the “sword” as they had done in periods one, two, three, and four, in taking the lives of the several States South; but period five ending, the sword is again resorted to, and then death follows. Let us now pass to the very short conclusion of this seal by the fifth vial.

#### THE FIFTH VIAL.

“And the fifth angel poured out his vial upon the seat [or throne] of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” No blood yet. When the seal was opened, the “lives under the altar,” as the two witnesses, cried aloud to God for the blood of those that had killed them; but God said, No, not yet; wait a “little season,” and then blood shall flow in floods sufficient to avenge for all my Israel’s wrongs. The “beast” that killed the souls under the altar must yet kill their brethren (chapters vi. 13, 14; ix. 18; xi. 13) before his day of judgment comes. His cup of iniquity must be full to overflowing before the armory of heaven shall be thrown wide open as a flood-gate uplifted, and all the enginery of Omnipotence let loose in all its long pent-up fury upon the bloody beast—the spirit of centralism—and his willing minions. It is remarkable that in this trinity period number five that we have just closed, we have discovered no bloody or devastating war, while in every other period we are saluted with blood, *blood*, BLOOD, as a symbol of death, at every step. And so far from war or bloodshed being covered by some dark symbol in period number five, we have instead a positive order *not to shed blood* or kill, but only to torment these unsealed men of this “beast” kingdom for “five months;” that is, to torment or vex *monarchy*, or anti-scriptural, or anti-republican, states-rights governments. Does not this fact prove that we are correct in our grouping the seals, trumpets, and vials into “trinities?” If it is not correct to do so, it is a little remark-

able that seal fifth, trumpet fifth, and vial fifth, are the *only ones out of the twenty-one that do not disclose blood.*

#### THE BEAST FROM THE PIT.

“Babylon,” “Euphrates,” and the “beast from the pit,” are synonymous terms when used as figures of speech, and are universally symbolic of monarchy, or consolidated central governments, or kingdoms, and are directly opposed to and at war with the diffusive, or wide-spread, or “dispersive” principles of democratic, republican, states-rights, or state sovereignty doctrine, taught by inspiration, when it “divided,” or “dispersed,” the people from the central Babylonian despotism that reared its rebellious head heavenward on the banks of the Euphrates. Here arose, in direct rebellion to the order of God to disperse, the first kingdom, or king’s dominion, or one-man-power government, known on earth. Here it was, on the banks of the “great river Euphrates,” that “centralism” had its birth under the despot, Nimrod; and I wish to impress upon the mind of the reader that the “beast from the pit,” “Babylon,” “Euphrates,” and “Egypt,” are among the most common symbolic designations of monarchy, or consolidated governments, and its corrupt ally, the Church, and is always marked with the disapprobation of God. So watch narrowly for “Babylon, Euphrates, Egypt, and the beast from the pit,” as we proceed.

## CHAPTER VII.

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THE SIXTH SEAL, TRUMPET, AND VIAL CONSTITUTE A TRINITY  
PROPHETIC AND HISTORIC OF PERIOD No. 6.

### THE SIXTH SEAL.

WE now come to consider the most important and interesting of all the periods yet noticed, and the seventh, which follows “quickly,” or quickly passeth away, is not less so in its results, but is of such short duration, when compared with number six, in whose mighty and absorbing events and issues we dwell so long, that we are almost stupefied with wonder on the one hand, and forgetfulness on the other, of the importance of number seven, until suddenly we are aroused by the pealing blast of the seventh trumpet that gives notice, and at the same time orders and directs, to the fulfillment of the things of period number seven. If we shall prove to be somewhat lengthy and more tedious in our remarks upon these periods than upon others, the reader will please bear with us, for our soul is largely wrapped up in their grand and important results.

We remark, before taking up this period, that the three last periods of the seven seals, as announced by the trumpets, are denominated “woes;” for on the close of the fourth trumpet it is said: “Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!” And again, when one of these angels had sounded—that is, the fifth, just closed—it is added, “One woe is past; and, behold, there come two woes more hereafter;” that is, the sixth and seventh trumpets and vials, under seals six and seven. And again, at the close of the sixth trumpet’s exposition, it is also added: “The second woe is past, and, behold, the third woe [or seventh seal, trumpet, and vial period] cometh quickly.”

## UNCLOSING OF THE SIXTH SEAL.

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake [a political earthquake in the sun system]; and the sun [or chief political fabric of Israel] became black as sackcloth of hair [that is, black in its wrath], and the moon [Church] became as blood [or became a bloody, persecuting Church]; and the stars of heaven [states of the sun government] fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven [or sun government] departed [or disparted, or separated] as a scroll when it is rolled together [or rather apart]; and every mountain and island [polities, or states, of the disparted nation] were moved out of their places [but were not destroyed or totally overthrown]. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne [see Chariot Throne], and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?”

Thus the sixth period is introduced and darkly shadowed forth in chronological order from its beginning to its end. Its dawn, or the first beat of its pendulum, is announced as an “earthquake,” as a “great earthquake;” one of no common occurrence. “A most stupendous change in the civil and religious constitution of the world.” (Dr. Clarke.) We rather prefer “a most stupendous change in the civil and ecclesiastical *elements*,” as “constitution” might be taken for a radical change in the organic law; while the “elemental” change must always precede a change of organic law, or a change of the civil and ecclesiastical polities referred to by the preceding earthquake. We will note the events of this period in the chronological order in which they are announced, for in this order are they to be fulfilled; for when announced, none of them were fulfilled. The announcement is strictly prophetic of what was to occur; so when it is said “there was



a great earthquake," we understand that *when* the door, or seal, of period six was unclosed, the first beat of its pendulum, or the first thing that was to occur, would be a "great earthquake," or "a most stupendous change in the civil and ecclesiastical elements," in that region of earth where this seal had its reign—that is, in the government called the "sun," *one-third* of whose states had been overthrown in periods one, two, three, and four.

1. "A great earthquake," or elemental commotion, in the civil and ecclesiastical regions of seal, trumpet, and vial sixth.

2. The fruits, or first results, of these elemental upheavings are: "The sun [the government in its unity] becomes black as sackcloth of hair [that is, black with rage, or covered up, as the sun with a furious storm-cloud, to be let loose upon some civil object, or objects, for it must war upon its own kind, civil against civil; and its blackness also indicates that this sun government no longer gives light, but rather sheds darkness, or gloom, over the land]."

3. "The moon [Church] becomes as blood [or becomes a bloody, persecuting, proscriptive ecclesiastical body]." Comment is useless. "He that hath ears to hear, let him hear," and "he that hath eyes to see, let him see." A hint to the wise is sufficient.

4. "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Dr. Clarke calls these "stars" the "gods and goddesses, and demigods, and deified heroes of the Roman Empire;" but we place it much nearer our own times, even in America. And the "stars" here falling from heaven to earth are very evidently not chief, or leading, persons, as supposed by Dr. Clarke, that held high or prominent places in the civil and ecclesiastical firmament here called "heaven," but they were of the same nature that the "sun and moon" were. This heaven, in other words, was made up of the "sun, moon, and stars"—the sun being the civil luminary in its unity, the moon being the ecclesiastical light, and the stars the separate states, and all as *organic*; and their falling from a higher to a lower state, as indicated by "from heaven to the

earth," signifies that those once high-minded, high-principled organisms, civilly and ecclesiastically, have departed from, and do now ignore, the cardinal principles and doctrines once held as fundamental in State and Church—that is, the separate sovereignty of the states and churches. "They have denied the faith," and are now of the earth, and as such are "sensual and devilish." And what has been the consequence of all this wide departure from the original landmarks? for evidently sun, moon, and stars have all alike departed. The sun has become black with wrath, and instead of shedding civil *light*, hangs the black pall of night over her heavens, and the moon, or Church, is imbruing her hands in the blood of her children, and the stars, as states, are the active and procuring agents of all this. What, we say, has been the immediate results to *the whole civil and ecclesiastical sun and moon system*? Answer:

5. "The heaven [sun, moon, and star system] departed [or disparted—that is, sundered, or separated, the system]." (See Zech. xiv. 4 for the same event by a different figure.) "He may run that readeth;" therefore we forbear comment, for any not totally blind can, at a glance, see a fulfillment *demanded* that *will soon be met*. What is the next step in the programme? Answer:

6. "And every mountain and island was moved [will be] out of its place." That is, every "mountain" means every *state* of this former sun system is moved out of its place, moved from off its former foundation of sovereignty or states-rights. They are not totally overthrown as adjunct polities to the "sun," but have made a decided change in their "base," and have become debased by doing so. And as to the "islands," they may be but a repetition of civil states; that is, "mountains and islands" may mean the same things, as it is very common to thus doubly represent by symbols one fact, or, if preferred (and I so think), the "islands" may hold the same relationship to the *moon* that the "mountains" do to the *sun*. "Let him that readeth understand," and who is there that cannot?

7. "And the kings of the earth." That is, the chief per-

sons of State and Church having *fallen* to "earth" from their former "heaven," they are now designated kings and chiefs of earth, and as such are earthly, sensual, and devilish; and in connection with the kings are named their coadjutors and suppliant followers, or men-worshippers, viz.: "And the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne [see Chariot Throne], and from the wrath of the Lamb; for the great day of his wrath is come [will be come at the end of period six]; and who shall be able to stand?" Here, in the very last of period six, are the kings and their company that were formerly of the heavenly sun and moon system, from which they were degraded to earth, represented as fleeing for shelter, or calling for protection, or to be sustained by the "mountains," or states, that they had been the means of "moving out of their former places, or principles," and upon the "rocks," or individuals, of these mountains. They appeal to the last to a *degraded polity* to sustain, or protect, them in the final conflict soon to take place. We do not esteem this call of the kings as a call for *death* by the "falling of mountains and rocks upon them" as being preferable to the wrath that seemed to be impending, but rather as a call upon all of their political and ecclesiastical polities and people to rally to their support and defense in this final onset of truth against error, *for the rocks and mountains are as clearly symbolic as any part or thing in the vision.* "Falling upon" is synonymous with "clothed upon," or clothed with the physical power of the states called "mountains," and the individuals called "rocks." They stood in dread of the final triumph of right and consequent overthrow of themselves as the representatives of error. It is a call for the mustering of all the forces of monarchy, or Moloch, in Church and State to test, on "Armageddon's plain," "legitimacy," or "the divine rights of kings," and the succession of St. Peter. This grand rally takes place in the last of this the sixth seal period, but no order to "forward, march," takes

place till the seventh seal is unclosed, for the sixth period, as closed by the sixth vial, reads thus: "And he gathered them together into a place called, in the Hebrew tongue, Armageddon." So the call and rally, or the "gathering together," are the last acts of period six. We have, as noticed above, *seven* successive events, or actions, recorded as prophetic of what *was* to occur under this seal, and they must and will occur in the order named by the prophet; and the "gathering together on Armageddon's plain" is the seventh, or last, act of the period, and may be ten or one hundred years later in time than the first act, or "great earthquake." This is to be determined alone by fulfillment, or other facts recorded, or by some coincident or parallel prophecy.

We will now introduce the sealing of the twelve tribes of Israel as preparatory on their part for the battle of the great day, or Armageddon; for all who enter that great field of blood are sealed and regularly enrolled on either side. There is to be "no shuffling in ranks" on that memorable day. "The servants of God were to be sealed, or branded, in their foreheads." There was to be no mistaking of foe for friend, or friend for foe. The hosts of centralism, Euphrates, Babylon, or Moloch, have on them also a "mark," or "number," or "name;" for it is said of this "beast from the pit" that "he causeth all, both small and great, rich and poor, bond and free, to receive a mark in their right-hand or in their forehead."

#### SEALING, OR MARKING, OF ISRAEL'S TRIBAL HOST IN SEAL SIXTH.

This is episodic of seal sixth, and is preparatory, or is in fact an enrollment, for Armageddon's bloody field. "And after these things"—that is, after the rehearsing of the seven successive events of period six, and *before* the opening of the door to period seven, for the sealing of Israel was preparatory to that opening, just as the call of the kings for their minions was preparatory to the same event. "After these things I saw four angels [or agencies, or messengers]." Dr. Clarke says, "Instruments, standing at the four corners of the earth, holding the four winds of the earth, that the wind should not

blow on the earth, nor on the sea, nor on any tree," which if it did not, universal death would ensue as the natural result, for the vitality of the animal and vegetable world is to be found in the air or wind. But those four agencies are held back from their seeming purpose of death by "another angel [or agency] ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard," says St. John, "the number of them which were sealed; and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." And when the sealing of Israel had been completed, St. John adds: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne [see Chariot Throne], and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen." And so on to the end of the seventh chapter.

Here is an army sealed of God, and clad in white, with victorious palms in their hands, marshaled before the "chariot throne of God," in the midst of which is the seven-horned Lamb, who is to "lead them unto fountains of living water," and to victory on the morrow—or seventh seal—over the motley hosts of the bottomless pit, led on by the Hebrew Abaddon or the Greek Apollyon. The "great multitude which no man could number," who were clad in white robes and held palms of victory in their hands," we suppose to be people of other nations not *now* of Israel; for all Israel is to be found in the twelve tribes sealed, from Judah (verse 5) to Benjamin (verse 8), while the great multitude (verse 9) must be those of other

nations that hold the true doctrines of Israel as a theocratic, democratic, states-rights, republican confederacy; and it is not necessary to consider them as in America at the time of standing before the throne of God and the Lamb. They may exist or be anywhere, for standing with Israel before the throne is simply occupying common ground with Israel upon the issues involved in the great conflict between right and wrong, God and the devil. Here are all of those that are on the side of right, whether of Israel proper or of those who hold to her doctrines the world over.

After the slaying of the "two witnesses," they are restored to life again (chapter xi. 12), and this restoration of the dual Israel of God to life again takes place before they are ready for "sealing," as noticed in chapter vii.; for this sealing was a protection, or insurance, against death, or being "hurt" by the four agencies that held or controlled the four winds of heaven, for the order was to "hurt not until we seal the servants of our God," after which they were at liberty to hurt whatsoever was not sealed as God's. So from this we do know that at the time the sealed Israel stood before the chariot throne they had passed through their death, or life-suspended, state of "three and a half days" to the two witnesses; and their brethren killed a "little season" later, as the second "one-third" (chapter ix. 18), not so long a time, and the remnant affrighted (chapter xi. 13) as the third and *last* third of the nation, perhaps passed not into the death state, but simply reform their one-third, and all three, as one nation, indicated by the twelve tribes, stand up before the throne, sealed and clad in white as a token of purity and acceptance, and holding the palm of victory—victory over death—they are no more subject to death, but ever live to "cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb in the midst of the throne." And so on to the close of chapter vii., which is the end of the sixth seal—that is, "the end" so far as the opening seal is concerned, but not the end of all that belonged to that seal period, for much waited for the expounding trumpet to set forth, and after it the executive vial has somewhat to say or do, all of which be-

longs to the sixth seal period; and so of each and every seal period.

That the "two witnesses," else called the "two candlesticks," "the two olive-trees," or "the two anointed ones," or "the two prophets," are fellow-servants and brethren of those killed (chapters vi. 13, 14; ix. 18), is evident from the fact that *no other* death or "killing" takes place either in a "little season" or in a longer one, and also in the fact that the "killing" in both cases was not a death proper, but only a suspension of life, and that too only of "their bodies," for the spirits of the dead bodies still lived, as we see they "cried with a loud voice to God for the avenging of their blood upon those that lived on earth;" and it was only the "dead bodies" that lay for three days and a half in the street of the city, while their *spirits* still lived with or in God; and again, in neither case did *burial*, or a removal out of sight, take place. The bodies, though dead in the case of the two witnesses, were still in view, and were not suffered to be put into graves or tombs; and again, as the lives, or "souls," they were in view, though they were under the altar as the *ashes* of their former selves.

We know that the "two witnesses" and "the souls under the altar" are the same, and their fellow-servants and brethren yet to be killed, like them, are civil organic bodies of men, whose civil existence is to be suspended, or "killed," by "the beast from the pit," but the life-principle, or spirit, that first gave rise or vitality to the organic bodies said to be dead, never died, but ever lives, and at the voice of God reënters and revivifies their fallen and dead bodies. The life that never dies is one of *principles*. We say, then, that the "two witnesses" killed (in chapter xi. 7) was the dual Israel of God that was sealed in the twelve tribes (chapter vii.), and that the killing took place *prior* to the sealing is matter well understood, for they had obtained the victory over death at the time they stood sealed before the chariot throne, and so also of their brethren killed a little season later. It matters not if the "killing" is recorded in chapter xi. 7, while the sealing, which occurred after the restoration to life from death, is recorded in chapter vii., which would seem to place the resur-

rection to life (chapter vii.) *prior* to the killing in chapter xi. 7, but such is not, and *cannot* be, the fact. The death in chapter xi. 7 must precede the resurrection and sealing to life in chapter vii., notwithstanding chapter xi. seems to be a *later* record of facts. The difficulty is removed at once by remembering that the sixth trumpet, which begins in chapter ix. 13 and terminates in chapter xi. 14, *belongs to*, and is explanatory of, the sixth seal, introduced in chapter vi. 12. So that if the death as recorded in chapter xi. 7, and also the resurrection recorded in the same chapter (verses 11, 12), should both seem to be later in time than the sealing in chapter vii., it is only seemingly so, for the *whole* of this trumpet belongs to matters introduced in chapter vi. 12. And these two special events—that is, the killing of one-third in seals one, two, three, and four, and episodically rehearsed in chapter xi. 7, and the resurrection of the two witnesses—yes, the whole Israel of God—occur in this seal period *before* the cry of the kings, etc. (chapter vi. 15, 16); for it is evident that this cry and call of the kings was occasioned by their beholding this sealed and palmed host, which no man could number, standing before the chariot throne, whose “wheels rolled in fire,” and upon whose seat sat the enthroned Deity, and in the midst of which the seven-horned Lamb stood; for their cry is, “Fall on us, and hide [cover, or shield] us from the face of him that sitteth *on* the throne, and from the wrath of the Lamb [who stood in the midst of this chariot throne]; for the great day of his wrath is come; and who shall be able to stand?”—seeing that God’s sealed and palmed, or victorious, host innumerable is to be led on by a seven-horned Lamb, once mild and inoffensive, but now a “roaring Lion.” The death, then, of the souls under the altar occurs under seals one, two, three, and four, and of their brethren a little season later—that is, in seal six (chapter vi. 13, 14)—each being “one-third” of Israel; and their resurrection and sealing take place in period six, and is placed before “the battle of that great day of God Almighty.”

The sixth trumpet era ends thus: “The second woe [or sixth seal period] is past; and, behold, the third woe [seventh



seal] cometh quickly." And it was preparatory to this third woe, or seventh seal event, that the kings call for a grand turn-out of all Babylon's marked, sealed, and numbered hosts to meet the sealed and palmed armies of the Lamb on the morrow, or seventh seal day, called the third woe, which is the last, as it is the most terrific conflict of arms that has occurred, or will occur, in the annals of the world.

We have pursued this point a little farther than at first intended, or than may be thought proper by a critical observer, since it will come regularly up when we come to the sixth trumpet. But we only discussed it because that here in seal sixth the sealing of God's dual Israel takes place, immediately after which "a great multitude, which no man could number," is mustered with the sealed Israel. Those we regard as peoples of other countries, but of our faith.

We will pass now to a further consideration of this seal under the trumpet's administration, and bear in mind that the trumpets cover the *whole field* of the seal periods. And if the two witnesses already killed as one-third (seals one, two, three, and four) are killed again and resurrected under the sixth trumpet, the killing is episodic of the history of seals one, two, three, and four, for the trumpet necessarily stretches from the beginning to the close of each seal period; so by marking the chronology of the trumpet we have it of the seal.

#### THE SIXTH TRUMPET AN EXPONENT OF SEAL SIX.

We will now take up the trumpet of this period, and learn what we can of the progress of fulfillment under its executing orders; for let it be distinctly borne in mind that all that has gone before of this period is strictly prophetic, and is to be fulfilled under the administration of the trumpet, even to the pouring out of the last dregs of the vial. The trumpet sounds in orders, or commands, of fulfillment, directed, as understood, to the vial, that pours out from the beginning to the close of each period, be it long or short. So the seven successive, or chronological, events prophesied under this seal, as noted above by us, must meet with fulfillment after the trumpet has commenced sounding or ordering, and whether

we shall be able to discern the several successive fulfillments demanded by prophetic revelation of the seal or not, they will all occur, and in the order of arrangement given by the seal, as already noticed by us from "first to seventh." "And the sixth angel sounded [or ordered the execution of the *prophecies* of the seal], and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels [or agencies] which are bound in the great river Euphrates." Here is the first order, and it is directed to the *sixth trumpet angel*, showing that *he* it was that was bound to carry forward and superintend the execution or fulfillment of the things and events of this period. Here is an imperative order of four-fold authority as it issues from the four-horned altar.

"A horn is always an organic body of power when used as a symbol." What these four horns were, or what it was that they symbolized, we do not pretend to know. We are content with knowing that as the order emanated from an altar which stood before God, it was tantamount to an order from God, which indeed it was; but as to his horned instruments, we know them not. And again, as to the *four* angels, or agencies, that were to be loosed from their bonds in Euphratean waters, we are not now prepared to give them body or shape. The four angels and four horns we turn over to Dr. Baldwin. This much, however, we do know: that this "great river Euphrates" is a very significant symbol of monarchy, or centralism. It is a symbol of a consolidated one-man-power government, and so of Babylon wherever it occurs as a symbol. We have called attention to this fact elsewhere; but as "Euphrates" comes up and holds a very conspicuous office in this seal period, we recall attention to its symbolic significance. Let the mind of the reader *not* travel to Mesopotamia or any other special locality in search of a *Euphrates*. He may find it very near at hand, even in America. Monarchy has been bound in her agencies, or her four agencies have been bound and trampled, and kept down in America for a season of "three-score years and ten," more or less; but at length our people have become so corrupt, so idolatrous, and God-forgetting, that,

like Israel of old, God determines to chastise us with the same scorpion instruments that he did them. How often he "let loose" the angels, or agencies, of monarchy, or "Euphrates," upon his ancient Israel it is useless to enumerate, since the facts are so very familiar to all Bible-readers.

In obedience to the order for "loosening," the four angels, or agencies, were loosed, which were prepared, or commissioned, "for an hour, and a day, and a month, and a year, for to slay the third part of man." The *first* work of these four agencies was to produce in the sun government discord or elemental strife, styled an "earthquake" in the seal, the immediate fruits of which, in the *second* place, would be the gendering of wrathful blackness on the part of the government; and *thirdly*, bloodiness on the part of the moon, or Church; and *fourthly*, the descending or corruption of the stars, or states, from heaven to earth; and *fifthly*, the disruption of the government which had once been styled the "sun" from its luminous character; and *sixthly*, the degradation, or removal out of their former place, of the sovereign states of the once luminous sun government; and *seventh* and lastly, the call of the kings for a grand rally for Armageddon. The slaying of the two witnesses as one-third of the states (chapter xi. 7), episodically considered, is not the killing of the "one-third" under *this* (sixth) seal. *That* first killing was accomplished under the first four seals *jointly*, and passed over "again" in the little book episode (chapter xi.), where the one-third killed first was resurrected from beneath the altar, where they had lain for the five months of period fifth; while the "one-third" killed under the sixth seal period is but another one-third of the same sun government, leaving in existence of the original government one-third as a "remnant." The slaying of the one-third in either of the two cases above does not have reference to man in his individual capacity, for no such havoc of human life, in reference to the *persons* of a whole nation, has ever occurred in sacred or profane history. It is "one-third" of men in a civil capacity of organic states—that is, one-third of the states of the sun system at two distinct times—for the whole war was directly a civil one, in

which, however, the Church is largely affected incidentally, but not directly attacked. Then, if we find an instance of the slaying or subverting of one-third of the civil polities of a nation after the first disruption or dispartation of said nation, it is all we need look for to find a fulfillment of this part of the trumpet. As to the length or duration of the commission of the four Euphratean agencies—a day, an hour, a month, and a year—in which to accomplish the subversion of the second one-third, we do not know it, and shall pass it over into the hands of Dr. Baldwin.

The trumpet, after stating the mission of these four Euphratean angels, and the length of their official reign, then tells us the instruments, or agents, made use of in effecting the overthrow or death of this second one-third of the civil polities of the once luminous sun government. "And the number of the army of the horsemen were two hundred thousand thousand. . . . And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the [second] third part of men killed [in their civil polities] by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouths and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt." Here we have most evidently an allusion to our modern mode of warfare, into which gunpowder enters so largely. No man in his senses will presume to say that these horses with lion-heads and poisonous tails, and mouths that vomited fire, smoke, and brimstone, and whose power was in their mouths and in their tails—muzzle and breech—were any thing else than a symbolical representation of modern war forces, combining or uniting the strength and swiftness of the horse and the gunpowder department with man, as a guiding genius, sitting upon, or ruling over, the whole. If anyone is disposed to *literalize* the foregoing, and not receive it as figurative, or symbolical, let him begin with the "two hundred thousand thou-

sand horsemen," and he at once has an army of two hundred million—"an army," says Dr. Clarke, "that was never yet gotten together from the foundation of the world, and one that could not find forage in any part of the earth."

We will not argue this point, since it is generally conceded by expositors that a symbolic and figurative sense must attach to all such passages; and it is our business to determine, if we can, what it is that is symbolized by them, and then to find a coincident or corresponding historic fact that will fully meet the demands of the prophetic symbols. If historic facts do not *even now exist* (1865) to meet this symbolic prophecy *as to its enginery of war*, then we have entirely misinterpreted or misconceived the application or symbolic meaning of the figures of war used; for by these very agencies of war enginery was the *first* "one-third" of the states of the sun government overthrown under the joint periods of seals one, two, three, and four. So the modern enginery is the same in both the first and second subversion of one-third of the civil state of the sun government. Who will say we have misconceived the meaning of these very significant and very plain-speaking symbols?—that is, "plain-speaking" for symbols; so plain, some of them, as to be almost literal, and hence not symbolic, viz., "one-third of men killed." Here "men" is symbolic, and what so appropriate as a symbol for civil organic bodies of men as *man*? Sovereign man is thus made to symbolize his civil state of sovereignty in organic, or governmental, form. And then "horsemen" and "army" are almost synonymous terms, and point unerringly to war; and again, "fire and smoke and brimstone" issuing from the mouths of those agents, of whom it is said their power was in their muzzle and breech, and that the tails, or breeches, were "like unto serpents" in their deadly effects; not that the tails of these war agents were like the tails, or in the *form*, of the serpent, but that they, like the serpents, were death-dealing instruments, for in the tail, or breech, was the *primary* death principle lodged; and it is further said of these deadly serpent-tails, or breeches, that "they had *heads*, and with them they do hurt."

Now, at first thought it sounds a little strange, or out of the ordinary course of things, for “tails” to have “heads;” but when we come to look at the derivative nature of the noun “head,” and that *tail* signifies “the hinder part of any thing,” “the extremity or last end,” we need not be surprised at finding a “head,” or protuberance, existing or arising upon the hinder part of any thing. *Head* does not necessarily imply an advance position by any means. A head may exist anywhere on a body, since the term *head* is not an original word, but is derived from the Saxon *heafud*, which signifies to *heave* or *protrude*. “To heave or protrude is simply to rise or swell; so a rising or swelling is a protrusion, a prominence, or knob, a hill, a knoll, any thing pushed beyond the surrounding and adjacent surface.” (Webster.) So, then, a *head*, as a noun, signifies the elevated part of any thing—the top, the uppermost point of a thing, a rising, an elevation here or there. (Webster.) And in connection with this we see that “a cap” likewise signifies the top or uppermost, the highest or most prominent, part of a thing, and especially as a covering for the head or swelled part. (Webster.) Considering the case thus, we shall have no trouble in discovering the legitimacy of looking for a head, or heaved prominence, on the hinder part, or “tail,” of any object, and hence in looking on the hinder, or breech, end of these engines of war for a nipple or tubal point of elevation above the surface from which it arises, and also in looking for a cap, or crowning piece, for said protuberance; and now may we see the propriety of the conclusion, “and with them they do hurt.”

If we have not here a *very* pointed allusion to a *very* late, or a *very* modern, war engine—the small arms, which may also embrace the heavier pieces, since they now use the explosive cap, or wafer, on such—then we are *very much* mistaken; and if we are correct, it proves to a demonstration that we are now living in the latter-day periods (seals Nos. 1–7), for the small arms in present use, with tube and cap, were but *very recently* introduced as a war or death engine, and especially were they *very recently* adopted by the Government in the army and navy. Let no one smile at our simplicity, or treat

lightly our exposition of the passage "tails that had heads, and with them they do hurt," unless they are prepared to give us a more legitimately critical one. Nothing in all *this* mighty armament or war enginery belongs to ancient times. The *bow*, *sling*, and *javelin* are among its symbols of war, while the *sword*, *battle-ax*, etc., mark a later period in time. But instruments with heads as deadly as lions and tails as venomous as serpents, belching forth fire, brimstone, and smoke, mark a more modern day; while "heads," or heaved prominences, upon these tails that *had them not at first* mark a still *more* modern battle-field, and bring us down to the latter days of the nineteenth century. Who that cannot see the chronological and progressive war periods by the symbols of inspiration? Even in the seal periods now under consideration we perceive a progression in her war appliances. First, its strength or force is marked by "horsemen" in vast numbers; not that this number of horsemen was to be found anywhere on earth, or that horsemen *alone* were in use as war agents, but rather that the sixth period opens or dawns with war forces of all the kinds in use, which we know includes the day of gunpowder—was in its potency likened unto two hundred millions of horsemen. The *horse*, then, was the war *character*, and not so much the war instrument of the dawning advent of period six.

Next in progression, these docile *horses* are turned into the nature of the more ferocious and bloody *lion*, for "lion-heads" are given them. They are still "two hundred thousand thousand," but now *lion-like*; and they are armed with fire and smoke and brimstone as an addition to the horse and lion qualities. And we are plainly told at this stage of progress in the sixth period that the fire, and the smoke, and the brimstone, as *one*, acting upon the missiles of death, drive them at once from the mouths of the previously noticed war agents—the lion-horse—and killed "one-third of the men," or civil politics of the sun government in period six, which, mind you, is yet to come, for we are now living in period five. And then, fourthly, in further description of these war agents that set out under the character of horses, we see that they had a pecul-

iar "tail" given them, and that their "power to kill was in their mouths and in their tails." Here the horse character, except as to swiftness, is almost entirely lost or ignored, for the power of the horse is *not* "in his mouth and tail." But modern invention or discovery has transformed "two hundred thousand thousand" horses and horsemen into "two hundred thousand thousand" *demons* with "lion-heads," and later with "serpent-tails;" and fifthly, or later still, with heads on these *serpent-like tails*; and the whole is finished with the significant assertion that with these serpent-like tails, armed with capped heads, "they do hurt." Let him that doubts their ability to *hurt* with these but remember their work of death for the last few years in our very midst.

Remember, we do not say that the gunpowder mode of warfare was not in use when the "two hundred thousand thousand horsemen" were mustered at the advent of period, or seal, six; but understand us distinctly to say that it *was in use, and had been for some time*, but that all the enginery of war at the advent of period six was comparatively as "horses" in character to the more modern "lion" and the yet later "brimstone and fire" character; and later still the serpent-tail is added, and *last, but not least*, the "head and cap" surmounting the tail. It is "fire and brimstone" from the beginning to the end of the seven periods, but fiercer and more destructive as it advances by modern invention and discovery.

We submit the foregoing on the sixth trumpet, and invite a rigid criticism, and will now pass to the consideration of the conclusion of chapter ix.: "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; . . . neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." This second "one-third being killed" leaves us only a "remnant," or one-third, as the "rest not killed."

I hope it will not be forgotten that we are dealing with symbols; and in our exposition of "the one-third part of men killed" we considered *men* in the passage as a symbol, and as



symbolizing organic civil bodies of men, for history, neither sacred nor profane, will sustain by its records the killing of one-third of the population of any nation under the sun. The "killing," then, was the killing, or overthrow, of one-third of the civil polities, or states, of the sun government. This being so, the "remnant" not killed are those said to be moved out of their former places, and are also one-third, and are necessarily of the same nature as those said to be killed, and also as parts of the same sun system. They are civil organic bodies of civil persons, which belong to and form a part of the sun system of sovereign and separate states. These last, as states, will not repent or reform civilly the civil errors of their hands until affrighted on the downfall of the second one-third. They will still worship civil devils, dogmas, and isms from the pit, and depart farther and yet farther from the original landmarks of a theocratic, democratic, republican, states-rights confederacy. They bow down to Nebuchadnezzar's great image, whose "head was gold, and whose breast and arms were silver, and whose belly and thighs were brass;" and yet, as if this were not enough, they pass over the "iron," and worship the baser "stone and wood," and repent not of their "murders, and sorceries, and fornication, and thefts," but rather glory in them. Verily, as the seal had previously prophesied, "every mountain and island are moved out of their places." The "remnant" not "killed" are also a part of "every mountain and island." They will, as civil and ecclesiastical polities, have a sickly, impotent existence after the second dispartation, being far removed from their original places as sovereign states and churches. They are no longer on sovereign ground, but are mere dependencies, or appendages, of centralism. So plain is this "that a wayfaring man, though he be a fool, need not to err therein." We would fain draw the curtain of oblivion over much of recent date, and hide us as to the near future, but we cannot; and I suppose it is Wisdom that has ordered otherwise, who intends that we shall profit by what has passed and by what will soon transpire, and learn to honor Heaven by striving to retrieve our lost fortunes and reinstate ourselves civilly and ecclesias-

tically upon the true theory of civil and gospel governments, as laid down in Heaven's charter of human rights.

#### THE LITTLE BOOK EPISODE.

We will now take up the tenth chapter of Revelation, which introduces us to the "little book open," the contents of which belong largely, as an episode, to the sixth trumpet, and consequently to the sixth seal period, that we have already had under consideration. It, however, being episodical, covers, or goes over, the ground from seal one to the end of trumpet six (chapter xi. 14). And as we are in need of more light upon these, the seals one to six, we gladly and thankfully accept the proffered "little book," which is *not sealed up*, but stands "open" ready to reveal its wonted information in relation to matters already passed over in seals one, two, three, and four, and also in period six. We notice first its introduction to the prophet. "And I saw another mighty angel [or messenger] come down from heaven [do not forget the symbolism of John] clothed with a cloud, and a rainbow was upon [or round about] his head, and his face was as it were the sun, and his feet as pillars of fire [symbolic throughout]; and he had in his hand a little book *open*." The book of seals that the Lamb received from the right-hand of God was not "a little book;" *it* was a sealed record of many years of time. This larger sealed book we accept as a symbol of time, and have so treated it thus far. No more appropriate symbol of rolling time could have been found in all nature than a parchment roll, such as was in use in St. John's day. Then, as the larger book of seals was symbolic of time, so also was the "little book;" and compared with the book of seals, the one under consideration was a very little, or short roll, but must be regarded as very special, or as referring to some very important events in the periods from one to six inclusive.

The very special matters of this little book have already in part been set forth under seals one, two, three, and four, and also in seal sixth, chapter ix.; but the events of the little book were not given a special prominence above that of other things, and hence demanded a separate and special notice that

should enlarge upon what had been said heretofore. Of the things that John had been prophesying he was to prophesy again, for so says the angel that gave him the little book. In short, an episode is demanded in the case of "the one-third killed" under seals one, two, three, and four. The true character and office of this "one-third" is not given in full, nor is it intimated when they are to be restored to life. True, under seal fifth, it had been said to them, while crying from beneath the altar, that they need not look for their release until their fellow-servants should be killed as they had been; but this seemed not to be sufficiently definite, therefore the little book takes up this "one-third," giving us their origin or rise, their office and character as the "two witnesses" of God, the power conferred upon them by God, the length of time they exercised or filled the office of teachers, and who it was that made war upon them and overcame and killed them, and how long they are to remain dead; and then of their resurrection and exaltation to the highest possible civil life, and other very important and special occurrences in the blackened and degraded sun system, to which the one-third killed (seals one, two, three, and four) had formerly belonged as sovereign states. "And he had in his hand a little book *open*, and he set his right foot upon the sea and his left foot upon the earth." The book being *open* shows most conclusively that it belongs to the periods *unsealed*, heretofore referred to above, and now, or "again," to be considered by the prophet in his exposition. The book had been opened in the foregoing unsealing, but its contents had not been given, and now is taken up for that purpose. Before the angel utters a word of his authoritative and stunning mandate, he signifies, by placing himself upon both sea and land, that over them in all their length and breadth was his authority, and then "he cried with a loud voice, as when a lion roareth," calling attention before he should proclaim the solemn matters in hand. "And when he had cried, seven thunders uttered their voices" in response, which utterances were ordered to be sealed up, and not to be placed on record. What the "seven thunders uttered" we have no means of knowing, nor is it proper even for us to sur-

mise, since inspiration has ordered their sealing, without any intimation that they were ever to be unsealed.

We can only suppose that whatsoever the thunders uttered belongs to the little book period, since they were uttered pending the introduction of the things of the little book; and these belonging to modern days and times, we know that the utterances of the "seven thunders" belong to the same day. "And the angel which I saw stand upon the sea and upon the earth, lifted his hands up to heaven, and sware by Him that liveth forever and ever . . . that there should be time no longer; but [for] in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God, should [or shall] be finished as he hath declared to his servants, the prophets." Hence, this "finishing" of the "mystery," so often declared to the "prophets," and by them declared to us, occurring at the "beginning" of the seventh trumpet, is the finishing or ending of a certain measure or period of time; for it was in reference to this "time being no longer" that the "mystery" attaches. Much had been said by the prophets of the bondages and deaths, deliverances and resurrections, of God's Israel in Church and State, and in connection with these occurrences is given the time, or "times," of the same; and among the various deaths and resurrections, or restorations, to national and incidental ecclesiastical life, we have a final, or "finishing," restoration that is permanent and everlasting; and the "finished," or ending, "time" is that particular measure of time at the end of which this final and everlasting restoration was to occur. Hence, "time being no longer" has direct reference to the ending of the before-mentioned specific time, when and where the final restoration of God's dual Israel takes place. And when the aforesaid time ends, a new era in time dawns, the first measure or beat of which is marked by one thousand years of peace and prosperity to God's dual Israel. The "mystery being finished" necessarily finishes, or ends, the time in which the mystery was to be finished; and the finishing of any definitely marked time is but the advent or dawning of a new measure of time, as the one thousand millennial years. The "no longer" does not date at the

time that the angel "lifted his hands to heaven and swore," for *after that* the revelations of the little book were to take place, and *then* the sounding of the seventh trumpet; and *then*, in the days of his first sounding, was the mystery to be "finished," and that necessarily finished the time referred to as "no longer" existing, or to exist.

The prophet now returns from his digression to the little book, and says: "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open [or unsealed] in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand and ate it up, and it was in my mouth sweet as honey; and *as soon as* I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again [that is, repeat and enlarge, or pass over the ground already traversed] before many peoples, and nations, and tongues, and kings." This prophesying "again" assigned to John was to be fulfilled by the Israel to whom he sends the order. And they *have done so* twelve hundred and sixty days, and have fallen down by the hands of those that they were to testify before, who are now exultantly rejoicing over them. We will notice first the "eating of the book," which signifies that he was thus fully possessed of the matters and things contained in the book, and that as he had already gone over the ground occupied by the little book, he was now to go over it "again" and prophesy, or teach us more fully of matters that belonged to recent events, and to the latter end of the sixth seal period—matters of very special importance to his fellow-servants of Israel, to whom he was sent with these revelations of "things shortly to come to pass." Secondly, we notice the quality, or nature, of the contents of the book. Its introduction, or first fruits, or first occurrences before its later developments are seen, were to be as "sweet as honey" to those to whom it was directly sent, or referred—that is, to the dual Israel of God, or "two witnesses," for it

was to the "servants" of God that the revelation was given. Israel was to find the "incipient," or very first, beat of the pendulum of the time of the little book to be "as sweet as honey." It had not advanced to digestion, but was yet in the mouth of the hungry multitude of Israel; but no sooner was the delectable portion swallowed than it proves to be any thing else than "honey." "As soon as I had eaten it, my belly was BITTER" with its digested fruits, or results.

We have thus a very significant *preface* of the contents of the book, and I wonder if there is one well-versed, observant man in our land who is not able to see at a glance a veritable and literal fulfillment of this prefatory prophecy. But we will pass on to the consideration of the things of the book, chapter xi. The first action (after eating by the prophet) was a measurement of the dual Israel of God, under the order of the angel, "saying, Rise and measure the temple of God, and the altar, and them that worship therein"—that is, "measuring" a thing signifies to take charge of it and care for it, and to see that it is secured, or properly provided for; and hence *not* to measure is not to care for, as it is added: "But the court which is without the temple leave out and measure it not, for it is given unto the Gentiles," hence we are not careful about it; let the Gentiles do as they list with the court, or country outside of the temple, or district, here measured. The temple, altars, and worshipers constitute God's dual Israel; hence to measure and care for them was the taking charge of his Israel. It seems almost useless to argue the point as to whether the temple, altars, and worshipers are the true dual Israel of God or not, since few well informed will doubt it, when it is recollected we are in a field of symbols and figures, and that St. John wrote of matters to occur at a time when there was no temple, and altar, and worshipers.

There *was once* a temple and altar of God with true worshipers of God, and they are still used as the recognized symbols of God's true Israel in Church and State. The Israel of God being measured and thus taken charge of, they are not free from troubles and sore calamities; but be their troubles and sufferings what they may, they ever know that they are

God's measured people; and such being the case, they will in the end triumph even over death. They are no sooner measured and taken charge of than they are to be trodden under foot by the Gentiles, and this to be continued for forty-two months. "The court which is without the temple . . . is given unto the Gentiles, and the holy city shall they [the Gentiles, to whom the unmeasured part of the nation pertains] tread under foot forty and two months." "The holy city" every one will recognize as Jerusalem; and Jerusalem, the capital city of the nation, is put for the true dual nation. There was nothing more common *then*, and there is nothing more common *now*, than the designating of a nation by the name of its capital city. We are in the constant habit of making use of symbolic and figurative expressions, and no one objects to it, for they are well understood *as such*, and a proper application is made by the hearer and reader, and there is an end of it. But when the sacred historian speaks, he is not allowed by the multitude to use their own figures of speech. "The holy city" was Jerusalem, and Jerusalem in turn was the nation, and so the temple, altar, and worshipers that were measured are to be trodden under foot by the Gentiles, or anti-Israelites, for forty-two months.

Next we notice: "I will give power unto my two witnesses, and they shall prophesy [or teach the true doctrines of God] a thousand two hundred and three-score days, clothed in sackcloth. These are the two olive-trees and the two candlesticks [or the two prophets] standing before the God of the earth." If they stood before or in the presence of God, they were approved of God, and were cared for by him, though they stood up clothed in sackcloth, and taught the true doctrines of God in Church and State for one thousand two hundred and sixty days. The question is, Who or what is it that is here represented by so many double symbols? They are called the "two witnesses," "the two candlesticks," "the two olive-trees," "the two prophets," or teachers, and elsewhere "Ariel-Ariel," or the double city—that is, the double city is "Jerusalem and Mount Zion," which last was the City of David. Ask Dr. Baldwin to what all these double symbols refer, and he

will answer, "The dual Israel of God," or God's Israel in Church and State. Did you not say that the "holy city" which was to be trodden under foot for forty-two months by the Gentiles, and also the "temple, altar, and worshipers," were the dual Israel of God? We did, and repeat it, for such is the fact. How many different symbols, then, are used to designate the dual Israel of God? We know not, nor is it material to our present discussion, as we have already cited eight different forms of symbolic designation for the Israel of these pages.

We now call special attention to the length of the treading down of the holy city, or dual Israel of God, by the Gentiles (verse 2); and then to the length of the sackcloth prophecy period of the teachers, or prophets (verse 3). The first, or treading down, was to be for forty-two months; the second, or sackcloth period, was to be twelve hundred and sixty days. The two lengths are not the same by twenty-five or twenty-six days, but both refer to the very same period in time, the forty-two months beginning twenty-five or twenty-six days earlier than the twelve hundred and sixty days of the prophecy of the witnesses. They are subjected for forty-two months to the treading down by the civil Gentiles, but they, nevertheless, have civil "power given them of God to prophesy," or teach the true civil doctrines of God for the period of twelve hundred and sixty days, though it be in sackcloth, or under depressed circumstances. The forty-two months of treading down begins twenty-five or twenty-six days earlier than the twelve hundred and sixty days of sackcloth prophecy, but *end at the same point of time* (at the death of the true Israel), and in them are the "bitter" ingredients of the little book in its digestion in the belly of Israel; for in John's eating the book we clearly see that it was eaten of Israel, for whatever was "sent and signified unto John," he sent unto the servants of God. It was strictly Israel's portion of "sweet in the mouth and bitter in the belly." John had nothing to do with it further than to show what the book was to Israel.



## LENGTH OF THE ONE THOUSAND TWO HUNDRED AND SIXTY DAYS OF SACKCLOTH TEACHING.

We will now give the solar length of the one thousand two hundred and sixty days. If solar time be taken as that in which the one thousand two hundred and sixty days was to be fulfilled, then we must add two hundred and ten days for the Sabbath time, found in one thousand two hundred and sixty days of secular time, so as to get the full amount of solar time, and this addition gives us one thousand four hundred and seventy solar days, or four years and nine days, as the time of prophecy in sackcloth of the two witnesses. Now, this teaching, or prophecy, ends at the slaying, or killing, of the "two witnesses," which takes place in verse 7, for they prophesy, or teach, as God's witnesses in Church and State, until the "beast from the pit overcomes them and kills them"—that is, in killing the organic bodies, but not in killing the spirit which had given life to their organic bodies, for it was the "bodies" which laid for three and a half days in the street of modern Sodom, and at the end of these three and a half days the spirit of life from God returns and reanimates their dead bodies, and they arise and stand again upon their proper base of constitutional, theocratic, democratic, republican, states-rights confederation, and then are exalted to the firmamental heaven from which they had been hurled by the bloody beast of centralism. They have great civil war power to teach during their sackcloth period, for it is said that "if any man will hurt them [during this time—civil war], fire proceedeth out of their mouth, and devoureth their enemies," and have power to withhold the showers of civil prosperity, and to turn civil waters to blood, and to smite the earth civilly as often as they will with civil plagues." (Verses 5-6.)

## LENGTH OF THREE AND A HALF DAYS, OR DEATH PERIOD, OF THE WITNESSES.

If we take the three and a half days to signify three and a half years—for doing which we have Bible authority—it will give us twelve hundred and seventy-eight secular days, if secular time is intended, to which we must add one-seventh more for Sabbath time—that is, two hundred and thirteen

days—and this will give us fourteen hundred and ninety-one solar days, or four years and thirty days. We think, however, that *two* lengths are necessary to meet the demands of the prophecy, for it is said that the dead bodies of the witnesses were to be seen for three and a half days lying in the street of Sodom, and after that, or at the end of three and a half days, they were to arise and stand upon their feet. This covers *one* action of the witnesses; and after they had gotten up from a prostrate to a standing position, “they hear a great voice from heaven, saying untō them, Come up hither;” and in response to this call, or invitation, “they ascend up to heaven.” Now, this ascension is an entirely different action from the first one of getting up on their feet, yet the three and a half days must cover both actions, as we have no other measure of time given for the two separate actions. And further, there follows another action—but not of the witnesses—that occurs “the same hour,” chapter xi. 13.

We only here give what is the legitimate length of the three and a half days’ death of the two witnesses; its true solar length can only be known by fulfillment, or else by some coincident, prophecy, or event. The length of the three and a half days’ death period of the witnesses is indicated by the “five months,” length of the fifth seal period, for it was said to them, when they cried from beneath the altar at the beginning of period five, that they must wait for their deliverance until the killing of their brethren should occur, which should take place at the end of said period five, or which is the same, at the beginning of period six; but of the length of the five months of period five we have no means of knowing, save by its fulfillment or the beginning or renewal of the war on the opening of seal sixth. Then it is that the three and a half days’ death ends, and then it is the brethren of the two witnesses, or fellow-servants, of the souls under the altar are to be killed, just as they had been under seals, trumpets, and vials numbered one, two, three, and four.

#### SODOM AND EGYPT, AND THEIR STREET.

“And their dead bodies shall lie in the *street* of the great city, which spiritually is called *Sodom and Egypt*, where also

our Lord was crucified," or killed. "Sodom and Egypt" are common designations of a land or country, and always of corrupt ones, or those averse to God. And as they are connected in this passage and called "a city," it has reference to a country whose capital, or "great city," was as corrupt and Godless as the *joint* symbols of "Sodom and Egypt," and in whose midst it is said "seventeen thousand common prostitutes flaunt their unblushing shame." And as to our Lord being "crucified" there, it presents no difficulty. To "crucify" is simply to *kill*, and as our Lord was not crucified, or killed, in either "Sodom or Egypt," but in Jerusalem, we can see at once that it is but a figure of speech, used to illustrate a fact. "Our Lord" in this passage is a figure used to illustrate his doctrines, or principles, and those that oppose themselves in practice to the principles of Christ, are said to "crucify him afresh, and put him to an open shame." Where, I would ask, are the teachings of the Bible more literally set at naught than in our "modern Sodom?"

We notice next the "street" of this Sodom, in which the two witnesses were to lay dead for three and a half days, or years. "Street" is from the Latin *stratus*, which signifies spread, or strewed; and "strewed" signifies scattered, or dispersed; and "spread" signifies extent, expansion. Thus it will be seen that the term *street* is not confined to the narrow pass-ways of a city, but rather to a scattered or wide-spread land, or country, and more particularly to its scattered or thin settlements, or sparse population; for *strew* signifies "to spread by scattering, and always applied to dry substances separable into parts, or particles, as to strew seed in beds." (Webster.) The two witnesses, then, were to be found dead in that part of the city, or *land*, of Sodom that was most sparsely populated or wide-spread in her settlements. Who that cannot see a historic fulfillment of this part of the prophecy in its applicability to the South, or Confederate States of America?

INDIGNITY TO AND REJOICING OF THE "BEAST FROM THE PIT" OVER THE DEAD ISRAEL OF GOD, OR THE TWO WITNESSES.

"And they of the people, and kindreds, and tongues, and nations [what a mixed multitude of hired mercenaries, native and foreign, and they the people that hired them!] shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." It would not suit their fiendish thirst for gloating over a fallen champion to "bury their dead out of their sight," and there let them rest in peace their appointed time of "three and a half days." O no! they must keep their dead bodies unburied and constantly in sight. They must see and narrowly watch them the whole time, that they may mock and deride them with taunting insults, and tyrannize over and oppress them even in death. They must drag the fallen Hector in triumph around the land of Sodom, and make merry and send gifts "and rejoice with exceeding great joy." "And they that dwell upon the earth [Sodomie earth] shall rejoice over them [though dead] and make merry, and shall send gifts one to another, because these two prophets [or teachers] tormented [or troubled] them that dwelt on the [Sodomie] earth." They were tormented by the truths taught and advocated by the two witnesses, and not otherwise. The doctrine of states-rights was death to centralism. See the newspaper, written, and pictorial records of the North from May, 1865, and on, and doubt no more. "All such boastings and rejoicings are vain," for "after three days and a half the spirit of life from God shall enter into them, and they shall stand upon their feet again, and great fear shall fall upon them which see them," and have been seeing them for three and a half days. "And they shall hear a great voice from heaven saying unto them, Come up hither [from whence ye are fallen]; and they shall ascend up to heaven in a cloud [or in a body], and their enemies shall see them" ascend, as, in the former case, of standing upon their feet. They shall witness both actions, but shall not be able to prevent either. And not only so, but they shall have "an earthquake," or a Sodomquake, among themselves at or about the time of the

ascension of the "cloud of witnesses," for it is immediately added, "and the same hour there will be a great earthquake [Sodomquake], and the tenth part [*ten parts*] of the city [Sodom] shall fall, and in the earthquake will be slain of men seven thousand." (Chapter xi. 13.) And after that event "the remnant," or last "third," of this Sodomitish city, or nation, will become affrighted and give glory to the God of heaven. So some of their wicked works of gloating, tyranny, rejoicings, and merry-making, will have to be repented of, and they, through fright or fear, return from their chase after the demon of power called "centralism," whose family may be styled "legion, for they are many devils," and be made to "give glory to the God of heaven." And this being done, it is said, "The second woe is past, and behold, the third woe cometh quickly"—that is, the things of the sixth seal period will be past, so far as the sixth trumpet's announcements are concerned.

There is a vial that yet belongs to this sixth seal period which we will introduce before we close our consideration of this very interesting period. A few remarks may be proper just here upon the points of time for the beginnings and endings of the particular measures of times of the sixth seal period, as explained or given under the sixth trumpet by the little book episode. The beginnings of prophetic measures are generally most certainly known by first finding the endings in fulfillment, and then, by a retrospective calculation of the measures, arrive at their beginnings. For example, we will suppose that the Confederate States were, in symbolic language, called the "two witnesses," and to be trodden upon by some "beast," called a dragon, for forty-two months, or four years and one month. And at the same time the Confederacy was to have power to do certain things—for example, to teach authoritatively certain civil and religious rights, or principles, for four years and nine days, notwithstanding she was trodden upon all the while. But at the end of those four years and nine days the said beast was to overcome her and kill her, and hence end her authoritative teachings. Yet in all this it might not be said at what point of time this teach-

ing with "power" began. If we only knew the point at which to begin, we could very easily add on the twelve hundred and sixty days to find its ending; but this not being given, we have to wait for her *death*, which is the ending of the twelve hundred and sixty days of teaching with "power," and also the ending of the time of forty-two months that the "beast" was to tread upon her, for as soon as she is dead she ceases to exist as a civil power, and hence cannot be trampled upon as a civil teacher of power. Now, then, to follow up or carry out the example of the Confederacy, we know that she ceased to be a teacher of any civil authority when she ceased to be, and when and where she ceased to be, ceased, or ended, the four years and nine days of the civil teachings, and also the four years and one month of the tramping of the beast. The only question, then, that remains to be answered is, *When* did the Confederacy cease as a civil power? . The answer is, that the unmistakable throes of death seized upon her vitals when, on the 9th of April, 1865, her commanding or chief general surrendered her northern army to General Grant; but that she was *still* a civil "power" is evident, for many of her ablest generals, with their armies, were yet in the field. And General Johnston, the next most important officer, as to his position and forces, some ten or twelve days after the surrender of General Lee, met with General Sherman and proposed, or accepted a proposal for, the surrender of all the remaining forces in the field; and here, on or about the 20th day of April, virtually ended the Confederacy.

Having thus a point of supposed or admitted fulfillment of the four years and nine days of "teaching power," and also of the four years and thirty days of treading down by the "beast," we have nothing now to do but to date at that point and subtract the four years and nine days from April 20, 1865, to obtain the point of time at which the Confederacy began to exercise her authoritative teachings of civil rights and principles. This being done, we have but to subtract twenty-five or twenty-six days more of time, and we are brought to the point from which to date the beginning of the treading down of the two witnesses by the Gentiles, for the forty-two months

began twenty-five or twenty-six days earlier than the teachings of the Confederacy. We are not seeking to find, by this example, the time of the *birth*, or first existence of the confederacy, or dual "Israel of God," but only to find the time at which they are clothed with additional authority, or "power" to teach; and next, to find out the time when they began to be trodden under foot by the Gentiles. The "two witnesses" *existed as such before either one of these things, or events, occurred.* How long they may have existed is not our business to inquire into just here, since the prophecy of the little book says nothing upon this subject, only by deduction; but it is rather our present business to learn, if we can, when they received additional authoritative power to prophesy, or teach, as God's witnesses, and also to find when the Gentiles, or "beast" from the pit, began their treading down; and this we propose to do upon the plan of the example given—that is, to seek for a fulfillment of the death, and then trace backward for the two beginnings sought. Now, if we suppose we have found an historic fulfillment of the death, and trace backward in time the required lengths of years and days, and do not find any coincident events for the beginnings sought, we may at once conclude that we were in error in our supposed death-point, or else in error in our mode of computing the forty-two months and the twelve hundred and sixty days, in reducing them to solar time. But on the other hand, if we date the death of the witnesses at or on the 20th of April, 1865, and then subtract the four years and nine days from time, and find, *at that point, marked evidence of additional authoritative teachings* on the part of the Confederate States, then we are safe in saying that right there begins the fulfillment of the prophetic length of the twelve hundred and sixty days, or four years and nine days of solar time. And that twenty-five or twenty-six days *before* this ascertained beginning of the twelve hundred and sixty days of teaching began the forty-two months, or four years and one month of treading down by the Gentiles. Let us try the subtraction of four years and nine days—being the solar length of the twelve hundred and sixty secular days—from the 20th of April, 1865, and see

where we arrive, and then see if any peculiar demonstrations of teaching character or *force* began at the thus ascertained time. We subtract four years and nine days from the 20th of April, 1865, and obtain the 12th of April, 1861.

Now, what is it that is very peculiar and marked in the history of the so-called Confederacy, or "two witnesses," that occurred, or took place, on this ascertained day of April 12, 1861? Answer: On that memorable and never-to-be-forgotten day the "two witnesses," under the immediate leadership of General Beauregard, began a series of demonstrative civil teaching lessons of *forcible* power that lasted and ceased not until General Jos. E. Johnston, on the before-mentioned date, ceased to teach, and then and there the "witnesses" ceased to live, and then and there they ceased to be trodden upon by the Gentiles, for the reason that they no longer existed as the "two witnesses," or teachers. There could be no trampling upon that which did not exist. The "so-called"—as to its people—section and political sentiments may and do still exist, but as to any organic form of *power* they do not exist, for that is dead, *dead*, DEAD. "The Gentiles" may deny "burial" to their "dead bodies," and may mock and deride the people and their political sentiments of "states-rights," and may "rejoice and send gifts one to another," and may in this still trample upon the *people* and *principles* of the "so-called," but upon the *organic* witnesses they cannot in this be said to be treading, for the witnesses *are dead*. Now, as this "trampling" of the Gentiles "upon the two witnesses" was to be for forty-two months, or four years and one month, solar time, this trampling must of necessity have commenced some twenty-five or twenty-six days earlier than the time set for the beginning of the forceful teachings of the Confederacy; for, remember, the witnessing and the trampling necessarily end at the same time—that is, on the surrender of General Johnston, about April 20, 1865. So that to arrive at the time when the Gentiles began trampling, or oppressing, the organic witnesses, we must subtract twenty-five or twenty-six days from the 12th of April, 1861, or battle of Fort Sumter, and this will carry us back to the 14th or 15th of March, 1861. Let the recorded



history of the *actions* of the "powers that be," from about the 14th of March, 1861, to the 12th of April following, speak out and say if there was any thing in said "actions" that savored of trampling upon the Confederacy. And was it not this *manifest* "trampling" that occasioned and *necessitated* the authoritative teachings inaugurated on the memorable 12th of April, 1861? "The incoming" had had just time enough to organize and arrange the "powers that be" for a trampling crusade upon the Confederate States, when "Forward, march!" was heard, and a simultaneous trampling begins; and they make about twenty-five or twenty-six solar strides, when *physical* "power was given unto the two witnesses," and they then and there begin to exercise "the power given for twelve hundred and sixty days," or four years and nine days. And from this point set out "the witnesses" in their witnessings, or teachings, of power or *force*, and the "powers that be," or the Gentiles, continue their tramp, *tramp*, TRAMP, until the 20th of April, 1865, or thereabout, when they cease to tramp for want of something to trample upon. And when their tramping ceases they set up a hideous "rejoicing and merry-making" that betoken "intoxicated demons." "They rejoice with exceeding great joy" over the fallen Hectors; "for these two prophets had sorely tormented these dwellers of earth," and now that they have succeeded in treading them under foot, their joy becomes excessively immoderate—yea, even frantic; for, say their own writers, "they shriek and howl" like Pandemonium on a "bust." And not the least remarkable feature of this "howling pack" was that it consisted of "people, and kindred, and tongues, and nations" *imported* expressly for this trampling crusade; and now that they have accomplished their mission, they form a suitable ingredient for this howling orgie.

But we would remind them in their excessive joy over the fallen "witnesses," that after three and a half days the spirit of life from God that once animated and gave vital force to the *now* dead, will reënter their fallen and dead bodies, and reanimate and revivify them; and they shall arise from their fallen and dead condition, and stand upon their feet, and then

ascend to heaven, and all the "howling pack" shall not be able to prevent them; for while the "two witnesses" are ascending, or at "the same hour" (chapter xi. 13), there will be "a great earthquake" in the midst of these "uncircumcised," and ten parts of their city, or ten states of this Sodomitish government, will fall, and in this earthquake will be "slain seven thousand men." And after this dreadful visitation of a righteous God upon them for their civil and ecclesiastical iniquities, they will become affrighted in their *then* capacity of a "remnant," or fragment of "one-third," and be constrained to give glory to the God of heaven, and not as *now* to glory in "men and isms." So we shall look with confidence for our exaltation in due time, for "it is for a time appointed" of three and a half days, whose solar length we know not. Perhaps some critical observer will object to the stress we lay upon the word "power" in the commission of the "two witnesses," since the word "power" is a supply, and not found in the original, for the passage, without this supply, would read thus: "And I will give unto my two witnesses, and they shall teach, or testify, a thousand two hundred and three-score days, clothed in sackcloth."

Now, it is evident that they were his "witnesses, or testifiers," before this commission issues to them, *for they were his at that date*. How long they had been his "testifiers" is not the point in question; the question is, What was given his "two witnesses" *at this* time that they did not possess before? When they first started into being as his testifiers he certainly clothed them with authority to testify or teach his doctrines in Church and State, but to do so by precept and example, or to teach by moral forces alone. They were boldly and openly to advocate the truth, and defend by proper arguments and practices the same, but to go no farther than "precept" in teaching, and then by "example," or practice, to enforce the teachings of the precepts or theory. This much they necessarily had to constitute them teachers, or testifiers, in any sense; but a period comes up in the history of the witnesses when they are given something which they had not before; and what more could be added to their former authority but some-

thing of a more potent form, to enforce with "arguments," other than mere theory and words, or yet the more powerful argument of example? These agencies, *heretofore* in use, had failed, and so signally had they failed that the "uncircumcised," emboldened by the success of years of adverse teachings on their part, were now moving heaven and earth for twenty-five or twenty-six days for an utter extirpation of "the two witnesses of God" that so tormented them by simply teaching God's truths. And at this juncture the witnesses are further authorized, or empowered, to resist, in a more potent form, the *adverse* teachings of the beast from the pit. And this resisting power, conferred upon them for their self-preservation, and the theory and doctrines that they had heretofore taught by moral force, necessarily in its action, or effects, would also be *aggressive* as well as *defensive*. There is no more certain way of resisting an enemy than by warring upon him. Hence we conclude that a "supply" was absolutely demanded in this commission to make good sense, or harmonize the teachings of this passage and its kindred fellows; and as our translators have given us the word "power," we accept it, but certainly a more definitely forcible one would have been more in keeping with the fulfillment of the prophecy, for the teachers had "power" in their very incipency, but only *moral power*. But if, in their after history, they are authorized to use physical forces, then a supply definitely expressing that fact should be used instead of "power." That the witnesses had immense moral *power* before they exercised any physical force on the 12th of April, 1861, is very evident; but that her moral power could not sustain her against the physical forces brought to bear upon her is equally certain, for moral power can only be brought to bear against moral power; and when physical forces are to be met, then physical forces must be resorted to for defense or hope of success in teaching. Hence it was necessary to give or clothe them with additional power, since their moral power had failed to accomplish its objects; and as physical power would necessarily follow on the failure of the moral power—unless God would abandon his first purpose, or object, in giving the moral power—we can see the

necessity of a *supply* that would express that fact. And we propose to supply so as to make the commission read thus: "And I will give *physical power* unto my two testifiers, and they shall teach, or testify, with physical forces for twelve hundred and sixty days, clothed in sackcloth."

#### THE RISE OF THE TWO WITNESSES, ETC.

Before we take up the vial of this period we will return and make a few remarks upon the "sweets and bitters" of the little book, and of the times of sweetness and bitterness, which will necessarily introduce, or bring up, the *time* that the eater, or Israel, arose—that is, the two witnesses; for, as before remarked, St. John's eating the book was but a symbolic eating of it, while those to whom his Revelation was sent are the true eaters. It was "sent and signified unto him, and he sends and signifies unto Christ's servants"—that is, his dual Israel. And whatsoever this book seemed to be to John in his eating and digesting of it, just that very thing it would prove to be to the Israel to which it was sent by John. The tenth chapter of Revelation, in which the little book appears, seems to be introductory to the things developed in the eleventh chapter. The prophet is directed to eat the book, or put himself in possession of its heretofore unsealed but *unrevealed* contents of sweet and bitter, after which he is informed that he must prophesy "again" of its character, or contents, "before many peoples, and nations, and tongues, and kings." And this command to him was simply a command to those to whom he was sent. In obedience to the command he ate the book. In this we clearly see the acts of the States in secession swallowing down the sugar-coated pills with great delight. This swallowing being the first action of the people in their sovereign rights as States, they thereby sever their former connections with the other States, and are now each one separate and alone as States, and being sovereign, have a right to so remain, but free to offer or to accept proposals of confederation with other States. Such proposals being made and accepted, they now make a second move in concert, or act in harmony, and proceed to inclose themselves, by "measurement," in one well-defined and limited nation. This

“measurement” in organization is demanded by the prophecy. To “measure” is to inclose, or surround, with defined limits; hence Webster says to be without measure is to be without limit. Therefore constitutional measurement, or definition, is the second action of a sovereign people, and under it they became organic at Montgomery, Alabama, February 4, 1861. Thus, by constitutional enactments, every thing is defined, fixed, and limited—“measured,” and the stakes driven home. Here, then, in this act of “measurement,” arose incipiently the two witnesses, or dual Israel of God. Was it “sweet,” or was it “bitter?” You will say that the period of secession and organization of the Confederate States was “as sweet as honey.” Civilly considered, it was most delectable in the *mouth*, or entrance period of the little book. The introduction of this little roll, or measure of time, was delightful beyond measure; but how long was the sweet period to last? The prophet says, “as soon as I had eaten it my belly was bitter.” The “sugar-coated pill” was no sooner swallowed, or no sooner in the “belly,” than it proved to be as bitter as wormwood. It was “sweet” in mastication, and on its route of short passage from the mouth to the “belly.” “Sweet as honey” on the 20th of December, 1860, and on the 9th, 11th, 20th, and 26th of January, and 1st of February, 1861; and sweet at Montgomery, Alabama, on the 4th of February, 1861, on its short passage to the “belly” of time, which it entered on or about the 14th or 15th of March, when the treading down of the “uncircumcised” began, and turned the whole into gall, ever since which time it has been “bitter, and only bitter, and that continually.” And even to-day the bitter effects have not been dissipated, nor will they be until after the “three and a half days” of the life-suspended state, whose length we know not.

Now that we have gone through the little book, what has it disclosed? It shows, first, a severance, and then a measurement of a part of some nation, and the measured part develops itself into the “two witnesses,” and the two witnesses are warred upon for forty-two months by the Gentiles and killed; and, being killed, as civil states they show themselves to be

“one-third” of the nation to which they formerly belonged—seals one, two, three, and four. The character of the one-third killed is given as that of God’s chosen instrument to teach his doctrines in civil things, and, incidentally, in ecclesiastical affairs, and that they are to remain dead for three and a half days, and then to ascend to heaven’s heights in a civil sense. And the *two-thirds*, or the states not killed, have been *moved out of their former places* as sovereignties, but not overthrown or killed, and shows that they have not repented of their enormities, but rather rejoice in the wicked works of their hands, but that finally they will disrupt by ten states seceding, or “falling,” “the same hour” that the witnesses arise; and the fragment left after this disruption—being one-third also—will repent and give glory to God, and will thus give us three Israels out of what was a unit.

OF WHOM DO THE SEALED ISRAEL (SEVENTH CHAPTER)  
CONSIST?

We answer that the twelve tribes being sealed we know that “all Israel” are there. It is not a divided host at *that* time, be it what it may at *this* time, or what at the time of the second dispartation (chapter vi. 14). If it is divided *now*, and again to be divided, it will not be so *then*. It will be recollected that the prophet (chapter xi. 1) is ordered to “rise and measure the temple, altar, and worshipers of God,” but not to measure, or include in his measurement, “the court that was without the temple.” Now, this “court” was as much a part of Israel as any other, as much so as the temple itself, yet not held so sacred or holy as the temple. The temple was peculiarly holy as the designated dwelling-place of Deity; and the worship *in* the temple and the worship *without* in the court rank as superior and inferior. Now, these two very small points, or spaces, in the whole nation—temple and court—are taken to designate the whole nation; and being thus designated by superior and inferior, or temple and court, God orders the severance of Israel by secession and an organization by a measurement, thus cutting the temple off from the court, and the court, being much the larger or more numerous body of Israel, is then turned over to the Gentiles. Thus he di-

vides his Israel, taking charge of "one-third" himself, and turning two-thirds over to the "uncircumcised;" and then he permits these "uncircumcised" centralists of two-thirds to trample upon his one-third for forty-two months; and also commissions or empowers his one-third to teach, forcibly or physically, his true civil doctrines for twelve hundred and sixty days, at the end of which time they are overcome and killed by the "uncircumcised" centralists. And after or at the end of three and a half days, God's "one-third" arises to life again, at which time, or "the same hour" (chapter xi. 13), an earthquake takes place among the two-thirds "uncircumcised"—being the court left out—and disparts them into two divisions, one of which is designated by "one-third" (chapter ix. 18), and by "ten parts" (chapter xi. 13), and the other one-third by a "remnant," or a fragment.

Now, mark you, these *three divisions* once constituted "all Israel." The "temple," or "one-third," first cut off from the "two-thirds" in the court, and subsequently, at the time above-named this two-thirds found in the court are disparted by an earthquake into ten parts and a fragment. Now, then, as these three separate bodies of what was once a whole must—though dis severed—still represent, or stand for, the whole, and as being "all Israel," and the twelve tribes sealed (chapter vii.) being also "all Israel," we are driven to the inevitable and logical conclusion that the *three divisions* named and the *twelve tribes* sealed are *one and the same*, as to what they as divisions and tribes designate—that is, they both bespeak the very same Israel, but in *two vastly different states*, or conditions, and at two necessarily different points of time, since two different conditions of the same body could not exist at the same time. Israel, as a civil government confederate, consisted of thirteen tribes, most commonly designated twelve, just as the thirteen apostles are most commonly called the twelve. This being so, the twelve tribes sealed (chapter vii.) shows Israel, as there represented, as being her proper self, and as having passed through her variously dis severed and broken, or fragmentary, states as to her confederate whole; while the "three divisions" show her as a *confederacy* in a fragmentary state, yet at the

same time she may consist of three times twelve states, or tribes—that is, there may be in each one of these three fractional confederacies an indefinite number of states. Then, we must know that the fragmentary state must *precede* and *cease* before the twelve tribes and sealed confederate states can issue, for it is then a unit. Then you will ask: Since the “one-third” first cut off by secession under God’s order is esteemed the true representatives, or teachers, of God in a civil and ecclesiastical sense, and being now dead, are to arise to life again after three and a half days from the time of their death, what are you to do with the “two-thirds,” which you call “uncircumcised” centralists, since the whole of Israel is represented by the twelve tribes sealed? How, then, are these “uncircumcised” to become “circumcised,” or cease to be Gentiles, and when? We answer: They are to become “circumcised,” and hence true Israelites in a civil sense, by their own voluntary action, or election. Whether superinduced by a proper conception and conviction of their duty and consequent rights as sovereign individuals, which necessarily leads to, and results in, a sovereign state, or states, or whether alarmed at the fearful strides toward “centralism,” or Gentilism, shall not have a large agency in turning them back to the true fold of Israel, we know not. This last we know will effect the return of the “remnant,” or “tail-end,” of Israel now in Sodom; for the prophet tells us that when (or “the same hour” that) the true Israel, represented by the temple or the two witnesses, shall arise and ascend to heaven (or, which is the same thing, attain to the highest possible political elevation), there is to be a “great earthquake,” in which ten states, called “parts” of the uncircumcised and unmeasured court, or two-thirds left out, “will fall”—that is, will fall off from this uncircumcised host to which they *now* belong, and of which they form a part. But when they cease their connection with these Sodomites in the east, the conclusion is that they, in that very act, become Israelites; for it is quite evident that there is to be a radical change to take place in the political complexion of the falling-off ten tribes during this earthquake, since they have a war between them and the



“remnant,” the bloodiness of which is characterized by the “slaying of seven thousand men.” Not that exactly seven thousand are to be killed in this war, for it is only a common figure that means—though indefinitely—a great slaughter. It might as well be taken to mean seventy thousand as seven thousand, since it only means a very great human slaughter. After the falling off of the ten tribes, or ten “parts,” in this bloody contest between centralism and republican states-rights, it is said “this remnant,” or “tail-end,” “becomes affrighted, and gives glory to the God of heaven.” Now, to do this they must become true, civil Israelites; and the conclusion is that when this most obdurate and corrupt “remnant,” or latter end, of this Sodomish nation shall be constrained, through fright, “to give glory to the God of heaven,” the preceding ten tribes must also have given glory to the God of heaven, but perhaps less through fright than a thorough conviction on their part that they were in error. So, now that the second and third divisions occupy the same political ground as the first, we can very easily see how they might, *as they must*, unite their political destinies with the first division of Israel’s host, overthrown under seals one, two, three, and four, and episodically rehearsed in the little book events. And when this point is attained, then God will claim them all as his, and seal them (as in chapter vii.) preparatory to “Armageddon;” hence we look for ten states in the west to secede before there could be that part called a “remnant.” And with this sealed Israel is also enrolled “a great multitude, which no man can number.” These, we have said, were the persons of other peoples, or persons of a plurality of civil polities. For these we must look to other nations, for they are not here, but they are of us. And when the Lamb breaks the seventh seal, and gives one half-hour for silent contemplation of the awful scene then and there presented, and then orders his trumpet to sound the order of battle, then this “great multitude, which no man can number,” will move simultaneously with Israel of the west to the battle of that great day of God Almighty. But before this we must introduce the vial of this sixth seal period, for no period— we mean of the seven—is finished without its wrathful vial.

## THE SIXTH VIAL.

“And the sixth angel poured out his vial upon the great river Euphrates [monarchy, or centralism]; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the *dragon*, and out of the mouth of the *beast*, and out of the mouth of the *false prophet* [or teacher].” These three unclean spirits like frogs that came, one out of the dragon’s mouth, one out of the beast’s mouth, and one out of the false teacher’s mouth, represent, by *mouths*, false doctrines of the pit as proceeding from these three. “For they [the three false doctrines, or frogs] are the spirits of devils, working miracles, which go forth unto the kings of the earth [east above] and of the whole world, to gather them [these kings] to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he [not the three spirits] gathered them together [that is, his blessed and white-robed, sealed, and palmed army] into a place called in the Hebrew tongue Armageddon.” Mark, here are *two gatherings* and *two gatherers*—one on the part of the devil by means of the “three unclean spirits like frogs that go forth unto the kings of the east and of the whole world, to gather them to the battle of that great day of God Almighty;” and the other gathering was by God, for he first seals and blesses his host, and warns them to “watch and keep their garments white;” after which it is said, “And *he* [God] gathered them together into a place called in the Hebrew tongue Armageddon.”

One of these armies, I wish you to remember, is from, or of, “Euphrates,” or “Babylon,” just as you like; and also to remember that this Euphratean army, represented under the trumpet of this period by “two hundred thousand thousand horsemen,” was that which by fire, smoke, and brimstone killed the second “one-third” of the civil states of the sun system; for it is plainly said that the four agencies, or instruments, that were bound heretofore in Euphrates were let loose, and soon produced an earthquake in the sun system, or na-

tion, and raised these two hundred thousand thousand horsemen, and killed the before-named "one-third," the first one-third having been killed under seals one, two, three, and four. So that the devil is the sire of all these designations of monarchy, or centralism; and being let loose under the character of the four agencies of Euphrates, and triumphing over God's dual Israel for a time, are finally, in the latter part of this period, represented as calling upon the mountains, or monarchical nations under their rule hitherto, to fall on or clothe them with ability or forces sufficient to meet the Lamb and his chosen company; for they say "the great day of his wrath is come"—that is, "the battle of that great day of God Almighty," otherwise called Armageddon, will have come, where God gathers together his white-robed, sealed, and palmed army. Two armies, then, are here assembling in the "vale of Jehoshaphat," or "vale of Jehovah-judgeth"—one under Euphratean leaders and banners, and the other under the Lamb.

Now, by the angel "pouring his vial of wrath upon the great river Euphrates," we learn that it betokens, or speaks, of troubles or disasters in Euphratean waters in the latter, or *very last*, part of period six; and his "four agencies", that were "let loose" and triumphed in an earlier part of this period (six) are now about to be cut off or "died up," for when the angel had poured out his vial of wrath upon the river, it is said, "the waters [or supports] were dried up"—not that Euphrates, or monarchy, "was dried up," for it was not yet, but that its waters, or streams, that had given it support heretofore, were cut off. "Euphrates" was one thing, and its plural of "waters" was another, just as much so as was "Euphrates" and its "four agencies" under the trumpets. "Euphrates" and its "waters" are of the same *nature*, and so also "Euphrates" and its "four agencies" were of the same nature. Her waters being cut off, she would inevitably become "dried up" after a time, but not immediately on the "cutting off" of the supplies. We think that whatever it was that was called her "four angels" in the former case, the same was her "waters that were dried up." But this is not material to our

purpose, and we care not to argue the point, but are willing that critical expositors should settle it. The drying up of her waters was to the end "that the way of the kings of the east [or whole world] might be prepared."

Now, what is meant by the "way of the kings of the east?" It does not mean "the king's highway," nor any act or thing for the benefit of the kings of the east, for the "drying up," we assume, was detrimental to the kings, since Euphrates is a leading and well-known symbol of centralism, or monarchy, or of kings' dominion; so to dry up the waters, or supports, of Euphrates is but to dry up, or cut off, those supports of monarchy upon which they had heretofore leaned. Now, what these waters, or four agencies, are upon which monarchy has leaned as prominent supports we have before said we do not pretend to know. Let those who are skilled in "legitimacy" and the "divine rights of kings" say. Be they what they may, the drying up of these prepares the way of the kings of the east; for after they are dried up, the kings resort to new agencies for their sustenance and support, and these new means are to result in leading them to their overthrow. Now, whither does this "way," or passage, lead the kings of the east? Their waters being dried up, they must seek some new means of support, or they will soon perish. Legitimacy must go by the board if not sustained by some new and extraordinary means; and this new and extraordinary means proves their leader to Armageddon, the very place to which the "way" leads, for as soon as it is said "that the way of the kings of the east might be prepared," it is further added, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet [or teacher]." These are the *new* agencies, or "unclean spirits."

Now, mark well that the "three unclean spirits" are all exactly alike—"like frogs;" and coming "out of the mouths" shows them to be unclean doctrines promulgated by three monarchical governments, and designed to supply the loss of their former supports, or waters. And these monarchies are designated, the first by the dragon, the second by the beast,

and the third by the false prophet, or false political teacher—that is, three particular nations known in Scripture by these separate names. The first is the dragon, and known as such; the second is the beast, and known as such; and the third is the false prophet, and known as such. Their new doctrines, or spirits of devils, is *one*, though of tripartite parentage—all “like frogs,” and as such unclean. Now, the doctrines or whatever “unclean” words of civil or ecclesiastical policy may be adopted by these three representatives and leading monarchies is *that*—that is, called “the spirits of devils, working miracles, which go forth unto the kings of the east and of the whole world, to gather them unto the battle of that great day of God Almighty.” Now, what three monarchies, or centralized nations, are indicated by the tripartites—dragon, beast, and false prophet—we do not pretend to say at present. One thing, however, we will say: that whatever is to be “let loose” and used as an agency or means of fostering centralism in overturning the second one-third of the states-rights civil polities will be dried up, or cease to be any longer effectual to centralism; and that being so, centralism or monarchical principle will, by its three representative heads, here called “dragon,” “beast,” and “false prophet,” give birth to some new and unclean “isms,” or spirits of devils, that will be almost miraculous, and will enable them to muster a more numerous or mightier army for their cause than ever before, and shall thus embolden them, or “gather them together,” to measure arms with Israel’s hosts, “which no man can number,” led on by the seven-horned Lamb, who stands in the midst of the “chariot throne.”

We now close our remarks upon the sixth seal, trumpet, and vial period, *very soon* to be ushered in to run its round, leaving the armies of the devil—who at first entered this period numbered as “two hundred thousand thousand horsemen”—standing on the confines of the same. What their numbers and strength will be under this their last and most desperate effort for the “divine rights of kings” and the “succession of St. Peter” we know not. We will leave also the “armies of Israel,” “which no man can number,” confront-

ing them on the "outgoings" of period six. We can scarcely breathe freely as we approach the closing of this vastly momentous period, since its ending is but the beginning of the most terrific and trying events that have ever yet visited this sin-cursed earth. The sixth period has the honor of mustering and marching to her confines the two largest armies that ever shook the earth beneath their tread; but it is reserved for the seventh period to bring these armies into, and carry them through, the fiercest conflict of arms that earth will ever record. How long the trumpet may sound and urge on the contending hosts, and how long the battle may rage under the fierceness of the vials of wrath, we know not; but we know that the seventh period as a whole will be a short one as compared with its predecessors, for we esteem its length just the duration of the battle of that day of God Almighty—for it is said "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished"—and then such other necessary time for the return of the troops to their lands and homes, and to make such arrangements as shall be proper for the celebration of the advent of the one thousand years of millennial reign of peace, during which "the nations are to learn war no more"—that is, the nations, or states, of God's dual Israel "shall learn war no more." What the other regions of earth may have to suffer in the shape of wars we know not, but we shall have "peace throughout our borders."

## CHAPTER VIII.

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THE SEVENTH SEAL, TRUMPET, AND VIAL CONSTITUTE A TRINITY  
PROPHETIC AND HISTORIC OF PERIOD No. 7.

THE SEVENTH SEAL, OR THIRD AND LAST WOE.

WE now come to consider the seventh seal, or last "woe period" which was to come, or "cometh quickly," by which we do not understand that this third and last woe period was to be ushered in more suddenly than any one of the preceding periods—by no means; for each must succeed its predecessor at once. There can be no interim or hiatus in time. We understand that this third woe, or seventh seal period, was to be a *short*, or "quick," period. Yes, we will say, *very short*. The other periods having occupied a good degree of time, the prophet informs us that this last one was to be short, or "quick," as compared with them. The opening door introduces us into this short, or "quick," apartment of time. Time has not quickened in its pace, but the space being short, it would "quickly pass away," and a new era dawn. And of such an awful character were the sights seen and events foreseen, to be under this "quick" woe—seventh seal period—that when the door was opened that gave a view of them, "there was silence in heaven about the space of half an hour."

THE SEVENTH TRUMPET.

Well may it have been said on the closing of the fourth trumpet, "Woe, woe, woe, to the inhabitants of earth by reason of the other voices of the trumpets of the three angels which are yet to sound." Silence profound reigns—painful silence, mute with awe for one half-hour, reigns in the civil heavens on beholding the visitations of a righteous God about to be meted out upon the unsealed, unrobed, and unpalmed

nations of monarchy. But time heeds not this solemn silence, and quickly numbers sixty seconds thirty times, when all this heaven is aroused by the pealing blast of the seventh trumpeter, which seems to shake the pillars of the vast universe. And then are heard "great voices in heaven, saying, The kingdoms of this world are become [are now to become] the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come, because thou hast taken [are now about to take] to thee thy great power, and hast [will] reigned. And the nations [not sealed, robed, and palmed] were [are] angry, and thy wrath is come, and the time of the dead [witnesses, or lives, under the altar], that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament. And there were lightnings, and voices, and thunders, and an earthquake, and great hail." This needs no comment, only to remark that it was *prophetic*, and awaits fulfillment; so we shall hasten at once to the vial for fulfillment.

#### THE SEVENTH VIAL.

Now follows the executing vial of God's wrath, for the things above which appear to be done are not done, but only ordered on the part of the trumpeter to be done by the executing vial. We will see if the vial's execution corresponds with the order of the trumpet, as above indicated. "Armageddon," announced at the close of the sixth vial, now comes in all its vengeful fury. Mark you, the sixth vial closes thus: "And he gathered them together into a place called in the Hebrew tongue Armageddon." And here, at "Armageddon," are they "gathered together" and left standing by the sixth period; and here are they found when the seventh seal is opened, and the sights, etc., strike heaven with mute and solemn silence for half an hour, which silence the seventh



trumpet breaks, and stirs this mighty host to their utmost limits by ordering and directing the execution of the things proposed, and notifies us in advance of the execution of the vial what the result was to be: "That the kingdoms of this world were to become the kingdoms of the Lord and of his Christ, and that he was to reign forever and ever;" and that in executing, or accomplishing, the foregoing, "there was to be lightnings, and voices, and thunderings, and an earthquake, and great hail." Now, let us introduce the executor of this order, and see how his actions correspond with the order. "And the seventh angel poured out his vial [executively] into the air, and there came a great voice out of the temple of heaven from the throne, saying, It is done." "Air," as a symbol, has no locality, and hence is not limited to any region of earth in its signification. "Air" is universal; so here is a "universal" disturbance of the civil elements of the whole earth "saying, It is done;" the last dregs, set apart and apportioned into seven cups, is now exhausted, or drained from the same. This last and most bitter cup is poured into the "universal air," setting its elemental component parts into fearful storms of strife.

Now for the final onset of battle resulting from the elemental wrath of the seventh vial. "Multitudes—multitudes in the valley of decision." (See Joel iii. 14–21.) Two multitudes are here in "the vale of Jehovah-judgeth," rushing upon each other, led on respectively by the seven-horned Lamb in his wrath and Abaddon from the bottomless pit. The earth quakes beneath the contending hosts. "And there were voices, and thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." And what is the result of this "great and mighty earthquake?" Answer: "And the great city [Babylon, or centralism] was divided into three parts, and the cities of the nations fell. And great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath." The further developed result was "every island [minor civil polities of Babylon, or else the Church polities] fled away; and

the mountains [civil polities, or fragments] were not found, and there fell upon men [monarchies—unsealed men] a *great hail* out of heaven, every stone about the weight of a talent, and [these monarchy] men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great." This last vial, or "cup," in its effects, was poured out upon, or given unto, the great city of Babylon, or Euphrates, and its wrathfulness was "fierce," for unto her was given "the cup of the wine of the fierceness of his wrath;" and the hail "was exceeding great" in its wrathfulness of plagues—stormed in its fury upon her. It was not hurled upon this Babylonian, Euphratean "multitude," in what would be called commonplace "wrath," but in "the fierceness of his wrath." It was wrath intensified; hence it is not simply said that the plagues, or evils, visited on monarchy's house were "great," or "very great," but surpassed, or "exceeded," all such. It was "exceeding great," hence more wrathful and fierce than any thing visited upon earth.

The "earthquake" exceeded any thing in its line. "A great earthquake such as was not since men were upon earth, so mighty an earthquake and so great." And by it "Babylon was divided into three parts." She comes into the field a "unit," called a "multitude," but she is soon riven into minor divisions called "islands and mountains," and then these are dispersed and cease to be. "They flee away" and are "not found." This is so like Daniel's description of the same events (chapter ii. 34-35) that we are constrained to refer to them. Here Nebuchadnezzar's great monarchy image was smitten by the stone cut out of the mountain without hands, and this smiting "breaks the image in pieces," and then were these "broken to pieces together and became like the chaff of the summer threshing-floor, and the wind carried them away that no place was found for them;" but on the other hand, "the stone that smote the image became a great mountain, and filled the whole earth." Thus ends Babylon, that first reared its rebellious head toward heaven on the banks of the Euphrates. Her "four angels" are yet to be let loose upon, or within, the sun government with war forces, characterized

in the beginning by "two hundred million horsemen," fiercely vomiting "fire, smoke, and brimstone," and with these she will succeed in killing the second one-third of the same; but the death is short, and when they live again they will be sealed unto life, and shall be subject unto death no more. And when we (all the states of Israel and the great multitude which no man can number) do arise, her day of final fall will be close at hand—even at the door.

We next notice particularly the exact correspondence between the trumpet's announcement, or executive order, and the vial's execution of the same. The trumpet says there was to be in execution, or fulfillment, "lightnings, and voices, and thunderings, and an earthquake, and exceeding great hail." The vial executes in "lightnings, and voices, and thunderings, and a great earthquake, and exceeding great hail." Thus the perfect coincidence, or correspondence, between the order of execution, as sounded by the trumpet, and the execution of said order by the vial, shows them as having direct reference to the very same time and events, and proves almost to a demonstration that we are correct in regarding the seals, trumpets, and vials as seven *trinities*, prophetic and historic, of times and events transpiring in the same.

In conclusion, we notice the modern character of this "battle of that great day of God Almighty." The vial's rehearsal of the order was voices, as of the commanders giving orders, or directing the movements of their various divisions and minor bodies of troops; and then the thunderings of the ordnance and roar of small-arms, and lightnings—flashes of these roaring engines of death—and then the great hail of iron and leaden missiles falling in dreadful fury upon the host of Euphrates, for it was they who blasphemed the Most High on account of the plague of the hail, for the plague thereof was very great, and the whole of it constituting a great earthquake. And is it so that this great day—called, by way of distinguishing it from other great days, "THAT great day of God Almighty"—is so close at hand? And is it so that we are so intimately and so largely concerned in *that* great day in its immediate actions and results? And if so, are we prepared

for it? Or, if not, are we making the necessary preparation for its terrific realities? There are to be but *two* "multitudes in the valley of decision," one led on by him that stands in the midst of the chariot throne, who is there called a Lamb; but this Lamb becoming wrathful toward his enemies, he proves to them "the Lion of the tribe of Judah." The other multitude is led on by the Hebrew Abaddon, whom the Greeks call Apollyon. Now, to which of these *civil* multitudes do you belong? Are you a theocratic, democratic, republican, states-rights confederacy man? If you are, you belong to the Lamb's multitude. Or, are you for a "stronger" form, or a more centralized government? If you are, put on your strongest "mail" and "steel" your face and brace your nerves, by whatever means you may be able, for be assured that the wrathful Lamb, now a fierce Lion, will pour "a great hail upon your leader's ranks, every stone of which will be of a talent's weight, and its plague will be EXCEEDING GREAT. So "go thy way and learn what this meaneth."

## CHAPTER IX.

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### THE WOMAN OF CIVIL LIBERTY AND THE DRAGON OF CIVIL DESPOTISM. (REVELATION XII.)

HAVING passed through the book of seals many years ago, and given our views of the same, we now (1882) deem it proper to consider other very important matters of prophecy belonging to the seal period, but not noticed by the prophet while discussing the seals. The prophetic writers, and more especially John, after narrating many matters of facts to occur in the history of Israel, go back and pass over the same ground and give us very much of great moment not noted in the first narration. And, as if this was not enough, it is again and again episodically considered, and new light is thrown in upon the subject from various stand-points in the progress of revelation and fulfillment; so that in considering the complex matters of prophecy we are enabled to view them panoramically, or from every possible point, and thus to take in the harmonious whole. Therefore, the prophet having considered occurrences in modern Israel down to the end of the sixth trumpet, he then announces the sounding of the seventh trumpet (chapter xi. 15-19), and then stops off the further consideration of the seventh trumpet and goes back to *reconsider*, as it were, much historic ground already passed over, and announces in chapter xii. some new or unrevealed "wonders" in heaven that had been left behind in his former narrations, and he now proposes to bring them up. He at once introduces a woman in heaven clothed with the sun, or ensheened with the brightness of the sun, and as standing on the moon, or Church, for support, and as having on her head a crown of twelve stars, and as being with child and crying in travail and pain to be delivered. But the wonders do

not stop here, for he says (verse 3): "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." This dragon is introduced as the enemy of the woman, and as antagonizing her principles of purity.

Now, before we proceed to consider these two characters, let us notice first the figures of speech in these three verses. "In heaven," but on earth, nevertheless, since the whole book, from first to last, is given as a revelation to the servant of Jesus Christ on earth. "Heaven," as already remarked in a former chapter, is from the Saxon *hefan*, and signifies *high*, or elevated above its surroundings, whether applied to character or physical objects, as hills, or mountains; hence a *high-minded* person is thus a heavenly-minded person. This vision, then, of this and the following chapters, pertains to a morally and civilly elevated field of action on earth, and not to the abode of the Eternal, as commonly understood. "A woman," when used as a figure, or symbol, indicates purity or impurity, to be determined by facts, or statements made in connection with them. This woman indicates purity, as is quite manifest, while the scarlet woman of chapter xvii. as certainly indicates the deepest depths of impurity. The "head" of this woman indicates *unity* as a congress; the twelve stars in her crown indicate the twelve tribes, or states, of this unity as in confederacy, and not as a congress. The congress is one thing, and a confederacy of sovereign states is another. The moon being under her feet indicates that the government which the woman embodies is founded, or built, upon the true gospel Church, or is a Bible government. The radiant light surrounding the woman indicates that the government she symbolizes is to be considered a very luminous civil fabric. Therefore the woman being with child and crying in agony to be delivered is simply the nation of Israel, or United States of North America—the only Israel since St. John's day—in an agony of pain, and travailing to bring forth a son, or national offspring.

Let us now analyze this woman as a woman in fact, as it will assist us in analyzing her antagonist, the dragon. She,

in the first place, is a unit, but this unit is very much diversified in her make-up: she has a head of vast intellectuality—a chest containing the vital centers and affections; below these the digestive and matrixial organs and functions; then the lower extremities for locomotion, and the upper extremities of arms and hands for performing the labor of life. Without all of these we should not have a woman at all; so without any one of these we should not have the nation represented by the woman, for she simply personifies a nation—that is, some particular nation. We will enlarge somewhat on some points of this make-up of a woman. Such as the upper and lower extremities of hands and feet are so obvious in their uses that they need not be enlarged upon. The head is the great central office and officer that holds intimate and constant communication with all parts of the body by means of ten thousand nervous telegraphic threads; and it is thus the head becomes a unit as a congress, representing the whole government. The pure principles of the woman are not to be sought for in her head, which indicates intellectuality, but must be sought for in the heart's very center. The heart is absolutely the woman as to her character, or true womanly worth. If the heart and its life-blood of affections are pure, then the whole woman will be pure; but if they are impure, then the harlot is all that can be expected. The matrixial organs of a woman are capable of conceiving and then of bringing forth an offspring, either male or female, and possessed, when born, of like character of the mother. The whole body, except the head, represents, in its character and functions, the sovereign people, or the government in elemental form. Here are the life forces and the heart affections; here the powers of conception and of bringing forth; here are the physical powers located that must support and move forward the whole superstructure. The "hands" of the million are here found doing the work necessary to the life of all. The figure is complete in every particular: the head is the government in its unity as a congress; the confederation is seen in the crown of twelve stars, which is no part of the head, but is added to the figure to supply where the woman did not and could

not indicate. The crown and the moon were neither parts of the woman, but are inseparable from her in the vision as indicators; and the crown of stars is placed *above*, or upon, the head as being higher, or superior in authority to the head. This is of vast importance. The head being the government in its unity, is *subsidiary* to the confederate twelve who are known in our form of government to outrank its own creature, the congress. If the head, or congress, was without its crown of sovereign states, it would cease at once to be a head—cease to be a congress, for it is the sovereign twelve that creates the congress; therefore if the head was without the crown of sovereignty it would be powerless unless by usurpation and in violation to the whole law of the vision. And before we return to consider the vision and its significancy, we will remark that this woman is the *last* one that is seized upon to represent the Israelitish government, but not by any means the first one. The government of Israel, throughout its entire history under the *typical* reigns, has been represented by females; yes, *before* she had existence as an organic fabric under Joshua, her first president; yes, *before* they, as a people, had left Egypt for Canaan. Jerusalem and Samaria, the *after* capitals of the nation, were called “two women,” and again, “two sisters.” And of them it is said that their virgin breasts were bruised, or pressed, in lewd whoredoms before they left Egypt, calling Samaria “Ahalah,” and Jerusalem “Aholibah,” and together styled the “lewd women.” In Ezekiel xvi. 46–61, there are three Israels, all ranked as sisters, and as lewd adulteresses; and it is well known that Israel was called a “backsliding heifer.” No female, however, was ever a queen-head of the nation except Athaliah, for a short time, and that not by the voice of the sovereigns, but by usurpation. The nation, however, was always represented as feminine up to the time of the present woman of prophecy, and when she gives birth to a son as her successor as a representative symbol, then it is the typical boundary will be passed—the time of feminine feebleness gives place to the antitypical masculine seen in her son caught up to God’s throne for a short time.



Now, we return to consider the prophecy of the woman and the dragon of chapter xii., and necessarily of her son and successor, who will, on the retirement of his mother, henceforth occupy her place in prophecy and history, while of the woman herself we shall hear no more forever. She being the last woman of prophecy as a symbol of Israel, having met the designs of her introduction in regard to *feeble typical* reigns, will pass out of history and never return, since no more national births are desired; for now that her son, as a true antitypical and fully realizing indicator, is given us, we shall be content, and never desire any change, but shall go on under the man-child forever. It is announced that on the birth of the man-child his mother fled into the wilderness, where she was to be nourished for twelve hundred and sixty days—that is, this woman, as a representative of pure principles, retires from view, but is still, for twelve hundred and sixty days, to live, indicating that the principles, like her, are hidden, but not allowed to die for or during this twelve hundred and sixty days of hiding away; for we understand by this set time of feeding her that it was the length of time her child was to be in his minority, and as caught up to the throne of God; and that at the end of that time her son would attain unto his majority, and that thenceforward it would be wholly unnecessary to maintain the woman longer as the hidden embodiment of true civil principles, since her son would fully meet the case, and in a much higher sense than his mother had done, since she was typical and feminine, and he masculine, and as such fully antitypical.

The woman being fed only twelve hundred and sixty days clearly indicates that she was not needed to represent principles longer than that time; and hence necessarily her son, at the end of twelve hundred and sixty days, occupies, as an antitype, his mother's place. The true doctrine of civil government here has a journey through the wilderness of time of twelve hundred and sixty days, and emerges to the light of a luminous day under the man-child at his majority as antitypical. This woman clearly represents the government, or the principles of the government, of the United States of Amer-

ica from March 4, 1789, to the time that the great red dragon (chapter xii.) in 1833 was introduced. And up to that time she was not in labor, or under crying pangs for the birth of a son to sustain the principles that she finds herself unable to sustain under the various attempts then being made to subvert the doctrines of popular and state sovereignty. After the wilderness of twelve hundred and sixty days are passed, and the Jordan crossed, the nation begins to take shape and position under the son, but not without war and bloodshed; but going forth conquering and to conquest, the man-child, or new government, will prevail. During the twelve hundred and sixty days' wilderness passage, and the nonage of the man-child, "Michael, the prince" of Israel, takes the field as representing the absent woman and her son, and confronts their adversary, the dragon, until the nonage ceased and the son is manifested as David's true heir, or representative.

Let us now, like the prophet, go back and further consider this woman and her son, and then her adversary, the dragon. This woman, or nation in its multitudes of sovereign people, being "with child," when delivered is then most emphatically the mother of a nation, just as much so as a human mother would be the mother of a son born of her body. Let this be accepted as incontestably true. This woman and her son, when born, must both be regarded as representing very pure governments of peoples, and as conforming in all respects to the Bible, or gospel law, being founded on the Church.

Let us now pass from the woman and her son to their adversary, the dragon. If the woman and her son are intended to symbolize pure civil governments, then of necessity the dragon, her antagonist, must represent false or corrupt civil governments, for they are antagonistic from beginning to the end of the prophecy. This will be admitted by all. Then as a supposed human being, as this woman, is made to represent a literal civil government in its principles, it follows that her adversary is also a supposed being, and as such made to represent a literal civil government of a very corrupt caste. This will also be admitted. Therefore this dragon must represent the principles of a government that originally existed else-

where than in this heaven, for he appears in this heaven as an intruder, and must have come from some former habitation. He had not his origin in this heaven of the pure woman, but invaded it, and his corrupt civil doctrines and influence threw the woman into an agony for one able to cope with this devil. This dragon, like the woman, is, in his make-up, diversified. Take him as a unit, and he represents evil, and only evil; his body the embodiment of civil corruption in the masses that he is made to represent. His heads, from one to seven, are the government in its unity for seven successive terms; the horns growing out of the heads are kings, or semi-autocratic rulers. He represents, in short, a *beastly, bloody* government, for his color was "fiery red." Do not forget that the dragon was one thing and his seven heads, and then his ten horns, were something else; just as the woman, her head, and her crown of twelve stars, all indicate different things. All have their root in the dragon, and are necessarily corrupt. Thus we have harmony in the vision viewed from the woman and dragon stand-points. This dragon had no more seven heads and ten horns at one and the same time than the reader. The vision was *prospective*; the prophet was looking into the future history of Israel, and necessarily taking in its *movements* forward through time; and from the very first view in continued looking for a given term of years, the beast has seven heads and ten horns, and passes away, and then is succeeded in chapter xiii. by a somewhat different beast; and looking *through* its history of a like term of years, it also had seven heads and ten horns. The prophet was evidently contemplating the *movements* of the nation under one beast of corruption until seven short stages, corresponding to the seven heads and ten horns, had been occupied, thus making one long run filled up by seven stages; and then another long run under another beast, to be filled up again by seven stages, corresponding to the seven heads. To argue this point at length would be useless, as we do not suppose anyone would contend that any beast, or supposed beast, ever had seven heads and ten horns at the same time; for to have seven heads and ten horns at one time would simply be to have seven governments

out of Israel at one time, and ten kings over the seven kingdoms. What a jumbling confusion this would give us! It is only the figures, or symbols, in these visions that are *unreal*, while the things symbolized are literal realities. Inspiration foresaw that there was to be a corrupt government under seven successive heads, ruled over during the seven periods by ten presidents as civil rulers, and the vision was constructed so as to conform to its realization in historic fulfillment. As to John's seeing and hearing in an absolute sense, with his natural eyes and ears, the things he narrates, it is simply the most absurd nonsense. The idea of John's being in heaven above while yet in the body, and of seeing a literal woman of flesh and blood crowned with a literal crown, and in that crown twelve literal stars plucked from the literal heavens, and as literally clothed with the literal luminary of day, and as standing upon the literal moon, and as being literally with child and crying in an audible voice in her agony of pain, and her literal adversary, the devil, as a positive great red dragon, and as having literally seven heads and ten horns, is just a little too literally *monstrous* to be gulped down by reason or common sense. All of these things and occurrences in the vision were present in the divine mind, but future in the history of Israel; and he has in his wisdom presented them to us in symbolic visions that are in themselves most *unreal*—that is, unnatural, or not literal, but indicating literal realities on earth. And it is our duty and our present purpose to find and point out in literal realities some of the things and occurrences that will, in historic fulfillment, match these figures as perfectly as form to type. This we pledge ourself to do if the reader will give us his or her undivided attention.

We will now consider the dragon's tail and its work. "And his tail drew the third part of the stars of heaven [those in the woman's crown], and did cast them to the earth." "Stars of heaven," as understood in their symbolic character, are simply separate sovereign states, just as those in the woman's crown represented the twelve literal tribes of Israel. The woman represented character, or "civil liberty," her head unity in a congress, and the stars the same Israel in its sover-

eign states, and then all as being "in heaven," or as being *heavenly*, for so says the vision. Therefore "the third part of the stars of heaven" was no more and no less than a third part of the stars in the woman's crown—that is, a third part of the States belonging to the Israel that she represents in modern times, viz.: The United States, organized March 4, 1789, the day on which Mr. Washington became the President of the same. At that time, and from that time forward, this impersonation of "civil liberty" correctly represented this country till the time of our vision in 1833, when she was thrown into an agony of labor-pains by the new and strange doctrines of the non-sovereignty of the several States, which necessarily carried with it the non-sovereignty of the individual citizens of the several States; for if the States, being the creations of the individual citizens, fail to be sovereign in the eyes of the congress and her usurping president, then, as a matter of course those that created these non-sovereign things called States would thus be shown not to be sovereign in the eyes of the usurpers. Hence "civil liberty," that had reigned unmolested or unchallenged for forty-four years, is now thrown into agonizing labor for a masculine heir to take the field in behalf of civil liberty in maintaining the doctrines of individual sovereignty and its necessary result, the sovereignty of the several States. Let this suffice upon this point for the present.

That this woman was in this heaven long before any agonizing pains seized upon her is quite evident to my mind. That she was there before the dragon disturbance is plainly stated by the prophet; for after announcing the woman he then says, "And there appeared another wonder in heaven, and behold a great red dragon." The vision is consecutive, or the things and events occur in the order named: the woman first in order, and then subsequently the dragon. How long the woman had been in heaven the prophet does not say, but evidently before it is announced that she was in labor to bring forth a son. First, then, she is in heaven clothed with the sun, standing on the moon, and crowned with twelve stars; second, she is announced as with child. And the vision be-

ing consecutive, this indicates a later period than the first named. How long she had been with child is not said, but to hold to the figure we must know she had been with child for a considerable time before labor-pains could occur, for so it is when we come to realities. First, conception; then her period, long or short; then her labor-pains, and then delivery. Now, the delivery did not occur until after the dragon cast down to earth one-third of the stars in her crown; but he (the dragon) had been some time in heaven before he had succeeded in this casting down. The dragon is first announced as in heaven; and then, second, as drawing the third part of the stars of heaven from their proper places; and then, thirdly, as casting them to the earth; and then, fourthly, as standing before the woman in readiness to devour her child as soon as it was born. Thus the vision occupies quite a considerable amount of time up to the time of the birth of the man-child; and at a time still *later* her child is caught up to God's throne. We must not consider that the whole vision was compressed into a few moments, but as running through a long series of years. The dragon had not manifested his presence in heaven until some marked or specific time, and that time long years after the woman and her stars, all ablaze with the brightness of the sun, and standing for support on the moon, or doctrines of the Bible, were in existence. In fact, this woman as a sun, and her twelve stars and the moon, constituted this heaven of the vision. In other words, the *United States* of March 4, 1789, as a true Christian democracy of sovereign States, was this *heaven*, or woman and her stars and moon—exactly that, and nothing else—before its invasion by the demon of centralism. This devil, or dragon, invaded this heaven at some fixed time after March 4, 1789, and began his work of degrading the doctrines of theocratic, democratic, republican, states-rights, or state sovereignty. He had busy emissaries not a few at the very outset of the government, but failed in founding a centralized government, while the true civil theory won the day and gave birth to this woman, indicating "civil liberty," or the sovereignty of the democracy, and, as a necessary consequence, the sovereignty of their State governments.

But to the "tail" of the dragon let us return: "And his tail *drew* the third part of the stars of heaven [from their proper places as sovereign states], and did [*then*] cast them to the earth." "Tail" by the prophets is interpreted to signify false religion, or false doctrines, taught by false prophets, or teachers. Need more be said of the tail's work? Was it not by the industrious teachings and preachings of a numerous class of self-righteous men and women in the north and west that led to the subversion and overthrowing of the constitution and laws that recognized the sovereignty and equality of the stars in the woman's crown, and that finally led to the degrading of one-third of the stars from heaven to the condition of mere dependencies, holding the relation of counties or parishes to the federal head? This was casting down from a high, or heavenly, state to one of debasement; and this was the work of the dragon's tail. Thus it was by the doings of the tail that this woman was thrown into her agonizing state and laboring to bring forth one that would be able to measure arms with this devil; but lest this should be the result of her delivery, the watchful devil stood ready to devour her child "as soon as it was born." There must be no parleying or delay. *As soon* as it appears, destroy this enemy of centralism. And did not the dragon organize and set in motion all of his forces and allies to strangle the newborn nation, or child, of civil liberty *as soon* as it had existence? And if it had not been for the interposition of a righteous God, who at once caught up the child to his throne, the dragon devil would have accomplished his purpose. But God rules. "Let earth rejoice."

In the fifth verse we see the child was born. Now, the question naturally arises, Why could not the child have been born when the woman was in such intense agony at the close of verse 2? The reason is obvious to one who understands aright the true theory of our government as arising from the people, passing on through the states to the confederate form. Therefore, the separate states go *before* the confederate form, and neither the child nor the woman could be until first the states exist. The new nation, or man-child, was to be born of

the old confederacy of 1789, which at the time of the woman's travail (verse 2) was still intact, or her proper self, as seen in the twelve stars in her crown. True they were thirty-three at that time, but the original indicating number of Israel was always twelve, to correspond with the twelve tribes of Jacob. Now, the man-child in his head—as before remarked of his mother—must represent a nation in its unity; but before there could appear a union there must of necessity exist a severalty as of the separate sovereign states. The sovereign states must absolutely *precede* the unity in the child's head. The man-child of unity could not appear in history until *after* the states appear; hence, states, or “stars,” must drop out of this woman's crown before there could occur the proposed birth of the man-child, or new confederacy. So, then, this poor suffering woman of “civil liberty” might have been in labor ages, and all to no purpose so long as her crown of twelve stars remained unbroken or undissolved. Her stars must of necessity drop out of her crown in sufficient number to furnish the material essential to meet the demands of the proposed birth of her son. This cannot be successfully controverted; for if the man-child, as the heir of his mother, must be regarded as representing “civil liberty” in its unity or confederated form, then of necessity the severalty form of sovereign states must *precede* the confederation. The stars, or states, must be found out of which to build the proposed house, or else we should never have the house, or confederate unity, in a congress of sovereign states.

Therefore, the devilish doctrines of the dragon, by casting down “one-third of the stars of heaven,” or degrading “one-third” of the sovereign states of the old confederacy, brought about secession from the crown of the woman of liberty, which was not a *birth* at all, *none whatever*, but absolutely necessary as preceding the birth. And now out of these seceded states, or “stars,” it becomes possible for the man-child to be born, or for a new confederation to arise, which took place at Montgomery, Alabama, in 1861.

In Isaiah lxvi. 7 it is said of this same woman that “before she travailed she brought forth; before her pain came, she



was delivered of a man-child." This is the identical woman we have under consideration. Isaiah and John saw the same events in regard to this woman and her man-child, and it would seem that there was a conflict of statement between the two prophets; for while Isaiah says there was no travail pains at the *time* of birth, John says (chapter xii. 2) that the woman "cried, travailing in birth, and pained to be delivered." But no deliverance came at the *time* of the travailing pangs, nor for many years thereafter—yes, for twenty-eight years thereafter. The agony of pain was at one "time," and the birth at quite a different and remote time. There is no conflict in statement whatever, since John, in verse 2, speaks of the *state* of the woman not at the *time* of birth (which took place in verse 5), but long before the time of verse 5. Labor had been the state of the woman before the dragon was announced in verse 3 as having invaded this *earthly* heaven, or that region on earth made up of this woman of the sun, moon, and stars. The northern two-thirds of the stars in the woman's crown, by the constant and never-ceasing agitation of the question of slavery, which directly involved the question of the sovereignty of the states, and issues growing out of it and kindred strifes, had thrown this woman, or the nation, into semi-convulsions or agonies for deliverance from these dragonic doctrines. But no deliverance comes in response to these agonies; and it was while in this agonizing state (verse 2), and having been *long in it*, that the bold doctrine of centralism, or non-sovereignty of the states, presented itself, personated by "a great red dragon," as standing before the woman in labor; and the exact time of his bold invasion of heaven is indicated by the war proclamation of President Jackson, in the latter days of his first term, and in the year 1832, against the *sovereign* State of South Carolina. But no birth occurred at that time, nor for a little over twenty-eight years. Nor was it possible that the birth should occur at that time, or at any subsequent time short of the twenty-eight years, for the reason above stated—viz., "one-third" of the stars in this woman's crown, or "one-third" of the sovereign states of the old confederacy of 1789, must fall off or cease their connec-

tion with the two-thirds, and thus furnish material out of which a new confederacy, or the man-child, could be born. So long as the woman's crown of states remained as of old—as indicated by twelve stars—it were utterly impossible for the new to arise. But as soon as “one-third” secede because of being degraded, or “cast down” by the tail of the dragon, it was then possible for the birth to occur; and then it did occur, and that without the least signs of labor on the part of civil liberty, or the woman of freedom. The pure and unadulterated doctrines of democratic states-rights experienced not one pang at the birth of the new confederacy, but, on the contrary, the manifestations of joy and gladness of freedom from pain. And so remarkable are the facts and circumstances of this man-child's birth that Isaiah, in his sixty-sixth chapter, devotes no less than ten or fifteen verses to this subject. In our edition of 1864 we cited Isaiah lxvi., and quoted in part his remarks, and then commented on them as referring to the birth and events of the Confederate States of America; but as we now call attention again to this birth as being *identical* with the man-child of Revelation xii. 5, we will take occasion to quote again what Isaiah has to say (verse 5): “Hear the word of the Lord, ye that tremble at his word.” This address is to the Southern Confederates; and then he says to them what their righteous brethren of the North had done: “Your brethren that hated you, that *cast you out* [as one-third, and leaving two-thirds still behind] for my name's sake, said, Let the Lord be glorified [and just so they ever do as hypocritical Pharisees]; but he [the Lord] shall appear to your joy, and they [the Pharisees] shall be ashamed.” The announcement in the next verse (sixth) is in regard to what takes place in the following verse touching this very remarkable man-child. Verse 6: “A *voice* of noise from the city, a *voice* from her temple, a *voice* of the Lord that rendereth recompense to his enemies.” Here is a call of attention from *Jerusalem*, from her *temple*, and from her *God* to the pangless birth of the child about to take place in verse 7 and on: “Before she travailed, she brought forth; before her pain came, she was delivered of a man-child.” But since our birth the mother-

country has been in travail, but not to any purpose of good. Then in verse 8: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in *one day?*"—as at Montgomery, Alabama, on the 4th of February, 1861. "Shall a nation be born *at once?*" Such an occurrence had never been heard of before in the history of the world.

What follows in relation to Zion's, or the Confederacy's, travailing we have discussed elsewhere, and hence it is not necessary to be considered here, where we are discussing the birth of the man-child, or the Confederacy itself. This much appeared to be necessary here, lest this apparent conflict in statement should lead to the conclusion that there are *two* "man-child" births—one without labor, and one indicating the most intense labor; and that, therefore, there must be *two* great political indicators of pure government on earth, which is not, and cannot be, the case, as the man-child in both cases (*when personated*) is Christ, as set forth in Psalm ii. and other places as David's heir and son.

But before we return to a further consideration of things in Revelation xii., we had as well settle another very grave difficulty, and one that has thrown every expositor, whose views have come under our eye, off of the proper track, and involved them in a wilderness of entanglement, from which they have never emerged to the clear light of truth, and that is this: a misconception of the significancy, or office, of the fourth beast of Daniel vii. 7, as explained to Daniel "by one that stood by." As to the three preceding beasts in this chapter, they need not be noticed, as they have been well understood and often explained by others; therefore these, as *they appear here*, we shall not now consider.

We will just give Daniel's description of this fourth beast, and then the interpretation of the same "by one that stood by." Daniel vii. 7: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had

ten horns [but not seven heads of government]." So much for Daniel.

Then "one of them that stood by" said to Daniel (verse 17): "These great beasts, which are four, are four kings [should be kingdoms], which shall arise out of the earth." Could there have been a more direct or emphatic answer to Daniel's inquiring mind? I think not. The "beasts" simply stand for kingdoms, as kings necessitated kingdoms.

Next of this fourth beast, as we do not now discuss the three preceding ones. Verse 23: "Thus he said, The fourth beast shall be the fourth *kingdom* upon earth, which shall be diverse [or differ] from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Now of its ten horns, as it had no seven heads (verse 24): "And the ten horns out of this kingdom *are ten kings*," and not ten kingdoms, as usually understood. And why not ten kingdoms, since many so understood it? The reason is obvious. First, they are correctly called kings; and in the second place, after mentioning these ten horns as ten kings, it is added: "And another [horn] shall rise after them; and HE shall be diverse from the first [ten horns], and HE shall subdue three [horns] kings. And HE shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into HIS hand." And then, in verse 26, "HIS dominion shall be taken away, to consume and destroy it." Thus *the* horn that arose after the ten horns is designated five times in these verses by HE and HIS, which fastens the significance of HORN to be a PERSON, and *not a kingdom*; and HE is shown to have "plucked up," or "subdued," three of the ten kings represented by the ten horns. Now, let it be remembered—for here is the difficulty—that "the four beasts are four kingdoms;" and that the eleven horns that have their seat in this fourth beast's head *are not eleven kingdoms* arising out of a broken up kingdom, but are *literally and absolutely eleven personal or human kings*, reigning not over ten kingdoms that originate out of the fragments of the fourth kingdom, but as kings at different times over the beast as a unit kingdom, as it never

had but one head. This beast of Daniel vii. 7 was Roman unity unchanged in its character in this respect from first to last. The first horn was the first king, or emperor, and so on to the tenth, which was succeeded by the eleventh as a politico-ecclesiastical ruler. There was no governmental reigning of the beast *itself* in an organized form as indicating its *body*; for the body of the beast *always* indicates character, and was never intended to indicate ten kingdoms, else it would have had ten heads, for the heads are the governments, and the horns the governors, and the body the character. Expositors, striving to make a "horn" a kingdom instead of a king, have dug up a multitude of *little* Romes as necessary for the many horns that they imagine they have found; while the prophet gives us but ten horns as strictly civil, and *one* horn as civil and ecclesiastical, and all of these with the character of one beast, with but one solitary head as indicating but one government, running through eleven stages, and each stage marked by a horn. Now, that is just exactly what the prophet gives us, and for the additions of many Romes and kings we are indebted to the expositors. So in our prophecy under consideration "horns" are absolutely kings, or civil heads, of the nation.

Now, this fourth beast of Daniel, which is the *first* ten-horned beast in prophecy, succeeded the Macedonian, or leopard; kingdom of Alexander, which came into history under the character of "brass" in Nebuchadnezzar's dream; and in Daniel's of "the goat," as indicating the character or principles of the government; *while its head was the government*, and Alexander was the "notable," or notorious, horn, or king, and known to be a human person of that name. Its character was very "brassy," or impure; it was a motley, leopard-like, goaty concern. The *brass*, the *goat*, or the *leopard*, was not the government, but its character. The government was in the *head* as a unit, while the horn, or horns, were literally human kings.

## CHAPTER X.

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### THE TRUE THEORY OF THE UNITED STATES GOVERNMENT AND ITS ABANDONMENT.

SAYING what we have in regard to so radical a change of character in the United States Government as to necessitate the travailing pangs of the woman, and also of an element denominated "a great red dragon" as confronting the woman, and setting the time as being in the last of 1832, or very late in Mr. Jackson's first term, it will reasonably be required of us to be somewhat circumstantial in pointing out facts in history to sustain our position. Let it be said, therefore, that the government, as originally instituted and installed March 4, 1789, with George Washington as the first President, was most emphatically a sovereign confederate organism, resting upon and growing up out of the constitution framed and adopted by the preëxisting sovereign States, and the preëxisting sovereign States resting upon and growing up out of the preëxisting sovereign democracy. If this be denied, or if it be not a fact, then we have nothing to consider and discuss in this prophecy as applicable to modern times. If this statement of the government be correct, then we have no difficulty in bringing her into this prophecy, and of harmonizing her history with the prophet's various utterances.

Then, we assume that the States under the constitution of their own framing are positively, and *not declaratively*, sovereign, but only in the *second* degree, for the sovereignty of the States rests upon the *prior and superior* sovereignty of the democracy in their individual *inorganic* character. This being so, the democracy, or the people, have the *inherent* right "to alter, change, or abolish" their form of government at any time, or to live as a pure, unmixed democracy without

such organism as a State. This being admitted, the people inorganic, as an unmixed democracy, are sovereign in the *first* degree. The States, being the creatures of the sovereign people, are only sovereign in the *second* degree; while the federal head, being under the constitution framed by the States, can only be sovereign in the *third* degree, and as the creature of the States is inferior in rank to them, and hence subject to them, and the States subject to the people as a pure democracy. No statesman will dare deny the above as to facts and conclusions.

This being admitted, and the constitution framed and adopted by all of the States, it became binding upon each and every one to observe and be governed by its stipulations—that is, *all of the stipulations*. Let us note two stipulations that have been uniformly disregarded and set aside by a large majority of States and their sovereign people for a long series of years prior to a disruption of the government, and that led, in fact, to the disruption. The sovereignty of the separate States and the institution of African slavery are two prominent features of the constitution of 1789, and these leading factors set aside would as a necessity set aside the *whole* instrument. A partial or an infracted constitution would be a misnomer. It would not, and could not, be the constitution with any one factor wanting. It might have been framed and adopted otherwise than as it was, and with very different stipulations, and, if you please, with much left out that was in it, and much in it not found in the original; and so the thus supposed instrument, if adopted by the States, would have been binding in all of its features, whether better or not so good as the one framed and adopted for the government of 1789. The question is not whether the constitution in all of its features was just such an instrument as it should have been, but was it the work of the States, and are they bound by their own instrument in *all* of its features, or only in such as might suit certain States from time to time as their views may change? Certainly none but fanatical fools would for a moment contend that an infracted constitution was any more a constitution in fact than that a broken vessel was still itself.

Individuals in large numbers may become violators of statute and constitutional laws, and yet the laws and constitution remain intact, or suffer nothing like a repeal because of the infraction; but when individuals in sufficient numbers rise up against the execution or observance of laws and constitutions of their own framing, then they become a dead-letter, having no vitality, and may very properly be specified as not existing, though they may never have been formally repealed or changed by those who framed them. An inoperative law is a misnomer, for it is no law at all. Then the question arises, Did the constitution of the fathers of 1789 exist in 1860? Most emphatically, it did not. It was and had been a dead-letter for many long and trying years, during all of which time the woman of constitutional State sovereignty was in an agony of pain.

The next pertinent question is, When did the constitution of the fathers cease to be effectual, or cease to maintain all of her features as essential factors in full and efficient force? We answer: Not when the first abolition speech was made, or article written and promulgated upon that constitutional feature, nor when the first petition was presented and wrongfully *entertained* in Congress upon that question; no, nor for years and years after this and kindred occurrences. These were the beginnings, heard in the distance as muttering thunders heralding the coming storm. The woman in the meantime was very much concerned, and in vigilant watchings for the foe, but not in an agony of pain for delivery. The demon has not yet manifested himself openly, but has thousands of busy disciples agitating the elements to bring on the crisis; and not the least conspicuous as a truly representative man was Mr. Webster, who threw himself to the front in 1830 on the celebrated Foote resolution, and championed the cause of the dragon in opposition to the cause of the woman. He was seconded by Mr. Jackson, who under the constitution was on March 4, 1829, installed as President; and during the latter part of his first term of four years (in 1832), a fierce attack was made upon a sovereign State by the Federal Government ignoring in the boldest manner the sovereignty of one of the



States of the Union, and the act of the Federal Government was sanctioned and sustained by President Jackson. His war proclamation in regard to said State was a most unwarrantable assumption of power, wholly outside of the constitution and violative thereof, calling upon all the powers of the Federal Government to crush an unoffending member of the confederacy because she dared to say she was free and sovereign.

This was speedily followed by the celebrated speech of Mr. Webster, a leading representative man, on the 16th day of February, 1833, in a most elaborate and exhaustive attack on the doctrine of states-rights as set forth in Mr. Calhoun's resolutions. Mr. Calhoun's reply was the most masterly and unanswerable argument ever made in Congress or anywhere else in defense of State sovereignty, and has never been, and never can be, answered. If ever there were two distinct representative men, then Mr. Webster and Mr. Calhoun were the men—Mr. Webster representing the centralizing element in opposition to Mr. Calhoun, who ever championed State sovereignty. Giants they were—one for civil liberty, and the other for that which ever leads to despotism.

Thus was formally initiated a relentless war upon State sovereignty, ever inseparable from individual or democratic sovereignty; and the war inaugurated in the very last of Mr. Jackson's first term, and pressed with vigor during the early days of the second term, ceases not to this day.

Just at this particular point in the history of our country, the doctrines of the old constitution of the distinct and separate sovereignty of the States is overridden and trodden under foot as an unholy thing; and Mr. Jackson is the first "official" character noticed under the new order of things—not under a new constitution, but attempting to run a new government in its principles upon an old and obsolete, or defunct, constitution. It is useless to restate or reiterate the position already assumed that a deliberate infraction, or the setting aside, of any one feature or factor in a constitution is virtually ignoring it in whole. Therefore, when the overwhelming majority, with Mr. Webster in the lead and Mr. Jackson ready as an administrative officer, was declaring war upon a sover-

eign State of the constitution, it was absolutely leaving the country without a constitution. The rickety thing called the Federal Government has been hobbling in her endeavors to advance upon a broken-down carriage, but has utterly failed. Advance she may in material prosperity, but in civil enlightenment and Christian liberty she has been going back for more than half a century. Material prosperity to man and his government is second to civil and moral advance, which is only achieved in *obedience* to law.

Since Mr. Jackson's official proclamation of war was promulgated to the installation of Mr. Lincoln, the country has been under the reign of "the great red dragon of seven heads and ten horns" on the one side, and under the reign of the woman of twelve stars on the other side. It was that official war document that threw the woman of civil liberty into travailing pangs of intense yearning for a masculine heir that should be able to stand where a feeble woman could not stand. She kept the field for twenty-eight years *in labor*, contending in an unequal combat with the great red dragon of centralism, sustained, as he was, by two-thirds of the mighty millions, and she only by one-third; and at the end of the seven-headed and ten-horned rule of the dragon she loses her crown, and flees into the wilderness on the election of Mr. Lincoln, at which time a new beast called a leopard-bear-lion takes the field as representing the new order of things. There is no longer a contest or question about State sovereignty. No such idea now remains in the two-thirds majority; and so radical has been the *second* change of base that "the great red dragon" of chapter xii. will not properly represent the new nation. The leopard-bear-lion beast of the new nation is, however, a child of the old dragon of chapter xii., for he it was that gave power unto the *second* beast. This is clearly stated in chapter xiii., where the leopard-bear-lion beast comes on the stage as the successor of "the great red dragon," his father, who dominated the nation for the twenty-eight preceding years; or during the first seven-headed and ten-horned reign; and this second beast of *red and black mingled*—for such is the leopard—points out unerringly his day of reign by his bloody

and black exterior. His father, reigning from the nullification war to the inauguration of Mr. Lincoln, was denominated a "fiery red dragon," which indicated his blood-thirsty proclivities and readiness to flood the country with blood at that time, as indicated by Mr. Jackson's war proclamation. And he had quite enough of the black pigment in him to get up the leopard's black spots, but it had not manifested itself upon his external body; nor did it come fully to the surface until the election of Mr. Lincoln, when, lo, he appears no longer as a bloody beast simply, but transformed into a motley, or spotted, black and red beast, as correctly representing the two-third element in the nation, including the negro, which necessitated his appearance as the successor of the dragon; and coming as the successor of the dragon, and having the same number of heads and horns, we are led to conclude that his rule will be of similar duration, or run through seven four-year periods to answer to the seven heads, and that during the seven periods there will be ten horns, or kings. This will come up for notice when we take up chapter xiii.; while we now return to chapter xii. of the woman and dragon.

## CHAPTER XI.

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THE WOMAN AND HER SON.—THE DRAGON AND HIS SUCCESSOR.—THE LEOPARD AND HIS SUCCESSOR.—THE TRIUMPH OF CIVIL LIBERTY UNDER MICHAEL, THE PRINCE OF ISRAEL.—THE SEVEN HEADS AND TEN HORNS OF THE DRAGON AND LEOPARD ANSWERED IN SEVEN FOUR-YEAR REIGNS AND TEN PRESIDENTS EACH.

REVELATION xii. 5, 6: "And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score [1,260] days." Thus it will be seen that this woman, representing the principles of free democratic Bible government, fled from this country for twelve hundred and sixty days on the birth of her son, and for this time is in a wilderness, or unknown region, but safe in the hands of the God of free governments, who will see to it that principle does not perish, but shall be nurtured and sustained by the divine hand until the time of her return *in the person of her man-child*—for she never is to return—who, during his mother's wilderness state, is caught up to the throne of God and cared for in his nonage. In the meantime Michael is announced as taking the field in opposition to the dragon and his angels. He, in the absence of the woman, and during the childhood of her son, represents the cause of the woman, and goes forth (Rev. vi. 2) as the white horse conqueror. War in this mundane heaven is now inaugurated, headed on one side by Michael, the prince of Israel (Dan. x. 21), and on the other by the "great red dragon," which is FINALLY to result in favor of Michael, and the expulsion of the dragonic principles from the mundane heaven forever; for it is said that the "dragon

and his angels prevailed not; neither was their place found any more in heaven;" yet it is again and again to be noticed in other scriptures by way of rehearsal, for the whole history is not yet completed. A malicious, meddlesome intruder, once out, will never be permitted to return; but being cast out of *this heaven*, he makes haste in all places of the earth to persecute the principles of freedom, for he knoweth that his time is short. He casts out from his foul mouth his *doctrines* as a flood of waters, hoping thereby to overcome the woman's pure doctrines, but utterly fails. The repetitions, rejoicings, etc., to the close of chapter xii. are too manifest in their significance to require remarks from us. They will be well understood when the foregoing is properly appreciated. We do not by this intend to say that the twelve hundred and sixty days and the three and a half times of the woman's hiding away are definitely known to us in solar time of years, as commonly reckoned, but we do know that the late war was inaugurated on the part of pure principles by Michael, the white horse rider of Revelation vi. 2, in resistance to the declared and clearly manifested purpose of the dragon to "destroy the child as soon as it was born." And that Michael will "finally" conquer is shown in said chapter vi. 2, and in chapter xii. 7-9. Triumphant conquest is clearly stated in both scriptures; and that Michael is Israel's prince in this war is stated to Daniel in chapter x. 21, "Michael, *your* prince." Much may be said just here to show that Daniel and John narrate almost in minute detail the very same war events, and both applicable to "latter days," or latter-day Israel of North America, but we think best not to mix up too much the figures and declarations of the two prophets, but to treat them separately, and let the reader see the perfect harmony existing between them in regard to the same events.

Having gotten thus far with the matters of Revelation xii., we are compelled, like the prophets themselves, *to go back* and consider some very peculiar features in the prophetic history of the United States, or rather of the government indicated by a "heaven" made up of the woman, sun, moon, and stars of chapter xii. But in our "going back" we follow St. John by

going *forward* in the book from chapter xii. to chapter xiii., for it is very manifest in chapter xiii. that John sticks to his text of "the great red dragon" family of Romish principles ever at war with Christian civilization. He has a different beast in chapter xiii., but as having received his "power and authority" from the self-same "great red dragon" of chapter xii. The beast in chapter xiii. is somewhat different from the dragon, but must be just as corrupt as the dragon, for he is simply a child of his father. The dragon was "fiery red" in his principles; the beast in chapter xiii. was like a leopard, with the feet of a bear and the mouth of a lion, and on his head the name of blasphemy, and he arises out of a sea of human beings, and a very "troubled sea" at that. He does not come from afar, as the dragon must have done; that is, the false and corrupt *doctrine* came originally in the character of the great red dragon from afar—that is, from Babylon to Rome, and from Rome here, and invaded this country, or was announced as being in heaven without saying from whence he came; but bringing Daniel's ten-horned beast marks with it, we must know he came from Rome, or was of central despotic origin. This country was not his native place, but having gotten here, his successor, the leopard of chapter xiii., does not have to travel to get here, but is *born*, or comes up out of the troubled human sea as a spawn of the devil, and having all the devil's qualities in him, but some peculiar "*marks*" of his own.

Revelation xiii. 1: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and *upon his horns* ten crowns." The dragon of chapter xii. had also "seven heads and ten horns," but his "crowns" were *on* his "heads" and not on his "horns," as the leopard beast. This is very remarkable, and indicates that the "heads" of the government under the dragon period (which was the years just preceding the war) were the "crowns," while the "horns," or *presidents*, under the leopard of chapter xiii., assume supreme or dictative prerogatives, thus setting aside the sovereignty of the government, and placing the diadem on the "head" of the executive instead of on the

government itself. This is a radical change in the practical workings of the government. Prior to absolutism in Lincoln, the government wore the diadem, but when the sovereignty of the States was ignored and trodden under foot, necessarily the sovereignty of the federal "head" that had rested and was founded upon the sovereignty of the States, must cease with the sovereignty of the several States, and hence the diadem passes from the federal "heads" to the "horns," or presidents. The dragon of chapter xii. is not in America as an organic government in actual existence, as anciently in and over her own territory, but here in the midst of the government of the woman disseminating his doctrines of centralized Rome. The dragon is *here* to become the father of the leopard-bear-lion government of chapter xiii., and after agitating the sea of waters from Jackson to Lincoln, succeeded in bringing forth the leopard-bear-lion kingdom under its first head, or term of four years, with Abraham Lincoln as the first "horn," or king. This the dragon could and did do without being in itself a government *here* simply by its character, or by the corrupt doctrines promulgated and industriously disseminated for twenty-eight years. "Upon its heads [seven] the name of blasphemy." To "blaspheme" is to arrogate the prerogatives of Deity, or else the setting aside of God's law, and setting up in its place the "higher law" doctrines and practices, is blasphemous in the very highest degree. So "the dragon gave this beast his power and his seat and his great authority." And let it be remarked just here, as heretofore, that the heads of all seven-headed and ten-horned kingdoms are successive from one to seven of the heads, and also successive from one to ten of the horns, or reigning kings. They are not coeval, and cannot be, for the various beasts named no more had seven heads and ten horns at *one time* than the writer or the reader. They were necessarily consecutive and succeeding one another from first to last. The length of time of the several beasts of the Roman or Babylonian reigns is not given. In our country—while not specifically stated, yet easily determined by other facts well known—the leopard exhibits a seven-headed kingdom under ten

horns, or reigns, just as seven heads and ten horns are given to the dragon period from Jackson to Lincoln. Therefore it follows that there must occur two or more horns as rulers during *some* one of the head stages in both of these periods, for there were more "horns," or kings, than there were heads—that is, during *some* of the *head* periods of four years of both the dragon and leopard, there must be two or more presidents, but not at the same time, for but one king can reign at a time over the same kingdom. Therefore the first horn of *some one* of the seven "heads" must of necessity get out of the way by death or otherwise; and this must occur three several times during the "seven head" periods of this seven-headed and ten-horned leopard. But under the dragon period of chapter xii. only two horns are removed. The government, under the same doctrines or principles indicated by *this* beast, will pass through seven stages marked by seven heads. It will not be seven distinct or separate governments, but positively the same beast of principle under seven stages; and during these seven stages there will be ten kings. Hence, as above said, during *some* of the stages of four years two or more kings must be found, or else three of the horns will never become reigning kings. *Ten* horns must bear rule during *this* leopard-beast period, if the beast has ten horns. If the beast is announced as having only one, or two, or three horns, then the horns, *many or few*, must come up as kings during the pendency of the beast. And as to a beast, any beast that is given us in Scripture as a symbol, or a *person* either—such as the woman in chapter xii. and the one in chapter xvii.—they universally indicate character. A ferocious, bloody beast indicates a ferocious, bloody character in the government it is intended to represent. We will instance one beast by way of example. The leopard in Daniel vii. 6 "has four wings of a fowl on the back of it, and four heads." In Revelation xiii. 2 the leopard has "seven heads and ten horns, and ten crowns upon his horns; and the name of blasphemy upon his seven heads; and his feet were as a bear's feet, and his mouth as a lion's mouth." Now, there is a very manifest difference, or unlikeness, in these two leopards. The one in Daniel has al-



most universally been received as indicating the Macedonian kingdom of Alexander, the four wings indicating, by the number four, the universality of his empire; for four, when *thus* used, indicates universality, and the four winds of heaven indicates all winds from any and every quarter; and "the four corners of the earth" signifies the whole earth. Then his kingdom was represented as being world-embracing, and the wings next signified the rapidity of Alexander's movements in his conquests, as wings exceed in movement any thing like feet and legs. The next feature, as differing from a literal leopard, was its four heads; and this found its answer in history in the four empires into which Alexander's was divided after his death. The leopard, as to its body, gave the leading trait in the character of this empire as an African clouded, mingled, motley, ravenous, bloody beast. But the leopard, in and of itself, would not meet the whole demands of Alexander's empire, and hence the four wings and the four heads must be added to complete its marks of designation.

Let us next examine the leopard in John's vision. As to its general character—being a leopard—it is just such an empire, or government, as the Macedonian, "a clouded, mingled, motley, ravenous, bloody beast;" and not the least remarkable feature is its *black* spots on a field of red skin. An Indian would say, "Nigger heap." But here the correspondence ceases. It has not "four wings," or the "four heads," of Alexander's leopard, but it has "seven heads and ten horns, and ten crowns upon the ten horns, and the feet of a bear and the mouth of a lion; and the name of blasphemy upon its seven heads." What a monstrosity *our* leopard is! His conquest is not to be very rapid or world-wide for want of four wings; and his clumsy, ungainly bear's feet will not move him forward very swiftly or smoothly. He will, however, be quite as bloody and heartless as Alexander's leopard—yea, more so—for he has the ravenous and insatiable appetite for blood and carnage as that of a lion. And next, Alexander's empire is seen under four heads, while this is under seven heads, and ruled over by ten horns as kings. And last, but not least, he is given the character of a *blasphemer*, for the name of blas-

phemy was written upon every one of his seven heads. In this also he exceeds Alexander, who, though a heathen "so called," is not charged with the sin of blasphemy, while upon every head of this "so-called" Christian nation the name of blasphemy is emblazoned. Who can fail to recognize the symbolic or indicative character in these two leopards aside from literal leopards?

The United States of North America, from March 4, 1861, forward to its end, is most accurately represented by the leopard of Revelation xiii., and Mr. Lincoln as the first horn "crowned" and reigning as an autocratic king during the time of the first stage indicated by the first head or government of four years. And when the second head of the beast makes its advent, Mr. Lincoln answers to the demands of the second horn "crowned." And very soon after the appearance of this "head" and its president, the government under this second head received a "deadly wound" in the violent death of its "horn." Nothing is said of the absolute death of Mr. Lincoln, who was killed outright and not "healed," or restored to his original state. In fact, nothing is said about the "horn" of this "head," but all that is said from first to last is in regard to the "head," or government, itself; nothing as to the monster-like leopard of character, for it underwent no change by violence or otherwise; it was all bespeckled with the changeless Ethiopian spots of *black* from the beginning, as seen in abolitionism. But the violent wrenching of the "horn" from the "head" was a "wound to the head," and to nothing else. And the wound was called a "death wound," and so it was, for the *death* of Mr. Lincoln was a wound to the "head" from which he was wrenched. The wrenching of a literal horn from a literal head would be *death* to the horn, but only a *wound* to the head; it would be a wound to the head occasioned by death, but not death to the head but of the horn. This, we think, is very manifest. The thrust was made at the *head* through the medium of its horn, hoping to cripple or thrust the government by the killing of one man; not simply as *one man*, but one as the administrative head of the nation. In this the nation received a wound at the hands

of death; the nation for a time was in a wounded condition, having no "horn," or administrative office. But this state of things remained not long, for as soon as Mr. Johnson could be inaugurated and take his seat as the second "horn" of this "head," then "the deadly wound of the head was healed." Mr. Johnson finishes the time of this stage of the government, being *this* term the second horn, while he is the third horn of the ten. Thus it is seen there is a necessity for more "horns" than "heads," or stages of the government. Mr. Grant becomes the fourth horn as president over the *third* head, and then the fifth horn as president of the *fourth* head, succeeded by Mr. Hayes, the sixth horn as president of the *fifth* station of the government on its march through time. And then Mr. Garfield takes his seat as the seventh horn, occupying the *sixth* station; and being killed, Mr. Arthur, as the eighth horn, occupies the same (sixth) station on the road of time. Thus six stations answering to six heads have been reached, but not yet finished, and it has taken eight horns to meet the demand of executives. One more head remains to arise, or one more station, the seventh, is to be occupied to answer to the seventh head, and two more presidents must be found to answer to the remaining two horns of the ten.

If it be asked, Why is not the death of Mr. Garfield noticed as was that of Mr. Lincoln? we answer: The circumstances of the two deaths are as unlike as they could possibly be, save that they were both taken off by violent and not by natural or ordinary causes of death. In the death of Mr. Lincoln there was a direct thrust at the government, and the government was endangered and "wounded" thereby. The whole *people*, from North to South, were "wounded" as individuals, men and women, in the death of Mr. Garfield, while the government, *as a government*, was not wounded, nor intended to be, by his murderer. The wounding in the two cases is not at all alike; and then the healings are unlike. The wound inflicted in the death of Mr. Lincoln was "healed" as soon as Mr. Johnson was inaugurated, while the wounds in the hearts of those that received Mr. Garfield's death as a wound are not yet healed. The "head," or government, was not

wounded in Mr. Garfield's death, yet the people were, and many are bleeding yet. Of the two horns yet demanded to fill up the ten of prophecy under the leopard, one must die, resign, or be removed from office during the seventh head of the government, and his place supplied by the tenth and last president of the nation under the leopard-negro reign. This, of course, considering that Mr. Arthur serves out his time. The government will undergo a radical change at that time, and such as the leopard of chapter xiii. will not meet, and hence the leopard reign will end in the bringing in of some other indicative symbol, or symbols, to meet or harmonize with the radical change. The Almighty Father, foreseeing the various changes in government that are to occur, constructs the machinery of his indicators to harmonize with the changes. Hence we see so very, very many symbolic representations in prophecy necessitated to match or correspond with national changes and occurrences. He does not order these changes, but simply in this manner notifies us of them; and fools we are if we do not give heed to his teachings upon this as upon all other subjects that he in mercy and goodness may condescend to speak to us upon. If the prophecies were not intended to be understood, each in its proper time, then we have a vast amount of surplusage in the Bible as useless lumber ever in the way of our search after light and truth. And this would be "darkening council by words without knowledge." This we dare not assert or intimate: "Thy word is truth," and "in him is no darkness at all." The darkness is in us, and we stubbornly refuse to come to the light of God's truth, and "prefer darkness rather than light."

## CHAPTER XII.

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THE WAR OF FORTY-TWO MONTHS (REV. XI. 2) AND THE WAR ON THE SAINTS (REV. XIII. 7), ALSO FOR FORTY-TWO MONTHS, ARE THE SAME.—THE TWELVE HUNDRED AND SIXTY DAYS (REV. XI. 3; XII. 6) AND THREE AND A HALF TIMES (VERSE 14) ARE THE SAME.—THE LEOPARD CLOSES, AND IS SUCCEEDED BY HIS SON, THE TWO-HORNED BEAST.

WE are constrained to return again to consider some things in the history of this leopard's reign not yet noted by us. Revelation xiii. 5: "And there was given unto him [the leopard] a mouth speaking great things, and blasphemies; and power was given unto him to continue [his blasphemous war on the saints, verse 7] forty and two months [and to overcome them]." Then Revelation xi. 2: "The court which is without the temple . . . is given unto the Gentiles [leopard reign]; and the holy city [or saints] shall they tread under foot forty and two months." The length of two forty-two months being exactly the same, and the "holy city" and "the saints" being the same, and both subjected to the Gentile leopard, rivets the two passages together, for the second in chapter xiii. 5-7 is but a repetition in substance of the first in chapter xi. 2; and the length of the forty-two months we think we have clearly shown in a former chapter to be four years and thirty-three and one-third days, solar time. This is the war, or treading down, *period* of the leopard's reign; while there is no intimation that the leopard's reign is *limited* to forty-two months, not by any means, for his entire reign will be found to be twenty-eight solar years, less perhaps "a short space." The leopard having made war on "the saints," or "holy city," succeeds *in* forty-two months in overcoming them, while he reigns on his allotted

years as yet unfulfilled, for he ends not until two more Presidents come on and pass off.

Revelation xiii. 6-9: "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him [by the dragon] to make war with the saints [for the forty-two months], and to overcome them; and power was given him [to accomplish this work] over all kindreds, and tongues, and nations. And all that dwell upon the earth [on a low plane morally and civilly] shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him [make use of it and] hear"—that is, understand what is written above, for it was given for that purpose. We are certified elsewhere that men "seeing do not see, and hearing do not hear." We are admonished to do otherwise, and to make use of ears and eyes for the purposes for which they were given. Then let us hear and see what is contained in verses 6-9, as above quoted. "Mouth speaking great things and blasphemies" (verse 5)—that is, uttering "great things" according to its own estimate, which, instead of being "great" in goodness, was great in blasphemous wickedness. In chapter xi. 2 the persons of the above verse are called "Gentiles," which is but another name for the leopard family, and are there said to tread the holy city, or holy people, under foot forty-two months. This we have shown to be exactly four years and thirty-three and one-third days, solar time, and was fulfilled by the North beginning the treading down at the time they inaugurated and set on foot the naval move against Charleston harbor, and ceased not the thus inaugurated policy of the Government in its war until the surrender of General Joe Johnston, which was four years and thirty-three days from the time of the first overt move. The war there (chapter xi. 2) and the war here are the same narrated in chapter xi. as against the holy city, and in this place, as seen in verse 7, the war was against "the saints." The holy city and the saints are one. He was to overcome in both places, and in doing so was to be aided by the power that was given him "over all

kindreds, and tongues, and nations" in chapter xiii.; and in chapter xi. 9, after the overthrow was accomplished, and at the exact end of forty-two months, or four years and thirty-three days, "they of the people, and kindred, and tongues, and nations" are reported as rejoicing in their success in overthrowing the two witnesses, or the saints. Here are two versions of the same events. All that is in these verses (6 to 9 inclusive) is covered by the forty-two months of power to make war on the saints, and overcome them; and this was done in four years and thirty-three days, solar time, as shown in a former chapter.

While remarking on time, we will notice that the twelve hundred and sixty days of the woman's sojourn in the wilderness (chapter xii. 6) and the same sojourn in the wilderness is in verse 14 noted as "a time, and times, and half a time;" so they are the same sin, and they refer to one period of wilderness dwelling. Again, the twelve hundred and sixty days of the two witnesses' testifying (chapter xi. 3) are the same in length of the woman's sojourn in the wilderness; and I am of the opinion that the "three and a half days" of chapter xi. 9, 11 should be "three and a half times" instead of "three and a half days." If so, "time, and times, and half a time," and "three and a half times," and "three and a half days," and twelve hundred and sixty days, are all one in solar time.

We notice in verse 10 that this leopard kingdom that has been so industrious in the hands of the dragon in leading other people into captivity will itself go into captivity, or cease to be; and if this is to be so, we must look for something to take its place in prophecy and history, and we shall not look in vain. The people of these United States are not to go into captivity or into bondage to some other people, or nation; but the governmental superstructure as it has existed from March 4, 1861, under the character of a seven-headed and ten-horned negro leopard, will have run its race pretty soon, and another superstructure will arise on its ruins, and indicated by another beast a little more *lamb-like* in some respects, but still a child of the same dragon father. Verse 11: "And I beheld *another beast* coming up out of the earth [so it will be

very "earthy, sensual, and devilish"]; and he had *two horns* like a lamb, and he spake as a dragon." There he is; take a good look at him, and see if you think you will be able to recognize the earthy, lamb-like gentleman when he steps into Washington City and takes his seat for a double-horned term. No man on earth can possibly know how long a term these two horns may reign as kings. The government of the negro-leopard reigns for seven terms limited to four years solar time, which is twenty-eight years; but a new government may lengthen or shorten the term time, so we shall have to wait only a few years longer, and then we shall know. It is more important to know what of the character and doings of the government than to know how long one king may reign, and this the prophet gives us. Verse 12: "He exerciseth *all the power* of the first beast [the leopard] before him [then what will be gained by the change?], and causeth the earth [the place that gave him birth] and them which dwell therein to worship the first beast [the leopard, his predecessor], whose deadly wound was healed." That is quite enough to give us some insight into the character of the new government. It does not appear to this writer that much of any thing will be gained for the better, and but for the "lamb-like horns," or presidents, we should have little hope. We bank so high on the "lamb-like horns" that we shall hope for the best if we realize the worst. There is nothing good visible to us but "evil, and only evil," in verses 13-17, and we do not care to dive into such a seeming sea of evil. It is bad enough in figurative language, but what it would be or will be when literalized we will wait and see, if we should only live a very few more fleeting years.

It is remarkable of this beast that no name is given it. It may be a detestable swine or any other unclean beast, or it may, again, be unlike any beast known in natural history. All we can know of a certainty is that it is the successor of the leopard, and is a two-horned beast. Of this much we are certified by inspiration. For further light we must wait and watch *not long*. This nameless beast, with his two lamb-like horns, necessarily perishes, or is cast out of heaven—the place



on earth so frequently called "heaven"—in the war of Michael and the dragon; for at the close of that war God's people are represented as delivered. "A loud voice saying in heaven [the country from which the dragon had been hurled], Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down [or out]." And the heavens thus freed from his presence is called on to rejoice, while "woe to the inhabitants of the earth and of the sea" because that the dragon devil, having been cast out of heaven, had now come to torment them with his doctrines, and thus to persecute and make war upon the doctrines of the woman, or of civil liberty. This war and its results are final as to that reign on earth, so very often called "heaven;" for the prophet says that in this war the dragon "prevailed *not*, neither was his place found any more in heaven;" while he is quite busy on earth in trying to drown, as with a flood of waters, the doctrines of the woman. The finality of this great conflict closes with chapter xiii.; and then chapter xiv. opens and proceeds with the state of things in *this* heaven, here called "Mount Zion," immediately after the conflict closes. In rehearsing the events, they herald "the preaching of the gospel to those that dwell on the earth, and to every nation, and kindred, and tongue, and people;" and then the fall of the Babylon Church as the result of the preaching of a pure gospel, and so on until in verse 14 one is introduced "on a white cloud like the Son of man, wearing a golden crown, and as having in his hand a sickle, which he thrust into the earth—the place on earth to which the dragon had been driven—and the earth was reaped; and then an angel having a sharp sickle thrust in his sickle, and gathered the grapes of the earth."

These two bloody conflicts must yet take place somewhere on this globe in a quarter called "earth," or "earthy, sensual, and devilish," under the teachings of this dragon of centralism, but not in North America; for being cast out, "his place there is no more to be found." The war between the centralizing doctrines of the dragon of Rome will not cease in other parts of the globe at the time they cease here; for being ex-

pelled from the heavenly land in which so much evil has been done by his emissaries, he goes to make war with the doctrines, or seed, of this woman in European lands. But he does not succeed in his settled purpose of destroying the doctrines of civil and religious liberty, for "the earth" in Europe helped the woman, and swallowed up, or neutralized, his hellish flood of doctrines. Liberalism is on the increase there.

This brings us to the close of chapter xiv., and the close of the dragon war in strictly civil affairs. Chapters xv. and xvi. have already been elaborately considered in the chapters on the seven seals, trumpets, and vials, and need not be reconsidered.

We will now, as necessarily following the very many civil *rehearsals* in reference to our modern Israel, take up the consideration of ecclesiastical, or Church, matters of the periods embraced in the foregoing rehearsals of State questions. We have already taken the ground and stated from time to time that the book of Revelation was strictly *civil*, or pertained to State affairs, excepting the address to the churches in the first three chapters, and this address clearly not prophetic, but historic, at the time of seeing and writing. This being admitted by the reader, he will at once ask us why, then, do we now propose to discuss ecclesiastical matters, as if there were any to discuss in the book save that in regard to the seven Asiatic churches, and that purely historic, as we have assumed. We answer: If the Church now to be discussed was not a politico-ecclesiastical body, it would not appear amidst civil revelations as it does. It is because she has *made* herself a political Church, or thrust herself to the *front* in civil matters of State, that it becomes necessary for the prophet to notice her as allied with, or in incestuous union with, the dragon State policy. Could a Church allied with the dragon's civil policy of centralism be free from its dragonic qualities as already so fully considered? Certainly not; for she must be as basely corrupt as is her paramour; and having made herself a political Church by industriously thrusting herself to the *front*, and taking the *lead* in an iniquitous and relentless war upon the true womanly principles of the sovereignty of the several States, and

as such having the inherent right to legislate exclusively for themselves in all State matters not confided to the Federal Congress. This she has done, not waiting even for the Federal Government to call on her for assistance. She has boldly and unblushingly taken the *lead* in certain State questions in which she as a purely spiritual body had no concern whatever, and thus has she *forced* herself into conspicuous prominence in civil, or State, matters; and this being so, the prophet but gives her the seat of her own election. If she is called a "whore, and as sitting upon a scarlet-colored beast full of blasphemous names, having seven heads and ten horns," no one is responsible for her dishonored station in prophecy but her immaculate self.

In taking up the prophetic history of this Church, we are thrown back again with the prophet to pass over the same ground *in time* already passed over several times in the consideration of strictly State history. The seals, trumpets, and vials occupy the *whole* ground of time from the opening of the first seal of prophecy to the end of all wars and the introduction of the millennial period; but while discussing the seal periods we were constrained to drop the narrative time and again, and go back with the prophet and notice much of vast interest to God's Israel. These episodic returns are so very frequent in John — and the same necessarily with all the prophets — that we cannot take up the book consecutively according to its pages, or chapters and verses, and read it understandingly. And just here has been, as I apprehend, one of the greatest difficulties that expositors have met with in giving satisfactory explanations of the prophets. They did not perceive this very peculiar feature of prophecy. Why so many and so varied the prophecies in regard to Christ, from the beginning of Genesis to the end of Revelation? Why not one narrator in the Old Testament, with page after page and chapter after chapter, giving us *all* that was necessary to be known of a coming Christ? and one continued narration in the New Testament all about the same Christ in his entrance upon life in the flesh, and *of* his life, the circumstances of his death, resurrection, ascension, and exaltation at the right-hand

of God, his second coming, conquests, victory, and triumphant reign as David's son and heir? Why not? Because Infinite Wisdom and Mercy proposed a vastly better plan. Hence, it is much the best for us to duly consider God's plan, or plans, of revelation, and strive to follow his narrators, and not to construct plans of our own, and then try to force the prophecy out of its regular channel and make it flow in ours. Correct conclusions are not to be reached in this way.

One more remark before we take up the Church as brought forward in chapter xvii. It is this, and it is all important to consider it as being in God's plan in this revelation: "One of the seven angels" of the seven seal, trumpet, and vial periods, and the one that accompanies the prophet and instructs him from time to time in very important matters, is at the same time *inseparable* from the "chariot throne of JEHOVAH," in the midst of which the seven-horned Lamb stood while engaged in unsealing the things of the sealed book. This seal and chariot angel is announced as on hand at the opening of Church matters (chapter xvii. 1), ready in his office to take charge of the prophet, and conduct him through his proposed narrations in prophecy. This angel belonging to the seal, trumpet, and vial revelations, and being found in these Church revelations, *rivets with inseparable bolts* this revelation to the "chariot throne" and to the events of prophecy connected therewith. So the Church revelations now to be considered belong to the seal, trumpet, and vial history already given, or else this vial angel was out of his place.

## CHAPTER XIII.

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### CHURCH AND STATE PROPHECY AND HISTORY, OR CHURCH HARLOTAGE, EXAMINED AND CONSIDERED.

REVELATION xvii. 1, 2: "And there came *one of the seven angels which had the seven vials*, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication." No revelations are to take place *then and there*, where strictly civil, or State, matters had been under consideration for a time. It did not appear proper for ecclesiastical trials and judgments to occur at the same time or place of the civil. Hence, this vial angel of the seals invites John to "come hither"—that is, let us go hence in time, and occupy new ground for this Church examination. John had gone "up hither," or had passed up into this "hither," or *future heaven*, when first invited in chapter iv. 1; and in this "going up hither" he had gone in vision into time, or to that point in remote time when and where he was to receive revelations of things to occur *after* his day, for at the time of the call in chapter iv. 1 "the things to be shown to John were to be hereafter." Let us, therefore, consider John at the opening of chapter xvii. as being already eighteen hundred years or more in the future, and as already having received the foregoing revelation of State matters; and now he is "carried away in the spirit [and not bodily] into the wilderness," or unknown future. This is a step in time in advance of the State revelations. And if the State revelations in chapters xii., xiii. began, as we have assumed, at the time Mr. Jackson's war proclamation was issued in 1832, when the great red dragon was first announced as standing before the woman of liberty, it follows that the revelations in regard to the Church in chapter xvii. and on must apply to

some particular time after 1832; for the angel and the prophet pass out of the *then present* view into the yet unseen future, or wilderness; and having gone forward into the future to some definite point, they halt; and having halted, they remain stationary, and John receives the revelations proposed. John now says: "And I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." The angel now proposes to explain this double and complex symbol of mystery—"a woman clothed in scarlet, and sitting upon a scarlet-colored beast, holding a costly cup in her hand, full of abominations and filthiness, and drunk with the blood of God's people." A mystery indeed that required explanation. Hence the angel says: "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath seven heads and ten horns." Before we proceed farther let us consider this beast, and see if we can identify him with any thing or beast going before it in Revelation.

We will now make a rigid identification of this beast (as explained to John by the vial angel) with the leopard of chapter xiii., as already commented on by us; and in doing so let it not be forgotten that the "beast" was one thing, and his "head," or heads, was quite another, and his "horns" still something else. The "beast" indicates principle, or character, the "head" the government in its unity, and the "horn," or horns, the reigning sovereign, or sovereigns. With this admitted, we shall have no difficulty. "The beast that thou sawest *was*" in the early history of Rome, and at that time "was" as seen in Daniel vii. 7, and had but one head and ten horns. He *was thus* early in history, but had ceased to exist "thus" at the time John was receiving the angel's revelations; for he then adds "and is not" *now* existing as an indicator of one-headed and ten-horned Rome, but shall ascend out of his state of death, or bottomless pit, into which he fell after the one-headed and ten-horned Rome passed away; that is, shall at some certain time in history come up from death to heaven, as already noticed in Revelation xii. 3: "And there appeared another wonder in heaven; and, behold, a great red dragon,

having [at this time of ascending from his pit of death to life in heaven] seven heads and ten horns, and seven crowns upon his heads." Having ascended out of his grave, or death state, he remains only for a time accomplishing the overthrow of the saints, and then is to go into "perdition," and return no more; for his being hurled into "perdition" is not being cast again into his grave called a "bottomless pit," for from the pit he might ascend *again*, but not so from his final doom in "perdition." This will be the end of him in *this heaven*.

We return now to consider this seven-headed and ten-horned beast, as he appears in chapter xiii., as the offspring and heir of the seven-headed and ten-horned beast of chapter xii. that had come up from his grave of many centuries. They of chapters xii. and xiii. are essentially the same — only the radical change in the government at the time that Mr. Lincoln was elected and inaugurated necessitated a change in the beast, giving it certain characteristics not belonging to it from Jackson's war proclamation to Lincoln. It is from Mr. Lincoln forward the same "fiery red" beast as indicating a thirst for "blood-letting," to which must also be added the mumbling growl of the bear and his most ungainly bear-rolling movements, with the peculiar leopard, *black-spotted* surface and a ravenous and insatiable lion's mouth, who gloats in blood and carnage. Thus we have the same beast in chapter xvii. as in chapters xii. and xiii. as to his *general* character exhibited in his body that the angel says "was and is not, and yet is."

This corrupt character of the body in regard to its opposition to civil liberty, or sovereignty and equality of all citizens — and necessarily following this the sovereignty and equality of the several States — was peculiarly Roman, and is the doctrine of all despotic governments. It "*was*," therefore, and *then* again "was not," and yet *now* — at the time the angel spoke — *was again* in existence, and had been ever since his ascension out of the bottomless pit (chapter xvii. 8) at the time of Mr. Jackson's war proclamation. "And yet is," or "and now is," cannot date in A.D. 96, when the revelation was penned by John, for he had been transferred in vision from A.D. 96 to the point of time in which it was to be realized in

actual fulfillment. Hence he had in vision passed over the intervening time of about eighteen hundred years or more, and finds himself in the presence of these beast revelations, and makes a record of them as if they were occurrences in his day of A.D. 96. The "terrible" monster of a beast seen by Daniel in chapter vii. 7, and the "fiery red dragon" of chapter xii. and the "lion-bear-leopard" of chapter xiii., and the "scarlet beast having seven heads and ten horns" in chapter xvii., are all four one and the same beast of blood and despotism in character. The difference in appearance of the last three from the first in Daniel vii. 7 has been accounted for. At its first appearance as the Roman indicator it has but one head, or unit empire, running its career through history under ten kings, or emperors, answering to its ten horns. At its second appearance, after a sleep of many centuries, it presents itself in 1833 as a seven-headed and ten-horned "fiery red dragon," and reigns for twenty-eight years, and during this reign his seven heads wear the diadems, and not his horns; and then he undergoes a change, retaining his "fiery red" color and his seven heads and ten horns, and appears as a "lion-bear-leopard." And during *this* twenty-eight years' reign his ten "horns," and not his seven "heads," wear the diadem of imperialism. This marks a radical change of power or authority from the seven "heads" to the ten "horns," or sovereigns. The "horns" become autocratic under Mr. Lincoln, who sets aside constitutional and statutory laws, and issues orders and proclamations outside of all laws, and inaugurates a bloody war upon "one-third" of the sovereign States, and liberates by his emancipation proclamation millions of African slaves, recognized and cared for as property by the constitution of confederation and by the several States interested. Thus this radical change marked a new era in the history of the Government, and demanded a change in the make-up of the beast to meet it. The crowns, or diadems, pass from the "heads" of the beast of chapter xii. to the "horns" of the changed beast in chapter xiii. This self-same beast of chapter xiii. is episodically reconsidered in chapter xvii., being necessitated from the fact that the Church had allied herself with this



beast; and determining to take up the Church and discuss it, it therefore becomes an absolute necessity to notice the State again, for it was the Church's association with the State that rendered her so very corrupt; therefore, how could the case of the Church be properly considered without a reconsideration of her incestuous paramour? To prove a woman a harlot, you must of necessity identify her paramour, and make him as guilty as the woman. You cannot convict one without implicating the other. If the Church, therefore, was guilty of any infidelity, you must in proving it identify her fellow in the crime. Thus the necessity in calling up the State again in this Church trial in chapter xvii.; and in this reëxamination of the State some new features and facts are brought out not discovered in the two previous examinations in chapters xii. and xiii., and they are very important indeed. If we do not thus identify most satisfactorily the beast of chapter xvii. with the beast of chapters xii. and xiii., then we are no lawyer, nor "the son of a lawyer." This will now bring us to the consideration of this beast in its alliance with the Church (chapter xvii.) as being but a reconsideration of the beast in chapters xii. and xiii.

Now to this beast in verse 8: "The beast that thou sawest *was*, and is not; and shall ascend out of the bottomless pit, and go into perdition." Looking back "*was*" in the days of Rome; but after Rome's reign as a unit empire under ten successive kings, her representative beast (Dan. vii. 7) goes down into the bottomless pit of death, and then, or at that time, he "*was not*," but remained in his tomb until 1833, when he ascended from his "bottomless pit," or receptacle of the dead, and appears "*in heaven*," set over against the woman. "And to go into perdition" (verse 8) does not apply at the time he ascends up to heaven; for having arisen from his long sleep and ascended into heaven, he *then* made war on the woman (chapter xii.); and he overcomes the saints, and not the woman, for she fled. "And to go into perdition" *is to be his final doom*. The grave, or "bottomless pit," is not "*final*," for he has come up once, or "*ascended from his grave*;" but on his next retirement he goes *not* into the pit, but into deeper

depths, called "perdition," from which there is no escape. The seventh and eighth verses are rather prefatory, as only giving insight into the true or complete understanding to be found in further explanation as we advance. This is very manifest, for in verse 8 we have "and go into perdition" at a time when the beast had just gotten into heaven from his tomb of more than a thousand years. He goes not into "perdition" at *that* time, as we have remarked above. Now in verse 11 he goes into "perdition," his final home; and it was to the "perdition" of verse 11 that the statement in verse 8 refers by way of preface, for there is absolutely no return from his perdition (verse 11), while from the bottomless pit (verse 8) he was to, and *did* in history, ascend into the heaven of the woman, and succeeded in overcoming the saints, but not in the destruction of the man-child, for it was caught up to God's throne; while the *people* as individuals—not the principles of the woman and her son—were overcome and completely subjugated, while it was not possible that principles should perish, but only be *retired* for three and a half days. Wait and see.

It will be a matter of great astonishment to those on earth "whose names are not written in the book of life" when they see this beast that once *was*, and then was not, and yet again appearing on earth to reign another term, long or short. Here at the end of verse 8 the prefatory narrative in the vision breaks off, or ceases. And the angel then in verse 9 says: "Here is the mind which hath wisdom." That is, "wisdom" is now necessary in the "mind" to understand and appreciate the true revelations now about to be made or given in regard to the vision as seen of the beast that *was*, and is not, and that shall ascend, and then go into perdition. It had been dimly outlined above, but now in verse 9 the interpretation begins. Those whose names are not written in the book of life will not be able before these wonderful occurrences take place to see and appreciate them; but those whose names are thus written, and hence belong to the Lamb's company, shall be able to see and appreciate the revelations, and hence have the mind of wisdom necessary to see beforehand by the revelations and explication now to be made by the angel in the

atter clause of verse 9 and on. It is manifest that right here begins the revelations in regard to the seven-headed and ten-horned leopard beast and of the woman of chapter xvii. "The seven heads are seven mountains, on which the woman sitteth." "Seven heads" represent "seven mountains." And now what do "seven mountains" signify, since we know they do not mean seven elevations on the earth's surface? If this was a literal woman, as such she would be but *one* woman; and if so, she could be in but *one* place, and therefore occupy but *one* mountain, and so have but *one* out of the seven occupied. Then she was not a literal woman; and if not, neither are the mountains literal, for a figurative woman could not sit upon literal objects, be they mountains or any thing else, and much less could a figurative woman sit upon seven literal earth elevations. Then as the woman and mountains are shown to be but figurative, what do seven mountains signify? They signify seven literal, real, tangible entities, or governments, of men on earth, just exactly as the woman signifies a literal, real, tangible entity, or Church, of men on earth, and both alike corrupt and living in unholy and incestuous union. It is useless to say more on this feature of the prophecy, for if this is not its literal significancy, then it has none; and if so, we have no interest in it.

Now let us consider these seven "mountains" as interpreted in verse 10: "And *these* are seven kingdoms [not "*there* are seven kings," as in the common version]; five of *them* are fallen, and one [of *them*] is [now existing—the sixth], and the other [the seventh] is not yet come." There are the seven governments demanded by the "seven heads" and "seven mountains." "Five are fallen" does not indicate a violent overthrow of governments; but simply five reigning periods have been fulfilled, the one succeeding the other until the fifth is succeeded by the sixth, which was existing and reigning at the precise time the angel refers to in the wilderness, or future age. We write this during the "one is" or now existing, or sixth head, reign in 1882. "The other not yet come," but of course must come as the successor of the sixth, will be the *seventh* and last, and will come March 4, 1885,

and "continues," or reigns, but a very "short space of time." This short space would appear to indicate that the seventh reigning "head" would not be as long as the previous six "heads." For this we wait.

Verse 11: "And the beast that *was*, and is not, even he is the eighth, and is of the seven." Here is one of the most remarkable passages in the whole Bible, and has never been understood correctly by any commentator or expositor that *we have examined*. "Even he [this leopard beast of seven heads and ten horns] *is the eighth*. WHAT? We have not been considering *seven beasts* in verse 10, but "seven heads" of this identical beast, and the heads called seven mountains in verse 9, and shown above to be seven literal governments on earth. How is it that this "beast" ceases to be regarded as a beast, and becomes a "head" among the seven heads, and called the eighth "head" in the family of heads? for it is of *his* seven "heads" we speak as "mountains" in verse 9, signifying literal governments—while the "beast" is thrust in among the "heads" as *one of them*, and reckoned the eighth "head" in the family of heads. This is remarkable indeed, and has given us, with others, no little trouble; but now that we have the mastery of this beast of seven heads and ten horns *becoming a head himself*, we see our way clearly.

The beasts, therefore, in our investigation, as well as the woman with the crown of twelve stars, have been shown by analyzation to represent not a government, but the *principles* of the governments; while his head—or heads, many or few—represents the governmental superstructure as an organic civil fabric, and the "horns" represent most absolutely human kings or administrative rulers. Now, then, holding this in mind, we see this beast "that *was*, and is not," having gone into the bottomless pit of death at some prior time of a thousand years or more, is in verse 8 represented as ascending out of the grave with his seven heads and ten horns, to reign again for seven periods, indicated by seven heads of governments administered over by ten rulers from first to last of the seven. Thus his principles are exemplified for seven head terms; but at the end of the seventh and last he assumes, as

a usurper or imperial dictator, the position of government itself; not as a "horn," or administrator, of a "head," as of the seven heads prior to him, but he becomes absolutely the government itself, since all of the preceding "heads" are governments; they with "horns" as kings, but he as a solid embodiment of principle and dictatorship as a "head," or government, of absolutism. He is absolutely the government. Thus this beast is the eighth "head," and successor of the seven prior "heads." He is so very unlike the seven prior heads in autocratic power as to require the introduction of a new symbolic beast (as in chapter xiii. 11) when he succeeds the seven-headed and ten-horned leopard, and is shown himself to have "two horns like a lamb." But we must not discuss this two-horned gentleman here, but return to the leopard as now being considered by the prophet in chapter xvii. as allied with the harlot Church.

## CHAPTER XIV.

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### THE HARLOT CHURCH AND HER WAR UPON THE CONSTITUTION AND HER FALL.

THE prophet from this point, which appears to close the conflict between truth and error, goes back once more to consider things passed over, or not noticed, and calls attention to the "waters" as multitudes of people. Revelation xvii. 15: "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Then to the ten horns again (verse 16): "And the ten horns [kings] which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire"—that is, as said in verse 13, "These have one mind, and shall give their power and strength unto the beast," as seen in verse 17—terrible calamities and final death to the corrupt Church at the hands of those she has been harloting with for many years. Verse 17: "For God hath put in their hearts [the ten kings] to fulfill his will, and to agree, and give their kingdom unto the beast [the eighth head], until the words of God shall be fulfilled." Verse 18: "And the woman [or harlot] which thou sawest is that great city, which reigneth over the kings of the earth." Thus the woman introduced in the first verse is the last thing explained by the angel; and in the following chapter (eighteen) is a detailed account of her character and doings, and of her utter and everlasting overthrow. This is highly figurative, and not in any sense to be received as literal; no more so than the figurative woman clothed in scarlet, with a golden cup filled with her filthiness, causing the kings of earth to drink thereof; or no more literal than the seven-headed, ten-horned beast she rides upon; or no more literal than the angel in verse 21, who is represented as taking up a

great mill-stone and casting it into the sea as indicating the violent and utter destruction of this harlot Church; or no more literal than the smoke of her torment, ascending up forever and ever. You do not undertake to say that there will not be a *literal* accomplishment of all these things in reference to the harlot Church? We undertake to say that when the Church, in the North, shall divorce herself from the State, or cease to be the harlot of the State, then there will be no harlot of the State; for in the very act of becoming divorced from the State the harlotage ceases, and ceasing, she no more becomes the harlot of the State. And the doctrines of harlotage are represented as being cast into a burning pit, and her smoke ascending up forever and ever. We anticipate no violence or bloodshed at the time, or on the occasion of the Church's washing her hands of civil matters, and leaving the State to the exclusive control of State matters, such as the negro, or State sovereignty, and kindred questions. When the Church shall see her errors and cease to meddle with State policies, she ceases to be the harlot of the State; and in that ceasing the harlot dies forever.

The Church North, by her own voluntary action, and *unsolicited* by the State, threw herself to the front as a "leader" in certain State matters, and championed the abolition non-state sovereignty doctrine in opposition to the constitutional announcements upon the slavery and State sovereignty features of the compact between the free and equal sovereigns. This she did by boldly and unblushingly uncovering herself before the State, and put herself "in the way as a harlot," and thus proposed unlawful wedlock with the State. Thus it was the unholy alliance was brought about by the lecherous proposals of the *Church*, and not of the State. The question of African slavery, as it stood in the constitution, would never have been agitated by the State but for the meddlesome interference of self-righteous Pharisaism in the Church. This it is unnecessary to undertake to prove, since no one will call in question the fact that it was the agitation of this question, begun and carried forward by the Church North, that led to the severance of the Union and the war. The State simply

followed the leadings of the Church, for the State, *as a State*, had no war to wage on an institution of the constitution that she, as a State, was bound to defend. But the Church, by her ceaseless importunities day and night for a long series of years to Congress to accept of her amours, succeeded in her lecherous wooings, and the State became her paramour at the Church's own proposals; and from this Godless union there has sprung a progeny of evil too numerous to detail. Some may think that the attack of the Church upon the institution of African slavery was no attack upon State sovereignty. Why not, since the institution was a vital question with the several States, and not a question with the federal State? This living question had been thoroughly considered and settled by the several States, when as yet there was no federal State, for it came into being after its definite settlement by the parties at interest. Slavery, therefore, never was a federal question. After the federal head came into being, she was even then not a slave-owner, for the prior States were the slave-owners. After the federal head came into existence under the slave constitution, she was charged under said constitution with the obligation of seeing that each State should enjoy all of her sovereign rights and prerogatives; and one of these being the right to own and control slaves, it was the duty of the federal State, under the constitution, to see to it that every State be left free in the matter of her slaves, to own, control, or liberate them. If any State therefore sought to liberate her slaves, no one called in question her sovereign right to do so. This the Northern States did do, as they had a perfect right to do, and there was no complaint from any quarter. But on the other hand, if sovereign States chose to retain their slaves, it was just as much their right to do so as it was for others to liberate them; and in both cases it was the bounden duty of the federal head to protect alike in retaining or in freeing them. Therefore, instead of the federal head warring against the institution in the sovereign States, it was her duty if at any time in any one or more of the States there had developed a formidable uprising, or rebellion, among the slaves of such magnitude as not to be suppressed by the



individual State, or States, then in that case the federal government was bound under the compact to come to the rescue on the call of a State, or States, for aid in suppressing the rebellion. So, then, instead of the federal head taking action under the lead of a corrupt Church against the State sovereignty question of slavery, her bounden duty and obligation was to have defended the slave States with all the power of the army and navy, if it should be found necessary to do so, even in one solitary State. No statesman that has any regard for his reputation as a statesman will dare controvert this position. Therefore, it follows as a necessary conclusion that the federal Congress did err—in fact, did violate, in spirit, a fundamental law of State sovereignty—when it entertained the first memorial, or petition, from individuals in relation to the subject of slavery, whether *for* or *against* the institution, since it could not constitutionally take cognizance of it as a matter pertaining to its functions as an agent for the States. It was simply bound to protect each State in the enjoyment of all they possessed on entering into the compact. The States could hold on to their slaves or liberate them at will. To have peace and prosperity, civilly considered, the Church must be divorced from the State, and forever cease to meddle with State policies; and this will be done, as is clearly indicated in Revelation xvii. and xviii. Her utter and everlasting divorcement and downfall are here detailed at length, and her true character given.

There need be no violent bloodshed at the downfall of this harlot, Babylon. She came into unholy alliance with the State by her own lecherous proposals, seen in her active leadership in State questions. *She must go out of State questions*, but whether at her own volition, as she came in, or by the State forever divorcing itself from her, time alone will determine. But we are inclined to the opinion that the State will sue for a divorce, and to this we are led from chapter xvii. 16, 17, which reads thus: "And the ten horns [kings reigning during seven heads or stages of the government] which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and

burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom [in its influence of their ten reigns] unto the beast [of chapter xiii. 11], until the words of God shall be fulfilled." Thus the ten kings preceding the beast "head"—which has heretofore been shown to be the eighth of the same family of the seven prior "heads" over which these ten kings had reigned—transfer their influence as semi-autocratic princes to their imperial autocratic successor, who, it is strongly intimated, will divorce the State from the Church during his reign. It will be observed that the things said to be done by the ten kings in verse 16 were not actually done by them in person *then and there*—that is, during their reign as ten kings under the seven heads—but rather, as in verse 17, "God hath put it in their hearts," in fulfilling his purposes in regard to this harlot Church, to pass over to their successor the beast, or "head" number eight, the kingdom over which they, as ten kings, had reigned for seven successive stages of the government; and *he*, the "beast," or "head" number eight, would accomplish God's purposes in regard to the harlotage heretofore existing. This harlotage existed in a most eminent degree during the actual reignings of the ten kings immediately preceding the advent of the two-horned beast, who was the eighth "head" of the government, and as one with the seven "heads" that had preceded it. The "beast," which was not a government, but its character, or complexion, after furnishing seven "heads" as government unity, and ten sovereigns as semi-autocratic, then himself becomes the eighth "head," or government in its unity, and is autocratic; and this eighth head will accomplish God's purposes in regard to the Church in forever divorcing her from the State. The thousands of Henry Ward Beechers and Harriet Beecher Stoves of the Northern Church were the active agents in the hands of the dragon that led to this unholy alliance of Church and State, and brought on and waged a bloody war on the unoffending South, and trampled in the mire the sovereignty of one-third of the States of the Confederacy of 1789. Soulless fanaticism is father and mother of all our national woes.

Let it not be forgotten that chapter xvii., upon which we have been called to look for some time, is not in the prophecy *proposed* as a State paper, "so to speak," but as a Church document. But as before remarked, in a trial of the Church, or woman, for adultery, you must needs, in proving her guilt, prove also the guilt of her paramour; so in this lengthy discussion of the Church document very much has been brought out in regard to the State. Now, it does not matter when or where we get material facts in regard to the State history, whether in the State papers or in the Church history, so that they are authentic. In this Church investigation we have learned that her guilty fellow was of seven heads and ten horns, and in the end of the seven-headed and ten-horned reign the beast himself becomes one with the seven "heads," and called the eighth; and that all the power, or authority, of the kingdom over which they had reigned for seven successive stages, was passed over to their successor, or eighth head, and that he was autocratic. This much we learn of the State in a Church investigation in chapter xiii. Now, just for one moment reconsider the State case as examined and commented upon in chapter xiii. We saw here the same beast, *most emphatically*—the same seven heads, the same ten horns; and when the seven heads and ten horns have had their day, they are succeeded by "another beast" (chapter xiii. 11), or a transformation of the same beast into another form, and having "two horns like a lamb." And let it here be remarked, as once before, that properly speaking there was but one beast from Daniel vii. 7 as an indicator of a corrupt centralized government, and that all of the changes, as is apparent from time to time, were necessitated by some very marked change in the government. This "another beast," in chapter xiii. 11, comes exactly in place with the eighth "head" in the Church review of chapter xvii. It is the *eighth in both places*, and it is shown to be autocratic in both places. In chapter xiii. 12, "He exerciseth all the power" that was exercised by the seven heads and ten horns that went before him. So the whole power of the government, dominant for seven successive stages, passes into his hands, just as in chapter xvii. 17.

“God put it into their hearts [the ten semi-autocratic kings] to agree, and give their kingdom unto the eighth ‘head.’” The beast is the same (chapters xiii. 11; xvii. 17), and the beast of chapter xvii. 17 is the identical gentleman that comes in with the seven heads, and becomes “even the eighth,” and has the whole government transferred to him, or it. And this gentleman with “two horns like a lamb” honors in a very high degree his parentage; for while he exercises all the power transferred to him by his parent, he compels adoration and worship to be rendered unto his predecessor, or parent. Divine honors are demanded by this autocratic beast to be bestowed upon his parent and predecessor of seven heads and ten horns; and the old or father government still was heard to speak, or his voice was still regarded, and there were “marks” of the old government still in vogue. We understand, in general terms, that the new government *justified* all that its predecessor, under its various heads, had done; and in this sense the old government was still living and being sustained in all she had done. She was living a new life in the character of the beast with “two horns like a lamb.” It was absolutely the same character from “the great red dragon” of chapter xii. to the end; and as changes in the complexion of its character take place, then a corresponding change takes place in the beastly indicator. What the radical change or changes here indicated are we do not certainly know; they are yet future. But since the spotted leopard appears to have served out its “day,” or “hour,” or “time,” we are led to conclude that the negro element will be dropped out of the constitution, and the negro assigned a back seat, by which we do not intimate reënslavement—*not by any means*; for this, we suppose, is desired by no one. The great difficulty in this beast as an indicator is the fact that he appears to walk in the footsteps of his illustrious sire, “exercising all the power of the first beast before him,” which is semi-autocratic, and yet having “two horns like a lamb.” Now, a lamb is never autocratic, but just the reverse. This beast, taking the place of the autocratic lion-bear-leopard, and exercising all of the powers of the same, marks him as autocratic, but his

“horns,” if they are *like* a lamb, appear to antagonize this view. We may, in some sort, get out of this dilemma by critically examining these horns, since some modified view must be taken of them aside from the true character of a lamb. Dr. Baldwin has remarked something like this, viz.: “The horns like a lamb’ does not signify horns like a lamb’s *horns*, but horns possessing in themselves the character of a lamb.” This view is certainly legitimate, but certainly not correct. The horns of this nameless beast were said to be “like a lamb’s.” Now, whether these horns—for they are persons—assumed this lamb-like attitude by way of inaugurating their reign, or whether in fact they inherently possessed the qualities of the lamb, is the question. “Wolves come sometimes in sheep’s clothing.” We cannot conceive how a “horn,” or king, could possess the character of a lamb and yet root itself in a beast that “exerciseth all of the power and prerogatives of the lion-bear-leopard.” It is simply impossible. Therefore, we must find egress from this seeming difficulty by assuming that there is a division in the government indicated by the “two horns,” or kings—one in the east and one in the west. That this division will take place we have largely shown in the first part of this volume, first published in 1864. Now, let us see how we can accommodate these “two horns” to that demanded division. The horns of all of the Revelation beasts have *direction* in them; and not only so, but are in the forehead or between the eyes, except these two horns; and these two horns are not in the front head, but on each side of the head, as are a “lamb’s horns.” This is too important a matter to be simply asserted and not proved; then let us verify the assertion by scriptural proofs and logical deduction. Daniel’s one-headed, ten-horned beast, as before stated, indicates the Roman Empire as a unit under ten successive and not coeval kings, or emperors; and hence this beast exhibited but one horn at a time, as it had but one emperor at a time; and this one horn, as a necessity—to correctly represent the emperor—was in his front head, or in advance of all else belonging to the beast. This we will verify farther on. In whatever direction, east, west, north, or south, the empire was to advance, the emperor, or “horn,” was in advance.

We pass now to Daniel viii. 3, 4: "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and . . . I saw the ram pushing [with his horns] westward, and northward, and southward," and conquering all in these directions. These horns, like the Roman horns, were both on the front head, or no "pushing" could be done with them. This ram, as is plainly stated by the prophet, indicated, as a ram and horns, the joint "kingdoms of Media and Persia." "And as I was considering, behold, a he-goat came from the west; . . . and the goat had a notable horn *between his eyes*; . . . and [he] smote the ram and brake his two horns. . . . Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds [or four quarters] of heaven." This goat, as all agree, represents the Macedonian Empire, with Alexander as the notable horn *between its eyes*. On his death his kingdom was divided into four kingdoms, and the four horns pointing in four different directions, and so stated in prophecy. But let us give what the prophet says about the he-goat. "The rough goat is the kingdom of Grecia, and the great horn that is *between his eyes* is the first king." Nothing plainer in a common school history. "Now that [horn] being broken, whereas four [horns] stood up for it, four kingdoms [with a king each] shall stand up out of the nation," or kingdom. What could be more concise and satisfactory? The he-goat was a kingdom; his notable horn *between his eyes* was the first king. This notable horn being broken in the death of Alexander, the kingdom became divided into four kingdoms; hence the necessity for four horns pointing out the "direction" of the four kingdoms. If a kingdom has any "direction" in her *movements*, then her horns must and will point in those directions. If her movements are from any known or supposed center, or point of action, then her head or heads are set in that direction, and the horns between the eyes; but if it be as the Medo-Persian, a dual empire, then the head, as of her ram, must stand as on middle ground with the two horns, indicating Media and Persia. And none of the horns

are in the shape, or form, of a corrugated and crooked ram's horn, but nearly straight, and in *front*, for goading, or thrusting, in front of the advancing kingdom.

With these prophecies and our remarks, we now come home to consider the first horn in American prophecy and history. We have already so very often mentioned the seven heads and ten horns of the beasts in chapters xii., xiii., and xvii., as being strictly the same beast, and indicating American government under different stages from the last days of A.D., 1832, that we very much dislike to recur yet again to these times and events, but we are compelled to do it at the risk of being thought tautological. On March 4, 1789, "a more perfect union" was inaugurated, with George Washington as the first President. This was the beginning of the first stage, and ran on triumphantly for forty-four years, or eleven executive stages of four years each. This brings us to the end of Mr. Jackson's first term of four years. A few days, or a very short time, before the expiration of this forty-four years' stage, the whole government was shocked by the stand taken by President Jackson in opposition to the long received doctrine of State sovereignty, indicated in and by his war proclamation against the sovereign State of South Carolina. Here began the war of words and doctrines which ran through a stage of twenty-eight years, or of seven four-year periods, with nine Presidents—Harrison and Taylor dying in term-time. This twenty-eight years was a very marked stage, and was number two, ending March 4, 1861, when Mr. Lincoln was inaugurated as first President of the ten demanded for the next stage (number three) of twenty-eight years, which will give us one hundred years from the beginning in 1789, at the end of which time a very radical change takes place, and the fourth stage of unknown years is inaugurated with the further division of the government into east and west, indicated by the beast with "two horns like a lamb." Why this federal government has always been dated July 4, 1776, has been strange indeed, since *this* present government of the United States had its birth on March 4, 1789. There was absolutely no such a civil existence at any prior time. And we note just here that for

forty-four years no beast, or horn, is mentioned as indicator. The government was, up to this time, under the entire dominion of civil liberty indicated by the woman of Revelation xii. She had long been in existence in this Heaven-exalted country as indicating its pure or Bible doctrine of democratic or individual sovereignty in the masses, leading necessarily to State sovereignty, the two foundation stones of civil liberty any and everywhere that there is any such thing as civil liberty; for there is and can be no such thing as civil liberty without the clear and well-defined doctrine of democratic and State sovereignty.



## CHAPTER XV.

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### CONSIDERATION OF THE HORN SYMBOL AND ITS APPLICATION.

WE propose now to notice particularly the horn feature of the prophecy as applicable to our country; and remark at once that Andrew Jackson was the first horn, or first President indicated by "a horn," and that he is regarded as officiating as a horn during the latter days of his *first* term; while the dragon, on whose heads the ten horns are represented as being, did not appear until the inauguration of his *second* term. Do you inquire how could a horn of a beast—as the dragon of chapter xii.—arise prior to the beast on whose head it grew? A "head" was a government of four years ever after the beast makes its advent; while a horn, or President, was such for any length of time that he is found officiating. Hence, horn, being an unfailing evidence of a beast, might manifest itself prior to, or in advance of, the head of the beast. The heads of the dragon of chapter xii. indicate a government of four years, during which time there might arise two or more horns as Presidents; and history verifies this in four instances thus far on our national journey. Thus we might have an indefinite number of Presidents, or horns, during any four years, while a "head" uniformly measured four years. Hence, Mr. Jackson's first term of four years might have had in it two or three Presidents before he (Jackson) came to the front in the latter days of that four years' term, and manifested himself as the *first* horn of the coming head of the next four years; for the said "next" four years were absolutely the *first* four years of the dragon's reign in opposition to the woman of civil liberty, while the President (Mr. Jackson) of the said "next" four years was the *second* horn, and seen *then* as growing up out of said beast's

*first* head. Thus the *first* horn of a beast might be found in history before the first head was discernible. The dragon's corrupt principles, as opposed to civil liberty, were *advancing* on our country *before* he was seen; and in his "advancing" his horn between his eyes as a matter of necessity would be in advance of him, and hence be manifested before the head. The issue of battle between the woman of civil liberty and the dragon of centralism was clearly laid down or made manifest by Mr. Jackson's war proclamation *before* the dragon was announced, and this we know was in the latter days of his first term, while the dragon's first head stands as an indicator of his second four years' term, and he officiates during said first term under the dragon as horn No. 2.

This dragon, as an indicator of corrupt civil despotisms, existed from the days of Nimrod, the Babylonian despot, on down to Nebuchadnezzar, and moves on and reappears as the Roman indicator in Daniel vii. 7; and from thence to this land—reigned over by the woman of civil liberty for forty-four years—and boldly enters heaven, and throws himself as the champion of civil despotism in front of the woman of civil liberty, and proposes to destroy her child as soon as it was born; and this he did March 4, 1833, at the time Mr. Jackson, as horn number two, was installed as President; while the same gentleman, as horn number one, had moved in advance of head number one of the dragon, and absolutely comes to view prior to the dragon's first head.

Why all this to show that Mr. Jackson, as the first king, appeared in *advance* of the first organic head of the government under the dragon contest? Because such is virtually the statement of the prophet. He says, as plainly as symbolic language can express it, that under the influence or control of the dragon's principles there were to be seven heads, or seven governmental stages; but that from the time the dragon doctrines or influence began to be promulgated there were to be ten kings, or official advocates, of dragonic origin, and as advocating by their actions a form of government in opposition to the woman of civil liberty. Such are the prophetic averments reduced to plain English.

If the first horn should be identified by its *official acts* but one month, day, or hour before the 4th of March, 1833, it must be regarded as a horn of the dragon necessarily; for moving in advance, being in the front head, it will be seen before the first head of the dragon. There was before this point in our history no dragon, no heads, no horns of corruption. Corrupt principles and practices existed before, and now demanded and brought forth the dragon at the dawn of Mr. Jackson's second term, but did not, and could not, at the beginning of his first term. It was his official acts during his last days in his first term that *now* demanded the manifestation of the dragon for the ensuing four years as the beastly representation of the civil ground occupied by the Government in her administrative head in the before-noticed war proclamation. Prior to this time the leaven of evil was at work, and at the time of said proclamation it was for the first time authoritatively announced by the "horn" of the yet unseen beast; and the beast and his first head of the seven must appear *after* that particular time, and represent a *whole* "head," or term, of four years. A horn may represent any fractional amount of the four years, or two or more kings, or horns, might reign during any one of the four-year periods; while a "head" cannot be any thing but a period of four years. Hence, there could be no "head" of a beast to represent a fraction of a term, such as the last days of Mr. Jackson's first term. A fraction of a head would be no head at all. "Head" and a term of four years are one and the same thing, while a "horn" has no idea of time in it. A horn is a personal king, and has no significancy of time, for one or a dozen horns might reign during any supposed term of years; while a "head" specifically indicates time, or a term of years, either long or short; and as to how long a term of time a head indicated, that must be determined by its fulfillment if it is not stated in the prophecy. A head, therefore, indicates, or marks, a specific term of years, while one horn or more may appear during the term-time; and the dragon, as separate from head and horns, indicates the character of the head and horns, since they are but outgrowths of the beast. The beasts—any one

of them—are, for any length of reign that they may exist, to be determined alone by their exit and the bringing forward of a successor or change of beasts, or total end of the reign of evil in civil governments.

In regard, therefore, to the first horn, it may be remarked that it was the first official intimation that the principles of civil liberty were on the wane, and that, consequently, civil despotism was advancing to the front; and under his first head the dragon steps upon the stage in front of the woman at the inauguration of Mr. Jackson in 1833, with head and horn looking southward. Mr. Jackson is at this time horn number two, but as President of head number one.

As each succeeding head appears, we have of necessity a new horn, or executive officer, though he may be the same person that preceded him. Several of the Presidents became their own successor. Mr. Grant, as is well known, served two terms, and thus represented two of the "ten horns" of leopard-bear-lion twenty-eight years' stage. But all of the horns were well known as the coming horn long before they became a horn in fact, for the fall preceding their installation they had been elected, or called on, to become a horn on the ensuing 4th of March. So from this fact, if from no other ground of reasoning, Mr. Jackson, as horn number one, was seen and known as horn number two, and as such elected to head number one before he was installed March 4, 1833. The head in front, and the horn in the front head, necessarily brought the horn into view in advance of the head.

Now, at one view let us present the woman, the dragon, his seven heads and ten horns, as occupying, in prophecy and history, twenty-eight years, from the 4th of March, 1833, to the 4th of March, 1861, when the dragon and the woman both step off the stage, and the dragon is succeeded by the leopard of chapter xiii., being also a seven-headed and ten-horned monstrosity, and of deeper depths in corruption than the dragon.

Mr. Jackson in the last day of his first term is horn No. 1.

The Woman of Civil Liberty standing on the Moon.  The Great Red Dragon, or Civil Despotism, standing before the Woman.	Mr. Jackson, from March 4, 1833, for four years, is horn No. 2.....	Head No. 1.
	Mr. Van Buren, from March 4, 1837, for four years, is horn No. 3.....	Head No. 2.
	Mr. Harrison, from March 4, 1841, for one-twelfth of a year, is horn No. 4... Mr. Tyler, for the remainder of this four years, is horn No. 5.....	Head No. 3.
	Mr. Polk, from March 4, 1845, for four years, is horn No. 6.....	Head No. 4.
	Mr. Taylor, from March 4, 1849, for one and one-third years, is horn No. 7... Mr. Fillmore, for the remainder of this four years, is horn No. 8.....	Head No. 5.
	Mr. Pierce, from March 4, 1853, for four years, is horn No. 9.....	Head No. 6.
	Mr. Buchanan, from March 4, 1857, for four years, is horn No. 10.....	Head No. 7.

This diagram gives a concise view of the twenty-eight years' run of the Government, from the inauguration of Mr. Jackson for his second term March 4, 1833, to March 4, 1861, when Mr. Lincoln was installed under the reign of the negro leopard, as indicating a farther degradation of the doctrines of civil liberty, or of democratic State sovereignty principles. The woman of liberty having fled into the wilderness for twelve hundred and sixty days, this hideous monster of negro equality reigns supreme, without a rival such as the dragon had in the woman for the prior twenty-eight years.

We are thus brought to the *second* radical change in the Government on the inauguration of Mr. Lincoln, as horn number one, under the negro-leopard; and this leopard-bear-lion monster of centralism has, like his sire and predecessor, the dragon of chapter xii., a twenty-eight years' run under seven heads of four years each, dominated over by ten semi-autocratic kings, indicated by the ten horns "crowned." This present twenty-eight years' reign, so far as to this year of our Lord, 1882, has fully met the demands anticipated by the prophet.

We are now under the sixth head of four years, and have thus far had eight horns. One more head and two more horns are demanded to close up this twenty-eight years' stage, and introduce us to another very radical change on the introduction of the beast with "two horns like a lamb" (chapter xiii.

11); but on examination we have found little of the "lamb" in him, but rather a full-blooded son of his sire, the leopard, and of his grandsire, the dragon. We will, as in the preceding twenty-eight years, give a diagram of this period, beginning with Mr. Lincoln's inauguration, March 4, 1861:

The Horrid Negro Equality Leopard of Civil Despotism intensified occupies this Twenty-eight Years' space.	Mr. Lincoln, from March 4, 1861, for four years, is horn No. 1.....	Head No. 1.
	Mr. Lincoln, from March 4, 1865, for one-eighth of four years, is horn No. 2..... Mr. Johnson, for the remainder of this four years, is horn No. 3.....	Head No. 2. Head No. 3.
	Mr. Grant, from March 4, 1869, for four years, is horn No. 4.....	Head No. 4.
	Mr. Grant, from March 4, 1873, for four years, is horn No. 5.....	Head No. 5.
	Mr. Hayes, from March 4, 1877, for four years, is horn No. 6.....	Head No. 6.
	Mr. Garfield, from March 4, 1881, for only a short time, is horn No. 7..... Mr. Arthur, whether he finishes this term or not, is horn No. 8.....	Head No. 7. Head No. 8.
	Two more Presidents will finish the No. 10, and finish the twenty-eight years, and end the reign of the negro-leopard.	Head No. 9. Head No. 10.

Thus, as per our second diagram of the seven-headed and ten-horned beasts, the second twenty-eight years have nearly run their course, with two more Presidents as semi-autocratic rulers to arise, and only one more four years' term for them to come upon the stage, and then step off, and give place to the two-horned gentleman of chapter xiii. 11. Whether or not the present incumbent, Mr. Arthur, will serve out this sixth term, or stage, of four years, the future alone must determine. If he should be removed by any cause before his term is out, he will of necessity have a successor, who will be the ninth President, or horn, and leave in *that case* but one more President to be inaugurated March 4, 1885. But if Mr. Arthur shall serve out term number six, then the gentleman that is inaugurated March 4, 1885, will not serve out the seventh and last term, but will, by some means unknown to the writer, be succeeded by horn number ten, who is the last in this series; and it is clearly intimated, if not, in fact, positively asserted, that the seventh and last term, which, as all of preceding terms, is set for four years at the time of inauguration, will not be served out in full measure of four years, though

two Presidents, as horns numbers nine and ten, *may* both serve during this abbreviated term; and we gather this from Revelation xvii. 10, where the seven heads—or kingdoms, as there called, when correctly rendered—are being considered. It reads thus when correctly rendered: “And there are seven kingdoms [or seven kings’ dominions]; five are fallen [or have finished their term-time], and one [now] is [at the time referred to, which is the present—1882], and the other [or seventh] is not yet come; and when he [it] cometh, he [it] must continue a *short space*.” There it is as it should be, to harmonize and make good sense. Now to the question, Why remark of this seventh and last head, or king’s dominion, that “when it comes, it must continue a *short space* of time?” The space of time occupied by all of the thirteen preceding kings’ dominions has uniformly been four years; and if this one was to be for four years, why say any thing about its duration? Or, why say it was only to “continue a short space,” if it is not to be cut short or abruptly end before its set time of four years was out? We are fully satisfied, therefore, that the Government to be organized March 4, 1885, for a four years’ run will not fill out its intended time, but by some earthquake will be uprooted, and the Government under the gentleman of chapter xiii. 11, with “two horns like a lamb,” will be installed; or, which is the same thing, the beast that “was, and is not, and yet is,” being declared the eighth head of the nation, will succeed the “cut short” seventh head, and will be found to have “two horns like a lamb,” or two kings—one east, and one west.

The first beast, or “great red dragon,” in our diagram, as nearly as we can, we represent as occupying a central position in the field of time of twenty-eight years, and as facing southward, with his head inclined to the right as watching the woman, while his seven heads proper will be observed, as arranged in the column on the right, occupying four-year spaces, and facing south, but distinctly inclined downward, as he is supposed to be advancing through his four-year spaces of time, with his horns between his eyes, pointing directly to the front, very slightly curved up for ripping and thrusting;

and on these "heads" there are "crowns," indicating that the head, or Government, is the sovereign, and not the kings, or horns. In the four-year periods that have two horns—as three and five—the first horn is broken off, and lies on the ground, as indicating a dead President. At the head of the column of heads and horns you will observe a horn above the four-year line of 1833. This is horn number one, and indicates Mr. Jackson at the time he issued his war proclamation, which was during his first term, and before the dragon is announced. This has been remarked on before, and presents no difficulty whatever. All of the machinery of the prophecies is of *special creation*, and not what is properly called "natural." Natural things, however, whose properties, character, etc., are well known, are seized upon by inspiration, and arranged sometimes very *unnaturally*—as four heads and four wings to Daniel's leopard, and seven heads and ten horns on a beast that never had but one head, and never a horn at all. All this would appear to be very unnatural, but very significant and instructive, to those not determined to make inexplicable mysteries out of them. These and other similar things are very "unnatural;" the whole of John's visions are the most unnatural imaginable.

These remarks apply in the main to the illustration of the leopard of chapter xiii. The broken down horns in the periods two and six indicate the two dead Presidents; and when, as above remarked, this long term of twenty-eight years—"cut short"—shall end, then the "two-horned" beast of chapter xiii. 11 comes on the stage; and when his reign is inaugurated there will be a complete revolution in the Government, and not without bloodshed, and a division of the Government into eastern and western factions. And in this radical change the negro element goes out, or the negro ceases forever to be the so-called brother in black. His social *status* will be one of subjection to the white race, but never again of bondage. Personal freedom and civil equality do not necessarily go together.

This beast of the new era in history, having his horns on the right and left sides of his head "like a lamb," and look-



ing southward, clearly indicates a divided host. These horns point not upward and backward, nor yet forward, for in neither of the supposed cases would they be "like a lamb" on the sides of his head. They invariably point in the direction of the proposed movement of the Government—that is, if movement is intended; but if the nation is at rest as to any supposed movement, then the horns simply by pointing east and west indicate a divided empire. And that the Government will again be divided, and that too into eastern and western divisions, we have largely shown in other parts of our work and from different prophecies. The divided empire will, however, be essentially the same as the twenty-eight years of prior reign; for the beast of two horns ratifies and sustains all that was or has been done by his predecessor. So we have nothing to hope for in his reign, except that in the "element of time" we are gaining on the unknown space in time that the devil and his angels triumphed over the saints. We know that in the final issue of this conflict it is said that "Michael and his angels fought against the dragon; and that the dragon fought and his angels, and prevailed not; neither was their place any more found in heaven; for he was cast out, and his angels were cast out with him." This "casting out" is not yet, for the dragon principles of centralism in opposition to democratic State sovereignty continue the war inaugurated by Mr. Jackson in the last days of his first term. A short period yet, and then "Michael and his angels" will hurl the demon and his hosts over the battlements of heaven down to the deepest perdition.

THE END.













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