

THE
LIGHT OF PROPHECY ;

BEING

AN ATTEMPT TO TRACE OUT THEREBY
THE COMING JUDGMENTS,

THE PROMISED GLORY.

BY

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“Concerning THE WORKS OF MEN, by the words of thy lips I have kept me from
THE PATHS OF THE DESTROYER.” Ps. xvii. 4.

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INTRODUCTION.

THE church, of late years, has been remarkably called to the study of prophecy, and her early, but long lost sight of hopes, centering in the return of the Lord Jesus, have been in a measure brought back to her. The steps towards the acquisition of the important disclosures which are laid up in prophecy, have been taken under circumstances of difficulty, for there was as much to unlearn as to receive newly; and the enemy, of course, has not been wanting to prevent progress in the right way.

One source of failure to elicit the facts of prophecy, has been a distrust of the capabilities allowed us for comprehending the prophetic records, which are viewed by some as so veiled from our intelligence as not to be susceptible of being understood, or, at most, but very imperfectly so. Another has been the supposition that because figures and symbols doubtless do abound in these scriptures, all their contents are of this stamp, and have to be stripped of their supposed mystical clothing, and reproduced, by means elsewhere to be sought, in some other

form, not described in the language given. A third has been the assumption that the aim of these predictions has been to anticipate history, and to give us abstract proofs of the foreknowledge of God, as to current events. It need be no subject of surprize that dubious and perplexing views, barren of instruction to the spiritual man, have followed the researches of those who have looked into prophecy guided by one or more of such influences as these, nor that as many as have been the labourers in the field, thus entered upon, so many should have been the varieties of the expositions offered. Neither is it to be wondered at that would be students, in contemplation of the works of their predecessors, become overwhelmed with a sense of impossibility to arrive at any clear and determinate results from this branch of scripture. Prophecy therefore, in lieu of being accepted as a light shining in a dark place, has been too much regarded as in itself darkness, and too much made even thus to operate.

There are others who have been led in a simpler and a brighter path, and yet have stumbled. Taught to believe that while figures in the scripture are figures, facts also, as therein enunciated, are facts, and to receive the word with such respect as to shrink from wilfully attributing to it meanings other than the language thereof fairly conveys, these have nevertheless, through force of preconceived notions, and want of adherence to their own acknowledged principles of interpretation, failed too often to keep clear of those very errors in the handling of the record, against participation in which it is their aim to guard themselves. Much therefore of divine truth, as embodied in prophecy, has been hidden even from the eyes of these, who had been placed in so fair a way to acquire all that the Spirit

has offered us therein for instructing us as to the nature of our hopes, and confirming us in the enjoyment of them.

Faith, it will be readily acknowledged, brings us into communion with God, enabling us to estimate him as he is, and to appreciate all that he has richly in himself for us. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi. 6). "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James, i. 6, 7). This principle is true for us in every relation in which we have to meet God. He presents himself to us in his word,—even also in his prophetic word,—and if we would have advantage from him therein, we must approach the page, looking for God in it, in this sentiment of faith. To regard the "sure light of prophecy" as any thing else than what God has thus described it to be, to have recourse to it faithlessly, not expecting to understand it, is really to close the spiritual record from our view, however earnestly the written record may be gazed upon. If we come to God, not thinking that he is the rewarder of those who diligently seek him, if we look into the scriptures, whether prophecy or general doctrine be the subject resorted to, failing to believe that we shall be instructed out of them,—instructed even to the full measure of the teaching they are to convey,—we can receive nothing, for God must be true to his principles, and, where faith is wanting, fruits from him cannot be raised, and the word can bring with it no profit. Prophecy, to act as light, must be viewed as light, and must be searched into in the confidence that its contents are to be comprehended, and when God is thus honoured in the assurance

of faith, and then only, the word can be opened out in the power of its purposes.

Another rule needed for the elucidation of the prophetic records, is to recognize the completeness and perfection of the word of God, whereby it has been rendered competent to stand as its own interpreter. There is not a figure, nor a difficulty, but what may be rendered clear to apprehension out of materials for that end, laid up in the word itself. To judge otherwise, is to deny the sufficiency of the word to meet its own uses, and to cast us out of it, to seek from foreign sources for that which is held wanting in it. It is to fail again to recognize light in the word, and to look for it outside the word, where in truth all is darkness.

It follows, that not the figures alone of prophecy are to be elucidated out of the pages of the word, but that the very subjects of the prophecy, whether offered in symbolic guise or otherwise, are to be in like manner thus ascertained. The subjects must be scripture subjects, such as belong to the revealed schemes and designs of God. To take up any objects, not so gained out of the word, and to adapt them to the prophecies as the purport thereof, is again to travel out of the word, and to distrust its light, and to bring in foreign ingredients to eke this out,—gathered, be it remembered, from the place of darkness.

And this brings us to the grand aim of the prophetic enunciations. "The testimony of Jesus," it is explicitly declared, "is the spirit of prophecy" (Rev. xix. 10). All God's purposes centre in him, and to him the inspired predictions ultimately point. His glory, his inheritance, his triumph over the adversaries who stand opposed to him, form their theme.

It is as the Son of man that the Lord Jesus is thus treat .

of, and it should not be forgotten that he is so in Jewish position. He was born as a Jew, and walked in life as a Jew, and as a Jew is he to be glorified; and it is through Jewish ordinances and history, and upon Jewish ground, that all the foreshadowings and actings of God, directed towards the developement of his purposes in Jesus, have been carried on. What is called the Christian dispensation forms no exception to this course of procedure, for it is constituted as embracing "the root and fatness" of Israel's olive tree. Jewish prospects, and the career of the Lord Jesus, as announced for realization in futurity, are thus inseparable. "When the Lord shall build up Zion, he shall appear in his glory" (Ps. cii. 16). Whatever nations, or individuals, have been dealt with hitherto in prophecy, have been so in reference to the people of Israel; and in the same connexion, all that remains to be fulfilled of the divine predictions, unquestionably stands. A grand crisis is awaiting the world; but it is a Jewish crisis, wherein the Holy One of Israel is to be placed in exaltation with his people. All is converging to such end, and there is no part of the prophetic record yet to be accomplished, but what ministers to the exhibition of this end.

It has been thus a serious mistake, not only to look for light *out* of the revealed word, and to introduce, as its subjects, interests and events heard of or observed elsewhere than in its pages, but, furthermore, to represent as the aim of prophecy any thing that is not associated with the conflict and the triumph of Christ's head, the testimony of whom constitutes its spirit and end. Current history, in these times wherein Israel are laid out as a people, and the Lord Jesus is reserved from action upon the Father's throne, cannot then be introduced as affording themes of prophecy, without disallowing what the Spirit has

revealed as its real import; any more than can the events of such history be so made use of, without violating those rules under which the light of interpretation is to be gathered from the shining page of prophecy itself.

But even those who have been deterred from so marked a departure from the guidance of scripture as is involved in a course such as above animadverted on, have nevertheless largely participated in the error prevalent, of robbing the Jews of their place in prophecy, and of applying predictions which relate strictly to them, to ourselves, apart from them. And this has been done primarily through want of carrying out with consistency those principles of interpretation which otherwise this class of students follow, and which should lead them, invariably, to accept as literal, what is offered in the scripture literally, and to admit of no subjects as indicated in prophecy, but such as stand distinctly connected with him whose coming triumph forms the grand consummation towards the bringing in of which all its disclosures tend.

There are certain events, such as the literal restoration of the Jews to their own land, the literal return of Jesus to hold rule on earth, and the appearance of a literal and personal Antichrist, the prophecies in respect to which have been made clear by interpreters of the class last adverted to, and which are consequently assumed in the following treatise as what have been already fully demonstrated. The attempt to trace out the further prominent objects of prophecy has been made in the endeavour to pursue the same method of interpretation which has led to the establishment of these earlier facts, and it is hoped that he who alone guides into all truth has worked therein, and will bless the results to his own praise.

It may be well to describe in what this superstructure consists, and to distinguish, in giving an account thereof, what may be already more or less current in the church, from what their attention is now newly called to.

Judgment precedes blessing, and this order has been hence naturally observed. There is a centre acknowledged for blessing, and there is a centre also for judgment. The centre for blessing, as exhibited on earth, is known to be Jerusalem; and the centre for judgment, here depicted as ascertained from prophecy, is Babylon, the literal capital of Chaldea, as described under her appropriate designation in the Apocalypse. The writer is not singular in his belief that this city has yet to be re-established, and yet to fall, though his conclusions that such will be the case are so far valuable that they have been arrived at independently, at a time when he thought that he stood alone in his convictions.

Linked with this subject are the visions in Daniel of the great image seen by Nebuchadnezzar, and the four great beasts exhibited to the prophet. The writer, it will be found, has been led to a different view of these prophecies from that in which they have been hitherto universally looked upon. He has been persuaded that the four parts of these visions relate to four phases under which the empire of Babylon had to appear, as existing under four great kings thereof, three of which have been manifested, while the fourth has yet to be effectuated. This fourth portion of the visions, which is still in futurity, he has been taught to see will be realized in the times of the Antichrist, who, he conceives, is to be the last of the predicted monarchs reigning in Babylon. The subject of these visions is thus wound up with the great crisis wherein Babylon falls, and the Anti-

christ is overthrown, as accomplished at the setting up of the antagonistic kingdom of the Lord Jesus.

That the Lord Jesus has yet twice to appear, is a most important feature in prophecy, which has of late years been brought to light. The writer has been indebted for the knowledge of it to others, but has to offer evidences thereof at which he has arrived chiefly by independent research. Upon the recognition of this two-fold advent of our Lord, the right estimation of much of prophetic truth depends, and the subject prompts to considerations of the utmost moment, as to the character of the hope that is set before us, and as to the church's isolated position, as being entirely unconnected with the interests or the history of the world.

In what follows in the treatise, the writer believes that he has been brought upon hitherto misapprehended or unexplored ground.

The millennial reign, he has been led to see, is, as to the glory, a scene of exclusive Jewish triumph and ascendancy, wherein the church have no personal part or concern, while for the world he has found it to be a season of trial, ending, as all trial must, where man is the subject, and God the judge, in condemnation.

There are thus, he would observe, three great eras of visitation, wherein God has as many times appointed a term to his controversy with mankind, summing this up on each occasion in judgment. The first was at the deluge, the outpouring of which marked his estimate of all of earth from the fall to that time. The second is to be at the coming of the Lord Jesus in the power of his dominion, when the Antichrist and those with him will be destroyed. Babylon forms the connecting link for

the generation then laid under judgment. It was the earliest seat of human power erected subsequently to the deluge in the era wherein we stand, and it comes in as the root and centre of all prevailing evil at its close. The last term of controversy is at the end of the millennium, when sentence is carried out upon the rebel nations of that period.

The dispensations of God, and the prophecies which foreshadow his designs, converge thus invariably upon some one great crisis, wherein all finds its fulfilment, and it is as this leading truth is kept in view, that the aim and scope of the prophetic record will be understood. The floating, detached, procedures of mankind at large, are not at all in question in the sacred theme, and since the institution of the house of Israel, it is round them that the operations of God in dealing with the world are carried on. The Antichristian nations fall as they are besieging Jerusalem, and the rebels of the millennial era as they compass about the camp of the saints and the beloved city.

After this the eternal ages are entered upon, and it is a subject of the most solemn and awakening interest to trace out the revelations given us, which mark the distribution in them of the blessing and the glory. It will be observed that even here the house of Israel remain recognized, and perpetuated, in all their distinctiveness, while the church, it will be found, have their position in the higher blessings of Israel, and the nations of the saved, who are a separate class from both these bodies, stand and rejoice in the reflected light of Israel's glory.

So far the dispensations of God, as unfolded in prophecy, have been pursued to their final consummation. But yet there are operations, affecting mankind personally, and in perpetuity, which had to be set forth. The various bodies brought before

the judgment seat of Christ, and the terms under which his tribunal sits upon them called for elucidation, and these form the theme which follows. The utmost verge to which the Lord's salvation reaches, and the uniform and far stretching grounds of his condemnation, are therein exhibited, and it is endeavoured to be shown, how, and with what results, these are made to comprehend within their conditions every being of our race.

The treatise closes with the needful, but appalling, subject of the last end of the wicked. The current, and it must be said mistaken view, that never ending torment is their fate, is controverted, and in vindication of the true, full, and literal language of the scripture, the death denounced against them is demonstrated to be extinction.

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his alliance with it (346, 347). The salvation of Israel, as of this stock (347, 348). The epistle to the Hebrews, and those of James and Peter, have respect to the Jews, as such, even while yet in Jesus (348, 349).

The Jewish character of the Apocalypse, and the light this throws on the position of the distinctive bodies of Israel in the eternal glory, particularly marking off the elect of Israel, who come in through faith and suffering, as ourselves, from the great body of the nation, who are introduced through sight, and without suffering (349—367).

The apportionment of the glory. The elect of I-rael have part in the millennium (368, 369). The church do not participate in this reign (369). The song of the living creatures and elders examined with respect to this point (369—372). The millennial rule a scene of Jewish ascendancy (372, 373). The church are not of the armies of heaven who follow the Lord when he sets out to take up his kingdom on earth, but the risen Jewish saints enter into this host (373—377). The elect of Israel have part in the new Jerusalem (377). The parallel between this scene, and that occupied by the church in the celestial reign; and the diversities between these two abodes (377, 378). The elect of Israel have also part with us in the celestial regions (378—380). The heavenly temple has Jewish affinities (380). The Levites a type of the church (380—382). And also of the elect of Israel (382, 383). The heavenly temple constitutes the root and fatness of Israel's olive tree, and of which we thus partake (383, 384). The earlier saints, living before Jewish times, have part in the full lot of the elect of Israel (384, 385). The tabernacle in the wilderness, the type of the heavenly temple; and the temple at Jerusalem, that of the new Jerusalem (385—388).

The marriage state the type of union in Jesus. The church enter thereon before the millennium; the Jewish nation, after it. Christ has thus two brides (388). The new Jerusalem the representation of the Jewish bride, who stands distinguished from the earlier bride, the church (388, 389). Isaac's marriage with Rebecca a type of the church's wedlock (389—391). Jacob's marriage with Leah and Rachel a type of Christ's two-fold marriage with the church and

Israel (391, 392). The parable of the prodigal son a type of this two-fold family (392—394).

The saved of the nations (394). They are typified by the offspring of the handmaids of Leah and Rachel (394, 395).

Scripture notices of these three families of the saved (395—398). The lower conformation of the third body (398, 399). God's varied ways in calling these three bodies into blessing (399, 400).

PART VI.

THE JUDGMENT SEAT OF CHRIST.

The scheme of God, in redemption and judgment, has been presented to view. The bearings thereof upon men personally have to be followed out (403).

Beyond the elect of God, who are in acceptance, there are multitudes both of Jews and Gentiles who have to be pronounced upon for life and death (403, 404).

The judgment has also to sit upon the elect, in test of works wrought out since they were brought to Jesus, in order to their establishment in purity, and for the praise and reward of those whose works are accepted (404—411) The scene of this judgment is in heaven (411—413).

There is a locality on earth for the judgments there to be dispensed on other classes (413). The Lord's enemies first met with at Armageddon (413, 414). The overthrow of Sisera in the plain of Megiddo a type of their overthrow (414—416). The beast taken at Armageddon, the place of his defeat, and then brought to the place of the judgment (416). This latter is at the valley of Jehoshaphat, outside of Jerusalem (416, 417). Prior to the judgment there instituted, the Levites purged for temple service (417—419). These two operations typified by our Lord at his former advent by his purification of the temple, and condemnation of the unfruitful

judgment. The earth is then annihilated. The question is, are the wicked not to be at the same time brought to a like end ? (510, 511).

Man, at his creation, so constituted as to admit of his being laid under liability to perish (511, 512). Man made in the image of God ; but not in a perfectionated one (512). It was not the moral image of God in which he was made (512—515) The image was such only as to externals (515—517). This does not involve the attribute of immortality (517, 518).

The account of Adam shows that he was created mortal, and was doomed to die (518, 519). The soul, or life, has to survive the body, but still it is not of an imperishable order (519—522).

Man has ever asserted for himself participation in the divine nature and hence has claimed for himself immortality The saints hold this view in fellowship with the world, and the heathen, and hence alone should distrust it (522, 523). The scripture is against it (523, 524).

The remedy for sin, as being a radical one, shows that man's nature is a perishing one (524, 525). The new life in Christ supersedes, and is unconnected with, the old life in Adam (525, 526). Christ himself received this life in gift, in resurrection, from the Father, and had it not in nature, as man (526, 527). Our life in Christ is hence a participation in his resurrection life (527, 528). It comes to us apart from nature, and as a gift (528, 529). Being a resurrection life, it follows that we reach thereto through death, and this not of the body merely, but of the soul (529, 530). Henceforth the image of God is perfectionated in us, and now in its moral properties (530, 531). These truths irreconcilable with the prevailing opinion that man was constituted immortal by nature (531, 532). The evil workings of this opinion (532—534).

We should give to the language of scripture its true value, and believe life to be life, and death, death (534).

We are largely taught through natural objects (534). The natural death used extensively as illustrative of the final death of the wicked (535—537). Judgments wherein death was the sentence executed stand as exemplifications of the final judgment (537). The

fallen angels not subjected to such an end as they have been constituted with immortality (537, 538). For them there has been no salvation, for they cannot die, and death (with the Saviour) is the channel of salvation (538, 539). In the fact that man can be thus saved there is proof that he was not constituted with immortality (539). Absolute declaration of the death of the soul (539).

Christ's death illustrates that of the wicked, for whom he suffered (539, 540). Never ending torment not the sentence which Christ underwent for sinners. He undertook only what could be brought to a conclusion (540). The second death cannot bear a less determinate character than the first (540, 541).

The phraseology used to express the fate of the wicked shows that death is their end (541). The similitudes employed for the same purpose demonstrate the like fact (541, 543). There are statements respecting them which point to their absolute annihilation (542—544). The second death described in corresponding terms (544—546).

The reign and action of death set in at the fall of Adam (546, 547). The stage of the torment appointed for the wicked enters into the process of the action of death (547, 548). The stage of temporal, and not eternal duration (548, 549).

The passages relating to everlasting punishment cited (549, 550). The punishment can be said to be everlasting when it is such as is never revoked, and the shame and torment are so when they endure so long as the subjects thereof exist (550). Instances of terms of perpetuity being used in this sense in relation to acknowledged temporal objects (550—552). Similar instances wherein the duration expressed by these terms is limited by the duration of the condition wherein the objects to which they relate stand, when so spoken of (552—554). The unquenchableness of the fire into which the wicked are thrown, implies, necessarily, no more than that while subjected thereto it can never be extinguished. Instances illustrative of the term being thus employed given (554—556). The rules under which the limitation of such terms is to be judged of, thus absolute (556, 557).

That the life which is the portion of the saved is an unending one,

affords no proof that the punishment awaiting the wicked is equally so, though both are said to be everlasting (557).

As man was created mortal, and made subject to death, he stands as a finite, or temporal object, and under the first rule of limitation his torment cannot be perpetual. The condition in which he is when the torment comes upon him, which forms the basis of the second rule, also to be considered (558). It overtakes him at the beginning of the millennium, or when limitation of time exists, and hence belongs not to times of eternity, as does the torment of the devil, who is not so visited until after the millennium (558, 559). The torment of the wicked is exhibited openly at the millennium, together with other such signs of judgment, and that falling upon two allowed temporal objects, Edom and Babylon, spoken of in the same terms (559). These signs for the instruction of men in the flesh, and when the season of the instruction has passed away, the signs themselves cannot be made to endure onwards through eternity (559, 560). The spectacle exhibited also to the saints, then on earth, and it cannot follow them into the regions of spotless purity, and eternal bliss (560—562). The constituents of the torment show on every side that it is to be of temporal duration (562, 563). A statement that might be thought counter to this explained (563).

The torment affects those only who have rejected Christ (564). The many and few stripes, with which the wicked are to be visited, points to such discrimination, and shows also that their punishment is to have an end (564). This is when the last mite of the wages of sin is exacted from them, which can only be in their annihilation (564—566). The wicked vanish into nothingness, as does the earth (566).

There is then to be no more curse, and the accursed, consequently, cannot endure (566, 567). There is also then to be no more death, and those subjected to death cannot endure (567). Death, as the last enemy, then also itself destroyed (567, 568). The new creation after this expands in the fulness of life and blessing (568).

Closing exhortations to the unconverted, and the saints (568—570).

PART I.

BABYLON.

I

BABYLON.

THERE are few who do not believe that the judgment upon Babylon, foretold in the book of Revelation, has reference to some other object than the city actually named in the prophecy. To this opinion the great body of Christians seem to have been driven by a belief that the ancient predictions against the literal Babylon have been long ago fully accomplished, and that she is now lying under an irrevocable doom of perpetual desolation.

In submitting the grounds upon which he has come to a different conclusion, and has been led to the conviction that the city spoken of in the Apocalypse is the very place, the capital of Chaldea, of which Isaiah and Jeremiah prophesied, the writer of these pages deems it expedient that he should state the circumstances which first led him to question the correctness of the opinion commonly held, that the literal city is not what is the subject of the apostle John's prediction, and induced him to examine the scriptures, and the accounts of travellers, with regard to this matter, thoroughly, for himself.

He visited the site of ancient Babylon in the year 1835, and as he was riding in a southerly direction from Mujelibe (No. 1. on the accompanying plan), he saw indubitable signs of there having been an encampment among the ruins, somewhere about the place marked C on the plan, and such as must have been located there for some days, but more probably weeks. These were the low pillars, hollowed out at the top, and used

by way of mangers, which the Arabs erect for their horses when they make lengthened halts. They were identified as such by the writer's attendants, and could not, it is to be remarked, have been connected with the old ruins, for they were of insignificant size, and were constructed only of clay, and the first heavy shower of rain would have washed them down. Their existence, where seen, served indubitably to shew that the prophecy which said, "neither shall the Arabian pitch tent there" (Isa. xiii. 20), had been otherwise than operative, however reluctantly such an idea was then admitted by the writer.

On his return to India, an acquaintance, who had also been at Babylon, and who was at the time a rejecter of the word of God, noticed to the writer in a triumphant tone that Hillah (a modern town, see plan) stood within the limits of the ancient city; whereas the scripture had said that it should "never be inhabited" (Isa. xiii. 20); and this fact he felt he could not gainsay.

The apparent breaches of the word of prophecy in the above two instances pressed themselves forcibly upon the writer's mind, and he was brought to the study of the scriptures with a view to the solution of the difficulty presented by their occurrence, and was soon led to see that the prophecies of Isaiah and Jeremiah, with regard to Babylon, were identical with that relating to the place bearing the same name in the book of Revelation, and thus he became satisfied that the city had yet to rise to the splendour attributed to it in the latter prophecy, and had yet to fall. The pages of Dr. Keith helped him much to this conclusion, for he found it shewn therein, elaborately, but undesignedly, that the desolation hitherto brought upon Babylon has come upon her, in a marked manner, most slowly and gradually, with interventions of temporary, but decided, renovations; whereas the word of God is clear that her downfall was to be sudden and final, as a stone cast into the waters, "*thus* (it is said) shall Babylon sink, and *shall not rise* from the evil that I will bring upon her." (Jer. li. 64).

For the evidence to the actual condition of Babylon, the

writer has recourse to observations made by other travellers than himself. Their testimony is more comprehensive than any he could afford of his own, and of far more value to the object in view, as its tendency, in reference to the purpose for which it is cited, must be seen to be beyond suspicion; for these individuals have one and all, as far as can be judged, embraced the commonly accepted opinion that Babylon is now lying under her final sentence, and consequently can have introduced nothing in their descriptions with the design of favoring a contrary conclusion. They are appealed to, as is Dr. Keith, for evidence subversive of their own convictions, and thus are the very best witnesses who could have been adduced. It will be seen how clear and decisive are the statements they have made, thus unwittingly, in refutation of the judgment which they, and all the world, have held, that Babylon has fallen, in the manner, and to the extent, predicted of her.

I.

The desolation of Babylon, as foretold by Isaiah and Jeremiah, has not yet been accomplished.

1. THE judgment denounced was not to be confined to the destruction of the city alone, but the *land* of Babylon, the *site* of the city, was to be made desolate, and without an inhabitant; and this for ever.

“The burden of Babylon, Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay *the land desolate*” (Isa. xiii. 1, 9). “The word that the Lord spake against Babylon, and against *the land of the Chaldeans*, by Jeremiah the prophet. *It shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein* (Jer. l. 1—39, 40). “*Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth*” (Jer. li. 43).

For the fulfilment of these predictions, it would be necessary, not only that the ancient city itself should be depopulated and rendered desolate, but that the spot upon which it was built, “the *land* of Babylon,” should be a perpetual waste, even as is now the case with Sodom and Gomorrah.

This is far from being true thereof. That land is in many parts inhabited, and cultivated, even to this day.

A reference to the accompanying plan of the ruins, prepared from those furnished in Rich’s Memoir of Babylon, and Sir Robert Ker Porter’s Travels, with additions made according to the written descriptions of these authors, will shew that a town, five villages, and a few detached dwellings, besides several date gardens and cultivated lands, are still to be found interspersed among the remains of the ancient city, and occupying parts of the very land upon which it stood. The town is Hillah, before spoken of. The name of the northern-most of the villages is

not mentioned in the originals of the plan submitted. The others are called Anana, Jumjuma, Tajeca, and Tahmasia.

Mr. Rich, in his memoir on Babylon, thus describes Hillah. "It is meanly built, and its population does not exceed between 6 and 7,000. The gardens on both sides the river are *very extensive*, so that the town itself from a little distance *appears embosomed in a wood of date trees*. The air is salubrious, and the soil *extremely fertile, producing great quantities of rice, dates, and grain of different kinds*, though it is not cultivated to above half the degree of which it is susceptible. The grand cause of this fertility is the Euphrates. When at its height it overflows the surrounding country, fills the canals dug for its reception, without the slightest exertion of labour, and facilitates agriculture in a surprising degree" (p. 8, 9, 12 and 13).

Sir Robert Ker Porter, speaking of the same place, says, "*Lying on a spot of the vast site of Babylon, nothing was more likely than that it (Hillah) should be built out of a few of the fragments of that great city. The town is pleasantly situated amidst gardens and groves of date trees. The great centre bazar is well filled with merchandize. As far as the eye can reach from the town, both up and down the Euphrates, the banks appear to be thickly shaded with groves of date trees.*"

Wellsted, in narrating Ormsby's travels, gives a similar account. "Hillah (he writes) next to Baghdad and Busrah, is the largest town in the pachalic; well built mosques and *extensive bazars* bespeak its opulence. The number of its inhabitants is estimated at 25,000*. *Fruit, grain, and other provisions, are cheap and plentiful* at Hillah, and boats are constantly arriving from various parts, Those from the northern parts of the Jezerat are usually laden with rice; those from Lemlun and Busrah with dates, fish, coffee," &c.

The time that these travellers visited Babylon was between the years 1811 and 1830.

Rich and Porter afford further testimony to the occupation

*This is probably over rated, for Ker Porter agrees with Rich in fixing the population at about 7000.

of parts of the site of Babylon by habitations and cultivated ground.

“The gates (of Hillah) are three in number, and, as usual in the east, each takes the name of the principal place it leads to; the northern one being called the gate of Hasein or Kerbela, the centre that of Tahmasia (*a large village in the neighbourhood*), and the southern the gate of Neheb or Imam-ali. Otter observes that the site of Babylon is generally covered with wood: this is certainly incorrect. On the ruins of Babylon there is not a single tree growing, excepting the old one which I shall have occasion to mention; but *in the intervals of the ruins* where in all probability no building ever stood, *there are some patches of cultivation*. A ruin called Jumjuma (calvary) gives its name to *a village a little to the left of it*. I have now done with the eastern side of the river, and shall next proceed to take a survey of all that remains of Babylon on the western. The loose and inaccurate accounts of some modern travellers have misled D’Anville and Rennel into the belief of there being considerable ruins on the western bank of the river, corresponding with those I have just described on the eastern. That this is not the case, I was satisfied by the view I obtained from the top of the Mujelibe (No. 1. on the plan); yet I determined for greater accuracy to examine the whole bank minutely. It is flat and *intersected by canals*, the principal of which are the Tajia, or Ali Pacha’s trench, and *the canal of Tahmasia*. There are *a few small villages* on the river inclosed by mud walls, and *surrounded by cultivation*; but there is not the slightest vestige of ruins, excepting opposite the mass of Amran, where are two small mounds of earth overgrown with grass, forming a right angle with each other, and a little further on are two similar ones. These do not exceed a hundred yards in extent, and the place is called by the peasants Anana. To the north the country has *a verdant marshy appearance*.”—*Rich’s Memoirs*, p. 9, 15, 21, 33, and 34.

“The great mass of the Amran spreads over a vaster expanse every way than that of the Kasr. On the most elevated

spot towards its south western brow, stands the tomb of Amran, *now inhabited by a living, as well as a dead saint*; a Sheah seyed (or holy disciple of the sect of Ali) having taken up his quarters there.—Having duly explored a second specimen of considerable remains (marked E on the plan,) *we came upon a good deal of cultivated ground, over which we took our course for more than a mile. Tahmasia stands in the bosom of an extensive wood of date trees. Vestiges of ruins are seen all along between this and the village of Anana.* Some of the mounds are 35 feet in height.—We did not halt there (at Tahmasia) but passed *on over two miles of cultivation and high grass*, at which extremity, a vast tract opened before us, covered with every minor vestige of former building; and which appearances continued the whole way to the eastern verge of the boundary around Birs Nimroud. These remains establish the fact that the Birs did actually stand in one division of the city.—On our return to Hillah (from Al Hymer) by a more southern route, we halted for a short time at a tomb prettily situated amongst some date-trees (supposed to be some where about the spot marked F), called that of Ali Eben Hassan, rather more than five miles from Hillah.”—*Sir Robert Ker Porter's Travels.*

Thus much for the actual site of Babylon. But the prophecies before quoted undoubtedly refer to a desolation extending to more than the spot of land which the city occupied. The word was spoken, not against Babylon only, but *also* “against the land of the Chaldeans;” and not one city alone, but all the cities under the dominion of Babylon, were to suffer judgment. “*Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth*” (Jer. li. 43). “*As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord, so shall no man abide there, neither shall any son of man dwell therein*” (Jer. l. 40).

That Babylonia has not yet been brought to this condition, may be proved from Dr. Keith, the great advocate for the fulfilment of these prophecies, who shews that cities and towns, throughout all the past ages, have flourished in this land, and

that some still exist there. "Such," he says, "was the Chaldee's excellency," that it departed not on the first conquest, nor on the final extinction of its capital, but *one metropolis of Assyria arose after another in the land of Chaldea*, when Babylon had ceased to be "the glory of the kingdoms." The celebrated city of Seleucia, whose ruins attest its former greatness, was founded and built by Seleucus Nicator, king of Assyria, one of the successors of Alexander the Great, in the year before Christ 293, three centuries after Jeremiah prophesied. In the first century of the Christian era it contained six hundred thousand inhabitants. The Parthian kings transferred the seat of empire to Ctesiphon, on the opposite bank of the Tigris, where they resided in winter; and that city, formerly a village, became great and powerful. Six centuries after the latest of the predictions, Chaldea could also boast of other great cities, such as Artemita and Sitacene, beside many towns. When invaded by Julian, it was, as described by Gibbon, "*a fruitful and pleasant country*," and, at a period equally distant from the time of the prophets and from the present day, in the seventh century, *Chaldea was the scene of vast magnificence*, in the reign of Chosroes. His favorite residence of Artemita, or Destagered, was situated beyond the Tigris, about sixty miles to the north of the capital (Ctesiphon). "The adjacent pastures," in the words of Gibbon, "were covered with flocks and herds; the paradise, or park, was replenished with pheasants, peacocks, ostriches, roebucks, and wild boars; and the noble game of lions and tigers was sometimes turned loose for the golden pleasures of the chase."—In the eighth century the town of Samarah, Horounieh, and Djasserik, formed, so to speak, one street of twenty-eight miles.—The fierce Abassides, proverbially reckless of committing murder, long reigned over Chaldea; and *Baghdad, its new capital*, distant about fifteen miles from Seleucia and Ctesiphon, was their imperial seat for five hundred years. Their daggers, their only arms, were broken by the sword of Holagou, and except the word Assassin, not a vestige is left of the enemies of mankind. The Mogul Tartars succeeded as the guilty possessors and cruel

desolaters of the land of Babylon. Baghdad, after a siege of two months, was stormed and sacked by the Moguls, under Holagou Khan, the grandson of Ghengis Khan.—On the west of Hillah, *there are two towns*, which in the eyes of the Persians and all the Sheites, are rendered sacred by the memory of two of the greatest martyrs of that sect. *These are Meshed Ali and Meshed Houssein*, lately filled with riches, accumulated by the devotion of the Persians, but carried off by the ferocious Wahabees to the middle of their deserts.—The more modern cities, which flourished under the empire of the Califs, are all in ruins. *The second Baghdad* has not indeed yet shared the fate of the first.—Twenty years have not passed since towns in Chaldea have been ravaged and pillaged by the Wahabees; and so lately as 1823, the town of Shereban was sacked and ruined by the Coords, and reduced to desolation.—The process of destruction is still completing (p. 273, 274, 319, 324, 331, & 332. 23rd edition).*

Against the supposition that the ruin of Babylon has already been brought about, there is a prophecy which distinctly shews that no such succession of cities as Dr. Keith gives the account of, is to be allowed to spring up and represent her in the land of her judgment, when the visitation comes upon her by which she is to be finally destroyed.

“Prepare slaughter for his children for the iniquity of their fathers; *that they do not rise, nor possess the land, nor fill the face of the world with cities.* For I will rise up against them, saith the Lord of hosts, and cut off from Babylon *the name and remnant, and son, and nephew*, saith the Lord” (Isa. xiv. 21, 22).

The contrast between Dr. Keith’s narrative of what has been, and the above scripture prediction of what is to be, as a feature associated with the fall of Babylon, is thus, certainly, a most remarkable one.

To revert to the neighbourhood of the ancient city. Wellsted describes it as being far otherwise than desolate or depopulated. “At Dewannea,” he says, “the district of Hillah commences. The centre of the river is here occupied by small islands, several

*Baghdad is within 48 miles of Hillah; see Rich, p. 8.

of which during the floods are completely inundated *but now expose verdant and cultivated fields of grain and vegetables, the banks on either hand are studded with villages, and small villas surrounded by gardens enliven the picture.* These belong to opulent merchants from Hillah, who pass the hot months within them. The country in other respects presents *a pleasing contrast to that which we quitted*; the soft and graceful foliage of the willow now entwines its branches with the date-palms, or flings its shadows over the silent and tranquil waters of the river."

Lieutenant Ormsby, whose travels are above narrated, thus found the prospect improving as he drew near to Babylon from the direction of Dewannea, that is from the southward. Rich has made a similar remark as he advanced from the opposite quarter.

"The whole country," he states, "between Baghdad and Hillah is a perfectly flat, and (*with exception of a few spots as you approach the latter place*) uncultivated waste" (p. 4).

2. It is predicted further of the site Babylon, "neither shall the Arabian pitch tent there" (Isa. xiii. 20).

Against this prophecy having been fulfilled, in addition to the statement already given of what came under the writer's own observation when at Babylon, there is very-conclusive evidence afforded by Ker Porter. After passing Mujelibe (No. 1), he says, "our road bent from the immediate bank of the river to the south-east; and after crossing the bed of a very wide canal, almost close to the bank we were leaving, we entered on an open tract, on which I saw the extensive encampment of Kiahya Beg. The town of Hillah lay a couple of miles beyond it. It was principally made up of bodies of men collected from distinct tribes," (indubitably of Arabs). After describing his visit to "the quarters" of Abdullah, the deposed Pacha of Suliemania, he goes on to say, "we then bent our steps *to the lines of an old Arab Sheikh called Mahmoud Bassani, who with his tribe had adhered invariably, through all changes, to the pashalick of Baghdad. As soon as we arrived in sight of his camp, we were met by crowds of its inhabitants.*"

Upon referring to the plan, it will be evident that this encampment, situated somewhere in a direction between Mujelibe and Hillah, must have been located upon the site of ancient Babylon. Its position is assumed to have been somewhere about D upon the plan.

3. It is declared, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." (Isa. xiii. 9).

This has not yet been done. After speaking of the destruction of the Abassides at Baghdad, Keith says, "The Mogul Tartars succeeded as the guilty possessors and cruel desolaters of the land of Babylon." The Turks, who now occupy the city, will be admitted by all who know any thing of them to be pre-eminent in wickedness. But there is even a worse population within the site of Babylon. Keith quotes thus from Keppel's narrative. "If any thing could identify the modern inhabitants of Hillah as the descendants of the ancient Babylonians, it would be *their extreme profligacy* for which they are notorious even amongst their *immoral neighbours*." Rich also says, "the inhabitants of Hillah bear a very bad character." (Keith, p. 319 & 331; Rich, p. 12).

4. Another prediction is that Babylon is to be "a land wherein no man dwelleth, neither doth any son of man pass thereby" (Jer. li. 43).

Now in the plan it will be seen that there are beaten tracks which lead through the middle of the principal ruins: one being the road from Baghdad to Hillah, and the others paths from the villages in the neighbourhood.

Speaking of the country between Baghdad and Hillah, Rich says, "at present the only inhabitants of this tract are the Zobeide Arabs, the Sheikh of which tribe is responsible for the security of the road, *which is so much frequented* that robberies are comparatively seldom heard of. *At convenient distances Khans or Caravanserais are erected for the accommodation of travellers*, and to each of them is attached a small village of Fellahs." He proceeds then to enumerate the Caravanserais,

which are seven in number, placed upon a line of road of about 47 miles in length (p. 4, 8). Along this line countless Asiatics have passed, and do "pass thereby," continually, and the number of Europeans who have journeyed through Babylon has been by no means inconsiderable. Keith gives the following list of travellers, who have "*traversed* and inspected its ruins." Niebuhr, Ives, Irwin, Ottar, Evirs, Thevenot, Della Valle, Texeira, Edrisi, Abulfeda, and Balbi, were consulted by Major Rennell; to these may now be added, Mr. Rich, Sir Robert Ker Porter, Captain Frederick, the Honble Major Keppel, Colonel Kinneir, Mr. Buckingham, and Captain Mignan; most of whom were accompanied by others." He afterwards speaks of Ranwolff as having visited the place, and of another traveller, (Cunningham) who, towards the end of last century, "*passed over* the site of ancient Babylon, without being conscious of *having travelled it*" (p. 333, 338 & 355). The writer could add several other names, besides his own, to this enumeration of persons who have "passed by" this supposed to be now prohibited region.

5. It is further predicted, "They shall not take of thee a stone* for a corner, nor a stone for foundations" (Jer. li. 26).

The following extracts will prove that the very reverse of this has been the case with respect to the existing ruins of the city, so that the prophet must have spoken of some other period of visitation than that which has as yet taken place.

"I had seen many of the Babylonian bricks at Hillah, forming the court and walls of the house I inhabited; and which had been brought from the mounds of the ancient great city, to assist in erecting the modern miserable town. In the more modern structures of Baghdad, Hillah, and other places erected out of her spoils, these inscribed bricks are seen facing outwards in all directions.—Lying on a spot of the vast site of Babylon, nothing was more likely than that it (Hillah) should be built out of a few of the fragments of that great city. The town is defended by a pretty deep ditch, overlooked by a proportionate

*"They had brick for stone" Gen. xi. 3.

number of brick built towers (all the spoil of Babylon). From her fallen towers have arisen, not only all the present cities in her vicinity, but others, which like herself are long ago gone down into the dust. Since the days of Alexander, we find four capitals, at least, built out of her remains. Seleucia by the Greeks, Ctesiphon by the Parthians, At Maidan by the Persians, and Kufa by the Caliphs, with towns, villages, and Caravanserais without number. Scarce a day passed without my seeing people digging the mounds of Babylon for bricks, which they carried to the verge of the Euphrates, and thence conveyed in boats to wherever they might be wanted.”—*Sir Robert Ker Porter*.

“The walls (of Hillah) are of mud, and present a truly contemptible appearance, but the present Pasha of Baghdad has ordered a new wall to be constructed of the finest Babylonian bricks. (This new wall is probably what Sir Robert Ker Porter saw seven years afterwards).—The bricks (of the Ksar, No. 2 on the plan), are of the finest description, and notwithstanding this is the grand storehouse of them, and that the greatest supplies have been and are now constantly drawn from it, they appear to be abundant. But the operation of extracting the bricks has caused great confusion, and contributed much to increase the difficulty of decyphering the original design of this mound, as in search of them the workmen pierce into it in every direction, hollowing out deep ravines and pits, and throwing up the rubbish in heaps on the surface.”—*Rich's Memoirs* p. 9 & 22.

Keith confines the prophecy under notice to one particular ruin, Bir Nimroud (4); but even according to this restricted view of the scripture the evidence to the fact being as predicted is not satisfactory. The impracticability of extracting bricks from another ruin—the Kasr—is spoken of in the same positive terms as are used with regard to the Bir. “The burnt bricks (the only ones sought after) which are found in the Mujelibe, the Kasr, and the Bir Nimroud, the only three great monuments in which there are any traces of their having been used, are so difficult, *in the two last* indeed so impossible, to be ex-

tracted whole," &c. (Buckingham's Travels, quoted by Keith, p. 348). On the other hand, Rich speaks of the Kasr as being the place from whence "the greatest supplies (of bricks) have been, and are now, constantly drawn" (p. 22), so that if we may distrust the accuracy of the assertion that it is not possible to extract bricks from the Kasr, we may equally doubt it as respects the Birs Nimroud.

From the writer's own observation, he would say that it was extremely difficult to detach bricks from the vitrified masses on the top of the Birs, but that they might be taken from the great mound itself with the same ease as from the other ruins of Babylon. In regard to the Kasr, he would judge that there is the like distinction to be made between the built walls appearing on the summit, and the mass of ruins upon which those walls stand. From the one it may be impossible to remove a brick, while the other may be, as Mr. Rich says, "the grand storehouse for them."

But, in truth, the prophecy relates to the whole city, and not exclusively to any one portion of it. The expression, "the destroying mountain which destroys the whole earth," is not true exclusively of only one out of all the buildings of Babylon, but is characteristic of the entire city, which, accordingly, is elsewhere styled "the hammer of the whole earth," and described as the oppressor of all nations (Jer. l. 23; Isa. xiv. 4, 17); and the fact that it is the city itself which is intended, and not one edifice alone, is very apparent from a perusal of the entire chapter in which the prediction is given, but is also sufficiently evident from the immediate context in which it stands. "I will render (it is written) *unto Babylon*, and to *all the inhabitants of Chaldea*, all their evil that they have done in Zion in your sight, saith the Lord. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations" (Jer. li. 24, 25 & 26).

6. The desolation of Babylon was to be by one sudden, final, and irremediable ruin, and in the accomplishment thereof all the foregoing details of the prophecy were to be brought about. The denunciations against her are thus wound up as embodied in this one event. "And it shall be, *when thou hast made an end of reading this book, that thou shalt bind a stone to it, (the book) and cast it into the midst of Euphrates: and thou shalt say, THUS shall Babylon sink, and shall not rise from the evil (in this manner inflicted) that I will bring upon her*" (Jer. li. 63, 64). All that had been foretold in that book was to be fulfilled upon Babylon by one decisive visitation. All that was to be read in that book was to be brought to pass after this manner. She was to sink under judgment suddenly, as a stone thrown into deep waters, and like the stone she was never to recover from her fall.

"These two things shall come to thee *in a moment, in one day*, the loss of children, and widowhood.—Desolation shall come upon thee *suddenly*" (Isa. xlvii. 9, 11). "Come against her from the utmost border, open her store-houses; cast her up as heaps, and *destroy her utterly: let nothing of her be left.*—"Thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and *none shall raise him up*" (Jer. l. 26, 31, 32). "Babylon is *suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies.—O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness*" (Jer. li. 8, 9, 13).

Keith describes the mode in which Babylon has been reduced to her present condition in terms which present the most marked contrast to the requirement of the language of the prophet. The inference must be that as no catastrophe of the particular nature predicted has as yet been accomplished upon her, the final judgment of the city has still to take place.

“A succession of ages,” he says, “brought it *gradually* to the dust; and the *gradation* of its fall is marked till it sunk at last into utter desolation.—It fell before every hand that was raised against it. *Yet its greatness did not depart, nor was its glory obscured in a day.* Cyrus was not its destroyer; but he sought by wise institutions to perpetuate its pre-eminence among the nations. *He left it to his successor in all its strength and magnificence.* Rebelling against Darius, the Babylonians made preparations for a siege, and bade defiance to the whole power of the Persian empire.—In the twentieth month of the siege (the Persians prevailed by a ruse, and thus) was Babylon *a second time* taken.—Babylon was *a third time* taken by Alexander the Great, and—afterwards *successively* by Antigonus, by Demetrius, by Antiochus the Great, and by the Parthians.—*Each step in the progress of the decline of Babylon* was the accomplishment of a prophecy. Conquered for the first time, by Cyrus, it was afterwards reduced to a tributary city.—After the Babylonians rebelled against Darius, the walls were reduced in height, and all the gates destroyed.—Xerxes, after his ignominious retreat from Greece, rifled the temples of Babylon.—Alexander the great attempted to restore it to its former glory, and designed to make it the metropolis of an universal empire. But while the building of the temple of Belus, and the reparation of the embankments of the Euphrates, were actually carrying on, the conqueror of the world died.—Patrocles, the governor of Babylon under Seleucus, one of the successors of Alexander, alarmed at the sudden and unexpected tidings that his enemy Demetrius, with an army, was at hand, dared not, from the small number of his forces, wait his approach, and ordered the Babylonians to leave the city and to “flee into the desert,” and abandoning the city, sought protection for himself and for his troops from the marshes of the Euphrates rather than the walls of Babylon. On entering Babylon, though he had come up suddenly like the swelling of a river, Demetrius found “a deserted city.”—*Babylon was soon resorted to again*, but the vicinity of the city of Seleucia, built on very purpose, *tended greatly* to its abandon-

ment and decay, and was the chief cause of the decline of *Babylon as a city*, and drained it of a great part of its population.—The *progressive* and predicted decline of Babylon the great, till it ceased to be a city, has already been briefly detailed. About the beginning of the Christian era a small portion of it was inhabited, and the far greater part was cultivated. It diminished as Seleucia increased, and the latter became the greater city. In the second century nothing but the walls remained. It became gradually a great desert (p. 272, 301, 302, 305, 306, 307 & 332).

Thus, so far from sinking at once, and for ever, like a stone thrown into the stream, Babylon was the subject of seven successive conquests, and survived them all; and her impoverishment was finally effected, not by any sudden catastrophe, but by the gradual secession of her inhabitants to a neighbour city. Seven centuries after her first fall her walls were in existence, and even now several villages, gardens, and a fortified and commercial town, are shewn to be found on her site.

7. The real manner of the destruction of Babylon is that to which she has never yet been subjected. This is that she is to be utterly burned up with fire.

“The most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him” (Jer. l. 32). “I will make thee a burnt mountain.—The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire (to extinguish it), and they shall be weary” (Jer. li. 25, 58). “And Babylon, the glory of kingdoms, the beauty of the Chaldee’s excellency, shall be as when God overthrew Sodom and Gomorrah” (Isa. xiii. 19).

The existing ruin of Babylon, as we have seen, has been effected otherwise than by fire. Wars, and the emigration of her inhabitants, have hitherto caused her impoverishment; and this, great though it be, is not absolute. But she has yet to be

brought to a deeper sink of desolation, and to be made as utterly void and uninhabitable as are Sodom and Gomorrah; and by the same agency. Fire is to be the element of that destruction which is to be the consummation of God's purposes towards her, and the close of her career for ever.

II.

The prophecies against Babylon, contained in the Book of Revelation, are identical with those given by Isaiah and Jeremiah.

THE following contrasted statement will shew that there is hardly a feature in the prophecy given in the Apocalypse relative to the Babylon therein in question, which has not been particularized in the earlier predictions of the Old Testament Scriptures respecting Babylon of Chaldea.

“Come hither ; I will shew unto thee the judgment of the great whore—with whom the kings of the earth have committed fornication.”

Rev. xvii. 1, 2.

“I will shew unto thee the judgment of the great whore that sitteth upon many waters.—

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.—

And the woman which thou sawest is that great city, which reigneth over the kings of the earth.”

Rev. xvii. 1, 15, 18.

“It is the land of graven images, and they are mad upon their idols.”

Jer. l. 38.

“O thou that dwellest upon many waters,—thine end is come.”

Jer li. 13.

“Thus saith the Lord to me, Make thee bonds and yokes, and put them upon thy neck,

And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon.—

And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon.—

And all nations shall serve

him, and his son, and his son's son, until the *very time* of his land come."

Jer. xxvii. 2, 3, 6, 7.

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

Rev. xvii. 2.

"The mother of harlots and abominations of the earth."

Rev. xvii. 5.

"All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her."

Rev. xviii. 3.

"And I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy."

Rev. xvii. 3.

"And there was given unto him a mouth speaking great things and blasphemies.—

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.—

And power was given him

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad."

Jer. li. 7.

"Thou shalt take up this proverb against the king of Babylon, and say,—

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the

over all kindreds, and tongues,
and nations.

And all that dwell upon the
earth shall worship him, whose
names are not written in the
book of life."

Rev. xiii. 5—8.

"And upon her forehead
was a name written, Mystery."

Rev. xvii. 5.

congregation, in the sides of
the north:

I will ascend above the
heights of the clouds: I will
be like the Most High."

Isa. xiv. 4, 12—14.

"Though Babylon should
mount up to heaven, and
though she should fortify the
height of her strength, yet
from me shall spoilers come
unto her, saith the Lord."

Jer. li. 53.

"Call together the archers
against Babylon:—for she hath
been proud against the Lord,
against the Holy One of Is-
rael."

Jer. l. 29.

"Babylon the great."

Rev. xvii. 5.

"Babylon, the glory of
kingdoms."

Isa. xiii. 19.

"The golden city."

Isa. xiv. 4.

"The lady of kingdoms."

Isa. xlvii. 5.

"That sayest in thine heart,
I am, and none else beside me."

Isa. xlvii. 8.

"The praise of the whole
earth."

Jer. li. 41.

"And I saw the woman
drunken with the blood of the

(This is still future, and de-
pends upon the times of the

saints, and with the blood of the martyrs of Jesus.”

Rev. xvii. 6.

Antichrist, with whom, as above shewn, Babylon is to be associated).

“And it was given unto him to make war with the saints, and to overcome them—

And he (the false prophet) had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.”

Rev. xiii. 7, 15.

“And the ten horns which thou sawest are ten kings.—

These have one mind, and shall give their power and strength unto the beast.—

These shall hate the whore, and shall make her desolate and naked.—

For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast.”

Rev. xvii. 12, 13, 16, 17.

“And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant;—

And all nations shall serve him, and his son, and his son’s son, until the *very time* of his land come; and *then* many nations and great kings shall serve themselves of him.”

Jer. xxvii. 6, 7.

“And there followed another angel, saying, Babylon is fallen, is fallen.—

And he cried mightily with a strong voice, saying, Babylon the great is fallen.”

Rev. xiv. 8; xviii. 2.

“And he answered and said, Babylon is fallen, is fallen.”

Isa. xxi. 9.

“And is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.”

Rev. xviii. 2.

“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

For her sins have reached unto heaven, and God hath remembered her iniquities.”

Rev. xviii. 4, 5.

“Reward her even as she rewarded you (the Lord), and double unto her double according to her works: in the cup which she hath filled, fill to her double.

“Wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there.

And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces”.

Isa. xiii. 21, 22.

See also Jer. l. 39, & li. 37.

“Flee out of the midst of Babylon, and deliver every man his own soul; be not cut off in her iniquity: for this is the time of the Lord’s vengeance; he will render unto her a recompense.—

Forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies.—

My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord”.

Jer. li. 6, 9, 45.

“It is the vengeance of the Lord: take vengeance upon her: as she hath done, do even to her.—

Recompense her according

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her.

Rev. xviii. 6, 7.

For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be *utterly burned with fire.*"

Rev. xviii. 7, 8.

to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy one of Israel".

Jer. l. 15, 29.

"Come down, and sit in the dust, O Virgin daughter of Babylon; sit on the ground:— for thou shalt no more be called tender and delicate.—

And thou saidst, I shall be a lady for ever.—

Therefore hear now this, thou that art given to pleasures, that dwellest carelessly; that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

But these two things shall come to thee in a moment in one day, the loss of children, and widowhood.—

Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee.

Behold, they shall be as stubble; *the fire shall burn them*: they shall not deliver themselves *from the power of the flame*: there shall not be a

“For strong is the Lord God who judgeth her.”

Rev. xviii. 8.

“And the kings of the earth shall bewail her,—and lament for her.—

And the merchants of the earth shall weep and mourn over her.—

And every ship-master, and all the company in ships, and sailors, and as many as trade by sea stood afar off—weeping and wailing.”

Rev. xviii. 9, 11, 17, 19.

“When they shall see the smoke of her *burning*.

They shall stand afar off for the fear of her torment.”

Rev. xviii. 9, 15.

coal to warm at (so *utterly* shall all be burned up), nor fire to sit before it.”

Isa. xlvii. 1, 7—8—9, 13, 14.

“Their Redeemer is strong; the Lord of hosts is his name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.”

Jer. l. 34.

“At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.”

Jer. l. 46.

“And Babylon, the glory of kingdoms, the beauty of the Chaldee’s excellency, shall be *as when God overthrew Sodom and Gomorrah*.”

Isa. xiii. 19.

“The most proud shall stumble and fall, and none shall raise him up: and I will kindle a *fire* in his cities, and

it shall devour all round about him."

Jer. l. 32.

"I will make thee a burnt mountain.

The broad walls of Babylon shall be utterly broken and her high gates shall be burned with fire; and *the people shall labour in vain, and the folk in the fire, and they shall be weary.*"

Jer. li. 25, 58.

"In one hour is thy judgment come.—

In one hour so great riches is come to nought.—

In one hour is she made desolate."

Rev. xviii. 10, 17, 19.

"Desolation shall come upon thee suddenly."

Isa. xlvi. 11.

"Destroy her utterly: let nothing of her be left."

Jer. l. 26.

"Babylon is suddenly fallen and destroyed."

Jer. li. 8.

"Alas, alas, that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!"

Rev. xviii. 16.

"How hath the golden city ceased!—

Thy pomp is brought down to the grave."

Isa. xiv. 4, 11.

"Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground:—for thou shalt no more be called tender and delicate.—

Uncover thy locks, make bare the leg, uncover the thigh.—

Thy nakedness shall be un-

covered, yea, thy shame shall be seen.—

Thou shalt no more be called, The lady of kingdoms.”

Isa. xlvii. 1, 3, 5.

“O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.”

Jer. li. 13.

“Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.”

Rev. xviii. 20.

“Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her.”

Jer. li. 48.

“The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

The whole earth is at rest, and is quiet: they break forth into singing.

Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, since thou art laid down, no feller is come up against us.”

Isa. xiv. 5—8.

“And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.”

Rev. xviii. 21.

“For by thy sorceries were *all* nations deceived.”

Rev. xviii. 23.

“And in her was found the blood of prophets, and of saints.”

Rev. xviii. 24.

“And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates :* ”

And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.”

Jer. li. 63, 64.

“Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth.”

Isa. xlvii. 12.

“I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.”

Isa. xlvii. 6.

“Chaldea shall be a spoil.— Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage.—

The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our

*Called “the sea” by the Arabs, and also in Jer. li. 36. “I will dry up her sea.”

God, the vengeance of his temple.—

The children of Israel and the children of Judah were oppressed together; and all that took them captives held them fast; they refused to let them go.

Their Redeemer is strong; the Lord of hosts is his name: he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.”

Jer. l. 10, 11, 28, 33, 34.

“Thus the slain shall fall in the land of the Chaldeans.—

For Israel hath not been forsaken, nor Judah of his God.

I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord.—

The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and My blood upon the inhabitants of Chaldea, shall Jerusalem say.

Therefore thus saith the Lord, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

And Babylon shall become heaps.—

Babylon hath caused the slain of Israel to fall."

Jer. li. 4, 5, 24, 35—37, 49.

"And of all that were slain upon the earth."

Rev. xviii. 24.

"How hath the oppressor ceased!—

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

The whole earth is at rest, and is quiet.—

How art thou cut down to the ground, which didst weaken the nations!—

Is this the man that made the earth to tremble, that did shake kingdoms;

That made the world as a wilderness, and destroyed the cities thereof?"

Isa. xiv. 4, 6, 7, 12, 16, 17.

"How is the hammer of the whole earth cut asunder and broken!

Jer. l. 23.

"Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth.—

As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth."

Jer. li. 25, 49.

The above striking correspondence, through so many descriptive details, affords the strongest ground for the presumption that these prophecies relate to one and the same subject. Those of Isaiah and Jeremiah are universally applied to the literal Babylon—the capital of Chaldea ;—and it has been abundantly shewn that their fulfilment remains yet to be accomplished. What other conclusion then can be arrived at than that the denunciation of Babylon in the Apocalypse relates to this same capital, and unfolds the circumstances of her final and still suspended doom?

III.

The language of the Book of Revelation is to be taken literally, whenever it is not self-evident, or else declared explicitly, in the book itself, that figurative language has been used.

IT was manifestly intended that the contents of this book, in all the details thereof, should convey distinct intelligence to those to whom it has been addressed. The object was “to *shew* them *things* which must shortly come to pass.” The very *things*—the very events—were to be made known to them. “Come up hither,” said a voice to the apostle, “and I will *shew thee things* which must be hereafter.” Whatever John saw, was exactly what was to be hereafter, unless when meanings were conveyed to him palpably by figures.

These figures are doubtless of frequent occurrence, but then they are easily to be known as such, and readily to be distinguished from what are literal facts; and the interpretations thereof are also invariably placed within reach. Either, 1st, the revelation has been made that such a figure represents such a thing; or, 2ndly, there are other parts of scripture, or else circumstances standing in connexion with the figures, which demonstrate what it is they denote; or, 3rdly, the objects indicated are so self-evident that no written elucidation was needed. Under one or other of these modes of arriving at their significations, every recognizable figure, employed in the book of Revelation, may be assuredly ranged.

1st. *As to figures of which the meanings are given explicitly.*

Alpha and Omega, as applied to Christ, denote that he is the beginning and the ending, the first and the last, (the author and finisher of all) (Chap. i. 8, 11).

The seven stars, are the angels of the seven churches: and the seven candlesticks, are the seven churches (i. 20).

The morning star, is Jesus (ii. 28 ; & xxii. 16).

The seven lamps before the throne, are the seven Spirits of God (iv. 5).

The seven eyes, are the seven Spirits of God sent forth into all the earth (v. 6).

The golden vials full of odours, are the prayers of saints (v. 8).

The great dragon—the old serpent—is the Devil (xii. 9).

The seven heads, are seven mountains, on which the woman sitteth (xvii. 9).

The ten horns, are ten kings (xvii. 12).

The waters, where the whore sitteth, are peoples, and multitudes, and nations, and tongues (xvii. 15).

The woman, is that great city, which reigneth over the kings of the earth (xvii. 18).

And the white linen, is³ the righteousness of saints (xix. 8).

2ndly. As regards figures the meanings of which are to be known from circumstances connected with them, or from other scriptures, to which reference is obvious.

The two-edged sword coming out of our Lord's mouth, is the word of God (Rev. i. 16; Heb. iv. 12).

The hidden manna, is Jesus; the bread which came down from heaven—the true bread; superior to that which Moses gave. It giveth life unto the world, and that life is hid with Christ in God (Rev. ii. 17; John vi. 31—41; Col. iii. 3).

The white stone, with a name written in it, was for a memorial of the faithful, as the names of the children of Israel were engraved upon the stones of the Ephod, and borne by the priest upon his heart before the Lord, for a memorial continually (Rev. ii. 17; Exod. xxviii. 9, 12, 29).

Fornication and adultery, mean the being unfaithful to the Lord, by turning to idols (Rev. ii. 20, 22; Jer. 3, 9).

Being wretched, and miserable, and poor, and blind, and naked, speaks of the condition of the natural man, destitute of

all spiritual qualities (Rev. iii. 17; Rom. vii. 24; John ix. 41; 2. Cor, v. 2, 3).

Buying gold in order to be rich, is to seek the unsearchable riches of Christ (Rev. iii. 18; Eph. iii. 8).

The eye-salve, is the means by which sight is given to those who are spiritually blind (Rev. iii. 18; John. ix. 39).

The Lamb, as it had been slain, is Jesus, the Lamb of God who has given his life to take away the sin of the world (Rev. v. 6; John i. 29).

The opening the sealed book (Rev. v), is the act whereby Christ enters upon the "redemption of the purchased possession" (Eph. i. 14), forfeited by the first Adam, but ransomed again by him, as the second Adam. The "right of redemption," in such a case, according to the Jewish Law, was vested in a kinsman, and one copy of "the evidence of the purchase," when made, was sealed up, and deposited until the time for occupation came, when it is to be presumed the seals were opened and the title examined and declared (Ruth iii. 12, 13; iv. 3, 4; Jer. xxxii. 7—15). The question was asked, "Who is worthy to open the book," and some "man" was sought for as qualified to do so; for it was man's inheritance which was in question. Christ was then brought forward in his capacity of a member of "the tribe of Judah," to prove his standing as one of the human family, and thus shew his kinsmanship; and as "*a Lamb as it had been slain*" he "prevailed to open the book, and to loose the seven seals thereof." He had given his blood as a ransom for the world, and this was the price of the inheritance, and the proof of his title thereto,— of his worthiness to break the seals of "the evidence of the purchase." "Thou art worthy to take the book," it was accordingly sung, "and to open the seals thereof: *for thou wast slain, and hast redeemed us to God by thy blood.*" All creation, now groaning together for deliverance (Rom. viii. 22, 23), were concerned in this benefit, and every creature in heaven, and on earth, and under the earth, and in the sea, then said "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, (who so loved the world that he

sent his son to die for it,) and unto the Lamb for ever and ever.*”

The four personages, on four horses, who appear upon the successive opening of four of the seals of the book (Rev. vi. 1—8), display steps taken by Jesus towards entering upon his purchased possession, found by him in the hands of the enemy; and which he does, pursuant to the title conferred upon him to come out in such action when the sealed evidence of his inheritance was placed in his hands.

The first horse bears Jesus, having a bow and a crown, and going forth conquering and to conquer. This is his advent to redeem his bride from the power of the grave—his first conquest in assertion of his victory, by his death, over him “that had the power of death” (Heb. ii. 14). The second horse shews that wars are to be prevalent. Peace is to be taken from the earth, and men are to kill one another. The third, that famine is to occur. Wheat and barley are to be sold at exorbitant rates, indicating the occurrence of scarcity. The fourth, that one fourth of mankind are to be destroyed by the sword, by hunger, by death (otherwise induced), and by wild beasts. These are the “four sore judgments of the Lord,” spoken of in Ezek. xiv. 21;—“the sword, and the famine, and the noisome beast, and the pestilence.” The one naturally induces the other. As these visitations take place upon the opening of the four *first* seals of the book, so the very same afflictions are predicted in Matt. xxiv. 6—8, as being “the *beginning* of sorrows.”

The eating the little book, sweet as honey to the taste, but bitter to the belly, is the being charged with a prophecy of coming judgments. However bitter in their results to those upon whom they fall, to the servant of God his judgments are “true and righteous,—sweeter also than honey and the honey-comb” (Rev. x. 8—11; Ezek. ii. 7—10; & iii. 1—3; Ps. xix. 9, 10).

The woman in chap. xii, is the “first-fruits” of Israel

*This, and other subjects now adverted to, such as the matter of the 1st seal, of the first-fruits of Israel, of the 4th beast in the vision of Daniel, of what appears as to Satan in the Apocalypse, of the number of the beast, of the twenty-four elders and the four living creatures, and of the two witnesses, are more fully treated of in parts ii. & iii.

(Rev. xiv. 4). "God is a sun and a shield," and she is clothed with the "sun of Righteousness" who has "arisen" on her (Ps. lxxxiv. 11; Mal. iv. 2; Isa. lx. 1). She has the moon under her feet, and is "walking" therefore "in brightness" (Job. xxxi. 26). She is "fair as the moon, clear as the sun" (Ca. vi. 10). Her crown of twelve stars, denotes the twelve tribes of Israel (Gen. xxxvii. 9, 10), of some out of each of which this body of the "first-fruits" of the nation is to be composed (Rev. vii. 4—8; xiv. 1). She is delivered of a man child who is to rule all nations with a rod of iron. This is her believing in Christ, and confessing him (Isa. lxvi. 7; Gal. iv. 19; Rev. xix. 15). When persecuted, she flees into the wilderness, and is fed there. So, just before their final restoration to Judea, the Lord is to plead with the Jews, as of old, in the wilderness, and there he is to comfort them (Ezek. xx. 35—38; Hos. ii. 14—23). The dragon then makes war with the remnant of her seed, who are explained to be such as "keep the commandments of God, and have the testimony of Jesus Christ."

The beast in chapter xiii, having the likeness of a leopard, a bear, and a lion, is evidently connected with the vision of the four beasts, or kings, described in the 7th chapter of Daniel, the three first of whom have these characteristic features. His blasphemies and opposition to God, his power of working miracles, and his perversion of all but the elect, prove him to be the man of sin (2 Thess. ii. 3, 4, 9, 10), the fourth, doubtless, of these beasts. The sea, out of which he rises, is, as the "many waters," a type of the "peoples, and multitudes, and nations, and tongues" (Rev. xvii. 1, 15), out of which his dominion is to spring.

The scarlet-coloured beast in chapter xvii, is the "red dragon," or Satan, as described in chapter xii.

3rdly. As to figures of which the meanings are self evident.

Of this nature are the keys of hell and of death, and the key of David (chap. i. 18; iii. 7);—the believer being made a pillar in the temple of God (iii. 12);—a church being lukewarm, neither hot nor cold (iii. 15, 16);—our Lord standing at the door, and

knocking for admittance, if any man will hear his voice and open the door (iii. 20);—the sealing the servants of God, just before the approach of judgments (vii. 1—3); the robes washed white in the blood of the Lamb (vii. 14);—the sealing up things uttered which John was not to write (x. 4);—Jerusalem, the city where our Lord was crucified, being spiritually called Sodom and Egypt (xi. 8);—the wine of the wrath of fornication, and the cup of God's indignation (xiv. 8, 10);—the sickle and harvest, the vine of the earth, and the winepress of the wrath of God (xiv. 15, 18, 19);—the vials of the wrath of God (xvi. 1);—the wife of the Lamb, and the marriage of the Lamb (xix. 7);—the fountain of the water of life (xxi. 6);—and the non-sealing of the prophecy (xxii. 10).

In the above enumeration, no figure, which there is scripture warrant for recognizing as such, has been designedly omitted. The number of the beast is properly an enigma, rather than a figure, and a solution for it, beyond doubt, is to be met with in the scriptures, and there alone. The twenty-four elders, and the four beasts (living creatures), have been held to denote the redeemed from among mankind, from the song put into their mouths; but there is reason to believe that this has been inaccurately given in our version of the scriptures, and that in singing of the redeemed, they do so as of a body extra to themselves, and not as being of that body themselves,—the most approved rendering (Griesbach's) being, that they say, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made them unto our God kings and priests: and they shall reign on the earth." These personages, then, may be taken to be precisely what they are described to be,—attendants upon the majesty of the Godhead. The four living creatures are indeed elsewhere revealed to be such, being declaredly the cherubim (Ezek. x. 20), of whom figures, as we know, were placed to overshadow the mercy-seat on the ark of testimony in the Jewish tabernacle,—the very place, in its reality, where they are dis-

played in the Apocalypse, in the midst and round about that throne, surrounded with the rainbow, the pledge of God's covenant with the earth, and where he is seated, as the Father of Mercies, dispensing redemption to all creation through his Son, the Lamb that was slain for them. The angels of the seven churches, the scorpion-like locusts, and the two witnesses, there is no warrant for supposing to be other than what they are described to be; nor difficulty in accepting what is said of them as literal, save from such hindrance as the prevalence of mere human ideas, based upon no wider or safer grounds than what human experience affords, may create.

If then the conclusion may be drawn that in the Apocalypse the occurring figures are manifested as such, unmistakably, and the interpretations thereof placed within our reach, it cannot be justifiable to single out the name of Babylon from among all the subjects of the book, and, without an indication that it has been employed figuratively, or a glimmer of revealed light to show what construction it should bear, other than the literal one, to assert for it a mysterious and hidden signification;* nor can it be warrantable to apply this name, as is so generally done, to another city—Rome,—one which is nowhere made mention of, prophetically, throughout the scriptures, nor shown to be a mark for especial judgment.

That no such liberty of interpretation should be admitted with regard to the name of Babylon, is furthermore made sufficiently apparent from the circumstances under which local appellations are employed figuratively in the book of Revelation, when this actually takes place. Jerusalem, in such figurative sense, is called Sodom and Egypt (chap. xi. 8). There was much to show that these names were employed in a spiritual signification. They are applied to a "great city." Now Egypt

*The word "Mystery," attached to the forehead of the woman symbolizing Babylon (Rev. xvii. 5), has doubtless appeared to justify the reception of the name "Babylon" as having a mystic meaning. The scripture however goes on to attach this term to the symbol, and not to the interpretation thereof. "I will tell thee," it is said, "the mystery of the woman;" and she, it is further on declared, is "that great city which reigneth over the kings of the earth." The mystery was that the woman represented the city of Babylon, and not that there was anything mystic attaching to the name of Babylon.

is not a city, but a country, and no one place could have two names, belonging to two distinct localities, strictly appertaining thereto; and the great city, "where also our Lord was crucified," could evidently be none other than Jerusalem. There were ample grounds then to lead to the conclusion that the city was called Sodom and Egypt in a figurative way, but nevertheless the Spirit, to prevent the possibility of misapprehension as to this, has explicitly declared that such is the case. "The great city," it is said, "which *spiritually* is called Sodom and Egypt."

This amount of precaution, indubitably, if calculated to convey any lesson whatsoever, should teach that the assertion of a spiritual signification for any term of the prophecy is to be refrained from, where the scripture may have afforded neither declaration, nor mark, whereby it may be apparent that a figurative meaning is to be attached thereto.

The bar that the absence of any such indication creates to the current interpretation put upon the name Babylon, is especially strong when the subject is viewed in the light in which it must have presented itself to the early Christians. At that time the judgment denounced upon the literal Babylon remained notoriously still unaccomplished, and Rome had not as yet generated the papacy, nor exhibited any one of the features which have led to her being now fixed upon as the subject of the prophecy. Seeing the precautions taken to guard the judgment in the case of what was said as to Jerusalem, can it be that if Rome were pointed to under the name of Babylon, the fact should have been left to declare itself to the believers of those days, without one clue being given to guide them to the discovery thereof, and with all that they knew of, and could judge by, forcing them to the conviction that Babylon itself was the object spoken of? Could they have been expected, seeing the identity of the prophecy against this so named city, with what had been denounced upon the capital of Chaldea by Isaiah and Jeremiah, and which was still pending over her, to come to any other conclusion than this, that the same city, and the same desolation thereof, were equally the subject of the book then

presented to them? and was it within the bounds of possibility that they should not only turn from this evidence of identity before them, but search out from among the cities of the world one as yet having no one of the characteristics essential to the prophecy, but which was to acquire them, some hundreds of years afterwards, and fix upon her, to a certainty, as the place really intended? If Rome, or any other city than the literal capital of Chaldea, were designed in the book of Revelation by the name Babylon, then it is manifest that the prophecy, to the early believers, was a sealed one; whereas of the whole contents of the book it is explicitly declared that they have never been sealed (chap. xxii. 10): and if these early believers might, with no scripture warrant to authorize them, or scripture guide to enlighten them, have undertaken the task of finding for the term Babylon some meaning other than what naturally belonged to it, then where, it has to be asked, on any occasion, was to be the limit to the exercise of such liberty of interpretation; or what the passage, or declaration of scripture, that might not be transposed for some other signification than that which the words thereof literally conveyed? What part of the record of God could, under such a latitude, be maintained in its own integrity, or be opposed, in the force and precision of its language, to the dictates of the thoughts of man?

What was true of the believers of the first times, is true, it is evident, of those of all succeeding ages; and if they had no warrant for seeking for the term in question any covert and spiritual signification, and no means indeed of viewing it in any other sense than the literal one, to us also, we may be assured, just as to them, it has been presented for acceptance in no other light than the natural one, and Babylon of Chaldea is the place we are to understand to be indicated when Babylon is spoken of in the Apocalypse, equally as when she forms the theme of the prophecies of the earlier books of Isaiah and Jeremiah.

IV.

All the circumstances connected with the prophecy in question, are, or may become, applicable to Babylon of Chaldea. This is not the case as regards Rome, or any other city in the world.

1. THE city spoken of is represented as the great whore, with whom the kings and the inhabitants of the earth have committed fornication.

The crime of spiritual whoredom, it has been supposed by some, can be imputed only to a people chosen to be separated to the Lord, who may have proved unfaithful to him, and followed idols. But it is in truth chargeable upon all who, "when they knew God," have "changed the truth of God into a lie, and worshipped and served the creature more than the Creator" (Rom. i. 18—25). The idolatries of Tyre, of Egypt, of the Sabeans, of Nineveh, and of all the heathen nations unto whom the Israelites "separated" themselves in this way, are consequently stigmatized with the same descriptive terms as those used in this prophecy against Babylon (Isa. xxiii. 15, 17; Ezek. xxiii. 8, 43; Nahum iii. 4; Hos. iv. 14).

But the city in the prophecy is styled "*The great whore*,"—pre-eminent, and notorious above all other places, for her idolatries.

At the time that this was written, no city could be compared with Babylon for long standing, thorough, and gross idolatry, carried on without deviation for more than two thousand years. The scripture designates her as the spot, above all other parts of the globe, given over to this sin,—"*The land of graven images*" (Jer. l. 38). Everywhere the worship of Baal, or Bel, her tutelary god, stands expressive of idolatry, and in contrast to the worship of Jehovah. The name is even used in the plural number, as currently meaning false gods, so noted was this idol of the Babylonians. "Hath a nation changed their gods, which

are yet no gods?—How canst thou say, I am not polluted, I have not gone after Baalim?" (Jer. ii. 11, 23). "The land hath committed great whoredom, departing from the Lord.—I will visit upon her the days of Baalim, wherein she burned incense to them,—and forgat me, saith the Lord" (Hosca i. 2; & ii. 13).

2. The city is further declared to be "the *mother* of harlots and abominations of the earth,"—the parent, or originator, of all the heathen corruptions of worship which are to be found over the surface of the globe.

There can be but *one* city of which this appellation can be true, and that city is Babylon. She was the first that was constructed after the flood, and her inhabitants immediately set themselves in opposition to God (Gen. xi. 2—6). He found them of such a spirit as threatened to lead to their assertion of absolute independence of him. "Now," he said, (after observing their actions and motives), "nothing will be restrained from them, which they have imagined to do;" and to break up their conspiracy, he had to confound their tongues and scatter them abroad upon the face of the earth. The particular object which the Babylonians had in view, was to build a city, and a tower, whose top might reach unto heaven, and to make themselves a name, so as to secure their union upon the earth. The way in which the Lord counteracted and baffled them, shews that they had not his glory in view,—that they were not attempting to serve or to worship him, but were wholly bent upon advancing their own interests, and honouring themselves. Thus they were, in this sense even, guilty of idolatry, which is defined to be, as we have seen, "the worshipping and serving the creature more than the Creator." When scattered over the world, they must have carried the same spirit with them,—the desire to exalt the creature into the place due only to Him who made him, and to be independent of the only true ruler of the universe. This is the very root of idolatry, the seeds of which were indubitably sown by Babylon over the whole earth.

But there is strong ground of presumption that the sin of the Babylonians was, from the earliest times, carried out into

the positive worship of idols, and that this practice was disseminated by them throughout other countries.

We learn that the fathers of Israel, of whom Terah, the father of Abraham, is particularly named, "served other Gods" (Josh. xxiv. 2). They are called "fathers that dwelt on the other side of the flood *in old time*," to shew the remoteness of the age spoken of, and its nearness to the time of the deluge. Now these were Chaldees" (Gen. xi. 31). The last of these fathers, the above mentioned Terah, was born two hundred and twenty two years after the flood (Gen. xi. 10—24), and at the period of his birth, all his progenitors, up to Shem himself, were still living. Idolatry, as we have seen above, was practised among them, and it amounted to the absolute worship of images, as we find from the theft of the images of Laban, (the grandson of Abraham's brother Nahor,) which are called his "gods" (Gen. xxxi. 19, 30).

The dispersion from Babylon took place in the days of Peleg (Gen. x. 25). He was the fourth in descent from Shem, and was born one hundred and one years after the flood (Gen. xi. 10—16). We have thus every reason for presuming that the worship of images was practised at Babylon at the time of the confusion of tongues, and that, when scattered, the people propagated their idolatrous systems wherever they went.

That this presumption is accordant with the truth is more-over demonstrated by the scriptures, which shew the early corruption of Babylon, and that it was she in effect who had perverted all nations with her idolatries. "Stand now," it is said of her, "with thine enchantments, and with the multitude of thy sorceries, wherein thou hast *laboured from thy youth*" (Isa. xlvii. 12). "Babylon hath been a golden cup in the Lord's hand, that made *all the earth* drunken: the nations have drunken of *her* wine; *therefore* the nations are mad" (Jer. li. 7). The cup in the whore's hand was "full of abominations and filthiness of her fornication" (Rev. xvii. 4), and the nations who partook thereof, became, like her, "mad upon their idols" (Jer. l. 38). The Moabites, the Canaanites, the Hittites, the

Amorites, the Perizzites, the Hivites, and the Jebusites worshipped Baal, and taught Israel to commit the like abomination (Numb. xxii. 41; Judges ii. 11—13; & iii. 5—7). The practices of the Egyptians were exactly those for which Babylon was notorious. They had recourse “to idols, to charmings, to them that have familiar spirits, and to wizards” (Isa. xix. 3). And there is a similarity prevailing in every system of idolatry which bespeaks a common origin. The engraved cylinders and signets still found among the ruins of ancient Babylon have figures resembling those worshipped by the Persians and Egyptians in former times, and by the Hindoos of the present day. That of the bull particularly may be instanced. It was the form given to the idol Isis of the Egyptians, and it appears upon Babylonian and Persian signets reclining exactly as now found sculptured in the temples of the Hindoos. It may be added also, that when the Indian army went to serve in Egypt, at the time that the British troops were opposed there to the forces of Napoleon Bonaparte, the Hindoo sepoys were struck with the resemblance between the remains of the ancient idolatries of that country, and the temples and idols of their own land.

From all that has forgone, it is plain that Babylon must be fixed upon as the parent of all these corruptions—“the *mother* of harlots and abominations of the earth.” The scriptures charge the title upon some *one* city of the world, and none has claims thereto which can be compared with her’s.

The idolatries of Rome, though marked and flagrant, are not of that open, decided, description which have prevailed in Babylon, and other avowedly heathen nations. To detect the falseness of the worship practised there, requires some knowledge of the truth as revealed in scripture; for it is based upon subtle perversions of the word, and insidious departures therefrom, rather than upon a declared rejection of the true God, such as is manifested among pagan worshippers. The latter therefore have all exceeded her in this iniquity, and, whatever her corruptions, she cannot be known to the whole world as “*the great whore*”—“*the land of graven images.*”

Her evil ways have been certainly spread through a considerable extent of countries, but they have been far short of reaching over every kingdom of the earth. Europe and America have drunk of her cup, but few other parts of the world have tasted of its pollutions. They have never been nationally partaken of by the inhabitants of India, Japan, China, Borneo, Australasia, Siam, Burmah, Thibet, Nepaul, Affghanisthan, Tartary, Persia, Arabia, Turkey, Syria, Egypt, or the vast continent of Africa. Here and there, in some of these nations, a few out of the myriads of their population have been taught to adopt her tenets and practices, but the vast bulk of the multitudes of heathen who occupy these regions have not a notion even of the existence of this city, which so many look upon as “the *mother* of harlots and of the abominations of the earth.”

Not only does Rome fail of proving to have been the author of the spiritual harlotry which prevails over the greatest portion of the world, but she is not even the originator of the idolatries which are practised in her own land. In this respect she is herself but an offspring of “the great whore,” and no parent, or mother, of such inventions. She has derived her own abominations greatly from the pagan modes of worship that formerly existed throughout her territories, and these are to be traced, through adjacent eastern countries, to Babylon.

The following extract from a history of the reformation in England by the Rev. H. Blunt, published in the Family Library, forcibly exhibits the affinity between the ancient and present systems of idolatry in Rome.

“In the transition from Pagan to Papal Rome much of the old material was worked up. The heathen temples became christian churches: the altars of the Gods altars of the saints; the curtains, incense, tapers, votive tablets, remained the same; the Aquaminiarium was still the vessel for holy water; St. Peter stood at the gate instead of Cardea; St. Rocque or St. Sebastian in the bed room, instead of the Phrygian Penates; St. Nicholas was the sign of the vessel, instead of Castor and Pollux; the Mater Deûm became the Madonna; Alms pro Matre Deûm be-

came Alms for the Madonna, the festival of the Mater Deûm, the festival of the Madonna, or *Lady Day*; the Hostia, or Victim, was now the Host; the *Lugentes Campi*, or dismal regions, Purgatory; the offerings to the Manes were masses for the dead.”*

3 Further, John was carried away in the spirit into *the wilderness*, in order to see this city.

Had the term wilderness been used figuratively, some intimation thereof would doubtless have been given, as has occurred in regard to other conditions of the prophecy, when “the many waters” where the whore sat, “the woman” herself, and “the seven mountains” upon which she was situated, were spoken of and expounded. The circumstance of this location in the wilderness was mentioned evidently with a purpose, and this in order, it may be presumed, to be an indication of the site of the city, so that we might the more readily understand the object of the prediction. The prophecy, hence, cannot be applied to any place of which it is not true that its position is in a wilderness, or desert. Now this is actually the case as respects Babylon, whose place is in the desert of Arabia; but it is not so as respects Rome, situated in the fertile land of Italy.

4. The seven heads, we are told, are seven mountains on which the woman sitteth.

This particular feature has helped greatly to lead men to fix the prophecy upon Rome. But the same fact of the location of the city upon seven hills is said to be true of Constantinople, and also, according to some, of London, which would shew it not to be one of a conclusive description as regards the one city or the other. It may likewise become true of Babylon, when the time of her judgment has arrived.

The city would of course have to be reconstructed, in order, (pursuant to the prediction,) to be sunk suddenly and finally into utter desolation, at a time when she had attained the highest pitch of power, wealth, luxury, and splendour. She would

*The “conformity between Popery and Paganism” is fully traced out in Middleton’s “Letter from Rome.”

MIR'S N F M R O F D .



have to be rebuilt upon her ancient site—upon the ruins that now exist there. These are so stupendous in size, and so shapeless and irregular from having their surfaces pulverized by decay, and furrowed by the rains, that they have lost all resemblance to the remains of buildings, and strike every beholder as being natural hills, rising up from the surrounding plain. The following extracts from the descriptive accounts of others, and a reference to the accompanying sketches of two of the chief ruins, will fully establish this fact, which the writer can further testify to from his own ocular observation.

“From the point on which we stood to the base of Mujelebe, large masses of ancient foundations spread on our right, more resembling *natural hills* in appearance, than mounds covering the remains of former great and splendid edifices.—The present shape and dimensions of this huge mass of building, (the Birs Nimroud,) when seen from the East, appear like an oblong *hill*.—The pre-eminent mounds (on the east bank of the Euphrates) are three in number. The Amran *hill* (3); the Kasr (2); and Mujelibe (1).—The whole surface (of the Amran) appears to the eye nothing but a *vast irregular hill of earth*.”

Sir Robert Ker Porter's Travels.

“As we approached the object of our journey, the heavy clouds separating discovered the Birs (4) frowning over the plain, and presenting the appearance of a circular *hill* crowned by a tower, with a high ridge extending along the foot of it.—The other parts of the summit of this *hill* are occupied by immense fragments of brick work.” *Rich's Memoir, p. 35 & 36.*

“I scrambled over the ruins to the crest of the *hill* (Birs Nimroud), which is elevated 180 feet above the level of the plain.” *Ormsby's Travels, narrated by Wellsted.*

“Nothing now is left save *one towering hill* (speaking seemingly of a mound attached to the palace).—At first sight it (Birs Nimroud) presents the appearance of a *hill*, with a castle at the top.” *Mignan's Travels, quoted in Keith, p. 337.*

But seven is the number of the hills on which the city is to stand, and this appears to be precisely the number of the ruins which are of magnitude sufficient to be classed as hills. The rest of the remains of ancient Babylon consist of low insignificant ridges and mounds to which the designation of hills could never be applied.

Of these major ruins, four are noticed prominently by every traveller. The names under which these are known are, "Mujelibe," or the overturned; "Al Kasr," or the palace; "Amran;" and "Birs Nimroud," generally thought to have been the Tower of Babel. The three former are on the east bank; the latter on the west bank of the Euphrates. The following are the descriptions given of these remarkable objects.

1. *Mujelibe*. "It is of an oblong shape, irregular in its height and the measurement of its sides, which face the cardinal points; the northern side being 200 yards in length, the southern 219, the eastern 182, and the western 136; the elevation of the south-east, or highest angle, 141 feet.—The western face is lowest and easiest of ascent, the northern the most difficult. All are worn into furrows by the weather; and in some places, where several channels of rain have united together, these furrows are of great depth, and penetrate a considerable way into the mound." *Rich's Memoir*, p. 28 & 29.

"Mujelibe" forms an oblong mound, either side measuring about 250 yards. From a distance, the whole wears the same broken and rugged appearance as the other mounds."

Ormsby's Travels.

Sir Robert Ker Porter calls this ruin a "huge mass," and describes it to be 140 feet in height, and 1563 feet in circumference.

2. *Al. Kasr*. "To this, (that is to Amran,) succeeds the second grand heap of ruins, the shape of which is nearly a square of 700 yards length and breadth. Every vestige discovered in it declares it to have been composed of buildings far superior to all the rest which have left traces in the eastern quarter.

But the operation of extracting the bricks has caused great confusion, and contributed much to increase the difficulty of decyphering the original design of this mound, as in search of them the workmen pierce into it in every direction, hollowing out deep ravines and pits, and throwing up the rubbish in heaps on the surface. In some places they have bored into the solid mass, forming winding caverns and subterranean passages, which, from being left without adequate support, frequently bury the workmen in the rubbish."

Rich's Memoir, p. 22.

"The Kasr; its ruins cover a space half a mile in length and nearly the same in breadth, and rise to an average of about 90 feet above the level of the plains. The mass does not differ in its general appearance from the Birs."

Ormsby's Travels.

Sir Robert Ker Porter gives the elevation of this mound at 70 feet, and its length at nearly 800 yards, and breadth at 600.

3. *Amran.* "To this, (that is to a low mound called Jum-juma), succeeds the first grand mass of ruins, which is 1100 yards in length, and 800 in greatest breadth, its figure nearly resembling that of a quadrant: its height is irregular, but the most elevated part may be about 50 or 60 feet above the level of the plain, and it has been dug into for the purpose of procuring bricks."

Rich's Memoir, p. 21.

"The great mass of the Amran spreads over a vaster expanse every way than that of the Kasr; and with the exception of the height gained by the surmounting standing wall of the latter, appears quite as high. It is 3350 yards in circumference. The whole surface appears to the eye nothing but a vast irregular hill of earth."

Sir Robert Ker Porter's Travels.

4. *Birs Nimroud.* "By far the most stupendous and surprising mass of all the remains of Babylon.—It is a mound of an oblong figure, the total circumference of which is 762 yards. At the eastern side it is cloven by a deep furrow, and is not

more than 50 or 60 feet high; but at the western it rises in a conical figure to the elevation of 198 feet, and on its summit is a solid pile of brick 37 feet by 28 in breadth."

Rich's Memoir, p. 34 & 36.

In Ormsby's Travels, the elevation of Birs Nimroud above the level of the plain is calculated to be 180 feet, and "the base of the mound," it is said, "covers a space of 2000 feet in circumference."

Sir Robert Ker Porter describes its measurements at the base to amount to 3082 feet, and its height to be "from the foundation of the whole pile to the base of the ruin" (on the top) about 200 feet; and the elevation of the ruin, in addition, to be 35 feet.

The other three mounds, which, though not so universally noticed by travellers as the foregoing ones, are equally deserving of the appellation of hills, are a heap close to Birs Nimroud on the west side of the river, and a conical eminence, and another mound, situated on the eastern bank.

5. *Mound near Birs Nimroud.* "At a trifling distance from the Birs, and parallel with its eastern face, is a mound not inferior to that of the Kasr in elevation, but much longer than it is broad. On the top of it are two Koubbes or oratories, one called Makam Ibrahim Khalil, the other, which is in ruins, Makam Saheb Zeman."

Rich's Memoir, p. 38.

"All around its present base (speaking of the Birs,) extends to some distance an open area, bounded by mounds which I shall more particularly mention hereafter,* having first described one that may be called of *prodigious magnitude*, though under the shadow of Babel itself. It extends north and south to a breadth of 1244 feet. Two Koubbes or oratories, are on it, called Makam Saheb Zeman, and Makam Ibrahim Khalil. On this supereminent mound, I made my observations on all the remains yet visible within what must have been the great encompassing

*These are all shewn to be of very insignificant dimensions, like the low ridges intervening between the great masses on the other bank of the river.

quadrangle of the sacred enclosure.—From the elevation on which I stood, I traced without difficulty the lines of embankment, &c.—In a direction south 50° east, I could plainly discern the golden cupola of Meshid Ali; and on the same line of horizon, but 30° more to the eastward, I saw the dark summit of a very lofty mound which I calculated to be the same mentioned by Mr. Rich in his “Memoir on the ruins of Babylon,” distant many miles from their boundaries. Besides the mound I have just mentioned, I saw from the height on which I continued to stand, many distant points.”

Sir Robert Ker Porter's Travels.

6. *The Conical eminence.* “Near the centre of the grand area (G,G), stands a very large and lofty conical mound of a striking and singular appearance, being about 300 yards long, 100 broad, and between 60 and 70 in height.” It is described as being connected with a mass of mounds which are called of “subordinate appearance, not possessing any particular elevated marks to offer pretensions of comparison with Kasr and Amran hill.”

Sir Robert Ker Porter's Travels.

“Captain Mignan describes a mound attached to the palace (No. 2.) 90 yards in breadth, by half that height, the whole of which is deeply furrowed in the same manner as the generality of the mounds. ‘The ground is extremely soft and tiresome to walk over, and appears completely exhausted of all its building materials: nothing now is left save one *towering hill.*’”

Keith, p. 337.

7. *Ruin on the river bank.* “The river bank is skirted by a ruin which I shall, for perspicuity’s sake, call its embankment, though, as will hereafter be seen, there is good reason for supposing it never was intended for one. It commences on a line with the lower extremity of the southernmost grand mound (that is Amran hill, No. 3), and is there nearly 300 yards broad at its base. The embankment is continued in a right line to the north, and diminishes in breadth, but increases in elevation, till, at the distance of 750 yards from its commencement, where it is 40 feet perpendicular height.” *Rich's Memoir, p. 18.*

In the Penny Cyclopædia, a somewhat more detailed description of the size of this ruin is given, as extracted from Rich's Memoirs—possibly from some other edition of the work than that that the writer has referred to, which is of 1818—the 3rd edition. The quotation in the Cyclopædia is this. “The river-bank, on the southwest of the tomb of Amran, is skirted by a ruin (B) extending from R to B nearly 800 yards; it is for 300 yards at B* (? at R) 40 feet perpendicular.”

The following tabular statement will give at one view the dimensions of the above seven remarkable ruins, and will shew that the least of them is of sufficient magnitude to be fairly entitled to be ranked as a hill, particularly in a country where, for miles around, all is an uniform flat plain.

	HEIGHT.	
1. Mujelibe.....	140 feet,	from 1,563 to 2,211 feet in circumference.
2. Al Kasr.....	90 feet,	about 8,400 feet in circumference.
3. Amran Hill.....	50 or 60 feet,	10,050 feet in circumference.
4. Birs Nimroud..	198 feet,	from 2,286 to 3082 feet in circumference.
5. Ruin near the Birs.....	90 feet,	1,242 feet in length.
6. The Conical eminence, from 135 to between 180 & 210 } feet,		2,400 feet in circumference.
7 Ruin near the River.....	40 feet,	5,400 feet in circumference.

There is but one other spot among the ruins of Babylon which has been thought of sufficient dimensions to have its measurement given by any of the authors to whose works upon these remains the writer has had an opportunity of referring. This is a ridge (marked A on the plan,) which Sir Robert Ker Porter describes as running directly west to the verge of the river, where it finishes in an elevated mass, the shore being there high and abrupt. “The summit of the ridge,” he says, “is about 60 feet perpendicular from the level of the water.” The height of this ridge is thus not owing altogether to its absolute elevation above the surrounding plain, as in the case of the seven ruins above instanced, but in a measure to the general elevation of the shore, at that part of the river, above the level of its waters. When these are at their highest, this eminence must be much reduced in appearance, for the variations in the

*These Letters appear on Rich's plan.

river at different periods are very considerable, and Sir Robert Ker Porter must have visited the spot when the waters were low, and the ridge consequently seemingly high, for he notices that the river face of it was marked off in lines like a flight of steps, owing to the different levels of the water which had washed against it.

This object, moreover, is adverted to as but a "ridge," whereas the remains above specially referred to, (with the exception of the last, for which no descriptive terms are used, it being simply called a ruin,) are spoken of in a way calculated to convey an impression of their great bulk and imposing appearance. Mujelibe is called a "huge mass;" Amran and Kasr, the "first and second grand masses;" Birs Nimroud, "the most stupendous and surprising mass of all;" the ruin near it, a "mound of prodigious magnitude;" and the sixth ruin, a "towering hill." The seventh ruin, though it has not happened to have been designated by such terms, is of vast dimensions, covering a space considerably exceeding that of any other of the ruins, save the Kasr and Amran.

Of the bulkiness of the "ridge" now in question, nothing is said. It is distinguished only for its elevation, and that feature in it is seen to depend greatly upon the height of the shore on which it abuts, and the occasional lowness of the waters of the river. Even as a ridge it cannot be conspicuous, for, although Mr. Rich has laid down many subordinate marks of remains which are interspersed between the grand ruins, shading them according to their relative proportions, this particular ridge has no place on his plan, notwithstanding that he must have visited the spot, as he has noted the date trees which grow upon it. The insignificance of this ridge is the more certain, as Mr. Rich, after describing the seventh ruin, and a "triangular piece of ground" recently gained from the river (B on the plan)* "having traces of a narrow line of embankment along its base," says, "above this (i. e. northward,) the bank of the river *affords nothing worthy of remark*; for though in some

*Marked D on Rich's plan.

places there are *slight vestiges* of building, they were evidently not connected with the above mentioned embankment." (p. 19).

The nearest mounds of the like kind to those found on the site of Babylon, are the ruins to the eastward, called Al Hymer; but Sir Robert Ker Porter gives conclusive testimony to their being situated at least two or three miles beyond the limits of the ancient city.

Thus there are seven hills, and but seven, upon which the city may be rebuilt.

5. "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

Wherever therefore the whore sitteth, *there* must be a mixed people, composed of multitudes differing as to nation and tongue. This would be the case were Babylon restored. Her population would of course resemble that of Baghdad and Bus-sorah, the only two large towns in the land; and this consists of Arabs, Turks, Armenians, and Jews, each of a separate nationality, and with a distinct language. Rome is not so circumstanced. A few strangers from various parts of Europe may visit the city temporarily, but they cannot be estimated as forming "multitudes," nor be ranked as belonging to the place "*where* the whore sitteth."

6. Lastly, it is manifest that the city must be one eminent for trade, carried on by land and by sea with surrounding nations.

The "merchants of the earth" are first seen weeping and mourning over her ruin. They are those whose traffic is by land, and the commodities they deal in are "gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men;"—details multiplied, so as to confound

the imagination, if any attempt should be made to take them otherwise than in their literal acceptation.

Babylon would be admirably situated as an emporium for inland trade, as Baghdad is at this day. She would be central as respects many great nations of the east,—Arabia, Egypt, Syria, Asia Minor, Coordistan, and Persia. The desert would afford the greatest facilities for land carriage, and beasts of burden abound. The nations above enumerated habitually carry on a traffic among themselves, and with each other, by means of large caravans of camels, mules, and horses, and the existence of an extensive and wealthy city, so situated as restored Babylon would be, would infallibly attract a very great flow of commerce, both for her own uses, and for transmission through her to other places. The objects of this intercourse would be just such as are here spoken of as forming the trade of the city prophesied of. They consist of things much sought for by Asiatics, and they are all products of eastern lands, but the generality of them are not such as European countries produce or deal in, largely.

Rome is singularly unadapted for being the centre of a great inland trade. To the north, Italy—the land of her location—is cut off from surrounding nations by a formidable barrier of enormous mountains, spreading round from sea to sea, from the gulf of Lyons to that of Venice. On all other sides are the waters of the Mediterranean.

Afterwards, succeeding to the lament of the traders by land, those whose dealings are by sea are represented as mourning over Babylon. “Every ship-master, and all the company in ships, and sailors, and as many as trade by sea stood afar off and cried,—saying,—Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness!”

Rome is removed from the sea by upwards of 40 miles, and has no water communication therewith. Were it even practicable to open one, it would lead her commerce only into the narrow waters of an inland sea. But Babylon would have a navigable river, running through her very walls, of such a magnitude as to be itself styled the sea, both by the Arabs who inhabit its

banks (Ormsby's Travels), and in the scriptures (Jer. li. 36, 42), and this would conduct her shipments into the Persian gulf, and thence eastward to India, China, and the many rich intervening and adjacent countries; also into the Red sea, and so within a few miles of the Mediterranean, and the commerce of Europe; and again to Africa, and beyond the Cape of Good Hope, westward to America, and northwards to the coasts of Portugal, Spain, France, England, Holland, &c.

The prophecy under contemplation, describing the fall of Babylon at a time when she is revelling in exceeding prosperity and power, as contrasted with her present abject condition in ruins, necessitates that she should be rebuilt. There is in effect a distinct prediction of such an event awaiting her. It is given in a vision, and an interpretation thereof is furnished, just as is so frequently the case in the book of Revelation.

“Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established and set there upon her own base.” (Zech. v. 5—11).

An ephah is a Jewish measure. The woman who sat therein is the personification of wickedness. “This is wickedness,” it is said of her. And she embodies the evil of the whole earth. “This is their resemblance,” it is declared, “through all the earth.” Here are exactly the characteristics, and the very figure,

of the great whore, "having a golden cup in her hand full of abominations and filthiness of her fornication," out of which "the inhabitants of the earth have been made drunk;"—"the mother of harlots and abominations of the earth."

This figure is carried to the land of Shinar—the very site of Babylon (Gen. x. 10; xi. 2), and there she has an habitation built for her upon a spot described as "her own base." The city, then, is to be reconstructed upon foundations that are *her own*,—that have already belonged to her;—and here the seven hills, the ruins of her former grandeur, afford the means for the accomplishment of the fact predicted of her. She may be built upon them.

The woman in the ephah being the type of a nation, the two women who bear the ephah, it may be concluded, must likewise indicate nations. We are to be led then to expect that there will be a combination of two powers who will undertake together to rebuild the city. They will do it with celerity, as is shewn by their having the wings of a stork (a bird of swift flight), and the wind in their wings. They further bear the ephah between the earth and the heaven. Considering that it is wickedness that is to be so set up, and this in the renovation of the doomed and desolate Babylon, their action, we may conclude, will be with a settled purpose of opposition to the will and the workings of God; and this corresponds with that of the first builders of Babylon, who wished to construct a city with a tower whose top might reach unto heaven, so that God might no more be able to interfere with them in judgment,—a fitting habitation for him who is to say in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God:—I will ascend above the heights of the clouds: I will be like the Most High" (Isa. xiv. 13, 14). The elevation of the ephah above the earth, may betoken this feature of impiousness.

The above prophecy of the reconstruction of Babylon appears to have been given about 20 years after the capture of the city by Cyrus, when the predicted downfall of the place might have

seemed to be in process of accomplishment. If, as Dr. Keith observes, "while yet in the plenitude of its power, and according to the most accurate chronologers, 160 years before the foot of an enemy had entered it, the voice of prophecy pronounced the doom of the mighty and unconquered Babylon," men were called upon to look for the desolation of a city so rich in resources, and so established in prosperity, why may it not be that a trial of faith in another way is given to us, and that we are required to believe that a spot so waste and judgment-stricken as the site of Babylon, shall one day be occupied by a great city, such as is described in the book of Revelation, ruling over the kings of the earth, and concentrating in herself the riches and the commerce of the globe?

The elements of the former greatness of Babylon still exist;—her climate, her soil, and her waters;—and the operation of these may be multiplied with facility to any required extent. All that is wanted is the energy of man to put these means into action.

The following extracts will shew how great are the resources of this land.

"The immense fertility of Chaldea,—corresponded, if that of any country could vie, with the greatness of Babylon. It was the most fertile region of the whole east. Babylonia was one vast plain, adorned and enriched by the Euphrates and the Tigris, from which, and from the numerous canals that intersected the country from the one river to the other, water was distributed over the fields by manual labour and by hydraulic machines, giving rise, in that warm climate and rich exhaustless soil, to an exuberance of produce without a known parallel, over so extensive a region, either in ancient or modern times. Herodotus states, that he knew not how to speak of its wonderful fertility, which none but eye witnesses would credit; and, though writing in the language of Greece, itself a fertile country, he expresses his own consciousness that his description of what he actually saw would appear to be improbable, and to exceed belief. In his estimation, as well as that of Strabo and Pliny, (the three

best ancient authorities that can be given), Babylonia was of all countries the most fertile in corn, the soil never producing less, as he relates, than two hundred fold, an amount, in our colder regions, scarcely credible, though Strabo, the first of ancient geographers, agrees with the "father of history" in recording that it reaches even to three hundred, the grain, too, being of prodigious size.—To this day there cannot be a doubt, (says a writer in the Bombay Philosophical Transactions), that, if proper means were taken, the country would with ease be brought into a high state of cultivation."

Keith, p. 272, 273, 275.

"The air (of Hillah, which is on the site of Babylon,) is salubrious, and the soil extremely fertile, producing great quantities of rice, dates, and grain of different kinds, though it is not cultivated to above half the degree of which it is susceptible.—When at its height, the Euphrates overflows the surrounding country, fills the canals dug for its reception, without the slightest exertion of labour, and facilitates agriculture in a surprising degree.—In such a soil as that of Babylon, it appears surprising how long some of the canals have remained. The Naher Malcha, a work of the Babylonian monarchs, might still be effectually repaired, and it is probable that many of the canals now seen on the site of Babylon may have been in existence when it was a flourishing city. Some of the canals were used for the purpose of navigation, and Alexander took great pains to cleanse and restore those that were out of order.—He also dug basons for his fleet.—From the yielding nature of the soil I can readily conceive the ease with which Cyrus dug a trench round the city sufficient to contain the river."

Rich's Memoir, p. 12, 13, 16 & 17.

"Our route (in progress from Hillah to Al Hymer,) was intersected by endless traversings of old canal beds; some of which are of prodigious width, and corresponding depth. The largest is 96 yards in width, the second, 30, and the third, 20. When in full repair and full stream such connecting water roads

were perfectly adequate to transport very large vessels filled with merchandize."

Sir Robert Ker Porter's Travels.

"One of these works (the canals) extended from Tainora in a like parallel to, and at a distance of 8 miles, from the Tigris to Jazeira, a distance of 150 miles, and its average breadth is 200 yards. The banks of this and some other canals are elevated 100 feet above the level of the country. By such means a desert was converted into a fertile province, fed with abundant streams, supplied with the costliest treasures of the vegetable world, thickly peopled with a peaceful and laborious race, and finally brought out a continuous line of cities which arose on its banks.—Daoud, the pacha of Baghdad, intended to renew these works (the great canals), but death prevented him.—When labour is cheap, and the nature of the soil presents every facility he could wish, his command of resources would have found little difficulty in effecting his purpose. Had he done so, he would have conferred immense benefit on the country: its advantages to commerce are obvious. During the Median and Babylonian ages, similar works, by irrigating the country and maintaining a proper level between the two rivers, converted what is now nearly a desert into a fertile and well populated country."

Ormsby's Travels.

In the Volume of the Family Library upon the "Ruins of Ancient Cities," the possibility of the future renovation of the place is speculated upon; and this is the more remarkable, since the grounds of the anticipation are derived wholly from the natural resources of the country, and the probabilities of prosperity that these still afford; and this while the views of prophecy held by the author would seem to run counter to any other conclusion than that the glory of Babylon has passed away from her for ever. The passage referred to is this.

"The population of Hillah may average from 6 to 7,000. There are bazars and markets on both sides of the river. Manchester and Glasgow goods, that were taken out by the Euphrates

expedition as samples, were eagerly bought by them at a profit of 100 per cent. There is much trade carried on in the town, both by camels from the interior, and by boats laden with rice, dates, tobacco, &c. It would be curious if, in progress of commerce and civilization, the neighbourhood of Babylon should again become the scene of princely mercantile traffic, it is described in the Revelations as having once been.—The merchandize of gold and silver, and precious stones, &c. Rev. xviii. 12, 13.”

The writer's own observations enable him to add his testimony to its requiring nothing but water and culture to make Babylonia what it was in ancient times—the richest grain country in the world. The soil is alluvial mould, formed by deposits from the Euphrates and Tigris, and wherever water reaches it, most productive. Formerly, there were two grand canals, running exteriorly to these rivers, and parallel to their courses, and at right angles, across the four lines of water which were thus made to exist, smaller canals were constructed at short intervals. These works were not formed by excavation of the earth, but by banks raised up on the surface of it, so that the lowest ebb of water was on a level with the surrounding country, and might be turned off to flow over and irrigate it at will, and without labour. The grand canals were supplied by the water being conducted into them from the upper parts of the rivers, where the streams were on a superior level; and the smaller ones, where they abutted on the rivers, by means of water wheels. Dams were also built into the rivers, so as to elevate their waters. There are extensive remains of these works all over the country, and there is nothing to prevent their being repaired in the course of a few years labour, and brought again into operation.

The facilities for building are also very great. The whole soil affords clay for bricks, which the heat of the sun would soon bake into hardness, and cement is abundant, in the shape of bitumen, lime, and clay, as shewn also by Mr. Rich (p. 62 to 65).

With such abundant materials close at hand, and with a command of labour, either at order, or for a very trifling rate of hire, and with extensive water carriage to facilitate operations, a city could be raised upon the site of Babylon in an incredibly short period of time. The writer had himself an opportunity of witnessing the celerity and ease with which a town may be erected in that region. The Turkish troops, at the period when he was passing through the country, were about to encamp continuously near a large Arab town called Lemlum, on the west bank of the Euphrates, and to the south of Babylon. The inhabitants, fearing the rapacity of the soldiery, removed all their property, even to the door frames and timbers of their houses, to a spot about 20 miles off on the opposite bank of the river. The writer halted at the new settlement about a fortnight after this removal, and found it already quite assuming the appearance of a town.

Even in its present impoverished and mismanaged state, wealth may be rapidly acquired in the land of Babylon, as was shewn in the times of Daoud, who was pacha of Baghdad some few years ago, and whose riches and state may have rivalled those of Haroun al Reschid. So abundant was gold at his court, that his body guard despised it as an ornament, and left it for the decoration of their slaves.

Were any powerful civilized nations to coalesce together for the restoration of Babylon, and the realization of her abounding means of wealth, the results would doubtless be rapid and astonishing. The prophecy, as has been pointed out, indicates that it will be thus by foreign interposition that she will be re-established "upon her own base" in the land of Shinar; and that with celerity, when the action is once commenced upon. At present, such agency is to be looked for only from Europe, and it is very observable how much in recent years the attention and ambition of the leading states of this division of the world have been turned to the east. Mutual jealousy, and the balance of power among them, would operate to prevent any one of them occupying the territory of Babylonia for herself, but it might

suit them, at any time, to take the pent up and neglected resources of the country out of the hands of the ignorant and apathetic Turks, and have them developed for the general advantage. Once so encouraged and assisted, Babylon might soon become a vast emporium of eastern trade, and concentrate within herself the wealth and the power of the adjacent countries, and thus be brought to occupy the position from which the prophecy proves she is in the latter day to be thrown down.

V.

The destruction of Babylon is shewn in the prophecies of Isaiah and Jeremiah to be closely linked with the yet future restoration of the Jews to their own land.

BABYLON stands forth as embodying the predominant sins of the whole world ;—as the root and the head of its offences. It is very fitting that her judgment should take place as a climax, at the end of this dispensation ; and that on the grapes of the vine of the earth becoming fully ripe, this spot, that has borne them earliest, and the most abundantly, should be found worthy of a signal retribution, at the time of the treading down of the great winepress of the wrath of God.

Babylon, as has already been observed, was the first city built upon earth subsequently to the deluge. The design of her builders, in constructing her, eminently displayed their spirit of worldliness and opposition to God. Their wish to raise a tower whose top might reach unto heaven, and to make to themselves a name upon earth, was in prosecution of their own honor, which they sought to establish by terrestrial and human means; and in procuring this to themselves, they were ready to defy God, and exalt themselves to the place of his abode. Their first monarch was Nimrod, the grandson of Ham,—one accursed for the exhibition of a most depraved and carnal mind. Nimrod himself was a mighty hunter, given over to an occupation typical of warfare and the capture and subjection of prey. For all these features the Babylonians have been notorious, throughout their whole history. From “her youth” the city was addicted to sorceries and idolatries, and to the debasing sensuality which accompanies these sins (Rom. i. 18—32). She had been also invariably a merciless invader and oppressor of other nations, carrying off multitudes, as a prey, into bondage and slavery. Her pursuit of worldly wealth and renown were incessant ; and in this she was successful above every rival. “Is not this,”

said one of her kings, "great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" (Dan. iv. 30). She was styled, "The golden city;"—"The lady," and "the glory of kingdoms." She said in her heart, "I am, and none else beside me." She has also openly carried out to its worst extreme the idea of exalting her head to the place of the most high. One of her monarchs, for example, made a decree that no one should ask a petition of any God or man for the space of thirty days, save of himself (Dan. vi. 7—9), thus mentally dethroning Jehovah, and every idol, and making himself for a time the sole arbiter of the wants and the destinies of his people.

In the Babylon described in the book of Revelation, we see these very same characteristics prominently brought to view. She is marked for idolatries, sorceries, oppressions, worldliness, luxury, boastings, and the blasphemous sins of the Antichrist himself,—making to herself, as at the very beginning of her existence, a name upon earth, and exalting her head unto heaven. It is the same Babylon, throughout, that has been known in Chaldea; and her spirit is that manifested in all ages by the whole world,—the seeking exclusively their own, and the being at enmity with God (Phil. ii. 21; Rom. viii. 5—7). "In the last days," these features will be more and more displayed, and "perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2. Tim. iii. 1—5). Babylon, in the end, will be the concentration, as she has been the great propagator of these evil dispositions; and she will be visited as such with a judgment which the whole world shall feel, as poured out upon the great corrupter of the race,—the root and the capital of their wickedness.

Against the spirit of the world Israel were called out to

testify. They were to be a nation separate from all other nations;—a peculiar and a holy people, who were to be witnesses for God against the evils that had spread over the whole of the earth. Through the weakness of the flesh the natural descendants of Abraham have failed to realize the object of their election, but the Lord will establish his purposes in the latter days by an Israel who shall be doubly children of Abraham, by affinity according to the spirit, as well as according to the flesh.

In effecting this,—in restoring the true Israel to the position they are to occupy upon earth, Babylon, the great opponent of God, of his ways, and of his people, is most fittingly brought under final judgment.

The two parties are spoken of correlatively in the following passages, in which the overthrow of the one, and the establishment of the other, are shewn to be events closely associated together.

“ Now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; *thou art mine.*—Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: *therefore will I give men for thee, and people for thy life.* Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.—Let all the nations be gathered together, and let the people be assembled: *who among them can declare this, and shew us former things?* let them bring forth *their* witnesses, that they may be justified: or let them hear, and say, It is truth. *Ye are my witnesses,* saith the Lord, and my servant whom I have chosen; *that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour.* I have declared, and have saved, and I have shewed, when there

was no strange god among you: *therefore ye are my witnesses, saith the Lord, that I am God.* Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? Thus saith the Lord, *your redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. I am the Lord, your Holy One, the creator of Israel, your King.*" Isa. xliii. 1, 4—15.

"Yet now hear, O Jacob my servant; and Israel, whom I have chosen: thus said the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; *I will pour my Spirit upon thy seed, and my blessing upon thy offspring.*—One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Thus saith the Lord, *the king of Israel,* and his redeemer the Lord of hosts; I am the first, and I am the last (Alpha and Omega; Rev. xxii. 13); and beside me there is no God. *And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people?* and the things that are coming, and shall come, let *them* shew unto them. Fear ye not, neither be afraid, have not I told thee *from that time,* and have declared it? *ye are even my witnesses. Is there a God beside me?* yea, there is no God: I know not any. They that make a graven image are all of them vanity; *and their delectable things shall not profit:* and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, *all his fellows shall be ashamed;* and the workmen, *they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.*—Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out,

as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Isa. xlv. 1—11, 21—23.

After this comes the prophetic announcement of Cyrus as the restorer of Israel and the overthrower of Babylon, foreshadowing the final re-establishment of the one, and destruction of the other, which latter events are thus proclaimed.

"*They* shall be ashamed, and also confounded, all of them: *they* shall go to confusion together that are makers of idols. *But Israel* shall be saved *in the Lord* with an everlasting salvation: *ye* shall not be ashamed nor confounded *world without end*." Isa. xlv. 16, 17.

The contrast is again renewed.

"In the Lord shall all the seed of Israel be justified, and shall glory. Bel boweth down, Nebo stoopeth." Isa. xlv. 25; & xlv. 1.

"Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory. Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans.—As for our redeemer, the Lord of hosts is his name, the Holy One of Israel." Isa. xlv. 12—14; & xlvii. 1, 4.

"Hearken unto me, O Jacob and Israel, my called: I am he: I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him; he will do his pleasure on Babylon, and his arm shall be on the Chaldeans." Isa. xlviii. 12—14.

The dependence of the salvation of the one, upon the destruction of the other, is repeatedly and still more forcibly marked.

“The word that the Lord spake against Babylon, and against the land of the Chaldeans, by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. In *those* days, and in *that* time, saith the Lord, the children of Israel shall come, they and the children of Judah together (Israel and Judah,—the ten tribes, who have never yet been restored, and the two), going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place. All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice; even the Lord, the hope of their fathers. *Remove out of the midst of Babylon*, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. For, lo, I will raise, and cause to come up against Babylon, an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord. *Because ye were glad*, because ye rejoiced, O ye destroyers of mine heritage; because ye are grown fat as the heifer at grass, and bellow as bulls.” Jer. l. 1—11.

“Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar King of Babylon hath broken his bones.

Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In *those* days, and in *that* time, saith the Lord, the iniquity of Israel (the ten tribes), shall be sought for, and there shall be none; and the sins of Judah (the two tribes), and they shall not be found: for I will pardon them whom I reserve. Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod (two terms meaning "rebels" and "visitation"): waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee. A sound of battle is in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon became a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, *because thou hast striven against the Lord.*" Jer. l. 17—24.

"Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged. *For* the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: 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; (This degree of triumph has never yet been attained by Israel.) 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, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!—How art thou fallen from heaven, O Lucifer, son of the morning"! &c. Isa. xiii. 19—22; xiv. 1—4, &c.

"The voice of them that flee and escape out of the land of Babylon, to declare *in Zion* the vengeance of the Lord our God, the vengeance *of his temple*." Jer l. 28.

"Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob." Isa. xlvi. 20.

It is clear, from the foregoing scriptures, that whenever the time comes for the restoration of the ancient people of God to their own land, then, and not till then, are the judgments foretold against Babylon to be finally and fully executed upon her. The one, as has been shown, represents the Lord, his will, and his ways; the other, all that is opposed to him;—the creature set in hostility to the Creator: the thing made seeking to be independent of him who made it,—rivalling, and striving to overthrow, his empire over the works of his own hands.

That the condemnation of the most noted of the enemies of God, and the recognition and exaltation of his true servants, should take place simultaneously, when the Lord comes forward, in all his might and majesty, to decide his controversy with the world, would be but a just and appropriate termination to the long continued struggle that has been going on between the powers of light and darkness: and such the word of God leads us to anticipate will be the circumstances under which the grand consummation will be brought in.

The Jews are to be restored to Judea, after that the Lord himself has been revealed for their salvation; and this is when

he comes in glory, and takes to himself his great power and reigns. Just prior to his advent, a portion of the nation will be besieged and straitened by their enemies. By the means of their afflictions, they will be purged as by fire, and in their extremity led to call upon the name of the Lord; and then he will at once appear for their rescue, and destroy their opponents. Jerusalem will thereupon be occupied by him as the seat of his empire over the whole earth, and the remainder of his people will be brought to him as an offering from all parts of the world by those who have persecuted them.

The following scriptures give the above order of events.

“Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.—Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe: come, get you down: for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice *from Jerusalem*; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God *dwelling in Zion*, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.—Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion.”

Joel. iii.

“Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege against Judah, and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.—In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.—In that day shall the Lord defend the inhabitants of Jerusalem.—And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.” Zech. xii. 2—10.

“Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. *Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east.*—And the Lord my God shall come, and all the saints with thee.—And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.—And men shall dwell in it, (Jerusalem,) and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.” Zech. xiv. 1—11.

“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: and the slain of the Lord shall be many.—And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring *all* your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.” Isa. lxvi. 15, 16, 19, 20.

Just before the occurrence of these closing scenes, great Babylon comes in remembrance before God, “to give unto her the cup of the wine of the fierceness of his wrath” (Rev. xvi. 19). This “wine-cup of his fury” has to be drank by the kings of Judah, of Egypt, of Uz, of the Philistines, of Edom, Moab, and Ammon, of Tyrus and Zidon, of the isles which are beyond the sea, of Arabia, of Zimri, of Elam, and of “all the kings of the north, far and near, one with another, and *all the kingdoms of the world, which are upon the face of the earth*: and the king of Sheshach,” it is declared, “shall drink *after* them” (Jer. xxv. 15—26). This monarch, who, as a crowning of the judgment, is to be the *last* to drink of the cup, is just the king of Babylon. “How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!” (Jer. li. 41).

No sooner, in prosecution of drinking of this cup, is the fall of the city accomplished, than the time for the redemption of the purchased inheritance is shewn to have arrived. Salvation, and glory, and honour, and power, are ascribed unto the Lord, because he had judged the great whore, the corrupter of the earth, and the oppressor of the servants of God, and the cry of rejoicing is raised, “The Lord God omnipotent reigneth” (Rev. xix. 1—6). Henceforward there are no more any judgments

recorded such as we now see inflicted through secondary instruments in the absence of the Lord. This dispensation will have closed, and the heaven is to be *opened*, and Jesus himself visibly revealed, coming in awful power, clothed with a vesture dipped in blood, and followed by the armies that are in heaven, to decide in person the conflict with his enemies, and to establish by open display of strength his kingdom upon earth.

Thus Babylon, the source and realization of all the wickedness for which the world is noted;—its pursuit of earthly things; its desire to be independent of the Creator;—its idolatries, in spirit, and in action;—its hatred of God, and oppression of his people;—and its adoption of all that is antichristian, and finally of the Antichrist himself, is to be found, in the latter days, established “upon her own base,” filled to satiety with every thing that her heart has ever been set upon, and carrying out to their utmost extreme all her iniquitous principles and rebellious will. She is to sit yet again as the lady and the glory of kingdoms,—the centre of their power and wealth, as she has been the originator and the head of all their corruptions; and it is as such, as the capital, moral and physical, of a world lying in the wicked one, that she meets with her final condemnation, at the time that the whole earth is judged, and brought under the dominion of the only true and righteous king.

At present the mark of condemnation is visibly stamped upon her, as a standing warning to those who seek those things for which she has been so noted; but the fulness of wrath has yet to be displayed towards her, and before that day she will rise from her posture of desolation, and prove how righteous that wrath, by displaying again the depths and the unchangeableness of her wickedness.

Just so was it with her great parallel Egypt. On the night of the passover the stamp of judgment was visibly put upon the Egyptians. Death was inflicted in every house, and there was a great cry of lamentation throughout the whole land. But from the sense of this desolation they recovered, and they set themselves once more, openly, in array against the Lord of hosts.

Then at length they met with irrevocable destruction, and at that same time salvation was wrought for Israel whom they had persecuted. "Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, *as a stone into the mighty waters*" (Neh. ix. 11).

And a similar fate still awaits Babylon. She will be re-established as wickedness itself;—the woman seated in the ephah;—and as wickedness is to be put down with the strong hand throughout all the earth, when the Lord comes to take up his great power and reign, so will Babylon, the root and centre of the offences of the earth, as a stone cast into the sea, be then "thrown down with violence, and be found no more at all."

PART II.

THE FOUR GREAT KINGS OF BABYLON.

II.

THE FOUR GREAT KINGS OF BABYLON.

THE visions recorded in the book of Daniel of the great image exhibited to Nebuchadnezzar, and of the four great beasts shewn to the prophet, have evident relation to one and the same subject. The image was composed of four parts, each figuring a kingdom; and the beasts also were four in number, and were significant of four kings; and both the image and the beasts were seen to come to a common end. The image was broken to pieces, and ground to dust, by a stone cut out without hands, and which "became a great mountain, and filled the whole earth;" denoting, as we are told, "a kingdom" which "the God of heaven" should "set up," and which should "never be destroyed," but should "stand for ever." This stone, and the dominion thereof, none can doubt, mark the reign of Jesus and of his saints, whose kingdom alone is that which "cannot be moved" (Heb. xii. 28), and is to stand for ever: and the Lord has shewn that such is the case, by making use of the very same figure when speaking of the establishing of this dominion. "The stone," he said, "which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes. Therefore say I unto you," he added, adverting manifestly to the matter of the vision, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to

powder" (Matt. xxi. 42—44). The beasts of the other vision, in like manner, in fine have "their dominion taken away," and in lieu thereof, "one like the Son of man came with the clouds of heaven,—and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The visions are thus in each instance of four kingships, which are to be overthrown by Jesus when he takes to himself his great power and reigns; and as they relate in this manner to similar objects, coming to a similar termination at one and the same time, and by the same agency, their identity, one with the other, is made manifest. This, though so plain a truth as never yet to have been disputed, has been little kept in mind in the attempts made at the interpretation of these visions. No view, however, of the one vision, it is evident, can hold good, which may involve any thing inconsistent with the requirements of the other. Nothing can be true of the beasts, which may contradict in any way what is said of the image, and the matter of the one prophecy must be made thus to regulate the construction to be put upon the other.

The visions, in the abstract, it is plain to see, exhibit the dominion of man, as contrasted with that of the Lord Jesus. Human state is imposing in appearance, and formidable to look upon, as of the image it is said that its "brightness was excellent, and the form thereof was terrible;" but the constituents of such dominion are most fragile, and may be readily "broken to pieces together, and become like the chaff of the summer threshing-floors," should it please God, at any time, to put forth his strength to destroy them. The stone which represents the dominion of Jesus, is indebted to no aid of external form to commend its excellency. It is not carved into a stately figure, such as man might produce, as is the image, but has the shape which God gives it, and is "cut out without hands;" and its composition is an indestructible one. The basis of human governments, again, is simply the brute power that they can command. They

have arisen by wars, and are maintained by the force of arms; and so here they are represented by ravenous beasts,—the lion, the bear, the leopard, and one more terrible than them all, whose form is not at once apparent. “I will be unto them,” it is said, so as to make apparent the properties of such animals, for which they are employed in figure, “as a lion; as a leopard by the way will I observe them: I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion” (Hos. xiii. 7, 8). The empire of Jesus, on the contrary, will subsist upon no such support; for then “they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more” (Mic. iv. 3); and he will be known, in more senses than one, as “the Prince of Peace.”

But beyond the abstract purport of the visions, there are their details, which are manifold.

The four parts of the visions are designated, indifferently, kings, or kingdoms. “Thou, O King,” it is said of one of them, “art a king of kings.—Thou art this head of gold.” And then the transition is made to kingdoms. “And after *thee*” (the individual monarch then addressed) “shall arise *another kingdom* inferior to *thee*, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron.” And after this the term of kings is again resorted to. “And in the days of *these kings* shall the God of heaven set up a kingdom which shall never be destroyed.” So also in the vision of the beasts. “These great beasts,” it is said, “which are four, are four kings.” And, again, of “the fourth beast” it is declared that it “shall be the fourth kingdom upon earth.”

The exigency of the language then requires that there shall be four kings; and but four; and each with his kingdom; and these we are told were to be “diverse one from another.”

But we learn also that there was to be a unity and indivi-

sibility belonging to them. In the vision of the image, the four parts are built up into one object, which is seen standing in its completeness, thus composed, from the head down to the feet. Each is necessary to the other to form the figure which they all together represent. The head alone could not have constituted it; neither the breast and arms; nor the belly and thighs; nor the legs and feet. The presence of all the members was requisite, at one and the same time, to make up the embodied image. And all are in existence together when the blow is struck by the stone cut out without hands; for all by that blow fall together. "*Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors.*"

The kings could not be amalgamated together. Their individuality must ever, in the nature of things, remain distinct. The kingdoms however could be conjoined together, and the one be made to combine with the other, and the whole might be consolidated into one; and this without forfeiting the distinctiveness, or "diverseness," of the several portions.

The vision of the image manifestly calls for such a solution. The component parts thereof are diverse, both as to shape and substance. One is the head, and of gold; another is the breast and the arms, and of silver; a third is the belly and thighs, and of brass; and a fourth is the legs and the feet, and of iron and clay. Each, however, fits on to the other, and in common they constitute, and belong to, one indivisible image.

The current view taken of the four portions of the visions, is that they represent four distinct and successive empires,—the Babylonian, the Persian, the Grecian, and the Roman; and convey thus an account, in outline, of the supremacy exercised on the earth from the times of Nebuchadnezzar to the coming of the Lord Jesus.

To this there are important objections.

1st. Though the requirement of the prophecy as to these portions of the visions being four kingdoms would be thereby met, the equally strong one that there should be four kings, and

no more than four, would be nullified, in the bringing in of four dynasties, embracing an indefinite number of kings.

2ndly. The successional order of the kingdoms would be provided, as called for in the prophecy; but the amalgamation and coexistence of the parts, the one with the other, would be wanting. Empires set up, each upon the ruin of that which preceded it, and standing in antagonistic posture, without any common centre or object upon which to converge, would represent the very opposite of the image of the vision, seen, as it is, consolidated and composed of its various parts, all requisite to constitute its whole; and if the one portion had to give way, and to disappear before the other was brought upon the scene, the grinding of the whole together to dust, by a single crowning act of judgment, in the manner that we find the fabric is to be brought to an end, would be impossible. When the feet are struck, the head, and the breast and arms, and the belly and thighs, are all to be present, so as that all may fall simultaneously, and be crushed and annihilated together; and in like manner, according to the undoubted exigency of the prophecy, the Babylonian, the Persian, and the Grecian empires, should not have passed away, but be subsisting, in their full integrity, at the time when the blow of destruction is struck upon the Roman empire, so that all might be brought down with it in one common overthrow together.

The prophecy must however be fulfilled, accurately, in all its branches, and no interpretation thereof can be correct, which violates, or fails to embrace, any one of its features. The kings, it is evident, must be four; and every one with his kingdom; and yet there is to be a constituted unity belonging to them, which will permit of all the parts of that which they combine to represent being simultaneously destroyed.

The kings, as already observed, obviously cannot be compounded together. They cannot personally form portions of a common figure. Their kingdoms can however be brought into union, and together form one aggregate whole; and in this way, as the portions of the image are seen to be kingdoms, as

well as kings, the prophecy may be provided with a strict accomplishment.

Four kings are then to be sought for, each the possessor of a kingdom, and yet partakers together of one common empire, which each, in his order, serves to construct; so that in the end, the last monarch may stand as ruler of all that his predecessors may have severally, in turn, produced and added to the common stock. These kings would bring in thus the various materials, —the gold, the silver, the brass, and the iron and clay, of which the image is composed; each in his place having served to build it up, and all being in this sense in common membership together.

Such kings and kingdoms, in effect, there have been, to the extent of three, and the characteristics of the fourth, and the most important one of the whole, are given with an amplitude and plainness that place him also with distinctness before us.

1. *The head of the image, or the first beast.*

In regard to the first king and his kingdom, there can be no room for mistake, as the scripture has revealed to us that Nebuchadnezzar, the king of Babylon, was the man. “*Thou,*” it was told him, “art this head of gold.” A dynasty was not wanting; but here was no question of one. The individual king, then addressed, supplied in full the first portion of the vision. The long succession of monarchs of the Assyrian line who had preceded him, from the time of Nimrod onwards, and the four—Evil Merodach, Neriglissor, Laborasorarchod, and Belshazzar, who followed him, had no position in this section of the vision. Nebuchadnezzar, singly, and not the Assyrian dynasty, was the sole object thereof. The head was entire in him.

The subject being an individual personage, individual features, belonging specially to him, and indicative of him, may be expected to characterize it; and such are given.

“*Thou,*” it was said to him, “O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath

he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

The symbol of the head of gold is thus found to be significant of the power and glory of Nebuchadnezzar's kingship, exercised over all around him as a king of kings. The metal used in the figure specially indicated the wealth and splendour that attached to his throne. For these Babylon, the seat thereof, has been celebrated, so as to have been called "the golden city," and "the lady of kingdoms" (Isa. xiv. 4; xlvii. 5); and to Nebuchadnezzar, it appears, she was indebted for her magnificence. "Is not this," he could say of her, "great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" (Dan. iv. 30).

The form assigned to him in the other vision is that of a lion with eagle's wings.

The scripture uses these figures to bespeak pride of power, and fierceness and swiftness in exerting it. "The king's wrath is as the roaring of a lion" (Pro. xix. 12); and when "the lion hath roared, who will not fear?" (Amos. iii. 8). He comes, "like a lion, rending in pieces, while there is none to deliver" (Ps. vii. 2). "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" (Obad. 4). It is as an eagle, "a great eagle with great wings, long-winged, full of feathers" (Ezek. xvii. 3), that Nebuchadnezzar is adverted to in reference to his descent upon Judea. His forces are again spoken of under the same figure. "The Chaldeans, that bitter and hasty nation,—they are terrible and dreadful: their judgment and their dignity shall proceed of themselves.—They shall fly as the eagle that hasteth to eat. They shall come all for violence,—and they shall scoff at the kings, and the princes shall be a scorn unto them" (Hab. i. 6—10). "They were swifter than eagles," it is said of Saul and Jonathan, "they were stronger than lions" (2 Sam. i. 23). "Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong.—Behold, he shall come up and fly as the eagle, and spread his wings over

Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs" (Jer. xlix. 19, 22).

Nebuchadnezzar, to fulfil the figure, had so to act. He had to fly swiftly on his prey, and to rend so that none should deliver; but, nevertheless, though so powerful to destroy, it was necessary to the position assigned him of "king of kings," that he should not remove from their thrones the monarchs over whom he exercised his arms, but should maintain them in their sovereignties,—he holding the supremacy over them.

This was just the character of his conquests. He coerced the surrounding nations, but did not deprive them of their kings, nor add their countries to his own; but when they rebelled against his authority, he rushed upon them with the swiftness of the eagle, and the power of the lion, and compelled their submission,—at times rending them with ungovernable fury.

It is not now exactly known to what limits the sway of this sovereign extended, save that Judea, Tyre, and Egypt, felt the force of his armies, while Nineveh had been destroyed, and Media humbled, in the times of his predecessor, the first who bore his name. These were the surrounding nations, and the greatest of the then known earth, and he held his rule among them in headship, as king of kings, reserving for his individual territories no more than Babylonia, the land of his forefathers. On several occasions he had to put forth his strength to keep these neighbour nations in subjection to him, but he exerted it ever no further than for the assertion of his empire over them as king of kings, and at no time with the greed of conquest, so as to add their dominions to his own.

Of Jehoiachin, one of the kings of Judea, we hear that "Nebuchadnezzar king of Babylon bound him in fetters, to carry him to Babylon," and then that "Jehoiachin his son reigned in his stead;" and after this we learn that "king Nebuchadnezzar sent, and brought him to Babylon," and then, that so far from appropriating his possessions, he "made Zedekiah his brother king over Judah and Jerusalem" (2 Chron.

xxxvi. 6—10). To this the captivity of seventy years succeeded, but in effecting it, vengeance, and not absorption of territory, seems to have been Nebuchadnezzar's end. Zedekiah had "rebelled" against him, and he therefore dealt out destruction and desolation. He "had no compassion upon young man or maiden, old man, or him that stooped for age;—and all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his princes, all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil three score and ten years" (2 Chron. xxxvi. 13, 17—21).

Nebuchadnezzar, it thus appears, brought Judea under submission to himself as "king of kings," displacing, but renewing the rulers thereof, until the time of this last rebellion, when excessive exasperation at the repeated resistance offered to his authority, drove him to chastise the nation thus severely; but even then punishment, and not the aggrandizement of his possessions, was all that he looked for, though they lay abject at his feet. He left the very land to languish, untilled, and uninhabited, without attempting to add it to his own.

In like manner when Tyre had to feel the weight of his wrath, he contented himself with the destruction of the city, but did not interfere with the nationality of the people; permitting them to renew their capital, and maintain their pristine condition, so that the state was found existing, in its integrity, more than two hundred and fifty years afterwards, when Alexander came and subverted it. And so also was it in the case of Egypt. "Pharaoh-hophra king of Egypt" was given into his hands, and he "smote the land of Egypt" (Jer. xlv. 30; xlv.

13): The country, however, was not added as a province to his territories, but was left to the governance of its kings, and remained thus until the Macedonian conqueror swallowed up the empire in his own. Media was in a similar manner allowed to have her kings; and Nineveh continued, as at this day, utterly desolate, forming no appendage to the dominions of Babylon.

But the power and the pride of Nebuchadnezzar had to meet with a reverse. Mighty as he was, he had to learn that there was one more mighty than himself. Among men he was placed as king of kings, and no rival mortal was to be exalted over him; but there was the supremacy of the God of heaven, which he had overlooked; and under this he had to be brought to bend. "When his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men: and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will" (Dan. v. 20, 21). And after he had received this lesson, thus painfully, the same power that degraded him, restored him to his kingdom. "At the same time," as he himself chronicles, "my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me" (Dan. iv. 36).

Here was a remarkable event in the history of this monarch; and it appears to be shadowed out in the figure of the vision. "I beheld," the prophet says, "till the wings thereof were plucked, and (or perhaps, "wherewith"—see marginal reading,) it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." The eagle wings, spread out to carry terror and destruction over the world, and which had led him to exalt himself above what was of the earth, were taken from him, and he was made at length to feel his

standing as a mere man,—the heart of a man, that he might apprehend that such was his condition, being, in this sense doubtless, given to him.

The vision is thus marked throughout with strictly personal features, belonging to the individual sovereign to whom the scripture interpretation confines it. There is the headship over the surrounding kings, retained by him, (so singularly for a conqueror,) upon their thrones, in order that he might be acknowledged by them as king of kings; there is the fierce exertion of his power, put forth like that of the eagle and the lion, crushing and devouring all who ventured to dispute his rule; there is the brilliant magnificence gathered by him round the seat of his throne, making his a golden headship; and there is his fall, and the striking lesson that this conveyed to him.

To none other of his line do these particulars belong. Up to the time of Sennacherib, Nineveh was the dominant power, and the rulers of Babylon were in subjection to the Assyrians, and far from being kings of kings. Esarhaddon, the son of Sennacherib, united the two kingdoms into one. He was replaced by his son Nebuchadnezzar the 1st., and during his time the Medians twice invaded the empire; and though they met with repulses on both occasions, the mere act of their aggressions shows that the fear and the yoke of the lion of Babylon were not yet upon them. Saracus, the son of Nebuchadnezzar the 1st., succeeded to the throne, but was dislodged by Nabopallassar, one of his father's generals, who usurped the kingdom. Nabopallassar turned his arms against Nineveh, and destroyed the city, but it appears that he lacked the strength to accomplish this of himself, and was indebted to the support of Cyaxeres, king of Media, who joined him in the expedition; and after this Nabopallassar was himself defeated by the Egyptians, for "Pharoah-nechoh king of Egypt went up against the king of Assyria to the river Euphrates" (2 Kings xxiii. 29), and gained a victory over him. But at this time the subject of the vision, Nebuchadnezzar the 2nd., who was the son of Nabopallassar, appears upon the scene, and the strength of the lion becomes

immediately manifest, "and the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt" (2 Kings xxiv. 1, 7), wresting from him thus what he had torn from the crown of Babylon. On the demise of this king of the vision, his son Evil-Merodach succeeded him, but after a short reign of two years was put to death by his subjects. Neriglissor, one of those who had conspired against him, then took the throne, but he held it for no more than four years, when he was slain in battle by Cyrus. His son Laborasoarchod followed him, and in nine months he was killed by his subjects. Then came Belshazzar, the grandson of Nebuchadnezzar, and the last of the line, who fell when the city was taken by Cyrus. Not one of these was a "king of kings;" nor furnished with the wings of conquest; neither did any of them undergo the fall, and reap the lesson, which was brought upon the beast of the vision, when the heart of a man was eventually given unto it. This portion of the vision, was, in truth, complete in Nebuchadnezzar. "*Thou,*" he was told, "art this head of gold;" and to him, and to him alone, of all his stock, was the figure, in its details, applicable. The dynasty had no part therein.

The scripture affords a solution as to the subjects of the vision, only in respect of the first of the four members thereof. The succeeding portions we are left to make application of by other means than that of a direct revelation. The nature of the interpretation as regards the first portion, must obviously be intended to guide us as to the nature of the interpretation to be resorted to in respect of the others. They are all constituents of the same image exhibited in the vision, and the members must have close analogy to the head. They are all likewise represented as beasts, and the one beast must partake of the nature of the others. The first member, or beast, cannot be a man, and the others, systems, or dynasties, or chains of rulers. They too must be men, if he be one. Things dissimilar in nature could not be

built up together to form one incorporate whole. The correlative-ness of the several portions of the visions, and the revealed interpretation given us of the first of these portions, would afford no instruction, and give no aid towards the discovery of the meanings of the succeeding portions, unless the declared constitution of the one should be taken as indicative of the constitution of the others.

But we are not left to the consideration of one solitary section of the vision for the ascertainment of such a principle of interpretation. There is what may be deemed a fifth subject of the vision, of which it is as clear as of the first that the application is to an individual personage. This is "the stone cut out without hands," which grinds the image into dust, and which the scripture undeniably shows us is "the son of man," the Lord Jesus, who overthrows the empire of the beasts, and consigns them to judgment.

What is thus true of the nature and the constitution of the first and the fifth portions of the vision, must be true also of the nature and the constitution of the three portions that intervene between them. The scripture interpretations furnished of the two, would serve only to perplex and mislead in respect to the others, for which no interpretations are supplied, if these pointed to one description of objects, and those to another.

There is, however, in truth, an interpretation as regards all the portions of the vision, so far as that it is told us that all are kings. "These great beasts," it is explicitly said, "*which are four, are four kings.*" Travel out of the number of the kings, and we travel out of the number of the beasts. The first beast, or king, we see was an individual monarch. He by whom they are all to be overthrown, will, in like manner, beyond all room for question, be an individual monarch. The three beasts for which application has to be sought must hence be three individual kings. There is an end of restriction to that which is written, and an opening for indulgence, without limit, in human ingenuity, unless such be the case. We are to accept then, most assuredly, the scripture revelation that the three intermediate

subjects are kings, equally with the first who precedes them, and the last who supplants their dominion. The only question to be determined is, Who are these kings ?

And here again we must resort to the safeguard of construing the details given of the various portions of the visions according to the method found applicable to those connected with the first member thereof. The particulars concerning this member have been seen to relate to personal features, true of an individual king, and belonging to none other but him ; confirming thus the basis of the interpretation that one particular king was the object indicated. If, as there are such ample grounds for believing, the other portions of the visions relate also to individual kings, the details associated therewith must then point to personal features descriptive of these individuals. Such, in effect, will prove to be the case with regard to these details. They will be found to indicate the particular kings who are the subjects of the visions.

But beyond the circumstance that individual monarchs make up the several portions of the visions, there is the amalgamation of their kingdoms, the one with the other, so as that one aggregate whole should be formed by them ; as taught by the vision of the great image, consisting of four distinctive parts of which the figure is built up, and which thus constitute together one incorporate body. The kings, to whom the visions have reference, must accordingly be such as have acted in this way, and have proved to have been associated with an empire in which all have had a common standing, and which each in turn has served to construct ; the one supplying the head ; the other the breast and the arms ; the other the belly and the thighs ; and the last the legs and the feet.

The scripture has made it apparent that the empire to which these kings belong is that of Babylon. There was the place of the throne of the first member of the vision, and if the others are to have part with him in a common sovereignty, there ~~also~~ should they reign. The kings to be sought for must thus all be Kings of Babylon.

These kings, at the same time, as the scripture declares, are to be "diverse one from another;" and there is also to be a distinction as regards their kingdoms, so that each may be said to have one of his own. In this manner, after the first kingdom is spoken of, a second, and a third, and a fourth, are adverted to, as if so many different kingdoms. The precise way in which these clauses of the prophecy were to be fulfilled will appear when the details of the remaining portions of the visions are gone into. It suffices now to point out that the exigencies of the prophecy are such that there must be a marked diversity between the several subjects of the visions, as to themselves individually, and as to the dominions held by them respectively; but that, nevertheless, it is also essential that they should have one common headship, and that in Babylon.

The deductions then to be made from what the revealed interpretation as to the first member of the visions has put before us, are, that the other beasts are each individual kings; that there are personal features belonging to them, shadowed out in the visions, which serve to show who they are; that Babylon is the seat of their empire; and that each has a diversity attaching to him, and also an extent of sovereignty differing from that of the others; and this distinctive territory doubtless it is that each brings in as a contribution to the common empire, which all thus serve to build up, until it attains the fulness represented by the entire figure of the image, thus made up of its various parts.

In seeking for the remaining personages of the visions, it is clear that the possession of individual attributes, and not the occurrence of a successional descent, constitutes the title of each to be admitted to a place in the vision,—that the Spirit, in effect, has not put forth these visions with the view of giving us an outline of general history, but in order to inculcate an especial end, selecting from among the actors on the stage of the universe those fitted to embody that end, and none others. For example, Babylon is the theme of the visions, and objects unassociated with Babylon can have no place therein. But

more than this, Babylon, at certain stages of the construction of the empire, is what is in question, and so a consecutive history of Babylon, or of her kings, is not to be looked for. We may expect then lapses between these kings, one being adopted, and others passed over unnoticed, and another king again being selected, according to the particular purpose of the visions.

The book of Daniel abounds in instances of such discriminative selections, proving that throughout it, whatever pages of history may have been unfolded therein, it has not been the object of the Spirit to provide us with any thing like an outline of all that was to befall the world, or any region of it.

For instance.—The degradation and restoration of Nebuchadnezzar are recounted, but not his death,—the fact of his reformation being followed by a description of Belshazzar's feast, and the intermediate kings, who reigned in the interval, namely Evil-Merodach, Neriglissor, and Laborasoarchod, being passed by unmentioned (Chap. iv. 37; & v. 1). The long two years siege of Babylon by Cyrus is unspoken of, all that is given, connected with the event, being the crowning act thereof,—“In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom” (Chap. v. 30, 31). In the same manner Cyrus is first adverted to during “the third year” of his reign, without the circumstance of the death of Darius, or of his own accession to the throne, being chronicled (Chap. x. 1). After the said Darius, known as Cyaxeres the 2nd., it was foretold, “there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will” (Chap. xi. 2, 3). The fourth king, here spoken of, is Darius Hystaspes, and the mighty monarch is Alexander the Great, and between them, just in the interval of these two verses, a lapse of one hundred and fifty years, and the reigns of eight kings of Persia, occur, which are wholly unadverted to by the prophet. And of Alexander it is said, “and when he shall stand up, his kingdom

shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity" (Chap. xi. 4), without respect to the fact that there was to be a space of two and twenty years between his death and the said division of his empire, during which some of his family, namely Philip Arideus his natural brother, and Alexander Ægus and Hercules, his sons, were to reign—nominally, though it were to be.

The second, and the remaining members of the visions, may consequently be introduced in succession to the first, after the occurrence of lapses, more or less lengthy, without at all violating the order and the method observable in the relations of the prophet. It is not necessary that we should seek for their anti-types in the immediate descendants of Nebuchadnezzar. These we see were altogether insignificant as rulers, and in no way embodied the power and grandeur which it is shown, manifestly, are essential to the subjects of the vision. We must look beyond them, and Cyrus then inevitably arrests the attention; and he, it will in truth be found, fulfils, accurately and completely, all the requirements called for in the second member of the visions.

2. *The breast and the arms of silver, or the second beast.*

Cyrus has been commonly accounted a king of Persia; but though he truly was such in one sense, in Persia he never set up his throne, and events shew that Babylon was the seat of his empire, and that he is to be looked upon, strictly, as a king of Babylon. Cyrus was a Persian, and in behalf of his uncle Darius (Cyaxeres the 2nd), who was king of Media, he besieged and took Babylon, killing Belshazzar. The kingdom of Babylon was not extinguished thereby, but simply changed hands. "Darius the Median took *the kingdom*" (Chap. v. 31)—of course the kingdom of Babylon. The Median became king of Babylon; and there, in effect, he had his throne. Cyrus succeeded to him, and, as Darius had done, adopted Babylon as his capital; and there, and there alone, was his kingly state displayed, until he ended his days,—for there also he died. Previously, he had been in the field in the capacity of a general; but in Babylon

he ruled as king. He is called, consequently, in the scripture, "the king of Babylon," in the same breath that Nebuchadnezzar is referred to under the like appellation (Ezra v. 12, 13), proving thus that the kingdom of the first portion of the vision had not been obliterated, but that it remained, centred in him who may be shown to be the second.

The material of the first member of the great image was gold. That of the second is silver, marking an inferiority thereto; as it is said, "and after thee shall arise another kingdom, inferior to thee."

This inferiority is not said to have been in respect of extent of dominion or power, and Cyrus, in effect, owned a wider border than Nebuchadnezzar, his territories extending beyond Media to the further confines of Persia; and of him it was declared, equally as of Nebuchadnezzar, that "the Lord God of heaven had given him all the kingdoms of the earth" (Ezra i. 2). The gold of the first member of the image, denoted, as we have seen, the wealth and regal splendour of the monarch who was figured thereby. The adoption of silver, as emblematical of inferiority in the second member of the image, must then be in respect of the pomp of royalty being less displayed with him than with his predecessor in the vision. Such was eminently true with regard to Cyrus. Simplicity of habits, and abstemiousness, marked him above all other potentates, and it was not till he had accomplished the part he had in the vision, and taken up his place in membership in the great image as king of Babylon, that he at all indulged in luxury or regal show.

In the vision of the beasts, a bear is the figure assigned to the member now under contemplation.

In common with the others made use of in the vision, this animal has ferocity; but it is distinguished from the rest by its powers of endurance, and slow deliberate method of procedure; and also by its facilities for excavation; and the lengthy, patient, siege of Babylon by Cyrus, who invested it for two years, and then effected an entry by trenching and draining the river, through the channel of which he passed

in, make the selection of the form of the bear, whereby to designate him, a peculiarly appropriate one.

Of the bear, it is said that "it raised up itself on one side."

Persia was the ancestral kingdom of Cyrus, and Media he inherited from his uncle Darius. The conjoint kingdoms are afterwards typified under the figure of a ram with two horns, of which it is mentioned that "one was higher than the other, and the higher came up last" (Chap. viii. 3, 20). This just corresponds with the action of the bear, which raises itself up on one side—exalting the one above the other,—and is descriptive of Cyrus, by whom Persia, the last of the two to become a kingdom, was exalted above Media. The bear is *seen* to raise itself up thus,—its procedure is noted while in process of completion, and this renders the application of the figure to Cyrus absolute. He alone can have been *seen* to effect the exaltation of one portion of his dominions over the other. His successors inherited the kingdom after this had been brought about, but the act of the raising of the one side above the other was his, and so none but he can be the bear who is observed to go through this action.

The bear, furthermore, "had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh."

As human relations, and not such as concern the beasts of the earth, are what are in question—the bear standing for one of the human race,—the flesh devoured is doubtless the flesh of men, and signifies their destruction. There were to be three instances wherein the bear, in this way, was to devour much flesh, it being apparent that it was in reference to the three ribs in his mouth that the word was spoken that he was to devour the flesh. By Cyrus this feature in the vision was also accurately realized. He fought three great battles, in which multitudes were slain, and in them subdued three kings, who may stand specially for the three ribs in the bear's mouth. The first was with the joint forces of Croesus, king of Lydia, and Neriglissor, king of Babylon, who are said to have brought upwards of four hundred thousand men into the field. These

were defeated by Cyrus with great slaughter, and Neriglissor himself was killed. Cræsus gathered another vast host, whom Cyrus engaged and overthrew at Thymbra, and Cræsus then fell into his hands, and was led out for death, but eventually had his life spared to him. This was the second instance of slaughter. The third was at the taking of Babylon, when Belshazzar was slain.*

In point of diversity, both as to himself and as to his kingdom, from the first member of the vision, and his kingdom, Cyrus likewise fulfils the exigency of the prophecy. Nebuchadnezzar was an Assyrian, and Cyrus a Persian, and so of a diverse stock; and whereas Babylonia formed the sum of the possessions of the former, the rule of the latter stretched also over Media and Persia, making the kingdom thus essentially a different one. Cyrus brought these additional provinces in, adding them on to Babylonia, where he set up his throne, and thus he took his place in the stately image, contributing his quota of the materials of its conformation.

In all these details, personal characteristics are seen to have been exhibited, such as could not belong to a dynasty, or chain of kings, but only to a single individual; and he in whom they are all shown to have been realized, must be the man.^o The abstinence from luxury and stately show, the bear-like qualities in the field, the raising the one side of the kingdom above the other, the three great instances of slaughter, affording the three ribs between the teeth, and the diverse stock and differing kingdom, even when the seat of the empire was the same, came true of Cyrus, and of none but him; and as Nebuchadnezzar fulfilled, absolutely, in himself, the first portion of the visions, without room being left to conjoin with him in it any of his line, so also has Cyrus, in his person, embodied all that belongs to the second portion of the visions, without there being a possibility that any of his line can have had part therein.

*These battles were all for universal empire. The force of this feature, as thus exhibited upon the beast, will appear hereafter.

3. *The belly and the thighs of the image, or the third beast.*

Among the line of kings having connexion with Babylon after the time of Cyrus, none stands so prominent as Alexander the Great. Elsewhere, in this book of Daniel, under the type of the he-goat—"the king of Grecia," by whom the empire of Media and Persia was to be overthrown, he has been made the subject of prophecy in a way too plain to be mistaken. He is the next of a diverse stock from Cyrus, who came upon the scene of the visions, and it will be found, on judging of the details now to be considered, that the exigencies of the third portion of the visions have been fulfilled in him, as completely, and as accurately, as those of the prior portions have been shown to have been in Nebuchadnezzar and Cyrus.

Just as in the inherited standing of Cyrus as "king of Persia" (Ezra i. 1), the position he finally acquired as "king of Babylon" (Ezra v. 13) has been hitherto overlooked, so has it been with regard to Alexander, whose title has been given him from his ancestral dominions, to the exclusion of that which he earned and made his own by force of arms. The careers of these two monarchs were similar. They went forth as warriors, and subdued all with whom they came in contact, and when their course of warfare had been run, and the time of fruition of their conquests came, they sat down in Babylon, making her the place of their throne, and the capital of their possessions. No where else did they exhibit their kingly state, and there too they severally terminated their course and died.

Cyrus, as we have seen, has two titles accorded him in the scriptures, the one founded on his patrimonial right, the other on his personal and acquired one. The case of Alexander being precisely a parallel one, he also should have his personal and appropriate title of king of Babylon, independently of his ancestral one of king of Greece. The scripture warrant in the instance of Cyrus would of itself suffice to establish this position, but the word contains further indication that it is a true and maintainable a one. We find him called therein "the king of Grecia," and also "the first king" (Dan. viii. 21). It was not of

Grecia that he could be accounted the first king, for on the throne of Macedon, which was his peculiar possession there, a long line of more than twenty kings had preceded him; and on that of the united empire of Greece, his father Philip, who had acquired it, sat before him. He must have been styled "the first king" in reference to some other kingdom, and it can only have been that which his arms achieved for him. He was, in effect, "the first (Grecian) king" of Babylon, and to this, undoubtedly, it is that the scripture points.

The substances of which the great image was seen to be composed, indicated, manifestly, the materials of which the several portions were constituted. Nebuchadnezzar's supremacy was based upon his wealth and splendour, whereby he outshone all around him, and gold was the fitting type thereof. Cyrus, through judicious management of inferior resources, rose to his eminence, and silver, a metal of lesser value, distinguished his kingdom. The basis of the empire of the third member of the visions has been designated by brass. Here no measure of comparison with the more precious metals is contemplated in the scripture, as was the case between the silver and the gold. All that is said is that there should be "another third kingdom of brass, which shall bear rule over all the earth." The fact of the rule to be exercised is what is associated with the type of the brass. So also as regards the iron of the fourth kingdom. No question of comparison of value of the metal is raised, but the strength of the iron was the ground of the selection of the metal. "And the fourth kingdom shall be strong as iron: *for as much* as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." The rule of the third kingdom then was to be based on brass, and this was true thereof, as realized in Alexander; for his dominion was one founded altogether upon arms, and he reached thereto, and maintained it, by means of his "brazen-coated Greeks,"—so called from the armour of brass in which they were clad.

The likeness given of the king we have now before us is

that of "a leopard, which had upon the back of it four wings of a fowl."

The scripture shews that this symbol denotes celerity. "Their horses also are swifter than the leopards;—they shall fly as the eagle that hasteth to eat" (Hab. i. 8). Rapidity of movement was the special characteristic of Alexander's operations, for in twelve year she fought countless battles, and overran and subdued every nation from Greece to the borders of India. The quality of celerity, as attaching to him, is doubtless what is also signified of him in the symbol of the he-goat, where it is said that he came "on the face of the whole earth, and touched not the ground" (Dan. viii. 5), flying, as it were, like a winged animal, over it, in the speed of his course.

The beast had also, it is said of it, "four heads; and dominion was given to it."

The ordinary interpretation of this portion of the vision is that the four heads relate to the four divisions of Alexander's empire, into which it was split up after his death. This event has, however, been distinctly foretold elsewhere in the book of Daniel (Chap. xi. 4), and it is not to be looked for that it should appear in repetition in the course of the same chain of prophecies. Neither will the tenor of the language of the prophecy now under consideration support this application thereof. The beast was presented to the eyes of Daniel in its entirety. There was what denoted the rapidity of its movements; there were *also* these its four heads; and there was finally the dominion given to it. All these features were seen to co-exist together, and to form in their aggregate the object portrayed. The rapidity that characterized it, and the dominion conferred upon it, could not belong to one stage of its existence, and when that had passed away,—the four heads to another. All, to convey the impression of the beast as it rose up to Daniel's sight, must necessarily subsist together; and under any circumstances it could not be that the crowning feature,—the dominion given to the beast, was to disappear, before the preceding clause of the four heads that belonged to it had been brought in. On

the contrary, the language of the description couples up all together, and hangs on one feature of the image to the other, showing that the whole were linked together, and stood as parts one of the other, in the composition of the object they served to represent. The beast had its four wings, and also its four heads, and, *after this*, dominion was *given* unto it.

Neither was the dominion spoken of that which attached to the successors of Alexander. Of him it was said that he should be "a mighty king," and that he should "rule with great dominion;" but weakness of power, and not strength of rule, was what was to characterize his successors in their divided empire; for of them it was said that they were to stand up, "but *not* in *his* power,"—"nor according to his dominion which *he* ruled" (Chap. viii. 22; xi. 3, 4). It cannot be that in the parallel representation of the kingdom of brass, of which it was foretold that it was to "bear rule over all the earth," the dominion said to be given to it relates, not to the mighty monarchy of the unrivalled founder of the dynasty, but to the enfeebled and petty sway of those who came after him, when this monarchy had been broken up and parted among them. The dominion that was *given* to the beast with the four heads cannot assuredly be this insignificant and divided rule, and so the four heads of the beast, which come in antecedently to the bestowal of the dominion upon it, must necessarily relate to the empire in the time of its integrity and its strength, and not to what it was when it was disjointed and shorn of its power.

The four heads, then, are to be taken as belonging to the empire of Alexander the Great. In what sense they are to be viewed will be best understood by bearing in mind that, as a member of the great image, he had to bring in his contribution towards its formation. Nebuchadnezzar furnished the capital, with its attendant territory, and though with the means of incorporating other countries with his possessions, he added none thereto. He left them, although prostrate at his feet, their nationalities and their kings, contenting himself with an acknowledgment of his supremacy over them as king of kings.

Unity therefore characterized his kingdom, and the single head of gold appropriately portrayed it. To Cyrus duality attached, shown by the advertance to the two sides of the bear, and, in the other vision relating to his kingdom, to the two horns of the ram. What already belonged to the image was not to be counted in estimating the proportion thereof which he supplied. Babylonia was there, before his day, and the vision, as it respected him, notices therefore only the twofold contribution which he supplied,—Media and Persia. He might have added other provinces to the empire; but he did not do so. On the defeat of Cræsus, Lydia was in his hands, but according to Rollin he continued to Cræsus the possession of his sovereignty, “suffering him to enjoy both the title and authority of king.” Syria was over-run by him, but there is no room to believe that he retained a greater sway there than what was held by Nebuchadnezzar, and one important place thereof—Tyre—we find indubitably maintaining its independence till the time of Alexander, who overthrew it. Egypt also felt the force of his arms, but was not deprived of her kings, for one of these, Psammenitas, was engaged in warfare after his death with his son and successor Cambyses. The vision required from Nebuchadnezzar but one province for the empire, and from Cyrus but two, and both obeyed the exigency thereof, and appropriated no more. The third member was however to bring in a larger contribution. He was to add four provinces, or kingdoms, to the three already existing in the image, as shown by his four heads. This Alexander exactly fulfilled, for Greece, Asia Minor, Syria, and Egypt, owned his sceptre when he came into membership with the great image, and took up his seat upon the throne of Babylon. More he would have acquired, but when he passed the utmost confines of the Persian empire, and proceeded to wage war beyond them in India, his soldiers, who had hitherto yielded him implicit obedience, and had followed him in his conquests with a zeal only out-rivalled by his own, refused to advance, and he had to retrace his foot-steps, and to content himself with the specific portion assigned him in the vision.

4. *The legs and the feet of the image, on the fourth beast.*

Babylon, as we have seen, stands forth as the great corrupter of the earth, and opponent of God, and her final and yet future judgment comes upon her at the time of the crisis of all things, when the Lord Jesus takes to himself his great power and reigns. It is at this time, and under similar circumstances, that the image of the vision meets its doom. It is seen standing in all its strength and grandeur at the period when the kingdom of the stone cut out without hands is brought in, and then, as being antagonistic to that kingdom, it is crushed to dust, and scattered to the wind. There is thus a close correspondence, both as to position and fate, between the image and Babylon.

The three first members of the vision, who have appeared and passed away, have proved to have been three kings of Babylon. The thing in common among them, whereinto they were consolidated as parts of one and the same great image, was just this empire of Babylon. The fourth must then hold place in the same object, and be a king of Babylon, and he must be found, at the time of the end, ranged in open hostility to the Lord Jesus when he comes to his kingdom, and at his hands must perish. None other, it is evident, can fill this place than the Antichrist, that wicked one, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. ii. 8). He then must be the fourth member of the visions.

The object of the vision has been much misconceived when it has been thought that they have been given in order to the exhibition to us of political changes which were to take place upon the earth, as occurring in a succession of empires, the one arising upon the overthrow of the other, and ruling in turn in supremacy. Consolidation, and not disruption, is the marked feature of the great image, and the true aim thereof is to put before us that centralization of human power which stands in opposition to the dominion of the Lord Jesus, and which is to be cast down, and demolished, when he comes to his right and reigns. It shows us, in fact, the working of that self will and

self glory, acting in enmity against God, common to our rebellious race, which are to be headed up in him who will be the embodiment of all iniquity, and of all hatred to God, and who is known therefore, supereminently, as "*the Antichrist*" — "*the man of sin.*"

Throughout the several parts of the visions, there should then be features in common to all the subjects thereof, of a nature to identify them with this personage in whom they meet with a common end, and such as may serve, furthermore, to display them in marked contrast to the Lord Jesus, against whom they stand, and by whom they are to be put down. Such will be found to exist, and the close correspondence in these distinguishing points between the three first members of the visions, known of, and gone by, and the Antichrist, as the fourth who has yet to come, will serve to add to the proof that he it is who takes up this last place as the legs and the feet of the image, and the fourth beast.

1. *The members of the visions are all individual personages.*

That the first of them was an individual man—Nebuchadnezzar,—and not a system, or dynasty, in which many were to have part, is undeniable, since the scripture passes by the whole of his predecessors and successors, declaring that in him this portion of the image stood complete, in all its fulness. The actions attributed to the second member of the visions, which could be true but of one, and were realized by Cyrus, prove that he fulfilled this portion, and that none of his line had part with him in it. The third member, Alexander, necessarily stands single as to his kingdom, for he was the founder thereof, and its sole possessor, none who followed him having retained his empire. The individuality of the fourth member will the better appear when the details that concern him are gone into. Here it may be assumed to attach to him, as he is spoken of in the visions in the self same terms as are the other three, and stands in membership with them in the same image. The Antichrist, who is held to be this fourth member, will undoubtedly be an individual. If, by what is said of him, a system, or a class of

beings, had been intended, the terms, "that man of sin—the son of perdition," and the designation of "*the Antichrist*," could not have been used; for these all speak of individuality, and that of a special sort, distinguishing the one referred to, as before observed, pre-eminently above all others.

The stone cut out without hands, by which the great image is to be destroyed, is also an individual, being universally known and acknowledged to be the Lord Jesus, to whom the same figure is more than once applied in scripture.

The objects of which the visions are composed are thus in each instance alike. The first being an individual king, as all must be constrained to allow, the second is not a line of kings; and the third, at one time a consolidated empire, and at another four divided and conflicting kingdoms; and the fourth, a system, as so many have taught. The incorporate image is not made up of such discordant materials, but every particular portion partakes of the same nature as its fellow portion, so that each can appropriately enter into the constitution of the other, and all form together one consistent whole.

2. *They are all kings of Babylon.*

Nebuchadnezzar was such beyond all room for question, and it was in Babylon that the thrones of Cyrus and Alexander were set up at the conclusion of their conquests. Cyrus is hence, as we have seen, definitely called in scripture a "king of Babylon," and Alexander, whose title to the appellation rests upon the very same grounds, constructively so, as "the first king;" that is, the first of his line who ruled there. That the Antichrist will also be a king of Babylon, the scriptures plainly disclose.

Among the horns on the head of the fourth beast of the vision, there arises a "little horn," who is a personage intimately associated with the Antichrist, and hereafter to be spoken of. As the beast is otherwise matured in form when he appears upon him, this little horn can but spring up from some place which is a portion of the dominions of the beast. We learn, in effect, that he has his origin in one of the divisions of Alexander's empire, all of which, according to the rule of consolida-

tion belonging to the image, should hereafter appertain to the Antichrist. "Therefore," we are told, "the he-goat (Alexander) 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 of heaven. And out of one of them came forth a little horn, which waxed exceeding great." After this the Antichrist is himself spoken of as also in alliance with this empire. "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom,* when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty" (Dan. viii. 8, 9, 21, 24). The Antichrist, and with him the little horn, are thus connected with the dominions of their predecessor, the third member of the visions.

Further on we learn in which of the four divisions of this empire it is that the throne of the Antichrist is to subsist. In the 11th chapter of Daniel there is an account of the kings of the south and of the north, who are rulers of two of these divisions; namely Egypt, as is specifically signified in verse 8, which was the southernmost division, and Syria, which lay directly north thereto. From verse 5 to verse 12 the operations of the kings of Egypt are detailed, and from verse 13 to verse 20 those of the kings of Syria; and after mention of one of these, who was to be known as "a raiser of taxes," it goes on to say, "and in his estate shall stand up a vile person," whose history occupies the remainder of the chapter.

Some, however, have thought that there is another individual introduced in this part of the chapter, designated as "the king" in the 36th verse; but this can hardly be, as the sequel brings us again to the king of the north, and then but one

*This affords no room for the intervention of any kingdom, as indicated in these prophecies, between that of the successors of Alexander, and that of the Antichrist. Place for the Roman empire, to which the fourth portion of the visions is so universally applied, is thus not to be found in these prophecies.

personage is finally disposed of; whereas, according to the above view, there would be at least two to account for. The 40th verse, it may be held, indicates that there is such another personage on the scene, and that he is attacked by the kings both of the north and of the south. This verse, however, can only refer to the third invasion of the territories of the king of the south by the king of the north, the account of which was to be expected according to verse 29, and which otherwise would not appear, and if the two, (contrary, be it observed, to the spirit of enmity marked as their's throughout the previous history of these powers,) had been acting as mutual allies against the king of the 36th verse, how should but one alone, namely the king of the south, be found to fall before this monarch (verses 42, 43), and the fate of the other have been left unrecorded? We must then take the conqueror to be the king of the north; and, if so, he is the antagonist of the king of the south appearing in verse 40; and we thus have the king of the north in action from verse 21 to verse 35, and again from verse 40 to the end of the chapter, and cannot, but by a very arbitrary supposition, account the personage spoken of in the intermediate verses to be any other individual than him.

The "vile person," now under consideration, is, we thus find, to be in existence at "the time of the end" (ver. 40), and is to "prosper till the indignation be accomplished" (ver 36), and "at that time" is to be the period of Jacob's last "trouble," out of which he is to be "delivered," connected wherewith a resurrection of the dead is then spoken of (Chap. xii. 1, 2). The one who prospers up to the time of this crisis is indubitably the Antichrist, and he, consequently, must be this "vile person;" and hence, as succeeding to the "raiser of taxes" in whose estate he stands up, the Syrian division of the empire of Alexander, it is clear, is to be the place of his dominion; and in that division was Babylon.

But the scripture brings us still closer to the region of his power, and shows us that it will be centred in Assyria, and, more definitely still, in Babylon.

The connexion between the overthrow of Babylon and the redemption of Israel has been seen, as also that the time of the deliverance of Israel is to be preceded by the period of their greatest trouble. The Antichrist will be the instrument of this their last tribulation, and as they are brought out of it, he will be consigned to destruction. The "vile person" has just this career. He aggresses upon Israel, and then meets his doom, and this at the close of their final trial. "And he shall plant the tabernacles of his palace between the seas (the Mediterranean and the Dead sea) in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. xi. 45; xii. 1).

Now it is as *the Assyrian* that he thus acts towards Israel, and hence his connexion with Babylon, the capital of Assyria, is the more evidently manifested.

"O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so, (he has no thought of serving God's purposes in this;) but it is in his heart to destroy and cut off nations not a few. For he saith, are not my princes altogether kings?—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* upon mount Zion and on Jerusalem, (when the time of *all* her tribulation is accomplished,) I will punish the fruit of the stout heart *of the king of Assyria*, and the glory of his high looks.—Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid *of the Assyrian*: he shall smite thee with a rod, and shall lift up his staff against

thee, after the manner of Egypt. For yet a very little while, and *the indignation shall cease*, and mine anger in *their* destruction. And the Lord of hosts shall stir up a scourge for him.—And it shall come to pass *in that day*, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed *because of the anointing* (when Israel is made holiness to the Lord).—Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.—And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.—With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and *with the breath of his lips* (see 2 Thess. ii. 8) shall he slay *the wicked*” (Isa. x. 5—33: xi. 1—4). “For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land:—and they shall rule over their oppressors. 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, that thou shalt take up this proverb *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 sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.—The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break *the Assyrian in my land*, and *upon my mountains* tread him under foot: *then* shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations” (Isa. xiv. 1—6, 24—26). “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, *in the day* that the Lord bindeth up the breach of his people, and healeth

the stroke of their wound.—And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through *the voice* of the Lord (see again 2 Thess. ii. 8) shall *the Assyrian* be beaten down, which smote with a rod.—For Tophet is ordained of old; yea, for *the king* (this king of Assyria—see Rev. xix. 20) it is prepared; he hath made it deep, and large: the pile thereof is fire and much wood; *the breath* of the Lord, like a stream of brimstone, doth kindle it” (Isa. xxx. 26—33). “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—And *this man* shall be the peace, *when the Assyrian shall come into our land*: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of *Assyria* with the sword, and *the land of Nimrod* in the entrances thereof: *thus* shall he deliver us *from the Assyrian, when he cometh into our land, and when he treadeth within our borders*. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver” (Mic. v. 2—8).

The testimony is thus complete that the Antichrist, the instrument of the last and the greatest of the tribulations of Israel, will be an Assyrian, and the king of Babylon.

In regard to the place of their thrones, the contrast between the four members of the visions and the Lord Jesus is a remarkable one. They reign in a city noted for its worldliness, its oppressions, and its idolatries—the very seat of corruption, and of all that is hostile to God; and with a name very appropriately

signifying "confusion;" for such is the character, and also the end, of all human glory, attempted under enmity against God. Jerusalem, on the other hand, that "holy city," where the temple of God, and the worship of God, have been set up by himself according to the pattern of heavenly things, is to be the place of the throne of Jesus; and, most fittingly, as marking the time when he will be visibly revealed there, her name signifies "where peace is seen."

3. *They are builders together of the empire of Babylon.*

Nebuchadnezzar founded the glory of the capital, saying of it, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" and in his hands the state first became dominant among surrounding nations. Cyrus brought in the kingdoms of Media and Persia, adjoining them to the dominions of Babylon. Alexander still further increased the empire, contributing thereto the territories of Greece, Asia Minor, Syria, and Egypt. Thus the image grew under their hands as each took his place in it, supplying the substance thereof, and adding to its proportions. The part that the Antichrist performs as a constructor of the empire must be considered hereafter, when the particulars of the visions connected with him are treated of.

The Lord Jesus, on his side, is the founder of the kingdom which he has to set up; but unlike what springs from man, his dominion is not to be confined in its comprehensiveness by shape or size, as is the image, which reaching from the head to the feet is incapable of further extension. The stone, cut out without hands, and thus unrestricted in figure or dimensions, is a type of this. "Of the increase of his government—there shall be no end" (Isa. ix. 7). And he is without coadjutors in the work of raising it up, but is the Alpha and the Omega, the author and the finisher of the whole.

4. *They are all kings aspiring to universal rule.*

Nebuchadnezzar, the first member, was a "king of kings, —and wheresoever the children of men dwelt," they had been

“given into his hand,” and he was made the “ruler over them all.” Upon Cyrus also, the second member, had been conferred “all the kingdoms of the earth” (Ezra. i 2); that is, all with which he came in contact. Alexander, the third member, had even more extended sway, and in his contest with Darius, which was one for universal empire, is reported to have said, “that as the heavens could not bear two suns, neither could the earth suffer two kings.” The Antichrist is to be a still mightier potentate than any of his predecessors in the image. Satan, who is “the prince of this world,” will give him “his power, and his seat, and great authority,” and “all the world” will “wonder” after him, and he will have power “over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him” (Rev. xiii. 2—8) Babylon, the place of the thrones of these rulers, is thus “that great city, which reigneth over the kings of the earth.”

In their ambition to hold the whole race of man under subjection to them, these monarchs will have assumed the place of him who is “the blessed and only Potentate, the King of kings, and Lord of lords” (1 Tím vi. 15); for “*of him, and through him, and to him, are all things*” (Rom. xi. 36); and by him were “all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and *for him*” (Col. i 16); and so “all things” are to be “put in subjection under his feet” (Heb. ii. 8), and to him “every knee” must “bow, of things in heaven, and things in earth, and things under the earth; and every tongue confess that Jesus Christ, (and he alone,) is Lord, to the glory of God the Father” (Phil. ii. 10, 11). The image, composed of its several kingships, stands in rivalry against this empire of our Lord’s, and will therefore be cast by him to the earth, and utterly destroyed, when he comes to take up his rightful place and reign.

5. *They all act in self will, and so usurp the proper attribute of God.*

Of Nebuchadnezzar it is said that "all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. But" it is added "when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him" (Dan. v. 19, 20), and he learned to know that "all the inhabitants of the earth are reputed as nothing" before the Most High, and that it is *he*, that "doeth according to *his will* in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Chap. iv. 35). Of Cyrus also, under the figure of the ram, it is said that "he did according to his will" (Chap. viii. 4); and so also of Alexander, that he should "do according to his will" (Chap. xi. 3). The same has likewise been predicted of the Antichrist, as the vile person. "The king," it is said, "shall do according to his will" (Chap. xi. 36).

The characteristic of the Lord Jesus was the very reverse of this, for he came "not to do his own will, but the will of him that sent him" (John. vi. 38).

6. *They are all addicted to idolatry, honouring thus any other than the true God.*

Nebuchadnezzar, besides doubtless carrying on habitually the idolatrous worship of Babylon, set up a golden image in the plain of Dura, and caused all under his authority to fall down and worship it (Chap. iii. 1—6). Cyrus viewed the earth and the sun as gods, and worshipped them, and when dying, rejoiced in the thought of reposing in the bosom of the earth, as in that of a deity. Alexander was so earnest an idolater that he sacrificed to the gods of every country which he visited in his course of conquest. The Antichrist will also be a promoter of idolatry. He is to honour "the god of forces; and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory" (Chap. xi. 38, 39). This "strange

god," unknown to any who have gone before him, is probably his own image which is to be set up for adoration (Rev. xiii. 14, 15), for his act of honouring it is introduced by the declaration that he shall not regard "the God of his fathers, nor the desire of women (the Lord Jesus), nor regard *any* god: *for* he shall magnify *himself* above all" (Dan. xi. 37).

The Lord Jesus, even as to this abyss of iniquity, is able to present us with a contrast, for in his own person the temptation was presented to him to fall down and worship another than the true God; but his reply to the tempter was, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

7. *Lastly, they assume the very place and powers of the divinity.*

Nebuchadnezzar openly defied the living God, saying to Shadrach, Meshach, and Abednego, when they refused to do homage to the image which he had set up, "Who is that God that shall deliver you out of my hands?"—arrogating thus to himself a superiority above God. Cyrus received public adoration as a god when he appeared in procession before a countless host after his conquest of Babylon. Alexander assumed to be the son of Jupiter Ammon, and thus of divine origin, heading all his letters and orders as such; and when he conquered Darius, he caused himself to be worshipped as a god. The Antichrist will go beyond all his predecessors in this daring attempt to dethrone Jehovah, and to magnify himself to his seat. He will do this in a determinate way, choosing the very temple of God for the exhibition of himself in his room. He "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, *as God*, sitteth in the temple of God, shewing himself that *he* is God" (2 Thess. ii. 4).

The Lord Jesus stands in the utmost dissimilarity of condition to these usurpers, for he, truly, is "in the form of God," and could justly think it "not robbery to be equal with God" (Phil. ii. 6); and the Father has acknowledged that this is so, in himself placing him at his right hand upon his throne in heaven.

The image then, composed of such materials, and having such an attitude against the Lord Jesus, is just the development of the kingdom of the Antichrist. We are enabled from it to see how deeply laid, and far stretching, are its roots; that the spirit thereof belongs not merely to the corruptions of this age, and this dispensation, but is coeval with the earliest times, and common to the universal race of man; that wherever man has the power, he will work out the design of the adversary, and declare himself, undisguisedly, what in spirit he ever is—the enemy of God. Take him in the primitive era of Nebuchadnezzar, or in the matured and closing times when the man of sin shall reign, he is always the same—always the portion of the same image;—standing in the confidence of earthly means, and human energies; seeking, like the Babylonians of old, a name upon earth—the place of his shame, and the site and object of the curse of God,—and from thence, with the vile perishable materials that he can handle—these bricks of clay,—making the futile attempt to construct a tower which should reach to heaven, so as openly and deliberately to defy the Most High. And we see the end of all this, that the very one of whom it has been said, “We will not have this man to reign over us,” is he upon whom has been conferred the dominion which these earthly rivals have vainly grasped; and that when he comes to the place of his kingdom, the usurping image must be beaten down, and its gold, its silver, its brass, and its iron and clay, scattered to the winds, so that the Lord alone may be exalted in that day.

Towards comprehending the revelations given of the Antichrist as the fourth member of the visions, it is very necessary to discriminate between the chief personages appearing in the prophecies in which he has place, for these have commonly been confounded together.

There will be found to be three such in number. 1st. Satan, from whom all the power and authority of the kingdom is derived: 2ndly, the Antichrist, who is put forth by him as king: and 3rdly, the false prophet, the prime minister of the

false worship, and mover of the blasphemies, of those awful times.

1st. As regards Satan.

In the 12th, 13th, and 17th Chapters of the book of Revelation, are descriptions of beasts, each having seven heads and ten horns. The one in the 12th Chapter, which is designated a dragon, is revealed to be "that old serpent, called the Devil, and Satan." The one in the 13th Chapter is a different being, for he, it appears, receives from this dragon "his power, and his seat, and great authority"—the two being thus spoken of distinctively; and all who look for the Antichrist, have concurred in recognizing him in this latter beast. There is nothing to show that the beast in the 17th Chapter indicates a third object, but every cause to believe that he is one or other of the two of the previous Chapters,—either Satan, or the Antichrist. The question is, which of the two he may be.

The possession of the seven heads and ten horns will not help to determine the matter, for in all the descriptions these appear. There is, however, another circumstance mentioned—that of the colour of the beast; and this should serve to fix his identity. He is a "scarlet-coloured beast," and we find the dragon to be "a great red dragon," so that here there is a further point of similitude between these two; and this is wanting in respect of the beast of the 13th Chapter, in whom this feature of colour does not appear. The beast in the 17th Chapter has thus, decidedly, a more manifested resemblance to the dragon which typifies Satan, than to the beast which represents the Antichrist.

There are other particulars connected with the beast of the 17th Chapter which are furthermore very plainly calculated to prove his identity with the dragon, and to show that he cannot be the beast of the 13th Chapter.

The beast of the 13th Chapter was seen to "rise up out of the sea," as is declared to be the case in Daniel of the four beasts of the visions he describes. "I saw," the prophet says, "in my vision by night, and, behold, the four winds of the

heaven strove upon the great sea. And four great beasts came up from the sea." The sea, according to the interpretation given of the analogous expression of the "many waters," would appear to signify the "peoples, and multitudes, and nations, and tongues," from among whom the beasts derived their standing, as beasts, or kings; but whatever the meaning to be put thereupon, the term speaks, indubitably, of an earthly origin—the sea being an object of earth; and as the three first beasts were mere men, any other, having part with them, of whom it may be said that he comes from the same element, the sea, must be also one of the human family.

Of the beast of the 17th Chapter it is said that he "shall ascend out of the bottomless pit." This is an event of manifestly super human import, for no man in the flesh, constituted as we now are, could have had place in such a region as that, and yet live. But it is exactly what is foretold of Satan. Into this pit he is to be cast at the beginning of the millennium; and at the end thereof he is loosed out of it, to figure again upon earth, after which he is consigned to his final doom in the lake of fire;—fulfilling thus to the letter what is predicted of the beast of the 17th Chapter, who, after ascending from the bottomless pit, is then to "go into perdition."

There is further evidence of this identity in the possession by him of an attribute which cannot belong to mere man. It is declared of him that he "was, and is not, and yet is," a similar characteristic to that of the Lord Jesus, of whom it is said "which is, and which was, and which is to come" (Rev. i. 8). None of the race of man can be spoken of in such terms as these, which are descriptive of a present being in invisibility, belonging to the object indicated, even while he has had also a past existence in times gone by. "Which was;"—which has lived in former ages: "which is not, and yet is;"—which actually is in being, though not displayed to sight. This however would be exactly true of Satan.

The revelation given to us that Satan is "the prince of this world," and "the God of this world," makes it manifest that

however he may disguise his aims, his ulterior design is that men should accept him and worship him as their God. This he fully evinced in his temptation of the Lord Jesus. In the last dreadful times, it appears that he will have his wish, and will descend on earth, revealing himself undisguisedly to the sight of men, and receiving from them open adoration.

The vision of Satan, as the great red dragon, is first in heaven, where, as also shown in the book of Job, it appears that he has access. Michael and his angels are then seen to fight against him and his angels, and to overthrow them, so that "neither was their place found any more in heaven;" and it is added, that he (Satan) was "cast out into the earth, and his angels were cast out with him," and the heavens are called upon to rejoice at this event, while to the earth it is described as a source of tribulation. "Woe," it is said, "to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Satan's *place* is thus to be transferred from heaven to earth, and as he is already upon earth in the spirit, where he "walketh about, seeking whom he may devour" (1 Pet. v. 8), it must be in point of bodily presence that he is to be cast out upon it in the latter day. It is said of him, accordingly, as the scarlet-coloured beast of the 17th Chapter, that he shall be actually seen by his deluded victims, and be a cause of wonderment to them. "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they *behold* the beast that was, and is not, and yet is." And from the 13th Chapter it appears that they shall worship him; "and they worshipped the dragon which gave power unto the beast."

The great adversary thus is to have a visible place on earth during the reign of the Antichrist, and is to receive the adoration of mankind in his revealed and avowed character of Satan. He strove to induce the Lord Jesus to fall down and worship him, as such, and as such it is that he will present himself to

the regards of the ungodly in the last days, and then with acceptance.

2ndly. As regards the Antichrist.

The description of this being is given, as has been seen, in the 13th Chapter of the Revelation. Springing from "the sea," his origin is shown to be an earthly one, making it plain that he is a mere man. His power thus, whether to rule, or to work miracles, is not inherent, but derived from another; and he gets it from the evil one, who will put him forward for the delusion, and the destruction, of his fellow mortals. The dragon is to give him "his power, and his seat, and great authority," and "his coming," accordingly, is to be "after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish" (2 Thess. ii. 9, 10). He takes up the kingly office, and has authority given him "over all kindreds, and tongues, and nations," and he makes successful war, so that they say of him, "Who is like unto the beast? who is able to make war with him?" He is, in effect, like the three previous members of the visions in which he has his part, a mighty conqueror, ruling with absolute power over all with whom he comes in contact, and in him, as that wicked one, with the adversary for the support of his throne, there will be seen realized that awful imprecation, "Set thou a wicked man over him; and let Satan stand at his right hand" (Ps. cix. 6).

3rdly. As regards the false prophet.

In the 13th Chapter of the Revelation there is introduced "another beast," and of him it is said that "he doeth great wonders,—and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast;" and further on we hear of a "false prophet that wrought miracles before him, (the beast, or the Antichrist,) with which he deceived them that had received the mark of the beast, and them that worshipped his image" (Chap. xix. 20). The association with the Antichrist, and the power of working miracles in his sight for the delusion of those who fall victims to his

worship, common to the objects spoken of in these two passages, prove that they refer to one and the same individual, and that the "other beast" of the 13th Chapter, is in effect "the false prophet." His origin, though such a wonder worker, is also terrestrial, for he is seen "coming up out of the earth." The office assigned to this personage may be called the priestly one, for he "causeth the earth and them which dwell therein to worship the first beast," and persuades men "that they should make an image to the beast," which also they have to worship.

There is a close correspondence between these three beings, as is exhibited in the external features attributed to them. Satan, and the Antichrist, are represented under the same form, having each seven heads and ten horns; and the affinity of the false prophet to the former, is shown in his having a mouth which speaks "as a dragon," and to the latter, in his being a horn planted on his head. They are all displayed too, at the time of the end, acting in concert together, and this in opposition to the coming and the kingdom of the Lord Jesus. "And I saw," it is said, "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. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. xvi. 13, 14). They assume, too evidently, the position of the ever blessed Trinity,—Satan standing in the place of the Father, from whom all power is derived,—the Antichrist, in that of the Son, as the Lord of all,—and the false prophet, in that of the Holy Spirit, taking of the things of the Antichrist and showing them to men, and acting as the agent and leader of their worship.

In this manner Satan, in his malignant hostility, counterfeits the very personal attributes, as well as the work and authority of the Godhead, and shows, in the realization of his ambition in the last days, to what end all his devices and opposition have

ever pointed. His desire is manifestly nothing less than that he may supplant God in the midst of his creation, and rule over it himself, in the full indulgence of the falsehood, the malice, and the destructiveness, that inseparably belong to him.

The world, now governed by his spirit (Eph. ii. 2), is progressing to this dreadful climax and in the reign of the man of sin, the last desires of the wicked one will be accomplished. Corrupted and enslaved by him, mankind will head up their offences in this evil being, and rally round him, as embodying the consummation of their wisdom, the pride of their strength, and the brightness of their glory; and the great image of the vision serves to represent the composition, growth, and fulness, of this crowning work of the adversary. It is to show us how truly the things of man, are in point of fact the things of Satan (Matt. xvi. 23), and that in striving, as they do, in weak ambition, so impiously, and so blindly, to exalt themselves in independence of the Creator, this deluded race become but tools in the hands of the destroyer. He brought them to the forbidden fruit from which the wisdom of the world has been derived, and he conducts the workings of this wisdom to the fulfilment of his purposes, in the recognition and the worship of himself.

The details given of the fourth member of the visions serve very forcibly to demonstrate how thorough the incorporation whereby all the portions of the visions are made to form one consolidated image, and also in how true a sense Satan is the source and prop of the whole.

The first member was distinguished by the metal of gold for kingly pomp and magnificence. The second, by silver, for inferiority in this respect, as exhibited in the frugal Cyrus. The third, by brass, the substance of the armour of his warriors, for devotion to war, in which his existence was passed. Pride, and the love of regal display, accordingly actuated Nebuchadnezzar in all his efforts at aggrandizement. Cyrus, on the other hand, rose from small beginnings by a careful application of his resources. And Alexander owed his empire and his reputation to the mere force of fighting. The metals allotted to them,

appropriately mark the foundations, or the materials, of their greatness.

The fourth member is to be constituted of iron and potter's, or miry, clay, and these therefore signify, as in the prior instances, the characteristic means upon which his kingdom is to be founded,—the materials, in effect, which may bring it into being.

“ And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken, (*marginal reading, brittle*). And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.”

As expressed then by these substances, the empire of the fourth member is to be made up of two ingredients,—the one strong, and the other brittle, or weak; and these of such a nature, that, however intimately conjoined together, they cannot intermix with each other, so as to form one compound, any more than can iron, however closely applied thereto, be made to amalgamate with clay. The one, as here shown, is of “the seed of men,” and the other, though in association with that seed, manifestly not of it.

The miry, or potter's, clay, it is evident, represents the human element; for we are made of “the dust” (Gen. iii. 19), and thus strictly “earthen vessels” (2 Cor. iv. 7), fashioned, according to the same figure of speech, by “the potter,” who has “power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour” (Rom. ix. 21). The iron represents the other element, namely that which is not of

the seed of men, and which is so essentially different therefrom, in origin and constitution, as to be unsusceptible of being incorporated with man, though mixing freely with him; and this, no doubt, must be Satan.

The two, in those awful days, will be seen in visible contact, and in demonstrated unity of action. Just as the dragon and the beast of the Apocalypse have a oneness of conformation, each with the seven heads and the ten horns, so here Satan and the man of sin are seen to enter into one common shape—the feet, or the foundation of the image,—bruising and trampling down all around them; and it is as thus forming together the basis and the support of that earthly rule which stands opposed to the kingdom of the Lord Jesus, that upon the feet the blow of the stone cut out without hands is to fall, which brings down and destroys the whole together. The magnificence of the gold, the careful management of means indicated by the silver, and the power of arms brought in by the brass, will be found constituents with the open league of man with Satan, typified by the clay and the iron, so that when these latter are struck, the whole are made to suffer, and are ground down to dust, and scattered to the winds together.

Hitherto the adversary has veiled his designs, and has acted with such subtlety as to disguise from his victims his agency, and even, it may be said, his existence, working in them his will, by secret influences, in a covert, and to them unobservable manner; but in the last days he will come out in his proper aspect, and exhibit himself as he is. The miry clay will be seen in all its vileness, and nothingness, as such; and the iron, distinctively, as it is, forming the strength and capacity for evil of the clay. The “power” of the king “shall be mighty, but *not by his own power*” (Dan. viii. 24). All will be found lodged in the iron, and not in the clay.

In all this the Lord Jesus and his people present us with the direct converse. At present, (just as does Satan with his followers,) he dwells with them, and they with him, in the secret of a hidden life, not developed to the sight; but when he

comes in his glory, he will reveal himself as he is, and his people with him. The empire of Satan will then be exposed only to be cast down, and with it "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord *alone* shall be exalted in that day" (Isa. ii. 17).

The first member of the visions was as a lion, the second as a bear, and the third as a leopard. The fourth is said to be "dreadful and terrible, and strong exceedingly," but his form is not given. In the description of the Antichrist in the 13th of Revelation we have it, and it is found to be made up of the figures of the other three. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion."

The association of the Antichrist with the three first beasts of the vision, is here very evident, and his part in the fourth, the most important and formidable of them all, cannot be doubted. Its features are here unindicated, simply because he is himself that fourth.

The incorporation and oneness of the members of the visions becomes thus as perfect in the vision of the beasts, as in that of the great image, and the whole are found to centre and be represented in the last that appears upon the scene—the Antichrist.

The fourth beast, it is said, "had great iron teeth:" and "it devoured and brake in pieces, and stamped the residue with the feet of it;" which is interpreted to be that he shall "devour the whole earth, and shall tread it down, and break it in pieces."

The strength of the kingdom is in the iron, of which the feet of the image are in part composed, and we see that it is the *iron* teeth and the *feet* of the beast that are the instruments of its destructiveness. Satan will have come down on earth, "having great wrath, because he knoweth that he hath but a short time," and "woe" will consequently be the portion of the "inhabiters of the earth." He has ever, in heart, been the "murderer from the beginning" (John viii. 44), and he will come out then in visible action in this capacity. He performs his part through

the Antichrist, and so the iron teeth, and the stamping feet, are those of the beast. War will be the delight of this monarch, and he will wage it successfully with all around him. "Who," it will be asked, "is like unto the beast? who is able to make war with him"? The saints, especially, will feel the force of his power, and he will "overcome them," and for Israel in general it will be, at his hands, "a time of trouble, such as never was since there was a nation even to that same time" (Dan. xii. 1). "All kindreds, and tongues, and nations," moreover, will be given into his hands, and he will trample them to the ground, and cause them to worship him, and his image; and and whosoever will not do so will "be killed." Some will in this manner be "devoured" with the teeth of the beast, and "the residue," who submit to his heavy yoke, will be stamped upon and degraded under his feet.

How different from the actings of him by whose "gentleness" we are "made great" (Ps. xviii. 35), and whose "yoke is easy, and burden is light!"

The beast is furthermore "diverse from all the beasts that were before it."

In point of power, and the exercise thereof, there will be the closest resemblance between this last beast and the earlier ones, so that in regard to outward form, the three first are represented in the same way, each by some ravenous animal, and the fourth embodies in himself all the bestial features of the rest. The diversity must consist then in some other characteristic than these.

The beasts are all, it is said, "diverse one from another;" and this has been found to be in respect of their origin as beasts, or kings. Nebuchadnezzar entered upon his regal office as king of Babylon. No other dignity, or source of power, existed for him, to help him to his throne. Cyrus was indebted, in the first instance, for his kingly standing to Persia; and Alexander, for his, to Grecia; and these thus came in and took up their places in the empire, the one as "king of Persia" (Ezra. i. 1), and the other as "king of Grecia" (Dan. viii. 21). The fourth beast

has no such inheritance as his predecessors, but is raised to kingly office by very diverse means. He receives his exaltation from Satan, who gives him “*his power, and his seat, and great authority,*” and armed with these he becomes the last king of Babylon. “*Dreadful and terrible, and strong exceedingly,*” will in truth be this being, thus endowed by Satan, and associated with him visibly in rule during the “*short time*” of his unrepressed wrath; and the kingdom, so established, and so upheld, in undisguised foundation upon the evil one, will be truly diverse from ought that has yet appeared on earth.

“*And it had ten horns.*”

The “*ten horns out of this kingdom,*” we are told, “*are ten kings that shall arise.*” The identity of the beast with the Antichrist is here again apparent, for he too has “*ten horns,*” and these, it is said, in regard to his counterpart in shape, the dragon, “*are ten kings.*”

That they are literally kings, and not kingdoms with a succession of kings, (as is so commonly held,) we are bound to believe, for when the declaration to that effect is made by way of interpretation, the rendering given should be accepted as the final one, and none other be sought for. What is attributed to these objects exhibits, moreover, very undeniably, individual thought and action. The ten horns, we are informed, “*are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*” Here there can be no question of their signifying kingdoms, for we have them as kings *without kingdoms*. “*These have one mind, and shall give their power and strength unto the beast (Satan).—These shall hate the whore,—for God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast.*” The power of volition, concert, and exercise of the feelings, makes it evident that those spoken of must be persons, and not things.

There are two particular acts engaged in by these kings, which will serve to show from what quarter of the globe they are to arise. These are that they are to be found in arms

against Jesus when he comes to assert his title to reign over the world, and that they are also to be instruments of a judgment of desolation which is to be brought upon Babylon.

“ These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings.— These shall hate the whore (Babylon), and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.”

Now it is by northern powers that Babylon is to be subjected to desolation, and it is these also who are to besiege the Jewish capital in the time of the last tribulation of that people, at which time it is, and for their deliverance, that Jesus appears with his armies.

First as to Babylon.

“ The word that the Lord spoke against Babylon, and against the land of the Chaldeans, by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein ” (Jer. l. 1—3). “ Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the Lord ” (Jer. li. 48).

Next as to Jerusalem.

“ Howl, O gate; cry, O city: thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times ” (Isa. xiv. 31). “ And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call *all the families of the kingdoms of the north*, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round

about, and against all the cities of Judah ” (Jer. i. 13—15). “ O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem : for evil appeareth out of the north, and great destruction ” (Jer. vi. 1). “ Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons ” (Jer. x. 22).

The identity of these desolaters of Babylon from the north, with the last enemies of the Jews, who are to appear from the same quarter, is rendered very apparent by the studied similitude of language in which they have been elsewhere also prophesied of.

As respects Babylon.

“ Behold, a people shall come from the north, and a great nation, and *many kings* shall be raised up *from the coasts* of the earth. They shall hold the bow and the lance ; they are cruel, and will not show mercy : their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon ” (Jer. l. 41, 42).

As respects Jerusalem.

“ Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised *from the sides* of the earth. They shall lay hold on bow and spear ; they are cruel, and have no mercy ; their voice roareth like the sea ; and they ride upon horses, set in array as men for war against thee, O daughter of Zion ” (Jer. vi. 22, 23).

The above prophecy against Babylon was not fulfilled in past times. She was repeatedly assailed by individual kings, but never by a confederacy of kings ; nor have any come upon her from *the coasts* of the earth, but all have been from central regions ; and Cyrus, her first and most important conqueror, was from a southern, and not from a northern locality.

The prediction then has still to be accomplished, and with it the parallel one affecting Jerusalem ; and it is evident, from

the identity of their action, that the ten horns of the Antichrist are the agents by whom both are to be fulfilled.

The Antichrist himself, is, in effect, declared to be a party to the latter event—the siege that still threatens Jerusalem; and this too in association with the northern powers.

“Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion; retire, stay not; for I will bring evil from the north, and a great destruction. *The lion* is come up from his thicket, and **THE DESTROYER OF THE GENTILES** is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant” (Jer. iv. 5—7).

As the king of the north, in the eleventh of Daniel, it is also shown that he is to “enter into the glorious land,” and “plant the tabernacles of his palace in the glorious holy mountain;” and, as “the Assyrian,” in the 14th of Isaiah, that it is there, in that land, that the Lord has said that he will “break” him, and “tread him under foot,” and remove “his yoke” from off his people, and “his burden from off their shoulders.”

It would seem, from the predictions referred to, that in this confederacy of nations there will be one pre-eminent above the rest; for the evil from the north, it has been seen, is occasionally spoken of as if the work of one particular nation. Other prophecies assign this prominent place to Russia.

“And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the Prince of Rosh (*marginal reading*), Meshech and Tubal, (Russia proper, Moscow, and Tobolsk—the three provinces which comprehend the empire,) and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, Prince of Rosh, Meshech, and Tubal: and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of

them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.—And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.—And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.—And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord. Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, Prince of Rosh, Meschech, and Tubal; and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and

will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God" (Ezek. xxxviii; & xxxix. 1—5). "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.—Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: but I will remove far off from you the northern army, and will drive him into a land barren and desolate, (and such are the steppes of Russia,) with his face toward the east sea (the Caspian), and his hinder part toward the utmost sea (the northern ocean); and his stink shall come up, and his ill savour shall come up, because he hath done great things" (Joel. ii. 1—20).*

*There are passages in these prophecies which might make it appear as if the invasion of which they speak is to occur after the Jews have been finally settled in their inheritance. For instance, they are referred to as at this time having been "brought back from the sword, and gathered out of many people," and as "at rest, dwelling safely," the "desolate places" being then "inhabited" (Ezek. xxxviii. 8, 11, 12); and it is said of the land that it is "as the garden of Eden" (Joel ii. 3), which is assuredly to be the characteristic of it in the days of its blessedness, under the rule of the Lord (Ezek. xxxvi. 33—36). There are, however, other parts, which seem conclusively to show that the occurrence of this invasion is just prior to the Lord's reappearance for the deliverance of his people, after which it is that the nation at large are brought in. For example, the time is said to be "the day of the Lord," and is described with all the awful adjuncts of that day (Joel. ii. 1, 2, 10, 11); the visitation of this army is to form part of that unparalleled tribulation to which the Jews are to be subjected, such as never has been, nor is to be again (Joel. ii. 2), and this we know is to be their crowning trial, out of which the Lord saves them at his coming (Dan. xii. 1; Matt. xxiv. 21, 29, 30); and the invaders are to penetrate even into the city, (doubtless Jerusalem.)

The ten horns of the Antichrist are thus found to be ten kings from northern countries, one of them being declaredly Russia, and the residue are to be of "all the families of the kingdoms of the north," and to come from "the coasts of the earth." There can be little doubt that the remaining states of Europe will supply these other horns. The nations of Europe cannot be excluded when "*all* the families of the kingdoms of the north" are spoken of; and, actually, there are no other kingdoms in that direction, than what belong to Europe. These nations have a close resemblance to one another in regard to language, features, temperament, and habits and usages, whereby they are distinguished, in a marked degree, from the inhabitants of the rest of the world; and their affinity in these points, and their inter-marriages, (especially those of their sovereigns,) together with their national alliances and relative dependence, the one upon the other, maintained so that all may stand intact and unbroken, make the expression "the families of the kingdoms of the north" most appropriate to them; and if Russia, as is so apparent, constitutes one member of the families spoken of, then the kindred states of Europe must form the others. Their position too, at one extremity of the globe, and their maritime location, are just those of the powers indicated as uprising from "the sides" and "the coasts" of the earth.

scaling its walls, and entering its houses (Joel ii. 7, 9), which could never occur while the Lord was dwelling there in his power, when her "walls" are to be called "Salvation," and her "gates, Praise," and when "violence" is not to be heard in the land, nor "wasting nor destruction within her borders" (Isa. lx. 18) Israel, furthermore, is then called to repentance, and seen to be still under the yoke of the heathen (Joel ii. 12—17); the Lord shows himself "then" jealous for his land and his people, and defeats this northern army (Joel ii. 18, 20); at the destruction thereof the feathered fowls are called to feast upon the mighty at that time delivered to the slaughter (Ezek. xxxix. 17—20), which is just the nature of the invitation given at the overthrow of the hosts of the Antichrist, found in arms at the Lord's advent in judgment (Rev. xix. 17, 18); this visitation, bringing in, as it does, the deliverance of his people, is to serve to make known the Lord to Gog, to the surrounding nations, and to Israel (Ezek. xxxviii. 14; xxxix. 6, 7, 21); on that day the Lord is to be glorified (Ezek. xxxix. 13); the restoration of Israel is then to take place; the heathen are then to know the terms of their redemption; and "from that day and forward" Israel is to know the Lord as their God (Ezek. xxxix. 22—29). That Gog is however to find the people in some sense re-established in their land is evident, but this is explained by the fact that there will be a partial restoration of the nation, but in impenitence, before this time of their last tribulation, and that God recognizes them as thus restored, and acknowledges them in their worship and in their city during the last of the 70 hebdomads of Daniel, during which it is that this invasion by Gog is to take place; that is, during the concluding seven years of the age in which the Jews stand as the nominal people of God. (See further on, in Part III, for the treatment of this latter subject.)

That the tribes of Europe will be associated with the Antichrist, is apparent also from another ground of consideration.

This being is to be sent as a judgment upon the world, which is to take effect, specially, upon all who have heard the message of salvation wrought in Jesus, and have paid no heed thereto. "For *this* cause," it is declared, "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness,"—"because they received not the love of the truth, that they might be saved" (2 Thess. ii. 10—12).

Europe, where the word has been so freely offered, and so much contemned, cannot escape this sentence. It is there that the mystery of iniquity has been working prominently for centuries, and when the fulness thereof is brought in, it is there that the main support of the man of sin, for all his purposes of iniquity, will be found. The horns, accordingly, in evidence of the open recognition of Satan that will prevail in those days, give him their kingdom (Rev. xvii. 17); and as it is from Satan that the Antichrist derives all his power, it is in this manner, through Satan, that the horns become associated with him. Just as the Lord Jesus is the uniting bond of his people, so will Satan thus be shown to be the link of union among his.

The Antichrist, as described in the Revelation, has seven heads, as well as ten horns. Babylon has also seven heads, which we have found to be the seven hill like remains on which she is to be rebuilt. "And," it is added, "there are seven kings," of whom the particulars are given that "five are fallen, and one is, and the other is not yet come."

It might be inferred that these seven kings were to be associated with the seven mountains; but though there is doubtless herein a connexion asserted for them with Babylon, there is nothing in the text to make it appear that the mountains and the kings stand in special alliance together. Nor will the circumstances of Babylon allow of such an alliance. It could not, for instance, be that each mountain was to be the seat of

government of a king. The rule, it is apparent, is to be in the entire city,—“that great city,” it is said, “which reigneth over the kings of the earth,”—and not in each of certain specific quarters thereof; and there is to be but one who is to be known as exercising the dominion as the “king of Babylon.”

It has been thought that as the kings are spoken of in the present tense, the Spirit’s design has been to show that the condition expressed of them was what was true of them at the current time when the visions were communicated to the apostle, and that at that period five of them should have passed away, one should be then in existence, and the last have yet to come. But against this it has to be remembered that there is the annunciation that the whole matter of these visions was in the womb of futurity when they were exhibited to the apostle, the declaration having made to him, as he was about to receive these revelations, that the things then to be shown to him were such as “must be hereafter.” The present tense was employed simply because the character of the visions led the apostle as it were into the actualities of the scenes and subjects displayed to him. For example, throughout the scene of the reception of the sealed book he is carried on as it were to find himself personally cognizant of the circumstances thereof. He is there as if in proper person present on the occasion, weeping when he found there was no one to take the book, and is then addressed in consolation. Again, at the exhibition to him of the countless multitude in heaven, he is as it were in the time of the realization of the vision, asking who they might be, and receiving the answer. And so also is he made to feel himself personally engaged at the vision of the angel clothed with a cloud, when he receives and eats the little book given to him, and when he is presented with the rod wherewith he was told to measure the temple. And there are various other passages where the present form of speech is used as respects these yet future subjects. (See Rev. xi. 1; xiii. 12—14; xvii. 9, 13, 18; xxi. 24).

We must look then for future kings, associated with Baby-

lon, the position of whom, as described to the apostle, is to be true of them at the time that the subject of the vision wherein they are-spoken of has its fulfilment. The members of the great image displayed to Daniel do not suffice to supply them, for they are but four, while these kings are seven. We have them however set before us in the 11th chapter of Daniel, where the subject is that course of succession of kings terminating in the Antichrist; it being very observable that here, in what is said of these kings of the Apocalypse, order of succession is in like manner what is propounded of them.

The kings in the chapter in Daniel adverted to are thus arranged. We have first a "king of the south" (ver. 5); then a "king of the north" (ver. 6); then one out of a branch of the roots of the king's daughter of the south, who is to "stand up in his estate" (ver. 7); fourthly, "a prince" who causes the reproach on the arms of the south to cease (ver. 18); fifthly, "a raiser of taxes" who comes to "the glory of the kingdom" (ver. 20); sixthly, the "vile person," the Antichrist (ver. 21); and, lastly, "the king of the south" whom he then finds in power (ver. 25), and with whom he does frequent battle. The vision of the Apocalypse may be taken to concern the empire of Babylon just previous to the uprising of the vile person, or the Antichrist. He would then be the one who had at that time to come. "And when he cometh," it is said, "he must continue a short space." We know that the Antichrist's rule is thus to be but for a short period. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever" (Ps. xcii. 7). The last king of the south, with whom he has to engage, would be the king described as then in present existence; and the five previous kings would be those spoken of as having fallen.

"And the beast that was, and is not, even he," it is said, "is the eighth, and is of the seven, and goeth into perdition."

Satan, ever forming the root and head of the Antichristian empire, is associated with these kings, and is of them, and him-

self comes in as the eighth. They have all owed their power and greatness to him, and he crowns their number personally with himself. He has before acted invisibly among them, and then "was not," and was of the seven, latently; but he finally comes in in his proper presence, and is then in distinctive kingship as the eighth.

We may turn now to the consideration of the heads of the Antichrist. They appear equally upon Satan as upon himself. But upon Satan they have a two-fold aspect. As originally exhibited upon him they are found to be crowned; but when they are described in his association with Babylon they are uncrowned. The manifestation of Satan's connexion with each object, Babylon and the Antichrist, implies their derivation from him of all that they possess. Thus Babylon gets her heads from him, which are her mountains; that is, the foundations of the city are laid in the evil one, for she is built as "wickedness" (Zech. v. 8); and the Antichrist is endowed by him with "his power, and his seat, and great authority," and therewith gets his heads, which the feature of the "authority" obtained shows must be the crowned ones. Now besides the fact that the heads when seen allied to Babylon are uncrowned, there has been occasion to observe that they cannot there be indicative of kingly rule, since the dominion in the city is an integral, and not a divided one; and it has been furthermore found that the seven kings, placed in the narrative in such close juxtaposition to these heads, are nevertheless unplanted upon them. For the crowned heads of the Antichrist there must then be a different solution from that given for the uncrowned heads of Babylon, seeing that these latter never could be crowned.

The crowning is of course an evidence of kingly rule; yet the heads cannot be kings, for when kings are spoken of as in alliance with the Antichrist, they appear, as we have found, under the symbol of horns, and the difference of symbol can only have been resorted to to express difference of objects symbolized. It follows then that these crowned heads must signify kingships.

The three first members of the visions, it has been seen, were severally constructors of the empire of Babylon, as typified by the great image. Each brought in his contribution, and the successive portions were added on, the one to the other; nothing, up to that period, being lost of what had gone before. But from the time that Alexander, the third member, passed away, this condition of the empire ceased to be. The work of disruption began; the provinces of the state were disjointed, and severed; Babylon herself, the place of the throne, became an utter ruin; and the strength, the glory, and the very proportions of the great image, disappeared.

But in the latter day, as we see, this image is to be found standing in all its brightness and terribleness, and in the full dimensions of its stature. Nothing that the earlier members brought in will then be wanting. The head of gold, the breast and the arms of silver, the belly and thighs of brass, will all be there, together with the legs of iron and the feet of iron and clay.

The Antichrist, to take his place in the image, must be a constructor thereof, equally with his predecessors, and as the whole of their labours has come to naught, and the image, perfected by them to its lower limbs, has been dismembered, and no more exists, upon him it must devolve to reproduce it in all its parts, and to restore it as it was.

The single head appertaining to Nebuchadnezzar denoted his portion, and the four that belonged to Alexander, his. In like manner the seven heads of the Antichrist, which we have seen can represent no other objects than kingships, must be the dominions which he has to introduce to the image.

Now in number, these heads exactly correspond with the provinces that have been lost and are to be regained—Babylonia, Media, Persia, Greece, Asia Minor, Syria, and Egypt—these seven-fold possessions of the empire of the image; and as their reproduction to the image by the Antichrist will make the contribution essentially his own, the property therein of his predecessors is no more to be recognized, and the whole stands forth,

represented by the heads upon his person, as what he himself has raised up.

Just as the Antichrist embodies the moral characteristics of the members that have gone before him, so also his bestial form is not one new, and distinctive from theirs, but is made up of what belonged to them,—the lion, the bear, and the leopard, all entering into the composition thereof. The kingly majesty of Nebuchadnezzar, the method and endurance of Cyrus, and the swift rapacity of Alexander, will all be his; and it is doubtless in this sense of absorption, and representation of all that appertained to his predecessors,—of their bestial features, their possessions, and the means they used for acquiring these, that we are to understand how the gold, the silver, and the brass, consist with the age of iron and the clay, so as to fall therewith, and to be ground together with them into dust.

There are indications that Europe and the east are assuming that posture which they will hold when they furnish the horns and the heads of the Antichrist.

The northern powers, and more especially Russia, have been acquiring strength and influence by rapid strides, and they hold in their hands the destinies of the universe. Heretofore, rivalry led at once to the issue of the sword, and the most potent state obtained supremacy by the reduction of all other competitors; but in Europe a "balance of power" is what is sought to be maintained, and nations, however jealous of each other, remain in relative independence, prepared though all be, fully, for war, in a degree of efficiency, and with an unceasing attention to training in arms, unknown in former times. The decree has gone forth that ten kings, in the latter days, shall take the field from this portion of the globe, and however ambitious any of the families of the kingdoms of the north may be to rise to a higher place in the world upon the downfall of the rest, all are apparently restrained by a mysterious governance, and have the operation of their will hindered, so that at the time of the appointed end the word of the prophecy may have effect, and the ten kingdoms, for the ten horns, appear.

The East, long unenquired after and forgotten, attracts in these days prominent and increasing interest. The seven headships thereof, which are to fall to the Antichrist, seem to be taking up distinctive positions, so as to be recognized again for what they once were. Greece, in these current times, has ceased to be engulfed in the Turkish empire, and stands now as a separate kingdom. Egypt has become virtually such. Syria has been endeavouring to follow the like movement, but was restrained by four of the powers of the north—Austria, Prussia, Russia, and England, which in this instance displayed the attitude of combination to be expected of the ten horns. A fifth, France, was incensed at being excluded from the allied movement. The individual interests of Babylonia have attracted the observation of France and England, and this limb might be easily severed from the Turkish empire, which exercises there but nominal sway. Russia is notoriously bent upon appropriating the possessions of that empire in Europe, and the Turks are there manifestly as foreigners, unconnected with the families of the north, and therefore, it may be thought, to be ejected therefrom. When this occurs, the dismemberment of the provinces above spoken of—Syria, and Babylonia, or the Pachalic of Baghdad,—would speedily follow, and Asia Minor would then be left an isolated state.* Persia and Media would remain to be disunited. The Persian empire, like the Turkish, is in the last stage of decrepitude. The inhabitants of ancient Media, though so long under the government of Persia, have remained very much a distinct people, and with a distinct tongue, for Turkish,

*It may be said that Asia Minor has only constituted a geographical division, and was never the seat of an integral kingdom, but only of a collection of petty principalities. The same might be observed of Syria, and also of Greece, but we see that when dominion over the several states of Greece was vested in Alexander, a kingship as respects the whole assemblage of these states was acknowledged as attaching to him, making him to be in regard thereof a "King of Grecia" (Dan. viii. 21). Thus also would it be if any sovereign acquired the rule over the various principalities of Germany, Italy, or Switzerland. He would be called king of these countries, (as we have had Emperors of Germany, and in Napoleon's son a nominal king of Italy,) so soon as the petty states thereof could be absorbed in one, and placed under him; and Italy would not be confounded with Switzerland, nor Switzerland with Germany, the national and geographical distinctions of each being so marked, and so well understood. And just so may Asia Minor be viewed as an integral and distinctive adjunct to the empire of Alexander, when he possessed himself thereof, and added it to the realm of the great image in which he had his place.

and not Persian, is what is spoken throughout these parts. The southern section of the empire, which is Persia proper, has furthermore repeatedly shown a disposition to rebel, and might readily make the attempt to assert an independent existence.

Disruption and isolation are thus what have to be looked for in regard to the countries which are to form the heads of the Antichrist, in order that he may take them up, and appropriate them, in distinctive condition, as seven separate kingdoms. With the regions over which the horns have to rule, it must, however, be otherwise, and the work of consolidation, to some extent, has to be performed, to reduce the principalities thereof to ten. This too seems in progress of completion, for now a centralization is being attempted in Germany, and the several states thereof have shown a willingness to range themselves under one acknowledged head, and an emperor of Germany may be looked for, as of old; and in Italy revolution has been rife, and the tendency strong to rally the petty states thereof round some common centre.

In this manner, while pursuing their own imagined interests, the powers of the world will be brought to subserve the purposes of God, and all be made to take their stand where he will have to meet them in judgment. They little think to what their carnal spirit, which is at enmity against him, is tending, and that the fruits of all their wisdom, and matured energies, will be to build up the empire of the man of sin, and so to perish with him. But it will be thus. The heads of the east will form his appropriate kingdom, and the northern horns his strenuous and devoted associates, and the god of this world, ever working in the children of disobedience, will be the cementing bond of them all. He is of the seven heads, and will be shown openly classed with them as the eighth, and the horns will be of one mind, and will agree, and give their kingdom unto him. But Jesus, the stone cut out without hands, has to descend, to judge both man and Satan in the clay and the iron of the image, and then will their hateful league, and boasted power, be broken and scattered as dust to air.

Of the seven heads of the Antichrist, "one," it is said, is to be "as it were wounded to death;" and "his deadly wound," we are told, "was healed."

The seven heads being seven divisions of the empire, the infliction spoken of has, of a consequence, to fall upon one of these, and there is full ground for believing that Babylon, the capital, will be that one.

In the 17th of Revelation we have it foretold that the ten horns are to make her "desolate and naked," and to "burn her with fire;" and in the succeeding chapter there is an account of her final destruction.

These visitations are not to be confounded together, for they are evidently of distinct occurrence.

1. The earliest one is by human instrumentality, and as an act of man's malice; but the concluding one is by the direct arm of God, and in the way of retribution. "She shall be utterly burned with fire: *for strong is the Lord God who judgeth her.*" It will be evident to the beholders that it is in fact in the way of judgment upon her that the calamity will fall, and they will be filled with amazement at the suddenness thereof. "Alas, alas," they will exclaim, "that *great city* Babylon, that *mighty city!* for in *one hour* is thy *judgment* come,"—"in *one hour* is she made desolate."

2. The ten northern kings will inflict the first desolation, having hated the whore, and with one mind resolved upon her downfall; but at the time of the last judgment, the kings of the earth will "bewail" her fall, and "lament for her," having been "living deliciously with her." The events must be distinct where the bearing of the kings of the earth is so different.

3. These ten kings plot her ruin, in order to give their kingdom over to Satan. They make her desolate, it is said, "*for God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*" The kings effect her downfall thus before they become openly associated with Satan, or, by consequence, with the Antichrist, and therefore before they take up their place as

the horns upon his head. After this a certain course of action has to go on "until the words of God shall be fulfilled:" the little horn has to make his appearance "among them," and to wax great and root out three of them, and the term of the supremacy of the Antichrist, so constituted with his horns upon him, has to run to its conclusion; and throughout it all his capital must remain to the Antichrist, as he is to be known thereby, to the end, as "the king of Babylon," and as such is to perish; whence, of itself, it is clear that the desolation inflicted by the horns on the city is not her final one. This visitation of Babylon thus leads only to an intensifying of iniquity, and a certain measure of time has to follow during which the evil has to come to its maturity, before deliverance can be wrought. But the destruction of Babylon recorded in the 18th Chapter, and which is undoubtedly the last that is to befall her, is, on the other hand, the prelude to immediate salvation, and the evident crowning act of God's judgments upon earth, prior to the revelation of Jesus in personal power and presence. All in heaven, consequently, are called upon to rejoice over her, when thus brought down, and the cry accordingly is raised there, "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore.—And again they said, Alleluia. And her smoke rose up for ever and ever."

As the city is found in the fulness of her prosperity at the time of this final judgment, it follows that she will recover from the blow inflicted upon her by the horns; and it is declared that this will be so, for her wound is to be "healed." She was seen seated upon Satan before the horns made their attack upon her, and he, accordingly, will befriend her in her fall. The healing of her wound will be his act, performed by him as the support and the strength of the Antichrist, and thus the glory of the capital, "for the house of the kingdom,—and for the honour of his majesty," will be as much attributable to the Antichrist in the latter day, as it was of old to Nebuchadnezzar in his, making the head of gold appertain strictly to him who brings in also

the legs and the feet of the image. At every turn, the unity of the image, and the consolidation of all its parts in the Antichrist, are thus made to appear.

But there are grounds for believing, furthermore, that the wound falls upon the Antichrist personally, as well as upon his capital.

It is cause of wonderment to the world to see, as in this case, so deadly a wound healed, and they deem the Antichrist then invincible, saying, "Who is like unto the beast? who is able to make war with him?" It appears also to be an inducement to their worship, both of the dragon who healed him, and of the Antichrist himself, for they set up his image as that of one who had been thus wounded unto death, and yet lived. The destruction and renovation of a city could produce no such wonderment, nor worship, and these, manifestly, are directed towards the Antichrist, personally, and are not centred on the city.

That the Antichrist will in effect receive such a wound, appears elsewhere plainly predicted. He is characterized as the "idol" (rather false) "shepherd," and is thus brought into evident contrast with the Lord Jesus, "the good shepherd." The one "shall feed his flock like a shepherd, and gather the lambs with his arm, and carry them in his bosom, he shall gently lead those that are with young" (Isa. xl. 11); but the other, it is declared, "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 shall eat the flesh of the fat, and tear their claws in pieces" (Zech. xi. 16). Now this false shepherd is to receive a wound, and that manifestly of a personal nature. "Woe," it is said, "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" (V. 17).

The sword, it is, which is to smite this false shepherd, and occasion this desperate wound upon him; and so also is it as respects the Antichrist in the book of Revelation, where he is spoken of as "the beast which had the wound *by a sword*, and

did live." The sword might destroy the inhabitants of the city, but could in no way damage the city itself, and, accordingly, when Babylon, as one of the symbolical heads of the Antichrist, is to be wounded by the ten horns, fire, we find, is to be the means of the injury. They are to "burn her with fire." The distinction as to the instruments, affords thus a further proof that there is a distinction as to the wounding, and that the blows to be inflicted are two, and not one.

In all this we may see the malicious character of him who is the "murderer from the beginning," and the blood-thirsty propensities of those who are his, among whom he acts. The false shepherd rends his flock; and he and his capital suffer deadly wounds; and of his horns, one turns upon the others, and roots three of them up. "Hateful and hating one another," they are not true even to their own side.

The scripture enables us to judge of the uses to which the wounding and healing of the Antichrist will be put. Satan, though quite capable of indulging in the shedding of blood from the mere love of inflicting pain, acts ever with deep design, and he will turn this injuring of his agent to account. In the latter days he will assert all the attributes of the Deity, and among them the power of holding "the issues from death" (Ps. lxxiii. 20), and that of conferring life, will not be forgotten. He will accordingly resuscitate the Antichrist when "wounded to death," and give life to his image, so that it "should both speak, and cause that as many as would not worship the image of the beast should be killed." The image will thus be at once a standing memorial of deliverance wrought from death in the person of the Antichrist, whom it represents, and an evidence, such as must deceive all but the elect, of the seemingly absolute creation of life in a previously inanimate object,—both the result of the power of him then holding the world in governance; and it will form, consequently, an appropriate object for the worship which he will exact.

The healing of the Antichrist will also serve for his introduction to the victims of his delusion in a character prominently

attaching to that position to which he will aspire as the substitute for Christ, for it will place him before them as one restored from the dead.

The number he bears would seem to be indicative of this property of resurrection life assumed by him. Its signification has been usually sought by searching for words composed of numerals, the sum of which may present the amount thereof, and which are hence assumed to be expressive of the required meaning; and as in several instances Rome has been thus pointed to, to her the prophecy of the beast has been confidently applied. There is, however, no scripture warrant for this method of deciphering the enigma, failing of which, the device can but be viewed as one originating in human ingenuity, and is to be valued as such. In point of result, as might be expected, it has manifestly failed of the end for which it has been resorted to, for it leads to objects so multifarious, and so dissimilar, as to bring in the reverse of certainty for the issue; proving thus, indubitably, where perplexity is the only product, that the method of solution adopted cannot be the right one.

The following is Calmet's list of appellatives giving in their numerals the desiderated sum of 666.

Diocles Augustus (Dioclesian).

C. F. Julianus Cæsar. Atheus.

or rather C. F. Jul. Cæs. Aug. (Julian the Apostate).

Ϟ ϙ Ϡ ϡ Ϣ (Luther; here spelt Lulther).
200. 400. 30. 6. 30.

E υ α ν θ α ς (Evanthus).
5. 400. 1. 50. 9. 1. 200.

Λ α τ ε ι ν ο ς (Latinus).
30. 1. 300. 5. 10. 50. 70. 200.

T ε ι τ α ν (Titan).
300. 5. 10. 300. 1. 50.

Λ α μ π ι ς (Lampetis).
30. 1. 40. 80. 5. 300. 10. 200.

Ο Ν ι κ η τ η ς (Ho nikētes, the conqueror).
70. 50. 10. 20. 8. 300. 8. 200.

Κ α κ ο ς Ο δ η γ ο ς (Kakos Hodēgos,
20. 1. 20. 70. 200. 70. 4. 8. 3. 70. 200.
i. e. bad guide).

Α ρ ν ο υ μ η (Arnoume; I renounce).
1. 100. 50. 70. 400. 40. 5.

ת ר מ י ר ו מ (Romiith; Roman).
400. 10. 10. 40. 6. 200.

* י פ י פ א א ש ר ד ק ה נ ו י ב י א
10. 80. 10. 80. 1. 1. 300. 6. 4. 100. 5. 6. 50. 10. 2. 1.
(Abinu ha kadusha a pipi; our holy father the pope).

ע ל י י ר ו ן א ד נ י י ה ר ה ה ק ד ש
300. 4. 100. 5. 5. 6. 5. 10. 10. 50. 4. 1. 50. 6. 10. 30. 70.
(Alyon adonai Jehovah ha kadush; the Most High, the Lord,
the Holy One).

To these may be added,

Α π ο ς α τ η ς (Apostates; an Apostate).
1. 80. 70. 6. 1. 300. 8. 200.

Η Λ α τ ι ν η Β α σ ι λ ε ι α (He
8. 30. 1. 300. 10. 50. 8. 2. 1. 200. 10. 30. 5. 10. 1.
Latine Basileia; the Latin government).

Ο τ μ α ν ε ς (Otmanes; the Ottomans).
70. 300. 40. 1. 50. 5. 200.

Individuals of all descriptions, real and mythological, secular and ecclesiastical,† Pagan and Christian; signified in all variety of ways, and in various languages—by names, by abbreviations, by titles, and by characteristics,—together with a state, and two several nations,—are crowded upon the view, so as to defy selection, or conclusive solution of the enigma this

*The two ALEPHS after the word KADUSH appear erroneous. Calmet has also given the word Ουλπιος as affording the requisite sum of 666, but in doing so he has assigned the power of 6 to the final SIGMA, whereas this is the power of SIGMA ΤΑΥ, and that of SIGMA is 200.

†The term is used here, and elsewhere, in its popular sense.

way ; and when the divinity himself appears among the number that this method of interpretation may serve to indicate, proof, beyond room for cavil, seems afforded, that it is not one that should be retained.

The number of the name of the Antichrist is closely associated with the matter of his worship. The false prophet sets up the one, and then goes on to exact the imposition of the other. These features are brought together elsewhere in this same manner of juxta-position. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" (Rev xv. 2).

To discover what that number is to express, we must either have a guide from scripture, or be left to the wide ocean of our own imaginations, which, in regard to the things of God, can never lead but in the way of error. "Let him," it is said, "that hath understanding count the number of the beast: *for it is the number of a man.*"

The number of a state, of a nation, of a title, or of a designation of character, will not fulfil the exigency. It must be the number of some individual man, and one of course then known of at the time the prophecy was offered for solution. No pope of later years, nor potentate that has as yet to be revealed, such as the Antichrist himself, can be the one. It is some man of past existence to whom the number of 666 is in some manner allied that is to be looked for. It does not say that the number is the number of his name; that is, that the name of this man is made up of the number; but that it is in some way *his* number—the number of the man,—knowing whom, we may arrive at the name of the Antichrist; and so, the number being the indication to the individual through whom the name of the Antichrist is to be brought to light, it is called the number of *his* name; that is, of the Antichrist's name.

Now if the light of the scripture is to be resorted to in this search, there is no other man with whom the number of 666 is

associated with Adonikam, mentioned as one of those who came up out of the captivity in Babylon, and returned to Judea. "The children of Adonikam, six hundred sixty and six" (Ezra. ii. 13); and this the sum of his descendants, is given as *his* number, in the *verse* terms of the prophecy under consideration; the number, *is* *of the man*. "The number," it is said, when the list in which he has place is set forth, "*of the men* of the people of Israel" (v. 2)—he being one.

The scripture guide has then not failed us, but has brought us to the object of our search, according to the very letter by which we were to abide. The number of a man was to be sought for, and that number 666, and Adonikam is found to be the man.

The applicability of this name, as that to be taken up by the Antichrist, and the bearing thereof upon the worship that will be rendered to him as to one who had died but was alive again, becomes fully apparent when the signification thereof is considered. Its meaning is, "the Lord is raised," or "my Lord" (in this instance it would be Satan,) "hath raised me;" and it is in the pretension we see, to the power of a resurrection life that he will be offered to the regards and the adoration of the world. He will come to them with the very attribute of Jesus, the first-fruits from the dead, and will so assume the place that belongs to him as the risen King of kings, and Lord of lords.

Satan is to be the author of this, as of every other delusion. He will heal the deadly wound, and present the king as one raised by him from the dead. He will offer too the same kind of evidence of his own divinity among the northern army, of whom we hear that "when they fall upon the sword, they shall not be wounded" (Joel. ii. 8); and the unbelieving Jews will be also taken with the same lie.

"I am come in my Father's name," Jesus warned them, "and ye receive me not: if another shall come in his own name, him ye will receive" (John v. 43). This other cannot be the Antichrist, as is so generally supposed, for he would have to present himself in the name of Satan, since his "coming" is to

be "after the working of Satan," and every where the iron, and not the clay, will be apparent as constituting the strength of the empire. It will be the arch enemy himself who will present himself to the unhappy Jews in *his own* name, and be received by them, openly, as he is. He will not offer himself to them as an angel of light, but in the terrors of his dragon image, and when thus appearing in his proper name, as Satan, the great adversary of the race, they will deliberately receive him. The Antichrist will owe his all to him, and the two will be so thoroughly identified together as that they should have, as we have seen, a common form between them. The capital of the empire will be visibly founded upon him, and when rendered desolate, he will restore it to its last and greatest prosperity. The ten horns will seek his alliance, and make over their kingdom to him. All will accept him; and last of all the Jews. He will present himself to them as the supreme being, with none over him, and in their delusion they will adopt his awful lie. They will have heard his pretensions, and seen the proofs thereof that he will be enabled to afford, and will credit them all. The risen Adonikam will be every where an evidence of his power.

The "keys of hell and of death," which are truly lodged with the Lord Jesus (Rev. i. 18), they will believe to be in the hands of the adversary, and in their obliquity, and blindness, they will enter into covenant with him, and think, through him, to accomplish salvation.

This covenant, the Lord Jesus will subvert, when he comes in his capacity of the stone cut out without hands to overthrow all that is of man and Satan.

"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem: because ye have said, We have made a covenant *with death*, and *with hell* are we *at agreement*; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation

a stone, a tried stone, a precious corner-stone, a sure foundation" (this in contrast to the false pretender in whom they will have trusted): "he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.—For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wrath as in the valley of Gibeon, that he may do *his* work, his *strange* work; and bring to pass *his* act, his *strange* act" (eclipsing thus the wonderments of Satan). "Now, therefore, be ye not mockers" (saying "Where is the promise of his coming"—2d. Pet. iii. 3, 4), "lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth" (Isa. xxviii. 14—22).

The misery of depending upon a lie, and the madness of rejecting the one true God, will then be openly demonstrated. Mockers will go on in their mockery till their bands are made truly strong in their circumvention by this crowning delusion; but they will find the resources they rely upon pitifully insufficient; the bed on which they would repose themselves will prove too short, and the covering with which they would screen themselves too narrow, when the Lord tests them by his measure, and his might; and the refuge of lies will be swept away, the devices of Satan, and the folly and wickedness of man, will be fully exposed, and the Lord of all will show that in his hands alone rests the power of life and of death, and the fate of all creation.

"I considered the horns," the prophet writes, "and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man,

and a mouth speaking great things." This object is again spoken of further on. "And out of one of them," (the four divisions of the empire of Alexander,) "came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

We have here, in the little horn, the introduction of the false prophet, shewn in his connexion and actings with the Antichrist. He is insignificant in power at the outset, and so is called a "little" horn, but he waxes "exceeding great," and finally progresses towards the land of Israel, where he is instrumental in putting down the Jewish worship, which is followed by the establishment of the abomination of desolation in its lieu.

His course, in these respects, is the same as that of the Antichrist, who sets out from small beginnings, and, as he gathers strength, moves on to the land of Israel, puts an end to the daily sacrifice of the Jews, and enacts in their temple the hateful practices of his own worship. He appears first as "a vile person, to whom," it is said, "they shall not (at the outset) give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries" (Dan. xi. 21). During the last of the 70 weeks, or hebdomads, prophesied of in Daniel—that is, during the last seven years of his career,—he is found in correspondence with the Jews, whom he appears

to conciliate and dupe by entering into a covenant with them ; but as he comes to the zenith of his power, which is shown in the book of Revelation to last 42 months, or three years and a half, he breaks this covenant, and overthrows their worship. “ And he shall confirm a covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, and upon the battlements shall be the idols of the desolator, even until the consummation, and that determined shall be poured upon the desolator ” (Dan. ix. 27 ; *marginal readings*). This is indicated again in the description given of him as the vile person, where the league he enters into and breaks is adverted to, and the end of all his ambition, in suppressing the worship of God, and substituting that of himself, fully exposed. “ And with the arms of a flood shall they be overflowed from before him, and shall be broken ; yea, also the prince of the covenant. And after the league made with him he shall work deceitfully : for he shall come up, and shall become strong with a small people.—He shall—have indignation against the holy covenant : so shall he do ; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.—Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god : for he shall magnify himself above all. But in his estate shall he honour the God of munitions ; and a god whom his fathers knew not (unknown before to any idolatrous race, and probably his own image, since he is to magnify *himself* above all) shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the fortresses of munitions with a strange god ” (Dan. xi. 22—39 ; *marginal readings*).

The close correspondence above found to exist between the career and the actions of the Antichrist and the little horn, have served to lead to their being generally confounded together, so as that the little horn has been taken to be the Antichrist, and

his own separate individuality overlooked. Attention to the time during which these two beings are exhibited upon the scene, will however conclusively demonstrate their distinctiveness, and the peculiar sphere of action ascribed to the little horn will prove him to be the false prophet.

The term of two thousand and three hundred days, as has been seen, is what has been assigned in counexion with the little horn, and this was communicated in answer to a question put on the subject by one saint in the vision to another. There had been two several subjects brought before Daniel in vision, the one respecting the contest that was to occur between the kings of Persia and Greece, presented under the figures of the ram and the he goat (Chap. viii. 2—8), and the other regarding the uprising and deeds of the little horn, including the taking away of the daily sacrifice, and the establishing the abomination of desolation, which he was to effect (v. 9—12). The question adverted to related manifestly to the latter subject, exclusively. When the types of the four great beasts were exhibited to Daniel, his mind was greatly occupied with what concerned the fourth beast, and the little horn connected with him (Chap. vii. 19—22),—that is, with the Antichrist and his times, and dwelt but little upon the other beasts, who represented kingly rulers of a more ordinary stamp. It was just so in the instance under consideration. Prominence of interest is seen to attach to the matter of the little horn and his proceedings, and that of the warfare between the kings of Persia and Greece drew forth no observation, nor query. The question, accordingly, was framed so as to discriminate between the two subjects of the vision, and to call forth an answer respecting the latter one only.

This will the better appear by attention to the language of the query. The current translation would make it seem as if it were “concerning” only certain acts of the little horn—namely, the taking away the daily sacrifice, and the setting up the transgression of desolation,—that the duration of time was asked; whereas it was evidently in regard to the whole career of the little horn that the question was put. The subjoined

rendering is therefore offered so as to show this the more plainly to be the case, the words not in brackets presenting the exact literal translation of the passage.

“How long (shall be) the vision (connected with, or comprehending the matter of,) the daily sacrifice, and the desolating transgression, (when) and a sanctuary and a host are given (to be) trodden under foot?”

That the period during which the daily sacrifice should cease, and the abomination of desolation be maintained, was not all that was comprehended in the answer given, is clear, as we learn, elsewhere, that from the time when the sacrifice shall be taken away, to that of final blessing, is to be no more than “a thousand three hundred and five and thirty days” (Dan. xii. 11, 12); whereas what the answer to the query under consideration relates to was to occupy “two thousand and three hundred days;” that is, nine hundred and sixty-five days more.

We may assure ourselves then that the term mentioned in the answer indicated the whole period of the prevalence of the little horn, from the time of his first coming forth, as narrated in the vision, out of one of the divisions of the empire of Alexander, until that when “the sanctuary” should be “cleansed,” and when of course he would cease to “practise and prosper,” and would have to receive his doom.

Now the Antichrist is found upon the scene for a longer season than this that forms the sum total of the career of the little horn. Dating only from the period when he enters into a covenant with the Jews, he is displayed in action for two hundred and twenty days more, namely for two thousand five hundred and twenty days, which, according to the computation appearing in the book of Revelation of thirty days to the month, is the amount in days of the last hebdomad, or period of seven years, in the prophecy of the seventy hebdomads already referred to, during which he figures in relation to the Jews.

As the little horn thus lasts for no more than two thousand and three hundred days, and the Antichrist for two thousand five hundred and twenty, and upwards, it is clear that the for-

mer is not to be viewed as identical with the latter, but that the two are distinct beings. It may here be observed too that this ascertained fact that the little horn is not the Antichrist, of itself makes it evident that the fourth beast of the vision must represent him; else the crowning and most important exhibition of human rule, such as the Lord Jesus is to put down, and which is to be actually prevailing at the time of his advent, with a despotism and an intensity of evil wholly unparalleled, would remain unindicated in this vision of the beasts, the purport of which, undeniably, is to describe what it is that man sets up, and what it is that Jesus will overthrow, when he comes to take up his own great power and reign.

The following parallel between the descriptions in Daniel and in the Revelation, of the fourth beast and the little horn on the one side, and of the Antichrist and the false prophet on the other, will show their individuality, and serve to strengthen the evidence that the fourth beast is the Antichrist, and the little horn the false prophet.

THE ANTICHRIST.

From Daniel.

“Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea,”—the one in question—the fourth—thus taking his rise from the sea.

“And behold a fourth beast,”—no individual figure of him being given.

From the Revelation.

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea.”

“And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion”—embracing thus the forms of the three first

—“dreadful and terrible, and strong exceedingly;—it devoured and brake in pieces, and stamped the residue with the feet of it:—and shall devour the whole earth, and shall tread it down, and break it in pieces.”

“And it was diverse from all the beasts that were before it.—The fourth kingdom upon earth, which shall be diverse from all kingdoms.”—“His power shall be mighty, but not by his own power” (Dan. viii. 24);—passages which seem explained by the vision of the great image, wherein, by the exhibited intermixture of iron

beasts of Daniel, and in establishing hence his connexion with them, making it appear why no special figure of him was given in Daniel.

—“saying, Who is like unto the beast? Who is able to make war with him?—And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.—He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.”

“And the dragon, (that old serpent, called the Devil, and Satan,) gave him *his* power, and *his* seat, and great authority.—And all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast.”

There has been no kingdom

with clay, Satan is shown at this period to take up his place visibly with man—even with this man of sin,—and such a fearful rule is established as never yet has appeared; and whence it is also seen that the strength of the kingdom was to be in the iron, and consequently that the Antichrist was to be sustained, not in his own power, but in that of Satan.

“And it had ten horns.—And the ten horns out of this kingdom are ten kings that shall arise.”

“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, until a time and times and the dividing of time.”

like this which is to be set up in the name of him “whose coming is after the working of Satan, with all power and signs and lying wonders” (2 Thess. ii. 9), wherein the arch enemy is to put forth all that his energies can produce in the way of astonishing and deluding mankind, and, with this king of his creation, is to be thus openly worshipped. This kingdom will truly be “diverse” from all others.

“Having—ten horns.—And the ten horns which thou sawest are ten kings.”

“And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months” (equivalent to three times, or years, and a half). “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 to make war with the saints, and to overcome them.”

*The structure of the language might make it appear that here the little horn, mentioned in the verse preceding, was the object referred to, but the sequel, in the verse succeeding to this passage, where the taking away of “his dominion” is spoken of, would show that it is the one having the dominion—that is, the beast himself—who is in question.

THE FALSE PROPHET.

“I considered the horns, and, behold, there came up among them another little horn,—and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things,—a mouth that spake very great things, whose look was more stout than his fellows.

“And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.”

The mouth that speaks as a dragon, that is as Satan, must of course utter “very great things—great words against the most High.”

“And he causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and

great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

The little horn is to have eyes "like the eyes of man," indicating, apparently, the judgment and the walk by sight, such as the natural man is addicted to, in opposition to the walk by faith, to which the spiritual man is called. There are many who are ready to say with Philip, "*show us the Father, and it sufficeth.*" To such as these the little horn, or false prophet, will address himself successfully. He will bring down fire from heaven *in their sight*, and deceive them by means of the miracles which he will present to their senses, and so establish with them his pretensions. In like manner he will point to the wonder of the other beast, the Antichrist, living after having been wounded unto death, and in this way induce the worship of him. The appeal will be to the eyes of man, and these will become the instruments of their perversion; and the end of the delusion will be that all will reject the worship of the unseen God, and pay their adorations to the visible pretender.

Human wisdom has ever been tending to such a result, in the insisting, as so many do, that all is to be brought to proof according as it may stand the test of man's natural powers of perception and intelligence. The little horn will act upon this fallacy, and thus "practise and prosper," until he gets men to fall down before the abomination of desolation, "standing where it ought not" (Mark xiii. 14), namely "in the holy place" (Matt. xxiv. 15); and this can be none other than his leading them, as we see he does in his capacity of the false prophet, to the worship of the Antichrist, that man of sin, who, finally, "*as God, sitteth in the temple of God, showing himself that he is God*" (2 Thess. ii. 4).

The little horn will, in this manner, as the agent and coadjutor of the Antichrist, further him in his thought "to change times and laws," dethroning Jehovah, and causing his creatures to repudiate him, and to take upon themselves the mark of the beast, as being his property; and as the promoter thus of lying doctrine, and its consequence of lying worship, the false prophet becomes his most appropriate designation.

THE TWO CONJOINTLY.

"I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame."*

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image.

*There is a passage connected with this judgment which may seem to militate against the idea of the beasts of the vision being individual kings. It is said, "as concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time" (Dan. vii. 12). Now this has certainly not yet been true of the three first kings contended for, and it may be thought that nationalities, and not particular kings, are the subject of the prophecy,—the various nations in question retaining national existence for a time, after the loss of the supremacy once belonging to them; and thus their dominion being taken away, while their lives are left to them. But if the word "dominion" is to be received in its literal, natural, acceptation, so also should the word "life" be taken as expressive of a literal, natural, life. Under this view, however, it would have to be indicative of some other object, namely of a nationality. Nor even under this liberty can such application of the prophecy hold good. The nationality of the Babylonians was bound up in their city, and when the latter fell, they fell with it. We know little or nothing of them as a nation, after the dominion attaching to their city had ceased. Persia has never lost her dominion, but holds it to this day; and Greece has recovered her's. Rome, (which is commonly looked on as the fourth member of the prophecy,) alone gives us a marked instance of loss of dominion and a continuance of national existence; but this feature does not belong to the fourth beast, but only to the three first; while the fourth, we see, is to be destroyed root and branch, as to dominion, and as to life, by one and the same act of judgment. It appears too as if what is here said of the three first beasts is to be true of them all at the same period, and this at the time when the judgment falls upon the fourth beast, and in prolongation beyond this judgment. He is to be utterly brought to an end, but they are to be made losers only as to dominion, and are to retain their lives for a season and time. Viewing these beasts to be the three kings spoken of, Nebuchadnezzar, Cyrus, and Alexander, they could only be thus dealt with, after the destruction of the Antichrist, in resurrection life; and so, it is very possible, it may be. Abraham, we know, has had possession in the land of promise assured to him, but he has passed out of this life without having had "so much as to set his foot on" in it conferred upon him (Acts vii. 5), and it is in the resurrection state that the pledge of the inheritance is to be redeemed in his case. He is then to have both dominion and life, and, assuredly, then also, if God has so purposed it, the three first beasts may have a measure of life allotted to them under loss of their dominion. We may see the one monarch brought to condign punishment, and the others exposed to view, stripped of power, and dragging on an inglorious existence as mere men, and thus receive the deepest lesson that can be given of the end of all human grandeur. "The Lord of

As the words of the horn come up in judgment against the beast, whose agent he is, the utterer thereof—the horn himself—cannot fail to have his part in the same condemnation; and, as signified in the book of Revelation, he consequently must be cast into the lake of fire with his principal, the Antichrist.

These both were cast, alive into a lake of fire burning with brimstone.”

Here, as in Daniel, the acts of the subordinate agent are brought to prominent view in reference to the judgment inflicted.

The offices of the little horn, or the false prophet, are thus what are associated with the blasphemies and the lying worship of those days. His is the mouth that is to give utterance to all that Satan can suggest, and man receive, in their enmity to God; his the mind to plan and execute the deceitful wonders which are to betray men into their strong delusion, so that they should consent to subscribe to such an abomination as that the hateful beings then on earth are their true gods, to the rejection of the God of heaven; and his the arm to persecute to the death those who refuse this lie, and worship Jehovah. In all this he is the coadjutor of the Antichrist, and the two fill thus the offices which everywhere command reverence and submission among mankind, the one as priest, and the other as king—being Satan's master-pieces therein.

The climax of their machinations is to be at Jerusalem. That place which God has so honoured with his presence, and where Jesus is to “sit and rule,” and this as “a priest upon his throne” (Zech. vi. 13), is that which is to be the chosen scene of their last and worst defilements. The recognition of God being what they design to overthrow, the site of his throne, and

hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth” (Isa. xxiii. 9). The ascent of the smoke of Edom, and of Babylon, for ever and ever (Isa. xxxiv. 10; Rev. xix. 3),—that is, through the Millennial time, (for at the subsequent period of the new heavens and earth this must of course cease,) affords a like example of the keeping up at this season of memorials of punishments, inflicted, doubtless, that men may take heed thereto, and profit by the warnings so conveyed. (For the bearing of these facts upon the trial which man in the flesh is to undergo during the Millennium, see the argument in Part IV).

the very temple of his worship, is where they will concentrate their crowning efforts to wrench from him the sceptre of the universe. In all this the deliberate, deep laid, malicious, workings of the evil one, are most apparent; and it is hence of a settled purpose, and with this hateful aim, that the king and the priest of his creation thus turn their steps to the holy land and city.

The Jews will at this time have in a measure re-peopled their land, but not in final blessedness; for they will return thereto in their own strength, and not be then gathered to the Lord. Acting upon human intelligence, and judging according to the doctrine of the false prophet, who would have all things looked at as with the eyes of man, they, who have rejected the Messiah, God's hidden and holy one, will finally receive that other who offers himself to them "in his own name," and accept him as the arbiter of their destinies. They will make with him their "covenant with death," and cast the remembrance of the Most High from among them, and then will come upon them the last expression of the wrath of God against them, and the time of their deepest tribulation. He whom they have trusted will soon show himself in his true colours, and persecute them to the uttermost. The "false shepherd," of his appointment over them, will cast aside his disguise, and break his league with them, and they will see that they have the wolf among them, who will not "seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces." The Antichrist will prove in truth to be "the desolator," and the time of Jacob's trouble, in his hands, will be such as with all their sufferings they have never yet experienced.

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely (in their hearts denying him, and living as if there were no God over them,

which is their present condition). O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction (remaining untaught, and unsubdued, after all their lengthened visitations): they have made their faces harder than a rock; they have refused to return.—These have altogether broken the yoke, and burst the bonds (openly rejecting God, as finally they will do). Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities (these being the bestial features of the Antichrist); every one that goeth out thence shall be torn in pieces; because their transgressions are many, and their backslidings are increased. How shall I pardon thee for this? (and yet it is just when they are thus at their worst that everlasting mercies will be brought in)—thy children have forsaken me, and sworn by them that are no gods.—Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this? Go ye up upon her walls, and destroy; *but make not a full end* (deliverance being finally in view); take away her battlements; *for they are not the Lord's* (but are defences resorted to in dependence upon others than him). For the house of Israel and the house of Judah (the ten tribes and the two being then all represented in the city) have dealt very treacherously against me, saith the Lord. They have *belied* the Lord, and said, It is not he (denying thus his Godhead), neither shall evil come upon us, neither shall we see sword nor famine (having made their covenant with death and hell).—Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say (the northern powers—the horns of the Antichrist). Their quiver is an open sepulchre (death being brought in from the very quarter trusted in for deliverance from its influence),

they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless *in those* days, saith the Lord, I will not make a full end with you" (Jer. v. 1—18).

The Jews, in the civilized portions of the globe, seem ripening for the condition of spirit that these prophecies indicate as theirs in the latter times. They are abandoning their reliance upon the oracles they have received from God, and are beginning to look at things, not through the light of revelation, but with eyes "like the eyes of man," and are verging fast to so called liberalism, and its fruit, naked infidelity. The nations are ceasing to persecute them, as of old, and are admitting them to rights of citizenship, and through some political movement they might with readiness be partially reinstated in their land. Coming in in this way, the lesson of their past afflictions would soon be unlearned, and the people become fitting subjects for the Antichrist.

The enemy for a time will triumph. Wherever the word of God has been offered, and been unheeded, the "strong delusion" that he will bring in will have effect. The Gentile nations, and finally the Jews, will be taken with the snare. But the evil will work its natural fruits. When God is openly rejected, and Satan and his emissaries are honoured in his room, misery, and not blessing, must be the result. The king to whom men will look for governance and protection will prove a very "desolator" and "destroyer," and the prophet, or priest, whom they would follow in their devotions, an organ of blasphemy. Satan, that "murderer from the beginning," and that "liar, and the father of it," will be true to his own character in the choice of his instruments. The end of all human wisdom, experience, and knowledge, under the influence of that spirit by which he misleads the disobedient, will be that those who have no other means of guidance than what they can command by

nature, will submit themselves to the most evil beings, and adopt the most hateful ways, that he, in the depths of his malignity and falsehood, can present to them; and this earth, once the place upon which God could look and say of all upon it, that, "behold, it is very good," will in his hands be found to teem with wretchedness and iniquity.

But just at this time, when man's failure and Satan's malice are developed to the utmost, the Lord will step in for deliverance. He who has paid for the inheritance—the second Adam—that man from heaven—will descend to put an end to this sad scene of abominations and misery. The enemy will at once be cast out, and the human adversaries perish; the Jews will receive their long promised Messiah, and all attendant blessings; and to him also will be the gathering of the nations. That great adversary the devil will be bound, and a breathing time of peace and prosperity will follow. The world will see in whom they should really trust, and kingship and priesthood will then be exercised in judgment, righteousness, and holiness. The stately image that Satan so busily constructs, however "excellent" its "brightness," and "terrible" its "form," will be scattered to the winds of heaven, and the stone cut out without hands will become a great mountain and fill the whole earth.

The designs of Satan being thus deep laid, and thus inexpressibly malevolent, and his policy and position such as to require that these should be worked out in darkness until the time comes when he may show himself as he is, it may be conceived that he has striven to cast a veil over the revelation God has given of his purposes, so as to deceive men as to the dread futurity, and guide them blindly to perdition.

The record of God concerning him had to be met in two ways. The book had either to be closed, or the contents thereof perverted; and both these he has assuredly taken. Many he has persuaded that the study of prophecy can but lead to perplexity, and that it is given, *not* to be understood; and with others he has made it of no effect, by persuading them to apply the predictions to objects which belong not to them, and which

have gone by, so that the prospect, as looked upon, may become deprived of its terrors, and the warning these would convey, cancelled.

In all this he acts, necessarily, upon the natural intelligences of men, who, by dint of exercise of what is called reason, are brought to these erroneous conclusions. The testimony of God is however certain, and clear, to such as come under his teaching, and the word to them is full of profit and instruction. It is ever the "*more sure* word of prophecy, whereunto we *do well* that we *take heed*, as unto a *light* that *shineth* in a *dark* place, *until* the day dawn, and the day-star arise in our hearts;" but we are called upon, in every effort we may make to comprehend the purport of this word, to "know *this* first," if we would seek to have the benefit of this light, "that no prophecy of the scripture is of any *private* interpretation. *For*," we are to remember, "the prophecy came not in old time by the will of man : but holy men of *God* spake as they were moved by the *Holy Ghost*" (2 Pet. i. 19—21).

The private interpretation is just what is produced by the will of man, the fruit of his ingenuity, when he would extort a signification from the scripture limited in its range by what may fall within the compass of his own means of observation and powers of judgment. It is in fact the result of the working of the very elements upon which Satan can, and inevitably will, act, so as to shut out the light of the prophecy from those in the place of darkness to whom it has been addressed. The product, inevitably, with such as search the scriptures in this spirit, cannot be in keeping with the design of the prophecy, but always against it; for the prophecy came not by the will of man, and neither can the interpretation. Both, to stand sure, it is evident, must be of God.

Next to concerting schemes of interpretation of our own, there can be no more determined plan of giving up the teaching of the Spirit, to lay hold of the teaching of man, than the acceptance of renderings because they have been put forth of old, and have been generally, nay, it may be universally, received; for

this is to resign our power of comprehending the truth to the keeping of others, and manifestly to distrust the "anointing" which "abideth" in us, and which (whatever the channel of instruction may be) is that which really "teacheth us of *all* things" (1st John ii. 27); that is, of all that we ever learn aright.

The prophecies respecting the times of the Antichrist, that crowning master-piece of Satan's production, have been specially masked by him, and with consummate skill and success. The book of Revelation, in which they are chiefly described, has been sealed to multitudes, as of a nature absolutely incomprehensible, notwithstanding that its title alone is a warrant that it is a vehicle of light and information, and that in its pages the encouragements to read its contents, and the assurance that they are to be understood, are so frequently given (Chap. i. 1—3; iv. 1; xvii. 1; xxi. 9; xxii. 6, 7, 10). Those who were not to be so hindered, have been to a vast extent starved as regards the word of its contents, and have been fed abundantly out of their own imaginations; and in past, or passing, occurrences, and in existing systems, or persons, have been provided with solutions which have satisfied them in their pursuit; while the realities actually predicted, and which stand threateningly in futurity, have remained as unknown to them, and as unheeded, as if they had never consulted the pages wherein they are unfolded. Multitudes, too, have followed others, blindly and unhesitatingly, in the interpretations put forth, until the latter have acquired a permanance and infallibility in the minds of the recipients, such as belong to the very scripture itself, so that the one has ended in being viewed to be as far removed from liability to challenge as the other.

In the prosecution of his device to deceive men as to his final aims, and the agency through which these are to be brought about, the adversary has had a fertile instrument in Rome. Is the Antichrist in question? the Popes of Rome supply him. Is Babylon thought of? Rome herself is the place. Is the fourth member of the visions of Daniel dwelt upon? in

Rome again is the ready solution. All has passed by, or is passing, with a quietness and inoffensiveness that can disturb few in their composure. A measure of false doctrine is certainly rightly apprehended from this quarter, and possibly some show of persecution ; but what is this, as compared to that dread reality, when a wicked man shall be set over them, with Satan standing at his right hand ?—when the mouth of him who is to be the arbiter of the nations, will be “opened in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven ”?—and when all will have to bow down to him, and to his image, or perish ?

Many, however, are happily becoming undeceived as to these things. Rome is pretty generally, at least among the saints of God, found not to supply the requisitions of the Antichrist, and that man of sin himself is looked for. Some too, and the number is an increasing one, have learned to see furthermore that she is not Babylon. And from the last strong hold, that she is the fourth member of the visions of Daniel, however tenaciously and universally held at present, she has surely to be also driven out.

The pages that have foregone would be incomplete, unless the pretension that Rome has fulfilled the subject of them were, to some extent, to be examined.

1. The first objection that has to be made to this interpretation, is, that in the scripture there is no indication given that Rome is an object of prophecy, or a mark for special dealings as a central point of interest.

To Nebuchadnezzar, to Cyrus, to Alexander, and to the Antichrist, attention is prominently, and specifically, drawn, as to personages whom the Spirit has in view, and handles for his purposes ; but Rome, in this sense, is neither named nor pointed to. Taking the three first members of the visions to mean certain dynasties of rulers, Rome certainly supplies a fourth, after them, but here the assumption has to be made, wholly independent of scripture revelation, that the aim of the prophecy was to give us an historical view of these prevailing empires, each in its successive order, although no end for this can be

conceived but the gratification of our wonder that God should have condescended so to treat of things of merely current interest, as to have presented us, prospectively, with an outline of those powers which were for certain seasons to hold supremacy among us. If the only true rule of interpretation be that we are to seek to understand what may have been put before us by "holy men of God," as moved thereto "by the Holy Ghost," and to fear the seductions of "private interpretations," coming to us according to the "will of man," in the pages that these holy men have written must surely be found the warrant for taking up any object, and applying it to any prophecy, as the subject thereof.

Those who may have seen the error in twice adopting Rome as a solution for prophecy, in a way wholly unauthorized by the word of God, making of her the Antichrist, and his capital Babylon, should pause before encouraging themselves in a like course in the third instance, by asserting her to be the fourth member of the visions under consideration. The three subjects are, in effect, intimately linked together, and this the very system of adapting all three to Rome has of itself served to show. Divide her from one or other thereof, and it may be well questioned, from this ground alone, whether she has part in any of them.

As regards her forming a central point of interest, such as to call for special dealings at the hands of God, this can in no way be made to appear. Many were formerly coerced by her rule, but this state of things endured but for a while, and has long ceased to be, and the world for ages has gone on without her. She has too, undoubtedly, been a centre of heresy; and still is so, but this only in a partial degree; and other such centres exist. The Greek Church for example is as radically an heretical one, and Mahomedanism to the full as antichristian, and these systems occupy extensive fields, once permeated by the gospel, and are as worthy of notice for their powers of evil, and for the progress they have made in the diffusion thereof, as Rome is for her's.

2. The letter of the scripture, and the method of construction derivable from the sample given by the Spirit in the interpretation of the first member of the visions, have to be departed from.

“These great beasts, *which are four*, are *four kings*, which shall arise out of the earth.” This precision of language becomes all in vain. The great beasts, which are four, must represent not four, but more than forty personages; and these again not even all kings, but some consuls, some tribunes, some triumvirs, and some popes; or rather not kings at all, but kingdoms; or, wider still from the language of the scripture, any forms of government—a republic, an oligarchy, or a hierarchy. It becomes in vain also that the Spirit shows that the first thereof, was, precisely as the letter of the prophecy required, an individual king.

Now where both the letter of the word, and the teaching out of it given by the Spirit, have to be set aside, it is clear that respect in the matter to the moving of the will of God is no more accorded, and that the will of man is what is really to prevail. Rejecting these guides of revelation, what remains to be drawn upon but the human mind, by which a new letter is to be imagined, and a new method of interpretation followed? That the great deceiver will act upon such an organ we know, and that he has not acted thereupon in the present instance, who shall say?

3. The several members of the visions are brought together in the great image as parts of one consolidated whole. They do not represent a mere idea, but a substance, of which they are integral and material parts, each necessary to the other; whereas, if an idea were all that was to be conveyed by them, these features of individuality, and of constructive combination, would be needless. If, for example, human rule, as a general idea, were all that had been intended by the image, the distinctiveness marked in its components need not have been supplied to express this. The materials of the image have all, however, their particular uses, and are kept in view, as forming the sub-

stance thereof, even to the end, when each is involved in the destruction then brought down. The parts, it is plain, must have analogous nature to be so framed together into one body. It would not do that the one should be a man, the other an animal, and the third an inorganic substance. If one be a man, then all are men; and if one be something other than man, then all are something other than men. But we see, undeniably, that the first member was an individual man,—the king Nebuchadnezzar. Can the fourth then be something other than a man,—that is an empire? Can two such incongruous objects form materials for the construction of one and the same body?

4. We see, by the unitedness of the parts, that there is something in common to the whole;—something which all conspire to produce, and which thus belongs to all. The first member was a king, and all are said to be kings. What can there well be in common to kings but their kingdoms, when no more is said of them than that they bear this office of kings? That empire, in truth, was what these members of the image had conspired to build up, and what was thus common to them all, is proved by the final catastrophe, for when what belonged to the fourth member is struck down and broken, all that was owned by the three first falls therewith, and is destroyed simultaneously with it. Now it is the dominion of the fourth member that is overthrown, in order to the setting up of another rule—even that of the stone cut out without hands,—and it is accordingly the dominion of the three first that is laid prostrate at the same time when his is subverted; and this therefore is what exists in common to them, and which each has served to build up and produce.

The kings thus have a common kingdom, and consolidation of empire, rather than rivalry, is what marks their workings; but what is there in common between a throne in Babylon, which the first member of the visions possessed, and a senate house, a throne, or a priestly convocation, in Rome? Cut down the latter, and how would the former suffer? And where, when the Romish clay and iron are pounded to the dust, are the

Babylonian gold, the Persian silver, or the Grecian brass, which should be broken to pieces together therewith, to be looked for?

5. Satan has not been exhibited in open association with Rome. He has worked there, but only as he has ever done throughout the world, insidiously, and under disguise, transforming himself, in a special manner, "into an angel of light," and so putting forth one there as the vicar of Christ, and keeping his dragon features, as much as possible, out of view. The iron has not been displayed to the sight as in league with the clay, and as forming the acknowledged strength of the kingdom.

6. If the fourth beast of the vision in Daniel, rising out of the sea, and having ten horns, be identical with the beast, also coming up from the sea, and with ten horns, in the 13th Chapter of Revelation, then Rome cannot be designated thereby; for the state of Rome was in full power at the date that the book of Revelation was put forth; but the beast in question, therein spoken of, had not then come into existence. The exhibition of him was among the things which were to be "hereafter" (Chap. iv. 1), and the apostle saw him thus, in the times of futurity, in the act of uprising out of the sea, and so witnessed his first entrance upon the scene.

7. The fourth member of the visions is described as "dreadful and terrible, and strong exceedingly," and it devoured, and brake in pieces, and stamped the residue with the feet of it. It was to devour the whole earth, and to tread it down, and break it in pieces. Its strength to do this was in the iron entering into its composition, and thus it was to be "strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise."

It is evident that this strength remains to it intact, until the blow is struck by the stone cut out without hands, when the iron, as well as the other materials of the image, is broken to pieces, and scattered abroad. Is it, however, true of Rome that she has this strength, and this trampling propensity? Once she was in the position to subdue other nations to her yoke, and

certainly did so; but that even then she “devoured, trod them down, and broke them in pieces,” may be denied, for her policy was ever to make the most of the resources of the countries that yielded to her, and to build up, rather than to destroy, casting the shield of protection over those that had become subject to her, acknowledging them as constituting part of herself, treating them accordingly, and spreading over them the honour of the association with herself, — certainly not bruising them and stamping them down under her feet.

But the power to subdue, and the operation of subduing, have long ceased to be her's. She, in her turn, was overthrown by a flood of nations accounted barbarous, who did in truth break her to pieces, and trample her to the dust. From this dismemberment she has never yet recovered. Her limits have become most circumscribed, and her strength utter feebleness. As compared with her mighty neighbours, she stands, visibly, the very reverse of what the beast “dreadful and terrible and strong exceedingly” is described to be; and even within her own precincts she is made to feel her relative feebleness.

Very far then from maintaining her position till the time of the end as the legs and the feet of the great image, the history of her “Decline and Fall” has been already written, and her power and terribleness are no more. It is customary, indeed, to class the kingdoms of Europe once subject to her sway as still representing her being and empire; but nothing can be further from the actuality than this. They were originally independent of her, and have become thus again; and this most absolutely so; and they stand in mutual rivalry, and separation of interests, the one from the other, without any centralization of any sort, and least of all any in her.

The ecclesiastical dominion of Rome has been sometimes looked upon as that ascribed to the fourth member of the visions. This view would not obviate the objection derivable from her weakness in point of territorial power, for the beast should be “strong exceedingly” in all respects, and as the ecclesiastical rule is always attributed to the little horn, it would still remain

to be explained in what the dominion of the beast himself was to consist. But to whatever extent Rome may have once exercised ecclesiastical empire, she does not now venture to break down or trample upon those even who bow to her supremacy in this capacity, while there are many who repudiate her authority, and, in the strength they have for resistance, stand free thereof. England, much of Germany and Switzerland, Holland, Sweden, Denmark, and Norway, are in absolute protest against her; Greece and Russia have a rival church of their own; and Portugal has thrown off her yoke.

The prevalence of Romish doctrine may nevertheless be instanced, but in regard to this there can be no trampling down but of the truth, and this is what is indestructible, and such as cannot, by any means, be "broken in pieces." Moreover it is "the whole *earth*" that should be devoured, and trodden down, and broken. In no sense then does Rome fulfil these requisitions of the beast.

8. The ten horns that Rome should have, are thought to be certain kingdoms formerly constituting her dominions. Commentators however are somewhat at issue with each other in the endeavour to set forth these divisions, and among them there would seem to have been more in existence than the requisite number.

At the time of the dismemberment of the Roman state, which is that when these horns are supposed to have come into being, the following nations have been enumerated, as belonging to this empire. 1, the Ostragoths; 2, the Visigoths; 3, the Sueves; 4, the Alans; 5, the Vandals; 6, the Franks; 7, the Burgundians; 8, the Heruli and Turingi; 9, the Saxons; 10, the Britons; 11, the Huns; 12, the Lombards; 13, the Alemanes; and 14, the Greeks;—fourteen divisions thus, in lieu of ten.

Some of these, from time to time, have disappeared; others have merged into one another; and fresh divisions have also had occurrence. In the vision we see but one such appearing; but here are several; and both the number and the identity of the

objects, in lieu of being fixed and certain, as in the prophecy, have become altogether indefinite and fluctuating, and always in excess of the required sum. At present, reckoning, as we should be bound to do, the various petty states of Germany,* Switzerland, and Italy, each as holding independent rule from the others, and each consequently as a horn, the possessions of ancient Rome in Europe would furnish many more than the ten seen attaching to the beast.

But the nations cited by the commentators, over and above the desiderated number as they are, by no means embraced all the territories of the Roman empire. The vast regions of Asia Minor, Syria, Egypt, Mesopotamia, Media, and Armenia, once owned the sway of Rome, and remain to be accounted for, and upon what authority they have been excluded, it is difficult to say; for if the Roman state be the object of the prophecy, the scripture warrant for any limitation of the sphere of her dominions is wholly wanting. Nothing, it is evident, but the will of man can have created any such distinction.

It is to be noticed, furthermore, that the ten horns coexist with the beast, and are seen upon him when he is in his full strength, adding, manifestly, to his means of greatness. They cannot then represent the broken fragments of his empire, such as might come into separate existence after the occurrence of his "decline and fall."

9 The little horn is thought to be the power of the papacy, rising up in Rome, which is the beast. It is plain that the horn springs up out of some part of the possessions of the beast, as it arises after he has come into being. Show that the horn originates elsewhere than in Rome, and it follows that Rome is necessarily excluded from having this horn, and, hence, from being the beast. The case is just so. Rome, in the sense of the interpreters, has been long existing, but this horn, we see, is not traced to her, but to one of the divisions of Alexander's empire, out of which it is said to arise; proving thus that

*In this country alone, there are thirty-three sovereign princes.

between the kingdom of the Antichrist, in which the horn stands, and that of Alexander, no other empire has place in the prophecy.* Following, furthermore, the method of the interpreters, who, in the Rome of their adoption, recognize only the western branch of the empire, it is plain that the division of Alexander's dominions, which furnishes the horn, is no part of this Roman state. She therefore does not produce the little horn, and cannot be the beast.

This difficulty has seemed so fatal a one to the scheme of interpretation now combated, as to have compelled the advocates thereof to resort to some method whereby to obviate it. Accordingly, they have supposed that there are two little horns, and that the one which arises out of the empire of Alexander is a distinct object from that seen to spring up on the head of the beast. There are, however, certain prominent features, common to both, which should serve to prove their identity. First, their designations are the same, both being little horns; secondly, both cast down the truth, and persecute the saints; thirdly, both magnify themselves against the Most High; fourthly, the horn coming from the dominions of Alexander, as he waxes great, progresses towards the pleasant land—that of Israel,—and is there employed in taking away the daily sacrifice, and setting up the abomination of desolation; and this is the consummation of the iniquities of the Antichrist, with whom the other horn is ever associated; and, lastly, the one comes to an end at the revelation of Jesus, and the other when the sanctuary is cleansed, which occur at one and the same time.

To apply the prophecy of the fourth beast to Rome, we have thus to seek the adaptation without a clue from scripture to pilot us to her. We have to go abroad, in fact, upon the wide face of the universe, to make the selection. In adopting the solution thus preferred, we have furthermore to depart from the letter of the word, and the sample of interpretation offered by the Spirit—doubtless for our guidance,—and to adopt another

*See note to a similar effect at page 167.

letter, and another way of rendering the image, of our own. After all, we introduce an object incongruous to the other parts of the image into which it is to be fitted in as a constituted member, and without attachment to any thing in common to them; and, in the end, the material features essential to the figure are found to be wanting. The terribleness and the trampling power, the open association with Satan in revealed form, the ten horns, and last of all the little horn, are to be looked for in vain.

In all this we know who must be working; and truly the results mark the labour as his own. The adversary has purposed to make the sure light of prophecy darkness, and when he turns those who look thereto to a direction other than that to which the Spirit would lead them, he has his end. And in this instance there was much personal to himself to conceal. The disclosure of the aim of all his delusions was what was at stake. The god of this world has yet to come out in his true colours. From the form of the serpent in the garden of Eden, to the ministry of righteousness as an angel of light which he now affects, all has as yet been with him veiled in the deepest disguise; but when the mystery of iniquity in which he works has reached to its fullest height, and the time of the final crisis is at hand, and wrath, and but a little time to exercise himself therein, are all that remain to him, every covering will have to be cast aside, and he will reveal himself as he is, in the full abominations of his deadly sinfulness, and in all the malignant hatred which he ever bears towards man and God. The murderer from the beginning, and the liar and the father of it, will then be plainly manifested, and torture, death, blasphemy, and the foulest mockery of worship, including the very adoration of himself, will prove the real portion he has been providing for his victims.

It suits the arch-deceiver, of course, at present to keep all this out of sight, that he may guide his counsels quietly, but surely, to their end; and Rome formed a most ready instrument whereunder he might mask the light that the word of revelation

would throw upon them, and their issue; so that when the enquirer might seek to see what the coming times were to unfold, he might in her be met with a fulfilment, and the aim of his search be rendered nugatory. The horrors that are yet in prospect have thus been shut from view, and the depths of Satan have been concealed, and in the passing workings of the progress of the delusion, the fulness thereof has been thought attained. What man and Satan are capable of has not been seen, and the great image of the vision, which they construct, has ceased to alarm in its surface, while unexposed in its roots.

The prophecy has been given us, however, for an end pregnant with the most important considerations. It is designed to exhibit, in awful distinctness, the position into which mankind have been brought by the dominion of sin; how they are thereby associated with the enemy of their race, not merely in what is abhorrent among them as the fruits of acknowledged depravity, but even in all round which their ambition works, of greatness, of power, and of glory. It is not merely with a Nero, or an Antiochus Epiphanes, that the Satanic influence prevails, but men like Cyrus and Alexander, renowned for generosity of mind, and brilliancy of action, laurelled heroes of whom the world are proud, appear in intimate alliance with the wicked one, owing all their energies and success to his support; and with ideas the most enobling that man can boast of, in point of actuality ministering but to his ends. These form materials for the great image, of which, again, the blackest specimen of the human family is the master-piece. The prior workmanship,—the gold, the silver, and the brass,—is all reproduced and owned by this man of sin, and Satan gives his hateful impress to the whole. The god of this world, blazes forth in the children of the world. The image affords but a sample of this, the reality of which exists for all of the fallen and unregenerate race. The iron mingling with the clay, and constituting the strength thereof, is true for each of them. But it is a happy thing to pass onward to the issue which the visions also unfold, and to see that the fulness of the evil is left to exhibit itself, only to be

overthrown in judgment. In that Holy One, of whom alone it could be said that *in him* “*the prince of the world hath nothing,*” there is ordained deliverance; and if Satan prospers for a season, God, it will at length be found, will triumph over him for ever. The stone cut out without hands falls upon the image, and crushes it, in all its parts, to dust, and the true King of Glory assumes the empire, and governs it, in the power of his godhead, in peace and righteousness. Satan and man, as incorporated together, will be thus displaced, and man, established in Divinity in the person of the Lord Jesus, will occupy their room. The image, and its fate, call us to the recognition of the truths of the everlasting gospel, that we may the better see what it is to have been “delivered from the power of darkness, and translated into the kingdom of God’s dear Son.” The world, in its brightest posture, lies helplessly subject to the evil one, while the children of God, though liable to his devices, are freed wholly from his dominion. Thrice blessed they who are conscious of their safety, and can feel that Jesus, that all mighty one, has rescued them from the grasp of him who is hurrying so many round them to their ruin.

PART III.

**THE RETURN OF JESUS, AND THE TIMES OF
THE ANTICHRIST.**



III.

THE RETURN OF JESUS, AND THE TIMES OF THE ANTICHRIST.

THERE are certain specific periods mentioned in the books of Daniel and the Revelation which have respect to events that are to take place during the times of the Antichrist, at the close of which the kingdom of the Lord Jesus will be set up. It has been thought that these are to indicate to us the dates when the occurrences with which they are connected are to be brought about, so that we may be enabled to calculate therefrom when the return of Jesus, in power and glory, at the termination thereof, is to be expected. The predictions in question contain, however no such information as this. They specify the length of the duration of the events spoken of, and the fact that they come to an end at the advent of Jesus; but no more than this; and afford no materials whereby we may determine when any of these events is to have commencement. We can see the conclusion, and learn what is to take place prior thereto during a certain measure of time, but when that measure of time is to begin we are not told; and, in truth, are not to know.

The nature of the dispensation under which the world at present stands, affords a reason why this degree of information should be withheld from us.

With regard to the children of Israel, God's dealings are directed towards them nationally, in their congregate capacity.

It was in a body that they were called out of Egypt; in a body that that generation were rejected in the wilderness; in a body that their little ones were brought into the land of promise; in a body that the people were carried away captive, first into Assyria, and then into Babylon; in a body that they were allowed in part to resettle in their land; in a body that they were cast out, and dispersed among all nations, as at this day; and it will be in a body that they will finally be brought in, and established in their inheritance for ever. "God hath concluded them *all* in unbelief, that he might have mercy upon *all*" (Rom. xi. 32).

Israel being now, as a nation, laid aside, God is occupied with the world at large, without respect to any corporate distinctions, and is, with much long-suffering, bearing with it in its alienation from him, and at the same time electing, out of all the families thereof, "a people for his name" (Acts xv. 14; Rom. ii. 4;—ix. 22; 2 Pet. iii. 9, 15). There are thus two operations of God under prosecution over the earth;—first, the prevalence of his endurance and long-suffering as respects the impenitent; and, secondly, the exertion of his power in election as respects those who are saved. Now it is of the very essence of these that a period for their duration should not be marked out, so that the measure of the forbearance, and the extents of the elective mercy, may remain, according to the nature of such properties, unconfined within ascertained limits; and it is necessary also to the character of the sovereign rule with which these attributes are exercised, that no bound should be set, even by him who dispenses them, to the freest and most unrestrained operations of his will. We are not therefore to know when this condition of things is to be brought to an end. We are not to foresee when God's patient endurance of evil will terminate, or when he will cease from gathering out brands from the burning, to translate them into the kingdom of his dear Son. We cannot, consequently, have had a revelation of the time when that Son will reappear, and when these processes on the Father's side must cease.

The term is put to the individual election of the saints, now being carried on, by all being gathered up to meet the Lord in the air, and there being after that no more such election, the way of mercy is consequently then shut against those who have turned a deaf ear to its call, and the long-suffering of God, in their cases, is exchanged for wrath. The exhibition of the Antichrist, belongs, in a marked manner, to these latter times. He is sent forth to encompass in judgment all who have refused to listen to the offer of mercy, and the day of salvation for the impenitent, when he comes and takes them in his snares, will have closed. "For *this cause* God shall send them strong delusion, that they should believe a lie: *that they ALL might be damned who believed not the truth, but had pleasure in unrighteousness*" (2 Thess. ii. 11, 12). The long-suffering of God, and his grace in election, as at present operating, will have ended. All who have heard the word will have been gathered in, or else have been abandoned, without hope or remedy, to the toils and the condemnation of the man of sin. The expression of God's countenance towards the earth will in those days have changed. It will be set towards it in judgment, and the book of Revelation, which treats of that season, exhibits him therefore, thenceforth, in constant manifestation of wrath towards the inhabitants of the world.

For the Jews alone a way of escape will be left open, for they belong not to the dispensation then under condemnation, but revert to that which ever has been their own; and as their election takes place in a body, so that "the earth," for them, will be made "to bring forth in one day," and the "nation be born at once" (Isa. lxvi. 8), and as there is no longer question of long-suffering for others than themselves, the reasons for the withholding a foreknowledge of the approach of deliverance, in their case, and at that time, exist not, and the period of the coming of Jesus may to them then be made fully known. And such will be the fact. The closing days of the man of sin are all numbered, and the suffering Jews, in his times, may calculate with precision the hour of his downfall, and of their salvation, in the advent of their redeemer.

There are thus still two comings of our Lord to be looked for;—the one when he reappears to gather his elect to himself; the other when he descends to take vengeance upon his adversaries, and to assume his seat in Jerusalem on the throne of David; and between these two events the man of sin must have his reign. The former advent of our Lord may happen at any moment, and no indication has been given whereby we may judge when it is to occur; but after that it has been accomplished, and the operations of the man of sin are going on, circumstances will arise, having definite limits of duration, which have been revealed; and as these are introduced, the end thereof will be discernible to those then waiting for their Lord, and his next return, which will be for their deliverance, will be made apparent to them to the day.

These very different conditions of expectation are marked, with evident discrimination, in the scriptures which point to these advents, and the contrast that exists between them, shows, most undeniably, that they have reference to distinct occurrences. We could not, of one and the same event, be told, on the one hand, to watch, incessantly, because we had no means of knowing the time of its approach, and, on the other, be called upon to look out for indications of its coming, given to us for the purpose, so as, through perception of these signs, to be ready for it at an appointed season; and, again, we could not, on the one side, have the assurance that the object of our expectations might appear at any hour, and, on the other, be told that it was not possible that he should be with us at the present time, but that he had to wait the issue of some intervening circumstance, so as to be expected only at some future time. Such however has been the language of the scripture in regard to the appearance of our Lord, and hence we may be satisfied that he has yet twice to come.

It was just thus in respect to his past advent. The world were to await him, but under the utmost possible opposition of circumstances. He was to be without form or comeliness, and there was to be no beauty in him that we should desire him,

and yet his glory was to fill the earth, as the waters cover the sea ; he was to be despised and rejected of all men, but still all were to bow down before him and worship him ; he was to be cut off in the midst of his days, but nevertheless was to live and reign for ever. The numerical fact that there were to be two advents, the one in weakness, the other in power, was not announced ; but we see that it was to be so, and that the contrast of the statements affecting him was to be accounted for by referring them to two several events. And there is a similar opposition of circumstances attendant on his future reappearing, which can be reconciled only in the same way by referring the statements made with regard thereto to two distinct advents, yet to be accomplished.

Some of these are hereunder given, contrastedly.

“It is not for you to know the times or the seasons, which the Father hath put in his own power.”

Acts i. 7.

“Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.—Watch therefore ; for ye know not what hour your Lord doth come.”

Matt. xxiv. 36, 42.

“Watch therefore, for ye know neither the day nor the hour wherein the son of man cometh.”

Matt. xxv. 13.

“Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.”

Matt. xxiv. 32, 33.

“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

Luke xxi. 28.

Now we beseech you, brethren,—that ye be not soon shaken in mind, or be troubled,—as that the day of Christ is at hand. Let no man deceive you by any means: for that

day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

2 Thess. ii. 1—4.

That these apparently conflicting declarations are to be viewed with discrimination, as having relation to two separate events, our Lord himself shows by making them contrastedly. "Now learn," he says, "a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.—**BUT** (contrastedly) of *that* (other) day and hour knoweth no man, no, not the angels of heaven, ("neither," as it is added in Mark xiii. 32, "the Son,") but my Father only." The day, the approach of which is to be ascertained by the means of manifested signs, cannot then be that the period of which no being in heaven or earth—not even Jesus himself—can judge of, and which is known to the Father only; and there must thus have been two days spoken of,—the one to be calculated upon by its attendant signs, and the other what had been placed beyond all means of such foreknowledge.

The character of these days, as also the events thereof, and the scene of their action, will be all different.

At the first of the advents to be looked for, the gathering of the saints of the Lord to himself is effected, and at the last, the overthrow and condemnation of the adversaries. The one is introduced as the welcome dawn of the morning after a night of weeping (Ps. xxx. 5; 2 Pet. i. 19), and the mission will be that of love; but the other will be a "great and dreadful day;"

—“a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,” coming in, upon those who have to abide the issue thereof, “as a thief in the night” (Mal. iv. 5; Zeph. i. 15; 1 Thess. v. 2), and the advent, then, will be one of vengeance. The characteristics of the two days are thus in the greatest contrast.

On the occasion of his earliest coming, Jesus will fulfil this promise that he has made to his saints. “I go,” he said, “to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John xiv. 2, 3). He went, we know, from the earth, to the Father’s presence in heaven, and so he has to come again to this earth, for the special end of removing his people hence, and carrying them up with him to these heavenly mansions. “Father,” he prayed, “I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.” And the nature of this glory, as being distinct from that of his own proper millennial throne on earth, had been previously shown. “I have glorified thee,” he said, “on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory *which I had with thee before the world was*” (John xvii. 4, 5, 24). To this pre-mundane and paternal glory he has to introduce his saints, presenting them to the Father “faultless before the presence of his glory” (Jude 24); and his advent thus brings him into contact with them, not for the purpose then of any settlement upon the earth, but to effect a removal of them from the earth, so as that they may be translated to the mansions of the Father’s house he has prepared for them in heaven. “For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ

shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv. 15—17). The meeting does not end in the air; neither do the parties return then to the earth. The father's mansions have to be reached, and the Father's glory has to be witnessed, and the progress made by the saints in their ascension will terminate, as did that of Jesus before them, only in the Father's presence in heaven.

The saints will be intermixed among the inhabitants of the earth, as at present, when Jesus, at a day and hour that we know not of, will suddenly come for them; and they will be caught up to meet him, leaving the world, with its occupants, behind them. It is just thus that the Lord has described the action of this advent. "*Then,*" he says, (speaking of the coming, the day of which is known to none save only to the Father,) "shall two be in the field; the one, (being a saint,) shall be taken, and the other, (not being such,) left. Two women shall be grinding at the mill; the one shall be taken, and the other left." And he went on, in further illustration of the event, to give the parable of the virgins, wherein five of them, who are saints, are taken, and five, who are not such, are left. "And they that were ready, (having the oil of the Spirit in their lamps,) went in with him to the marriage: and the door was shut. Afterward came also the other virgins, (who were such as had not the Spirit, and consequently were none of Christ's,) saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore," it is added, indicating which particular advent was the subject of the parable, "for ye know neither the day nor the hour wherein the Son of Man cometh" (Matt. xxv. 1—13). "When once," it is said, in reference, evidently, to the same occasion, "the master of the house is risen up, (that is, has made his earliest expected advent,) and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us, (as the foolish virgins are described as doing;) and he shall answer and say

unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity” (Luke xiii 25—27).

At the last advent, which is for judgment, the scene and the circumstances will be altogether different. The earth, and not the heaven, will be the place to be visited; and the parties to be removed will be the ungodly, and not the saints. It will not be as at the advent for the saints, when the rejected ones are left standing at their ordinary occupations, the one in his field, the other at her mill—all, as heretofore, upon the earth,—while the saints are taken up, and quit the earth; but there will be an exact transposition as to this, for the saints will at this time occupy the earth, reigning over it with Jesus, while the rejected ones are those who will have to leave it, being cast out from it, to some other region, “where there shall be weeping and gnashing of teeth.”

At the advent of love, nothing but exclusion had to be apprehended, and so, when Jesus was revealed, the ungodly could stand and call to him to admit them into his presence; but at the advent of wrath it will be far otherwise, and Jesus, in treating thereof, shows that the sensations and position of the condemned will be then altogether different; in this manner, also, discriminating between his two comings. “*Then,*” he says, speaking of his coming to judgment, “shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.” There will be none at that time with their oilless lamps awaiting his approach, and courting his presence; but those to be visited, as soon as they are made apprehensive of his coming, will “hide themselves in the dens and in the rocks of the mountains, and say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who,”

they will add—so stripped will they be of the delusive confidence manifested by the foolish virgins, “shall be able to stand?” (Rev. vi. 15—17). There will then be no closing of a door, with people left outside it, knocking for admittance. The reverse will be the case. The “heaven” will be “opened” when the Son of man comes forth to the judgment (Rev. xix. 11), and the earth, the place of the location of those to be judged, will become the scene of his operations; and accordingly the parable of the sheep and the goats, where we see him seated on his terrestrial throne, dispensing judgment, follows to illustrate this. The earliest advent, we find thus, terminates in heaven; but the latter one, upon earth; and in the one the errand is that of love, and in the other, that of wrath.

The relative position of the saints and of the worldly will be, moreover, very different at the two advents; for prior to the latter one also there will be saints upon earth, but of the Jewish family only. Now we see social relations prevailing between the two—the joint cultivation of the field, and the joint grinding at the mill, and both may be found even in one bed (Luke xvii. 34); and in point of religious profession, the worldly mix in with the saints, and declare themselves of them, as the foolish virgins with the wise; occupied, ostensibly, with them, in watching for the bridegroom. But during the reign of the Antichrist, which endures up to the last coming of the Lord, nothing of this kind could exist. Social intercourse between the people of God, and the men of the world, will then be quite broken up. The latter, as the followers of the Antichrist, will bear his mark on their right hands and on their foreheads, so as to be every where known for what they are, and those without such marks will be persecuted to the death, and put beyond the pale of all dealings with others, neither buying, nor selling, being allowed them (Rev. xiii. 16, 17). In those terrible days too, there will be no outward garb of sanctity assumed by such as have not the life of Jesus in them. None who are not his would subject themselves by such show of profession to the certain wrath of the destroyer. All these, moreover, will have been

taken with the strong delusion, and will have believed his lie, and in the spirit of conviction, as well as under the force of coercion, will be worshipping him and his image. There will then be no two in the same bed, in the same field, and at the same mill, of whom Jesus could claim the one, and leave the other; and no foolish virgins, mixed up with his people, seen waiting for him in lifeless formality. The terrors or the deceits of the Antichrist will pervade every breast, and saint and sinner can then no more appear together. The one will be an outcast, under the ban of all men, and in fear of life; and the other, in the full, undisguised, practice of iniquity.

The picture of those awful times, as developed among the Jews, where alone saints can then be found, is thus given. "The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward: and the great man, he uttereth his mischievous desire; so they wrap it up. The best of them is as a brier; the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house" (Micah vii. 2—6). To whatever extent such enmity may have been already shown, in the latter days is to be this fulness thereof; and during its prevalence, of a necessity, the child of God can have no companionship with the unbeliever who will be seeking his blood. The distinction between the two advents, in regard to this point also, is thus a well marked one.

That there may be a coming of our Lord, unmixed with judgment, but affecting only his saints, was made evident at his transfiguration, where Moses and Elias were seen gathered with him in glory, and the fate of the wicked stood in no way asso-

ciated with the meeting,—this being put forward, nevertheless, as an example of “the Son of man coming in his kingdom” (Matt. xvi. 28).

The types that have been given of the coming of the Lord indicate that the saints are gathered to himself before the judgment is poured out upon the ungodly. We are told that “as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even *thus* shall it be in the day when the Son of man is revealed” (Luke xvii. 26—30). Noah and Lot were mixed up with the men of the world until the Lord removed them from the scene of the threatening judgment, and when they had been taken out of it, and placed in safety, the floodgates of his wrath were opened upon the ungodly; and “even thus” must the church be taken out of the world, before the vials of God’s anger can be poured out upon it. “Haste thee,” it was said to Lot, “escape thither; for I cannot do any thing till thou be come thither.” And just so must it be as regards the church;—the judgment is hindered till she be set in safety, free from the place of its visitation.

Direct agency will be used for her removal, as when the angels were sent for Lot; but this, though present on the spot under condemnation, was not turned upon the offenders. The agents withdrew, as well as the parties saved, and another procedure followed. Heaven was opened, and rained down vengeance upon the condemned. “Even thus” will it be in the days of the Son of man. He will come in person for his church, and withdraw with her from the place of judgment; and after this the heavens will give forth the vengeance of the Almighty upon the godless world below. In regard to Sodom, speedy destruction ensued, and such will be realized at the fall of Babylon;

but in respect of the deluge, the process was of a more protracted nature, and here the lengthened visitations throughout the times of the book of Revelation, will fulfil the type. The long-suffering of God, as manifested in the days of Noah and of Lot, will have come to an end; the elect will have been gathered into his presence; and the character of God's dealings with the world will then undergo a change, and he will mark his estimation of prevailing sinfulness in constant outflow of his anger, until at last the flood of his wrath will rise higher and higher, and all the adversaries will perish.

“And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (2 Thess. ii. 6—8).

The meaning of this passage will be better evident by adhering to a more literal translation.

“And now ye know the thing hindering (το κατεχον; *neuter gender*,) the revealing of him in his time. For the mystery of iniquity doth already work: only he who is hindering (ὁ κατεχων; *masc. gender*)—until—may be out of the midst.” That is, he who is hindering, will do so, until some object—doubtless the thing hindering (before spoken of)—or, in other words, the impediment which causes the hinderer to be hindering,—may be taken out of the midst.

There is thus both a person who hinders, and a thing that causes him to hinder, and the latter has to be removed, before the man of sin can be revealed in his time. This man of sin, we know, has not yet been exhibited, and he who hindered his manifestation in the apostle's days, and does so still, can be none other than God; for he it is who governs all, and has all times and dispensations in his hands (Acts i. 7). The thing that hinders, or the obstacle that occasions this prevention on the part of the hinderer, is one that has been all along dwelling in the midst of this mystery of iniquity, but is not of it; and

this can be none other than the church. It was an object previously adverted to by the apostle, and known of thus to the Thessalonians as the cause of the hindrance.—“And *now* ye *know* the thing hindering,”—and nothing had been spoken of which can be brought within the compass of the appeal, but the fact of the reappearance of Jesus for the removal of the church to himself, just previously adverted to by the apostle; thus,—“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.”

The church, surrounded by the mystery of iniquity, as were Noah and Lot by the wickedness with which they dwelt, has thus to be gathered out of the midst thereof to the Lord, and then all will be ripe for the judgment, of which the man of sin, in leading the impenitent to perdition, and causing heaven to open in wrath upon the scene of his iniquities, forms a prominent feature. It was so likewise at the deliverance of Israel from Egypt. The people of God were assembled on the opposite shore in safety, with the visible tokens of the divine presence among them; and when this position had been secured to them, the embanked waters came down and swallowed up the adversaries, while the Israelites could offer up the praises of the redeemed, and “sing the song of Moses the servant of God, and, (as we now find it to have been,) the song of the Lamb” (Rev. xv. 3).

Paul taught that “the day of Christ” was *not* at hand,* but that the mystery of iniquity had first to work on to its full developement in the man of sin;—Jesus, that his coming might be looked for by us at any moment—at any hour or day,—and that on this account we were to be on the watch for him, unceasingly. We see that two distinct advents were here adverted to, else would the exhortations have been of an absolutely conflicting order. We could not be expecting Jesus at any instant,

*The correct rendering is, “that the day of Christ is present” (*ενεστηκεν*), not that it “is at hand.” (William Kelly’s translation of the Revelation). The Thessalonians seem to have been led to believe, in view of the trying circumstances in which they stood, that the day of Christ had actually arrived. This therefore was the nature of the error which the apostle had to combat in them, and the advent his hearers were troubled about was evidently that of the day of wrath for the ungodly, and not that of the season of the realization of love for the saints.

—to-day, to-morrow, or at any time,—if we knew that it was impracticable that he should reappear until the Antichrist had been first exhibited. Our watchfulness for him, in this manner of momentary expectation of his possible coming, could not be exercised while we were aware that a positive bar to his appearing existed; and, again, afterwards, when this bar had been removed, and the man of sin had been revealed, we could keep up no such sort of watchfulness as that enjoined upon us. We should be aware that a further bar existed to his possible immediate advent, since the Antichrist would have to prevail for the term of years allotted to him, during all which the Lord could not appear; and in the knowledge communicated to us of the duration of this period, we should be expecting the Lord at a definite moment, with certitude, when the reign of the Antichrist should have run out. We should thus at no time be awaiting him in the spirit of watchfulness, induced by incertitude as to the time of his coming, to which we have been so repeatedly, and so pointedly, exhorted.

But the injunctions of our Lord of course stand good; and they are to have their designed effect. His object, manifestly, has been to keep us with our eyes ever fixed upon himself, and to lead us to feel that there is nothing existing to divide us from him. We are persuaded that “neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. viii. 38, 39); and so are we to be assured that there are no circumstances, now in being, or still in futurity, that have been constituted to interfere with the full resultants of that love. We are to see that it rests simply with the Father, who has reserved the times and the seasons absolutely in his own power, to bring about the fruition of all that that love secures us, in our meeting with Jesus, whenever he may please to send him forth to conduct us to himself. We owe our fellowship with Jesus to no terrestrial causes, and none can arise to hinder our participation in all that that fellowship

can confer. We are not of the world, and are not bound up in its history, or its fate. We are independent of all but what the Father's heart has in store for us, and are tied to nothing, from the period of our heavenly birth, to the full realization of all our hopes, but to what springs out of his free, untrammelled, feelings of affection for us. To say that the Antichrist must intervene before our longings can be satisfied, is to ally us at once to carnal objects, and to make what is to flow to us from the life of Christ, yield and turn out of course before the actings of the wicked one; causing that which centres in heavenly places, to conform itself to things of earth. Our view of Jesus is not to be thus clouded by visions of the evils in store for the ungodly. Hopes, and not fears, are presented to us in the shining light of the page of prophecy, "for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. v. 9). "Of the times and the seasons" we have no need to be written to. Those whom they should affect will not profit by the revelation thereof, but be taken by surprize, and have them come upon them "as a thief in the night;" but we are all "the children of light, and the children of the day: we are not of the night, nor of darkness" (v. 1—5). To be on the watch for the signs of the times; for wars and rumours of wars; for the increase of wickedness, and the consummation of the man of sin; would only tie our thoughts down to earth, and hinder them from rising, unmixed with fears or distractions, to Jesus, and our portion with him in heavenly places. Upon him our all is reposed, and he is to be the one object of our expectations, and the Son cannot have bid us thus to remain ever watchful for his appearance, while in the consciousness that the Father had so ordained matters that this watchfulness should of necessity be vainly exercised. He cannot have told us to look for him at any time, knowing of events which had yet to occur before he came. We may be assured then, whatever has been stored and determined in the Father's mind respecting the advent of his Son, no *revelation* of such intervening events has been made.

The parables of the tares and wheat, and of the sheep and goats, as commonly interpreted, would appear to teach that the saints will be found upon the earth at the time of our Lord's return to reign over it; and hence that it is impossible that they can previously have been translated by him to the Father's mansions. It may be judged, however, that these parables cannot relate to the saints of the existing dispensation, or contain matter affecting them. Whether the Lord has yet twice, or only once more, to appear, it is evident that the saints are gathered out of the world before he effects his descent;—for they are to be caught up to meet him in the air, when as yet his foot shall not have touched the earth;—and that, after this, be the time instant or remote, the case of the ungodly is taken in hand. But according to these parables it is the ungodly who are first dealt with, and the saved are found mixed in among them after Jesus has reached the earth, and assumed his millennial throne upon it. “Gather ye together,” it is said, “*first* the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” Also in regard to the sheep. “*When* the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.” Where two such conflicting statements as here appear are made, we may be assured that two distinct objects are what they relate to. The saints cannot be the first gathered to the Lord, if the tares, before them, are to be first collected and bound up in bundles for the burning; nor can they join the Lord in the air, before he comes down to earth, if, as the sheep, they are to be added to him only after he has taken up his position on earth.

The field wherein the wheat is grown, we are told, by way of interpretation, is the world. The wheat is represented as the appropriate produce of the field, and first set therein. The tares come up subsequently, and are viewed as inappropriate thereto, and surprize is expressed, when they appear, so little were they

looked for. Now as between the saints and the world and its inhabitants, the reverse is the case. The men of the world, are the natural and appropriate produce of the world. They are "of the earth, earthy," and they are the earliest located in the field. The saints are all of the world at the outset, but become saints when at some period of their existence they are regenerated to God. They are thus brought upon the scene subsequently to the worldly, and when upon it they are there as strangers and foreigners. They are not indeed of the produce or the growth of this field at all. Their origin is "from above," and they are emphatically said to be "not of the world;" and their nature and increase are altogether from heavenly, and not from terrestrial sources. Their very existence, in truth, in its essential being, is in heaven; for they are "risen with Christ," and "sit in heavenly places" in him, and their life is thus "hid with Christ in God." The world then cannot represent the place from whence they spring, and in which they are rooted, and out of which they draw their nourishment and strength, and they cannot form a crop which is to be gathered in as "the harvest of the earth" (Rev. xiv. 15), such as this wheat is found to be. Neither does it appear, since their life is centred in Jesus, and their separation in him out of the world even now such as is to be thoroughly recognized of all, so that they are declared to have been already "translated into the kingdom of God's dear Son" (Col. i. 13), how they can be at the same time so intertwined with the children of Satan, as that the one could not be eradicated without the other. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. vi. 14, 15). The reapers of the wheat, moreover, are the angels; but when the bride, whom the saints constitute, is to be added to the bridegroom, no intermediate agents can appear; and so it is "the Lord himself" who descends for them.

The distinction between the saints and the sheep of the other parable is equally strong. Brotherhood in Jesus, and the

knowledge and mutual recognition of this in all their walk, conversation, and intercourse, forms the very life of the saints. They are to know none among themselves "according to the flesh," but the "new creature," which is Jesus himself,—they in him, and he in them,—is to be the sole object of their regards and consideration. All their ministrations to one another are to be in the perception of this,—that they are serving the body of Christ,—and are to be rendered by them in the intelligence that "of him, and through him, and to him, are all things." They can view him in those who are his, and hence is their sympathy with them, and in doing their fellow members of the household of God any act of service, they can render it in the full consciousness that they are ministering to the Lord Jesus. Take away their knowledge of Jesus, and their very existence disappears. The sheep, however, are wholly without such knowledge. They have been kind and compassionate to the people of God, but this without the sense of their having oneness in Jesus. They remember their offices to these, but when Jesus acknowledges that all the obligation had fallen upon himself, they are in the utmost surprize, and know not when, or how, this could have been. The saints, assuredly, could not be in such ignorance as this. They would all along have been aware that they had been ministering to Jesus in his members, and when he took their service, openly, as accorded to himself, what doubt as to the sense in which he did so could possibly have place in their minds? It appears, further, that the Lord spoke of the offices of kindness and sympathy as rendered, not by the sheep among themselves, but by them towards some others, not included in their body, whom he referred to as his brethren. "Inasmuch as *ye* (the sheep) have done it unto one of the least of *these* (others) my brethren, ye have done it unto me." The sheep then were not of the Lord's brethren, and hence could not be the saints.

It is a deep error to misapply the scriptures, and to make the dispensations of God to affect parties for whom they were not designed. We see it prevailing as between the Jewish family and ourselves, where the ordinances for Israel are too

often brought to bear upon the condition of the church, and things incongruous to us, and hurtful to our calling, become ingrained among us. And there should be equal discrimination as between ourselves, who are under the terms of the gospel, and those who are otherwise circumstanced. The wheat and the sheep of the parables are evidently not of our number, and it would be placing ourselves altogether in a false position, and be subjecting us to motives and rules of conduct which could not but weaken and harm us, were we to seek to be governed by that which we see to concern them. We should be ready to justify the allowed intermixture of Christ with Belial, as so many do under the perversion of the parable of the wheat and tares, and be apt to think that acts of mercy would make up for disregard of the faith, as might be inferred from the parable of the sheep and goats. And neither are we to limit God's operations in salvation by what he has brought home to ourselves. The course of the gospel is plain enough towards those whom it reaches. They are either saved under it, or perish under it. But there are, and ever have been, vast bodies who are not in this relation to the word, and God's dealings towards them are not to be restrained by what he has appointed for us. It is true that there is but one channel of salvation, "for there is none other name under heaven given among men, whereby we must be saved," but the one name of Jesus. But the salvation that there is laid up in him may be variously applied. The Jews, for example, will be introduced thereto under circumstances very different to our own. They will receive it through the action of sight, rather than through that of faith. "They will look upon him whom they have pierced," and so take up their part in him. In touching upon this subject of salvation, and when it seemed impossible, from what was then said, that certain classes should receive it, Jesus has reminded us that "with God all things are possible" (Matt. xix. 26), and Paul, in contemplating the accomplishment of that of all Israel, was lost in wonder at the infinitude of the resources of God, and the endless measure of his grace; crying out, in view of the amazing pro-

spect to which the Spirit had led him, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33). It is not only Israel who will inherit blessing, but they also who bless Israel (Gen. xii 3). "Friends" may be made of "the mammon of unrighteousness" by those who otherwise have utterly "failed" (Luke, xvi. 9); and "a cup of cold water only" given "in the name of a disciple," shall "in no wise lose its reward" (Matt. x. 42). The produce-bearing wheat, and the service-rendering sheep, are heirs of such promises as these. They may be acting in much ignorance, but still their prayers and alms may come up for a memorial before God, as did those of Cornelius, before he had heard of the way of salvation; and the Son of man, who on earth could forgive the sins of those who knew nothing of the sacrifice he was about to make in propitiation for sin, may, in like manner, through the ability to save that he has in him, grant forgiveness, and life, to "whom he will" (John, v. 21, 26), when he comes again upon earth in the full demonstration of his power over sin, death, and every other enemy.

We may turn now to contemplate the case of the Jews.

"Blindness in part," we learn, is happened to Israel, until the fulness of the Gentiles be come in" (Rom. xi. 25); and, again, when their "light is come," and "the Lord shall arise" upon them, "darkness," we are told, "shall cover the earth, and gross darkness the people" (Isa. lx. 1, 2). The church must necessarily have been removed from the earth to allow of these two conditions, which are to be true at the time of Israel's conversion to the Lord, being made good. The saints, elected out of all nations, form "the fulness of the Gentiles," and these must consequently have been first gathered in before Israel can be visited; and they constitute also "the light of the world" (Matt. v. 14), and to have the world plunged in "gross darkness," this light must have been withdrawn.

We see then that the church must be removed from this scene of her pilgrimage; that a time of gross darkness will

follow for the world; and that, after this, light will break upon Israel, and the glory of the Lord be manifested upon them. The world, left without the church, will have, as now, their intelligence, their civilization, their wisdom, their knowledge, their experience, their science, and their vaunted institutions; but the sentence upon all, according to the revelation of God, is that it is but mere darkness; and the end will prove it to be so, when all the wise men of the earth, and the great men of it, are seen to sink into the debasing and abominable worship of the man of sin.

The crisis of the last day centres in Jerusalem. The Gentile world will then present no aspect such as to draw forth the sympathies of the Lord. There will be no church left among them to attract his heart, or to call out his protecting arm. The nations, in their "gross darkness," will be gathered in open hostility against his coming; and at the same time be oppressing the Jews; and in Jerusalem alone there will be a cry for salvation, and there only will the Lord interpose for deliverance.

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.—Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 21, 22, 29—31). "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be

found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. xii. 1, 2). "For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. xxx. 5—9). "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle: and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east.—And the Lord my God shall come, and all the saints with thee.—And the Lord shall be king over all the earth" (Zech. xiv. 1—9).

Seeing the period spoken of, which is the very time of the end, and the nature of the deliverance, as wrought by the Lord in personal presence at the "brightness of his coming," it is clear that it is the power of the Antichrist that the persecuted of Israel have then to withstand, and that he is the great instrument of their last tribulation. His, in effect, is declaredly "the yoke" that is to be broken "from off their neck," and his the "bonds" that are to be "burst" asunder; for as to this the Lord has said, "I will break *the Assyrian* in my land, and upon my mountains tread him under foot: then," he adds, "shall his yoke depart from off them, and his burden depart from off their

shoulders" (Isa. xiv. 25). In all this there is no question of a Gentile church upon earth. Were there to be one then in being, it could not fail to come under the hostility of the Antichrist. But this will not be so. The Gentiles will not be bearing testimony to the Lord but be banded with the Antichrist in undisguised hatred against him, and defiance of him at his coming, and the power of the oppressor, and the might of the deliverer, will be exerted at that time solely towards Israel. In Zechariah the siege is that of Jerusalem, and it is there that the Lord and his hosts come down to the rescue. In Jeremiah the trouble is Jacob's, and it is from his neck that the yoke is burst. In Daniel the tribulation is of his people, and they are those who are to be stood up for, and delivered. And in our Lord's prophecy, all the features are eminently Jewish. The flight counselled at that time is of "them which be in Judea," and they are to pray that it be not "on the sabbath day" (v. 16, 20); the persecuted are such as are to be delivered up "to the synagogues," and "Jerusalem" is to be "compassed with armies," and "wrath" is to be "upon this people;" and it is these also, who, when they "see these things come to pass," are to "look up, and lift up their heads," for it is their "redemption" that "draweth nigh" (Luke xxi. 12, 20, 23, 28, 31).

The book of Revelation gives a detailed and methodically arranged account of the events of the last days, and the course thereof, as there described, is exactly what has been now traced out from the other scriptures. The church, it is therein shown, has to be first translated to heaven. The character of the dispensation is then seen to be changed, and there is no more exercise of long-suffering towards the world on the part of God, but visible and constant tokens of his wrath are given. "Darkness covers the earth, and gross darkness the people," and the Antichrist is revealed. The Gentile dispensation having closed, God resumes his dealings with the Jews, as of old. Light then breaks in upon a portion of this people, who become the first-fruits of the nation unto God. And the Lord Jesus finally

descends in the power of his kingdom, and overthrows the adversaries.

The delivery of the sealed book to the Lamb, described in the 5th Chapter, signifies, manifestly, the bestowal upon Jesus of the forfeited inheritance of man, which he had redeemed with his blood. The right of redemption, according to the Jewish law, was always vested in a kinsman, and he might pay the price thereof, and have the evidence of his title sealed and laid up till the time came when he should enter upon possession. An instance of the kind is narrated in the purchase by Jeremiah of the field in Anathoth, belonging to his uncle's son Hanameel (Jer. xxxii). "The right of inheritance," it was told him, "is thine, and the redemption is thine; buy it for thyself." This was by virtue of his kinsmanship with the one who had to part with the inheritance, according to the law that because of this left the right of redemption with him. "If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold" (Lev. xxv. 25). After this manner, Boaz gave the nearest kinsman of Elimelech the option of redeeming his inheritance, and on his failure purchased it himself. "If thou wilt redeem it, redeem it; but if thou will not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee" (Ruth iv. 4). Accordingly Jeremiah bought the field of Hanameel. "And I subscribed the evidence," he says, "and sealed it.—And I gave the evidence of the purchase unto Baruch.—And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land."

Here was the right of kinsmanship carried out, and the evidence of the purchase sealed up and deposited, to be claimed and acted upon "after many days." Just so has it been in the

case of Jesus. Man, and his inheritance,—the world over which he had originally dominion given him,—have been lost by sin. Jesus established a kinsmanship with us by means of the flesh, becoming thus the second Adam. “He took not on him the nature of angels; but he took on him the seed of Abraham” (Heb. ii. 16); and in that capacity he laid down his life, and with his blood paid the ransom for both. After this manner also did Boaz, redeeming Ruth with her inheritance, making her, as the Lord does his saints, his wife. “Ye are witnesses,” he said, this day, “that I have bought all that was Elimelech’s, and all that was Chilion’s and Mahlon’s, of the hand of Naomi. Moreover, Ruth the Moabitess, (a Gentile wife be it observed,) the wife of Mahlon, have I purchased to be my wife” (Ruth iv. 9, 10). But as with Jeremiah and his field in Anathoth, Jesus has had to wait till the time should come when he might actually enter upon “the redemption of the purchased possession” (Eph. i. 14). He has paid the price, but the transfer of the inheritance has yet to be made to him. He had to go “into a far country,” into the presence of the Father, “to receive for himself a kingdom, and to return” (Luke xix. 12). And the vision of this was vouchsafed to Daniel. “I saw,” he tells us, “in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan. vii. 13, 14).

The blood of Jesus was the price paid for the ransom, and this has to be acknowledged as that which constitutes his title to the inheritance. He was “found *in fashion as a man*, he humbled himself, and became obedient unto death, even the death of the cross. *Wherefore* God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every

tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 8—11).

This universal inheritance, manifestly transcends that which was bestowed upon the first Adam, and was lost; but the rich bounty of the bestower, and also the priceless value of the ransom laid down, bring this about. And so was it with Ruth. Boaz secured to her what was her's, and had been forfeited; but, beyond this, he admitted her to the far more exceeding wealth which was his own. And thus Jesus, in the riches of his Godhead, introduces the redeemed to the infinite portion of all that his Father's house contains.

The realization of this is what is depicted in the book of Revelation. The question of kinsmanship was the first that presented itself. The sealed evidence of the purchase was produced. It affected man's inheritance, and by man must the redemption be made good. And at first it seemed that there was none who could show a title thereto. "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." And for this John "wept much," feeling what was at stake, and how helpless were his race. God has taken the same view of man's destitution; but, in doing this, he has himself brought in the redemption. "And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness," (contrasted here with the sin of man which had caused the forfeiture,) "it sustained him" (Isa. lix. 16; see also Isa. l. 2, and lxiii. 5). Jesus, accordingly, is then introduced in his standing of the next kinsman, just as Boaz entered upon the office of redemption when he found the one before him fail therein. To show him to be one of the human family, he is brought forward as "the Lion of the tribe of Juda, the Root of David," and in evidence that it was by his offering of himself in death that he had become entitled to the inheritance, he is presented in the figure of "a Lamb, as it had been slain." In this way he receives the book, and immediately the song of praise is raised wherein his worthiness to do so is ascribed to his

having laid down his life; and this in redemption of man, who was thus once more to have dominion on earth,—not, as now, for carnal rule, but, as in the time preceding the fall of Adam, *unto God*. “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: **FOR** thou wast slain, *and* hast redeemed us to God *by thy blood*, out of every kindred, and tongue, and people, and nation; *and* hast made us *unto our God* kings and priests: and we shall reign *on the earth*.”

Here was evidently the Son of man, brought before the Ancient of days, and receiving at his hands the dominion and the glory, which he had earned by his sufferings. It is seen, accordingly, at once, that the possession of this book gave the title to the kingdom; and, exactly as foretold in the epistle to the Philippians, that all “in heaven,” and “in earth,” and “under the earth,” are to acknowledge the exaltation conferred upon Jesus; because he had been “obedient unto death,” even so, at his reception of the book, is adoration thus paid him from all these regions,—heavenly, and earthly. The hosts of heaven say with a loud voice, “Worthy is *the Lamb that was slain* to receive,” (as just then bestowed upon him,) “power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them,” the apostle adds, “heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

To say that all this occurred because Jesus received in the book delivered to him the means of conveying to man the knowledge of the prophecies which the succeeding chapters contain, is not only to lower the character of the scene, and to deprive all the features thereof of their meaning, and to make the songs of praise and thanksgiving altogether inappropriate, but it is to assert, in the face of the strongest evidence to the contrary, that Jesus otherwise had not the knowledge of these prophecies, and that no other man ever had it; whereas, all the great events thereof, in outline at the least, had been already made public by

the Lord himself, and by the apostles who followed him, as also, before their times, by Daniel and the prophets of old. When the blood of the Lamb is what is in question, we know that this was shed for some deeper end than to raise us up a page of prophecy; and when all creation, groaning now under bondage, are able to sing a song of praise, we feel that this must be for another cause than that the events of such prophecy were about to be laid before them.

The due understanding of the nature of the foregoing scene is essential to the comprehension of the succeeding parts of the vision. When we see that in the delivery of the sealed book to Jesus it was the title deed of his inheritance that was bestowed upon him, and that none but himself could prevail to open the seals thereof, we come to know that the breaking of each seal must denote a step taken in the assertion of his right to the inheritance, and display some act towards his assumption thereof. The exhibition of action therefore, rather than the giving out of a narrative, follows as every successive seal is broken.

“And I saw,” it is said, “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. 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.”

A common view of the action under this seal, is that it indicates the triumph of the gospel, as now propagated. To this there is a fatal objection, besides what arises out of the consideration of the import of the sealed book, as above expounded. The subjects of the Revelation are divided into two classes, the first consisting of the things which were, when the communication thereof was made to the apostle, and the other of the things which should be hereafter (Chap. i. 19). The matters relating to the seven churches constitute the things that were, and all that follows, from the 4th chapter onwards, belongs to what was to be hereafter. “Come up hither,” it was said to

the apostle as to these, "and I will show thee things which must be hereafter" (Chap. iv. 1). The reception of the sealed book, and the opening of its seals, are part of this latter class. Now the propagation of the gospel had commenced upwards of 60 years before the revelation respecting this book was made to the apostle; and then too had been its most marked triumphs. Three thousand had been converted to it in one day, and five thousand in another, and never yet has the power of its grace been so manifested as in those early times, when the believers sold their possessions, and had every thing in common, and when the whole body had gift to preach the word, and the hand of the Lord was with them, and all were "walking in the fear of the Lord, and in the comfort of the Holy Ghost," and so "were multiplied" (Acts ii. 41—47; iv. 4; viii. 1, 4; ix. 31; xi. 21). Here then was the going forth of the gospel, as among the things which had been, and this event, consequently, could not have been what was figured by the "going forth" of the personage upon the white horse, exhibited to the apostle under the opening of this first seal as relating to the things that were to be. The crown and the bow, which belong to this personage, would be, moreover, most inappropriate symbols for the suffering members of Jesus, now filling up "that which is behind of the afflictions of Christ" (Col. i. 24).

"When once the master of the house is risen up," we know that it is to take his saints to himself, and to "shut the door" upon those who have been falsely professing to be his. Here, according to the true import of the sealed book, we see the master of the house just risen up. He had been seated at the right hand of the Father until the time came when his enemies were to be put under his feet; and this time having arrived, he arose from the throne of God, in order to receive his own throne, and he was brought before the Ancient of days, and his purchased dominion was conferred upon him. The title to act being placed in his hands, he at once opens the first seal of the book of his inheritance, and so comes out into action, in the power of his heirship; and his first deed, when thus "risen

up," should be to return for his saints, and translate them, according to his promise, to his Father's mansions.

That this event is what is typified under the symbol of the first seal, there is every ground to believe. The personage seated on the white horse, to whom a crown was given, can be none other than Jesus. The preceding subject having been the bestowal of dominion upon him, he must be the first to receive, as under this seal, a crown, when the time to act upon that dominion comes. We see him figured exactly thus in the 19th chapter, with a distinctness that makes his identity there unmistakeable. "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns;—and his name is called The Word of God." The personage crowned and seated on the white horse, in the two instances, must be the same; and the one being Jesus, the other is so also; and if, in the latter instance, the symbol is significant of his setting forth in progress towards the earth, as all see to be the case, the other must have the like meaning. An identity of symbol can have been employed for no other purpose than to express an identity of event, and as, in the one case, an advent of the Lord Jesus is unquestionably the subject of the figure, in the other case also an advent of him must be what this same figure there indicates.

The advent under the last instance of the symbol, we see, is for judgment, when the beast and his armies are overthrown, and the millennial reign is brought in; and that under the other, belonging to this first seal, must then be his coming for his saints, when they are caught up to meet him in the air, and are so joined to him for ever.

Jesus is seen "going forth," in token that it is in progress somewhere that he is setting out,—and this for conquest; not only to engage in future conquests, but to achieve some act of victory then;—"conquering," as well as "to conquer."

The redemption of his saints from the power of death, in-

volves just such an act of conquest as is to be looked for here. The event is so described as one of victory. "We shall not all sleep, but we shall all be changed" (the position of those living, as well as of those dead, at the time of this advent, being thus adverted to).—"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 51—55). To this victory Jesus is then seen "going forth." The bridegroom's first thoughts must be towards his bride, and his first act, as he obtains the right to enter upon the "purchased possession," must be to receive her to himself. It is in the apprehension of this, in the feeling of our relative position towards Jesus as his bride, that we are kept in expectation of his return, and it is thus, accordingly, as the bridegroom, that we find him waited for, and seen to come, in the parable of the wise and foolish virgins, indicating this advent. The bride is now here in weakness, and in suffering, and his sympathies are ever towards her, and he could not leave her, mouldering, as to the body, in the grave, or undergoing tribulation in the flesh on the earth, for one moment, after he himself had risen up in action, in the power of that dominion which she is to share with him. He has purchased all with his blood, and the object dearest to him, which that blood has redeemed, would be the first to be secured by him, when the rule and power consequent upon the shedding of that blood became his. He cannot set out upon any conquest, or for any end, that can have precedence of this, for which "the travail of his soul" has been expended, and which lies so near to his heart,—the ransom of his beloved from weakness, tribulation, dishonour, and death. He cannot be "risen up" for action, and yet leave his bride still in her anguish, thus straitened and sore beset, in the land of the enemy. We suffer with him, and are therefore to reign with him, and he cannot begin to act in his kingly capacity without

having us to share his triumph with him. We shall have him then with us on the instant, directly the book of his inheritance is put into his hands, and the first seal thereof opened.

The bow, which under this seal he bears, appears to be the type of renewed strength. The figure is so employed in a passage which manifestly points to Jesus, as here displayed in glory consequent upon suffering. "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; from thence is the shepherd, the *stone* of Israel" (Gen. xlix. 22—24). "My glory was fresh in me, and my bow was renewed in my hand" (Job. xxix. 20). The crown is of course the type of his kingly standing. "Worthy," it was sung, "is the Lamb that was slain, to receive power, and strength, and honour, and glory," and the bow and the crown just seem to denote that these have been conferred upon him. He came formerly in weakness, and was indeed "sorely shot at by the archers;" but now strength and honour are seen to be his portion, and he makes his regal advent in glory.

The church being "taken out of the midst," as Noah and Lot were removed from the scene of judgment, the wrath of God has scope of action, and accordingly the opening of the ensuing seals betokens in each case his vengeance upon the ungodly. These seals uniformly bespeak wrathfulness, such as the first seal alone partakes not of. They show, very forcibly, that the nature of God's correspondence with the earth has undergone a marked change, and that the time of his long-suffering is at an end, and that that of retribution has set in. Had there been ten righteous men in Sodom the city would have been spared, and nothing could be done there in the way of judgment until Lot had been withdrawn; and so when God ceases to have any dealings with the world but in anger, we may be assured that the righteous ones have left it, and have been translated out of the world to some place of safety. We

see the church, accordingly, when next spoken of, round the Father's throne in heaven.

The procedure of God with the Jews, as has been already observed, is of altogether a peculiar stamp, and such as is not to be judged of by what belongs to the Gentile dispensation. Directly this people are taken up distinctively, and nationally, according to their own system, the existing ordering must have come to an end, for under it no exclusive national dealings, nor recognized Jewish method, prevail. There is now "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free" (Col. iii. 11), God's operations and mercies being unrestricted, for all. The change of dispensation evidenced upon the removal of the church by the prevalence of wrath in lieu of long-suffering, accordingly still further appears in the resumption of national distinctions as of old, in favor of the Jewish people. After the opening of the sixth seal, those who can be looked upon as the "servants of God" appear upon the scene, and in pursuance of the principle that his judgments should fall only upon the adversaries, these have a seal set upon them so as not to be subjected to a series of visitations then about to be poured forth. The place of the infliction is declaredly, and necessarily, "the earth;" and there, consequently, are the servants of God located who might have been liable thereto, but who are to be protected from it. These are all Jews, without there being one single Gentile among the number, —their very tribes being given, and the specific number of each tribe, so as to make their national standing, as of the children of Israel, unmistakeably plain. Had there been a Gentile servant of God on the earth, he too would be guarded from the judgment, and the seal of the defence would not be denied him;—but there is none, all are Jews.

Distinctive operation towards the Jewish nation is here seen reverted to, and the Gentile church are at the same time found absent from the scene. They then must have been removed from earth, and accordingly, in the very next verse, we are introduced to them as in heaven. "After this," it is said;—

that is, after witnessing the sealing of the 144,000 of the Jewish family;—"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, and before the Lamb, clothed with white robes, and palms in their hands." The contrast of persons and of place is made as marked as possible;—the twelve thousand of each of the twelve tribes of Israel upon the earth; and the countless multitude of every nation, and kindred, and people, before the throne of God in heaven.

We had a view of the heavenly hosts when the Lamb received the sealed book from the hands of the Father. There were then the angels; the four living creatures; and the four and twenty elders; occupying positions round about the throne of God. The song attributed to the two latter bodies, it has been already remarked, has been erroneously put as if they represented the redeemed from among men; whereas they only sing of the redeemed, but not as being themselves of them, as our version would make it appear. The figures of the lion, the calf, the flying eagle, and the other creature with only its "face as a man," of which they are composed, certainly do not bring before us the human family, and least of all the saints of God; especially in their glorified bodies, when they will be made like unto Jesus, in his. The elders also cannot be of the church, for they are seen crowned before Jesus receives either his dominion or his crown; whereas "the preeminence in all things," as respects ourselves, belongs naturally, and declaredly, to him (Col. i. 18). The redeemed, assuredly, could not appear before the throne of God in the full enjoyment of their redemption, before the title of the captain of their salvation to act as their redeemer had been produced and conferred upon him. At this time then of conferring the dominion upon Jesus, the church were not among those in attendance upon the throne of God; but here, after mention being made of the sealing of the 144,000 of the children of Israel upon earth, we find them in the presence of God; and at the same time the angels, the elders, and the living creatures, are spoken of as still there. We see thus that the

countless multitude of the redeemed were extra to these latter bodies, and formed a fourth class of those admitted to the glorious scene; and who, previously to the delivery of the sealed book to Jesus, were not there. Jesus then, in the interval, must have made an advent to receive them thither, and unless this were effected under the first seal, there would be no seal to mark this the greatest result of his redeeming power, and the most important of his triumphs.

The events foretold in the book of Revelation, as following upon the Lord's receiving the deed of his inheritance, are arranged in part in consecutive order, and in part in detached narrations. What appear in consecutive order may be called chains of predictions, and the detached narratives, intervening between these chains, may be called sections. The chains terminate in one common event,—the final advent of our Lord for judgment,—which is indicated therein, in various ways, as the concluding clause in all. Having thus a common ending, it is evident that these several chains must be fitted one within the other, and not added the one on to the other; else would they, as so added, extend beyond the clause of termination—the last advent of Jesus—by which all must be limited. Their order of connexion is furthermore marked by each successive chain beginning exactly from that point in the chain preceding it which stands next before the terminating event which is common to them all. The consecutive chains may be known as such, by their being made up of subjects numerically arranged, or by their having an order of succession of occurrence otherwise plainly indicated therein. Their subjects also are all new and distinct, the one from the other, saving as to the concluding one, which, as before observed, is alike in all, though presented under various aspects. The sections have no such successional connexion between their parts, and the objects they relate to are not novel, but invariably such as have been indicated in the chains, but are here given in the sections in greater amplitude. The sections, accordingly, serve as parenthetical developements of subjects which have already appeared

in the chains. There is thus, in the midst of seeming confusion, the utmost attention evidenced to method and order in the marshalling of these prophecies before us.

The chains spoken of will be found to be four in number ; and the sections, two. In setting these forth, the subjects of the chains are numbered, not with the idea of restricting them to such numbers, but in order merely the better to illustrate the consecutive order in which they stand, and the connexion of the one chain with the other,—showing where each is to be linked on to its predecessor.

1ST CHAIN. CHAPTERS, VI. TO XI.

1. The opening of the first seal. The advent of Jesus for his saints.
- 2.....of the second seal. War.
- 3.....of the third seal. Famine.
- 4.....of the fourth seal. Death.
- 5.....of the fifth seal. Vengeance for the blood of the saints promised.
- 6.....of the sixth seal. Signs in heaven and in earth of the coming of the Lamb in wrath.
7. Those who become the first-fruits of Israel, sealed against the plagues with which the earth was to be visited on the opening of the seventh seal.
8. The saints of the Gentile dispensation seen to be before the throne of God in heaven.
9. The opening of the seventh seal. 1st trumpet. The 3rd part of vegetation burnt up.
- 10.....2nd trumpet. The 3rd part of the sea turned into blood.
- 11.....3rd trumpet. The 3rd part of the fresh waters turned into

12.....4th trumpet. The 3rd part of the sun, moon, and stars, darkened.

13..... { 5th trumpet. The bottomless pit opened, and demoniacal beings sent forth from thence to torment men.

1st woe. {

14..... { 6th trumpet. An army of such beings sent to slay a 3rd part of men.

2nd woe. {

15. Seven thunders uttered, but sealed.

16. A book of bitter denunciations given.

17. The temple of God measured, and the outer court left to the Gentiles.

18. The two witnesses prophesy for 1260 days, and are killed by Satan.

19. The holy city trodden down of the Gentiles for 42 months.

37..... { 7th trumpet. The kingdoms of the world fall to Jesus, and the time of the judgment arrives.

3rd woe. {

The proofs of the connectedness of this chain have to be pointed out. The six first seals are opened in successional order, without any intervening occurrences, so that, thus far, the linkings of the chain are self evident. The first-fruits of Israel were sealed against certain threatening judgments, which we see brought in at the opening of the seventh seal. The sealing then

occurs just where the account thereof is given; namely, between the breaking of the sixth and the seventh seals. The exhibition of the saints in heaven is then introduced, thus; "after this I beheld, and, lo, a great multitude;"—the words "after this" showing that the vision of them was given immediately after that of the sealing of the Jewish servants of God.* The opening of the seventh seal follows, and thereupon six visitations, under six successive trumpets, occur; the connexion of the chain to this extent being very plain. At the sounding of the seventh trumpet, all is brought to a close in the advent of Jesus in judgment, and so the remaining events, from the uttering of the seven thunders onwards, must come in, just where narrated, between the sixth and seventh trumpets.

There is further evidence of this, indicating that the events last adverted to form a part of the chain, and do not constitute a section. The angel whose cry produces the thunders, proceeds to announce what was about to happen at the sounding of the seventh trumpet, making it apparent therefore that the thunders are uttered after the sounding of the sixth trumpet, and before that of the seventh. A "voice from heaven" was then heard, saying that the things uttered by the thunders should be sealed, and not written, and then it spake to the apostle "again," telling him to take and eat the book of bitter denunciations. By the use of this word "again," and by the mention of the fact that the book was in the angel's hand before the utterance of the thunders, it is made manifest that the matter of the book followed close in order after that of the thunders. The apostle having received and eaten the book, he proceeds to say, "and there was given me a reed like unto a rod;" with which reed the temple was measured. Here is continuous action, the reception of the reed, and the measuring of the temple therewith, following next in order to what happened with regard to the book. The treading down of the holy city by the Gentiles,

*It may be asked why, if brought to their position at the opening of the 1st seal, the exhibition of these saints should have been delayed till now. It would appear that they are presented to view here for the express purpose of being placed in contrast with the Jewish members on earth below, this being a matter pregnant with instruction, and in regard to which, even yet, error so largely prevails.

must occur, according to the exigencies of the narrative, after the period when the temple remained measured out to the Jews, and when the outer court alone was held accessible to the Gentiles; for on these latter having the city under their feet, the temple of course would not be respected by them, and their exclusion from any of the courts thereof could not be enforced. This oppression of the city, the Lord has shown, is to endure "until the times of the Gentiles be fulfilled" (Luke xxi. 24). It goes on then till the very end, when the seventh trumpet is sounded, and the judgment is executed upon the Gentiles;—Jerusalem being then only delivered out of their hands. The matter of the two witnesses is introduced parenthetically, without any order of time being marked in speaking of them. "And the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days." These witnesses, during the time of their prophecy, are seen to be in the ascendant. "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." When killed, it is in Jerusalem, "where also our Lord was crucified," that their dead bodies are exposed; and there also, doubtless, is the scene of their prophesying. The 1260 days during which they are thus dominant in Jerusalem, cannot synchronize with the 42 months when the Gentiles are to tread the city under foot. The supremacy cannot be in the hands of the witnesses of God, and at the same time in those of his enemies. The Gentile domination, as we have seen, endures to the time of the end. That of the witnesses, consequently, must precede it, and it will be then, doubtless, that the temple worship will prevail. After bringing to an end what is connected with these witnesses, and with the treading down of the holy city, "the second woe," it is declared, "is past; and

behold," it is added, "the third woe cometh quickly." This declaration of itself affords the evidence that the events in question all belong to this successional chain, and have their place before the third woe, or what happens under the seventh trumpet, is brought in. The connectedness of the chain thus appears throughout its various links.

1ST SECTION. CHAPTERS, XII. AND XIII.

The confession of Jesus by the first-fruits of Israel; figured by an emblem of their new birth in heaven.

A description of Satan.

War in heaven, and Satan cast out into the earth.

Satan attempts to destroy the new life in Israel, and the believers of the nation,—that is, the first-fruits,—protected from him in the wilderness.

A description of the Antichrist, and the false prophet, with an account of their proceedings.

There is nothing whatsoever in these narratives to connect them together in successional order. They are all furthermore illustrative of what had already appeared in the chain that preceded. The first-fruits of Israel had been mentioned when sealed as the servants of God, and here we have a further account of them, signifying their conversion to Jesus, the hatred that this elicits on the part of Satan, and their protection from him for a specific time in the wilderness. In the chain, Satan is seen to be on earth, as he puts the two witnesses to death; and in the section there is the history of his being ejected out of heaven to earth. The fact that the Gentiles were to tread the holy city down for 42 months had been given in the chain, and now the powers under whom they will act at this period are described. The Antichrist is to be their king, and the false prophet will be exhibited with him, and accordingly these beings, in their persons and proceedings, are brought before us in illustration of the subject. Their connexion with the 42 months of the Gentile domination is furthermore made to appear, as it is for this very period that the Antichrist is stated in the section to be

in supremacy: and during it he will exhibit identity of action with the Gentiles, as it will be given to him then to "make war with the saints," (a term applicable, it must be remembered, to believing Jews, as well as to ourselves—Ps. cvi. 16,) "and to overcome them." Moreover, the treading down of the holy city by the Gentiles endures till the coming of our Lord in judgment; and so also does the Antichrist.

2ND CHAIN. CHAPTER, XIV.

20. The first-fruits of Israel, having been now "redeemed from among men," seen with the Lamb on the *heavenly* mount Sion (Heb. xii. 22), and before the throne of God.
21. "Another" angel preaches the everlasting gospel throughout the earth.
22. "Another" angel proclaims the fall of Babylon.
23. A "third" angel denounces the worshippers of the beast and his image.
24. A blessing promised to those who might "henceforth" die in the Lord.
37. *Jesus revealed; the harvest of the earth reaped; and the adversaries trodden down in the winepress of the wrath of God.*

The words "another," a "third," and "henceforth," prove consecutive order, and that the events spoken of are accordingly in a chain. The coming of Jesus forms the termination thereof, as in the instance of the first chain. Excluding always this final event, the previous chain had been brought on to the time when the Gentiles were to tread the holy city under foot. The illustrative section that followed showed that at this time the saints were to be persecuted to the death. The second chain carries on the thread of the prophecy, for it opens with the exhibition of the first-fruits of Israel,—the only saints then on earth,—in heaven, whither they have been evidently translated after braving the enmity of the Gentile opponents to the truth, and sealing their testimony with their blood.

3RD CHAIN. CHAPTERS, XV. AND XVI.

25. Those who had resisted the beast, and his worship, displayed on the sea of glass which is before the throne of God (Chap. iv. 6).
26. Seven angels proceed to pour out the seven last vials of the wrath of God.
27. 1st Vial. A grievous sore inflicted upon the followers of the beast.
28. 2d Vial. The whole sea turned into blood.
29. 3d Vial. All the fresh waters turned into blood.
30. 4th Vial. The sun made to scorch men.
31. 5th Vial. Darkness brought upon the kingdom of the beast.
32. 6th Vial. A way for the kings from the east dried up across the river Euphrates.
33. Satan, the Antichrist, and the False Prophet, muster their forces at Armageddon (Megiddo in Judea).
37. 7th Vial. *The final termination; when it is said, "It is done." Thunderings; earthquake; destruction of cities; Babylon comes up in remembrance for judgment; a convulsion of the earth; and very heavy hail.*

In the first chain, the little book of bitter denunciations was seen in the hands of the angel through whom the seven thunders were uttered, before these thunders were given forth; but no action in regard to the little book took place until after the issue of the thunders. This prior mention of the book, which only subsequently came into operation, we have found was to link these two subjects together, so as to indicate that the one followed closely upon the other. It is just so in regard to the present chain. The angel is seen with the seven vials in his hands before mention is made of those displayed standing on the sea of glass; but he does not make use of the vials until after this exhibition of these redeemed ones had been given. The connexion between these two circumstances is in this way established, and the proof afforded that the outpouring of the vials

succeeds immediately to the exhibition of the persons seen upon the sea of glass. The numbering of the vials in consecutive order is evidence of their relative position in the chain. The gathering of the forces of the adversaries is mentioned between the pouring out of the sixth and seventh vials, and hence, doubtless, occurs there. It is evident also that this is the concluding step of the rebellious, preparatory to the last great struggle, and must come in necessarily here, just at the time of the close. The whole is ended, as in the case of the other chains, by the crowning event of the coming of Jesus, when only it can be said, "It is done." The link with the previous chain is to be found in the assurance of blessing to those who thenceforth should die in the Lord, with which it broke off. The opening of this chain is accordingly with the revelation of such, in the promised blessedness, in heaven.

2ND SECTION. CHAPTER, XVII.

A representation of Babylon.

A description of Satan, as connected therewith.

An account of the seven heads and ten horns belonging to him.

The desolation of Babylon by the ten horns.

The fall of Babylon had been denounced in the second and third chains. This section contains particulars illustrative of the position and history of the city in those times, and in it there is no attention paid to chronological order, but rather the reverse. For instance, the fact that the horns are to make war with the Lamb, who is to overcome them, and which of course takes place at the close of their career, is mentioned before that of their making Babylon desolate is introduced, and in the interval, details respecting Babylon, in explanation of what the waters signify upon which she is seen sitting, are brought in, without thought of systematic arrangement. This shows that the chapter constitutes a section, and does not belong to a chain.

4TH CHAIN. CHAPTERS, XVIII. AND XIX.

34. The fall of Babylon.
 35. The consequent joy in Heaven.
 36. The bride made ready for the marriage.
 37. The final advent of Jesus, followed by the armies in heaven; and the beast and the False Prophet, with their armies, overthrown and destroyed.

The subject of the fall of Babylon is thus entered upon. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." The joy in heaven upon her destruction is thus announced. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." The introduction of these facts, on each occasion, with the words "and after these things," shows that there is a return to chronological order, and that they stand in a chain, and not in a parenthetical section. The marriage of the church with Christ is brought in with expressions of a similar tendency. "The marriage of the Lamb," it is said, "*is come, and his wife hath made herself ready,*"—the element of time appearing therein,—and this immediately consequent upon the fall of Babylon; for the announcement of the marriage forms part of the song of joy raised at the occurrence of this event. The last advent of Jesus formed also a subject of this song, and it follows in due order; and the beast, whom he is to "consume with the spirit of his mouth, and destroy with the brightness of his coming," is thereupon taken, and his armies routed and destroyed. Other events, going on through the millennial reign to the consummation of all things, are linked on to this chain, but the subject immediately in hand does not require that these should be here

touched upon. The chain is brought up therefore at the last advent of Jesus in judgment, at which the three preceding chains terminated. Its link with the third chain is in the fall of Babylon, it having been therein stated, as one of the concluding themes, that great Babylon had come up in remembrance for judgment.

The change in the dispensation, consequent upon the removal of the Gentile church from the earth, whereunder the wrath of God takes the place of his long suffering, and his dealings with the Jews as a people are resumed, has been more than once adverted to. The subjects of the book of Revelation, as above classified, afford further evidence of its occurrence.

At the opening of the fifth seal, those who had been "slain for the word of God, and for the testimony which they held," are heard to cry out from beneath the altar that was before the throne of God in heaven (Chap. viii. 3), saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" And upon this "white robes," we are informed, "were given unto every one of them," as if for their consolation and joy, and they were told to "rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

The vengeance was thus promised them, but the fulness of the evil which was to bring it down had yet to run on for a little season to maturity. Now unless the time of long-suffering, and also of general election, had ceased, no such invocation, nor such reply thereto, could have had place. The slaughtered saints, especially in their then position before God, could not have failed to have had the mind of God, and to have remembered, if the course of the present dispensation had been going on, that they should ever pray for their enemies, and seek their good, and hope even for their conversion, and they could not, consequently, have called out for instant vengeance upon them, had the season of long-suffering, and the day of salvation, been then subsisting. This period had however passed away; the

thoughts of God towards the world had become turned to anger; the fulness of the Gentiles had been brought in; and these martyrs of Jesus could then, in conscious sympathy with the mind of God, call out for retribution against those known to them to be under the ban of irremediable judgment.

The sealing of a portion of each of the twelve tribes of Israel has been adduced as a proof that the Gentile dispensation had closed, and that the Jews were once more brought into relation with God as a distinctive people. This further appears in the re-establishment of their worship, and the recognition by God of their temple, and their city, as of old. The temple is measured out to them, in token of its allotment to them, as in former times, before the economy of their dispensation was interrupted by the intervention of that of the Gentiles. It is called, accordingly, as heretofore, "the temple of God," and the proceedings therein are recognized as constituting "worship," and Jerusalem becomes again "the holy city." All this is expressive of God's appreciation of these things, and the gospel order, as prevailing now among the Gentiles, must, it is evident, have passed away. God could not, at one and the same period, countenance two systems on earth, so antagonistic in their arrangements.

The hundred and forty-four thousand sealed out of the tribes of Israel, are at that time designated as "servants of God." They may be such, in a Jewish sense, without having as yet, necessarily, been brought to a saving knowledge of Jesus, and be sealed, not with the Spirit of God, but against temporal judgments, as here shown, and in the way of foreknowledge. They would seem to be just those of whom Ezekiel has prophesied, who, though they may not have received the light of salvation, are yet able to turn from and lament over the open iniquities of their nation. "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof" (Ezek. ix. 4). The act of putting a mark upon the foreheads of those

here referred to, is identical with that of sealing the 144,000 upon theirs; and in this instance also the process is resorted to, to save those so distinguished from impending judgments. "Slay utterly," it is added, "old and young, both maids, and little children, and women; but come not near any man upon whom is the mark" (v. 6).

That these servants of God are eventually brought to full faith and salvation, appears from their being subsequently exhibited to us as in heaven, for the exact correspondence of the body there displayed on the heavenly mount Sion, both as to number, and as to the Jewish standing belonging to them from their being seen on that mount, proves their identity with these sealed ones.

Under the type of the woman clothed with the sun, having the moon under her feet, and the crown of twelve stars, indicating the twelve tribes of Israel, upon her head, we furthermore have their conversion to Jesus. He who is to "rule all nations with a rod of iron," is declaredly the Lord Jesus (Rev. xix. 15), and the effort of confessing him is given under the action of the woman being delivered of him. "My little children," said Paul, using the same figure, "of whom I travail in birth again until Christ be formed in you" (Gal. iv. 19).

This new birth is described as taking place in heaven, and it is there, and not on earth, that the whole family of the members of Christ are produced. We are born, not here below, but "from above" (John iii. 3. *margin*), and our new life, being thus above, is thenceforward "hid with Christ in God" (Col. iii. 3). Earth has never had any part therein. The hiding of this life in God, is just what takes place with regard to the body of Jewish converts under contemplation. Satan would swallow up their life, and obliterate it, but it is "caught up unto God, and to his throne." It is there we are all safely lodged, even though our bodily members may be on earth, and so secured from the attacks of the adversary, under every sense, that "that wicked one toucheth us not" (1 John, v. 18).

The new birth of the first-fruits of Israel is in pain. "And

she being with child cried, travailing in birth, and pained to be delivered." This is characteristic of the trying circumstances under which these members of Christ will be brought in,—a feature which belongs to the whole suffering family, and which endures in their cases till the time when they are taken up to Jesus. "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John xvi. 21, 22). In common with the "whole creation," which "groaneth and travaileth in pain together until now,—we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 22, 23). As long as we are in this tabernacle "we groan, earnestly desiring to be clothed upon with our house which is from heaven" (2 Cor. v. 2). It is then only that the new birth is developed to the full, when we are made in all respects like unto our Lord (1 John iii. 2), and the "vile bodies," we now have, become "changed," that they may be "fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. iii. 21).

The position of the first-fruits of Israel, brought to the birth and dwelling on earth during the fearful times of the Antichrist, and subjected to the full weight of his malice and power, makes this figure of the woman crying, and travailing in birth, and pained to be delivered, eminently true of them. "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; *there* shalt thou be delivered; *there* the Lord shall redeem thee from the hand of thine enemies" (Mic. iv. 10).

It is thus in Babylon, the capital of the Antichrist,—that place which is to be "drunken with the blood of the saints, and with the blood of the martyrs of Jesus,"—that these 144,000

will seal their testimony with their lives, and so get deliverance from the hand of the enemy, and finish that period of travailing in pain and anguish which is to be theirs as that of a woman labouring in child-birth.

No such season of tribulation attends the conversion to Jesus of the multitude of the nation, and hence we see that the figure of the woman in labour applies not to the Jewish people at large, but to this body only of their first-fruits.

The children of Israel will be brought finally into their land "for an offering unto the Lord" by those that escape of the nations after the overthrow of the power of the Antichrist (Isa. lxvi. 19, 20); that is, consequently, after the return of the Lord in glory, when he takes up his seat on the throne of David: and it is only when thus re-established by him in their inheritance, in peace, and triumph, that they are endued with the knowledge of him spiritually. "I will take you," he has said, "from among the heathen, and gather you out of all countries, and will bring you into your own land. *Then* will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh,—and ye shall dwell in the land that I gave to your fathers.—Thus saith the Lord God," it is added, "*In the day* that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded" (Ezek. xxxvi. 24—33).*

The conversion of the nation, hence, will entail upon them neither pain nor labouring, but perfect peace and joy will be their consequent and immediate portion. In this respect, therefore, there is a strong distinction between the nation of Israel, and the first-fruits thereof, and it is marked in the shining page of prophecy. The first-fruits, we see, are produced in pain, but the nation are brought to the birth without travail

*See also Jer. xxiv. 6, 7; xxxii. 37—41;—xxxiii. 7, 8; Ezek. xi. 17—20; xxxvii. 14;—xxxix. 27—29.

or suffering. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord" (Isa. liv. 1). "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isa. lxvi. 7, 8). "Who hath begotten me these?" she will ask, so devoid of effort will be their production.—"Behold, I was left alone; these, where had they been?" (Isa. xlix. 21).

The new birth of the first-fruits of Israel was described as taking place in heaven. Their earthly location is afterwards given us; and this, we find, is the wilderness. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." The dragon comes upon earth from being cast out into it; but the woman is already there, having, in effect, two locations,—being simultaneously both in heaven, and upon earth. This is ever true of all the family, who, while here on earth, have still a life hid with Christ in heaven. "And to the woman," it goes on to say, "were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

There is to be a visitation of Israel in which a portion of them, described as a third of their number, will be brought to the Lord. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God" (Zech. xiii. 8, 9). This is a third part, not of the whole people, for these, as we have seen, will be brought in under circumstances of triumph, after the re-

appearance of the Lord, and consequently can be subjected to no such assaults. It is a third of some portion only of the nation, who will be found occupying the land at this time; and, evidently, this body of 144,000, who constitute the first-fruits of Israel, must be the third in question; for, as being the first-fruits, they must be the first who will be able thus to call upon the Lord, and so to be acknowledged by him. There is no mention here of a triumph wrought for this section of the people over the enemies who have assailed them. All that is said speaks of a continuance of the pressure upon them of the difficult circumstances in which they stand. They merely escape, and are then brought in as through fire, and refined and tried as gold and silver.

The course they take has been given in a passage already brought under consideration as one manifestly belonging to these first-fruits. "Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon." They have to go out of the city, effecting thus their escape from Jerusalem, and to dwell for a time in the field, which is just the wilderness occurring beyond the neighbourhood of the city; and so on, finally, to Babylon, lying at the other extremity of this wilderness. And it is accordingly just there, in the wilderness, that we find the woman that symbolizes these first-fruits located, when brought to the birth. She flies into the wilderness; that is, escapes thither: and there she is nourished of God for a space of time, and laid under the power of his teaching and discipline.

"I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant" (Ezek. xx. 35—37). Here are two wildernesses spoken of;—that "of the people," and that "of the land of Egypt." The long promised, but never yet fully enjoyed terrestrial inhe-

ritance of Israel, stretches over the whole extent of country, at present a waste desert, intervening between what we know as Palestine, and the Euphrates.* This, doubtless, is the wilderness of the people; that is, of this people of Israel. The first-fruits are to be pleaded with there, as their ancestors were of old in the wilderness leading from Egypt, which is the other wilderness in question. "She was plucked up in fury, she was cast down to the ground.—And now she is planted in the wilderness, in a dry and thirsty ground" (Ezek. xix. 12, 13). "Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt" (Hos. ii. 14, 15). It is in the literal land of promise that the Israelites receive their blessings, and it is, consequently, in the literal wilderness that the first-fruits, who represent the nation, pass the period of their pilgrimage. They are brought thither, it has been seen, in their flight from the slaughter at Jerusalem; as it is said, "The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest" (Jer. xxxi. 2).

The two witnesses, who prophesy in Jerusalem for 1260 days, and then are put to death, are, manifestly, other than of the race of men. They are called the "two olive-trees, and the two candlesticks standing before the God of the earth," and are evidently identical with the "two olive-trees" seen by Zechariah standing by the "candlestick all of gold," who were described to him, in precisely similar terms, as "the two anointed ones, that stand by the Lord of the whole earth" (Zech. iv. 2, 3, 14).

Their position in the presence of God, shows that they are beings of a heavenly order. It may be objected that such cannot die, whereas these witnesses are to be killed; but we must remember that the Lord Jesus was himself from heaven, and

*See Dr. Keith's "Land of Israel."

yet suffered death on earth; and as he did this in a body that was "prepared" for him, even so may the heavenly witnesses be put in some way in a position thus to suffer.

The mission of these witnesses is at a time when "darkness covers the earth, and gross darkness the people;" and they are selected as those who stand continually in the very presence of God, that the testimony to his existence, and power, may be displayed through visible evidences on earth, at a time that Satan has appeared there, in open revelation of himself, and to the absolute denial of the Godhead. God will leave mankind wholly without excuse in the proofs he will give them of his being, and his authority, at this very time that Satan, in personal presence, will be persuading them that he is God, and that there is none other. In spite of all the hatred and opposition of this adversary, there at Jerusalem, the place from which all testimony has hitherto flowed, will these witnesses for God be maintained for an appointed time, until their prophesying has been fully spread abroad; and then God will permit it to close in their death.

The world, instead of profiting by their evidence, will "rejoice over them, and make merry," on seeing them slain, sending presents of congratulation to one another for their deliverance from them. The usurper Satan is the instrument of their destruction, and he will appear thus to establish his own pretensions, and to triumph over God who had sent them forth; but it will be but for a moment; for their dead bodies, publicly exposed in proof of the power and success of the adversary, will be re-animated, and with "a great voice from heaven" they will be called up again to the place of the abode of God; and "their enemies," it is said, "beheld them."

The testimony will then be complete. The world, at the time of its visitation by the adversary, will have two beings from the very presence of God, to speak to his existence and cognizance of them, and to show forth, in their persons, his power to destroy all who may oppose him, and to command all the elements of creation around them at will. They will send out

fire to destroy their enemies, and shut up heaven that it rain not, and turn the waters into blood, and smite the earth with plagues as often as they will. The lying miracles of Satan's exhibition will be met by the awful realities of what God can do. Thus will the witnesses beard him in his kingdom, and give the open lie to all his pretensions. And even through their deaths the testimony will be only strengthened. Men will see in their resurrection that God is not to be defeated; that springs of power exist with him which cannot be extinguished; and that death is no stoppage to intercourse with him, which in the end awaits all, whether for blessing or judgment: and proof having been given in their mission from heaven of the being and dwelling of the invisible God in regions remote from the ken of man, the same will be reiterated, in a manner beyond possibility of doubt or contest, by their being openly called up again, in the sight of all, to take up their abode once more with him in those regions above. The shout of "Come up hither," and the ascension of the witnesses to the place from whence it is uttered, will afford demonstration, indisputably, of that other place, beyond the precincts of this globe, where God has his habitation, and of him who is dwelling there, and Satan's lie, in denial of all this, will thus be fully met. But, alas, notwithstanding this, mankind will continue to be duped by the adversary, and sink, irretrievably, into his delusion.

It is altogether lowering the import of the mission of the witnesses, and setting at naught every feature given of them, to say that they are gospel emissaries. The time will be that of judgment, and not that of the day of salvation, which will have gone by. The witnesses, accordingly, are clothed in sackcloth, the type of woe,—a garb which could never belong to the messengers of the "glad tidings" of salvation; and in lieu of turning the other cheek to be smitten, as every one having to testify to the grace of God must do, these send out fire from their mouths to the destruction of all who would injure them, in proof that they are armed with the powers of God for judgment. They act thus, in a marked way, according to the character of

those times when long-suffering is no more to be exercised, and belong not in any sense to the current dispensation of the gospel of peace and good will towards men.

It appears, however, that even at this period the action of the grace and mercy of God will yet once more be exhibited. He is not tied to dispensations, or rules, by the rigid principles that govern those, who, like ourselves, are of limited and feeble power. He has established the laws by which the universe is controuled, but he suspends or reverses them at will. Floods of water, from store houses we know not of, were let loose by him, and this globe disappeared beneath their pressure. Again, the heavens were shut, and season after season passed without rain. At another time fire was poured out from heaven. The sun also has stood still, or gone back, at his pleasure; the dew has saturated a given spot, or been kept from it; years in continuance of unrivalled plenty have been followed by as many years of famine; and the blind have seen, the dumb have spoken, the lame have walked, and the dead have been raised to life again. He has prescribed laws and systems, but he is not under the dominion of them himself. He is above them, and can ever act beyond them. To draw to a nearer illustration of our subject. He had a dispensation for the natural children of Israel, but throughout it he showed that he could at pleasure deal in recognition of the Gentiles. Joseph marries into the family of the priest of On. The daughter of Jethro, the priest of Midian, is made wife of the great lawgiver of the Jewish nation. Ruth, the Moabitess, and Rahab, the harlot of Jericho, become progenitors of the Messiah, the Son of David. And in our Lord's day, though his mission was avowedly only to the lost sheep of the house of Israel, the Roman centurion, and the Syrophenician and Samaritan women, found grace in his sight.

It will be just so in these last days. God will rise above the dispensation, and open again a door of salvation to the Gentiles. "The gospel of the kingdom," our Lord has said, "shall be preached in all the world for a witness unto all

nations ; and then shall the end come " (Matt. xxiv 14). At the time of the end, accordingly, an angel is seen to " fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The ministry of angels, abounds at this period, and if the trumpets of judgment, and the vials of wrath, are entrusted to their hands, so also may be the message of mercy. Satanic beings will then be revealed to man, and why not angelic ones ? Human preachers there will be none to send forth. The 144,000, who alone had received the light of the truth, will at that period have been cut off, and transferred to the heavenly mansions. The time will be when it is given to the powers of darkness to work their will, and no saint, even if there were any on earth, could then carry abroad the gospel. The whole earth, moreover, and every nation on it, could not, by such means as men can command, be reached within the very limited space of time that remained. The witnesses to the being of God had come from his very presence, and so also will the witness of his grace. It is through the midst of the heaven, furthermore, and not through the earth, that the messenger has his course.

This emissary is followed by other angels who testify against Babylon and the Antichrist, and as a seal to their ministry, the assurance is given from heaven of blessing henceforth to those who might die in the Lord. For us no such assurance is specially required ; but in those times it will be eminently necessary. We know, full well, that directly we have believed, we are born of God, and have passed from death unto life, and have been translated into the kingdom of God's dear son, and have everlasting salvation, and can never perish. That there is, in effect, no condemnation for us, but only everlasting happiness. In those awful times, however, it will be otherwise. The door of salvation will have been closed upon the Gentiles, and many will have knocked for admission, all in vain, and have learned that the day of acceptance had passed by. And when it pleases God, in his infinite mercy, once again

to open out the way of life to the perishing world, it will be needful that there should be the certitude given of future blessing which this message of assurance conveys. The word "henceforth," appearing in it, shows that such is the character of the message; for this points, evidently, to an exclusion from acceptance having existed up to that time, but which had then been done away with.

"My word," the Lord has said, "that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 11). Neither will it fail to prosper in its purpose when thus sent forth, with so much grace and mercy, upon this last occasion. Those who may have received the mark of the beast, and have bowed down to him and to his image, will be beyond redemption. They will have committed, apparently, in the blasphemies of those days, that sin against the Holy Ghost that can never be pardoned; for every other sin, we know, without exception, may be washed out. There will be those, however, over the face of the world, who will have escaped this iniquity, and some of them will be then brought in at this "eleventh hour;" and in the opening made for their admittance to heavenly glory at such a time as this, and in their acceptance of the offered salvation, when the agents of hell are all triumphant upon earth, no more touching proof, on the one hand, of the mercies of God, and on the other, no more abounding manifestation of the power of his grace to overcome every opposing hindrance to its operation, could have been manifested.

The active, relentless enemy, will however of course be upon these last converts, and their faith will cost them their lives. We see them, accordingly, eventually revealed in the heavenly places, upon the sea of glass, before the throne of God; and with this testimony that they had been within the pale of salvation, in that they had not been such as had joined hands with the Antichrist; but, on the contrary, in the endurance of faith, had "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

And these are Gentiles, for they sing a song of deliverance, in which they address the Lord as the "king of nations" (*margin*). The message of salvation had been carried to every nation, and here, in these saved ones, we see the fruits thereof.

The 1260 days of the ascendancy of the two witnesses in Jerusalem, has been already distinguished from the 42 months of Gentile domination, when the holy city will be trodden under foot. For a like period of 1260 days the first-fruits of Israel will be nourished in the wilderness; and for a similar one of 42 months the Antichrist will have power to overcome the saints, and to hold all nations in subjection under him. It is as evident of the two latter periods that they cannot synchronize, as it has proved to be so of the two former. The saints cannot be protected of God in the wilderness, and yet at the same time be brought under destruction by the Antichrist. It has been seen, moreover, that they pass on from the wilderness to his capital, and hence it is manifest that the time of their persecution at his hands succeeds to that of their sojourn in the wilderness with God. The treading down of the holy city endures, as has been remarked, to the end, when the times of the Gentiles will be fulfilled. The Antichrist falls under judgment at this same period, when the Lord descends, and consumes him with the spirit of his mouth, and destroys him with the brightness of his coming. The two actions, thus ending together, and occupying the same length of time, must embrace one and the same period, and the 42 months of Gentile domination in Jerusalem, are just the 42 months of the supremacy of the king of the Gentiles, the Antichrist. The 1260 days of the prophesying of the two witnesses, in like manner synchronize with the similar period when the first-fruits of Israel are to be protected in the wilderness.

It will be shown hereafter, in treating of the prophecy of the 70 weeks, or hebdomads, in Daniel, that prior to the times of glory, there remain still seven years, and no more, during which the Jewish people, and their city, will be recognized as of old by God. In the first chain of prophecies taken from the

book of Revelation, it has been seen that the prophesying of the two witnesses occurs just when the city is acknowledged as "the holy city," and when the operations in the temple are again accepted as constituting the worship of God. It has been also made apparent that the prophesying of the witnesses is to be succeeded by 42 months, during which the city is to be trodden under foot of the Gentiles. These 42 months constitute three years and a half, and occupy thus the last half of the period of seven years to which we are restricted; and the 1260 days, which likewise amount to three and a half years, and are to occur at the time of the re-establishment of Jewish ordinances, but before that when the city is trodden down, must hence necessarily embrace the first half of these seven years.

We have thus two periods, the one expressed in both instances in which it is in question in days, and the other, in both in which it appears, in months; and this distinction as to the mode of marking the times has doubtless been resorted to with purpose, that it may be the better seen that on two occasions the one period has been designated, and on two the other.

Throughout this space of seven years, Satan, and his organ the Antichrist, are found upon the scene, though both are held in check during the first of the two periods into which it is divided, and are in supremacy only during the last thereof. Satan, as we find in the book of Revelation, will be in heaven at the time of the new birth of the first-fruits of Israel, but is to be cast out therefrom when they have to fly for protection into the wilderness; for it is from him, as then upon earth and pursuing them, that they fly. He is exhibited therefore from the beginning of the 1260 days, or the first of the two periods forming the seven years under contemplation, during which the first-fruits are to be protected in the wilderness; and the fact of their being thus secured from his reach, and of the two witnesses for the same time defying him in Jerusalem, shows the restraint he is to be under during this period. So also is it as respects the Antichrist. The prophecy of the 70 hebdomads dis-

plays him in action throughout the last of the hebdomads; that is, for the term of the seven years in question; but his rule in unhindered power occupies only the ulterior half of these years.

It has been held, by a certain class of interpreters, that the days indicated in these prophecies are years; and likewise that the months and years, or "times," therein spoken of, are composed of such days, each day being expressive of a year. The man of sin, according to such circumstances, could be no more an individual, for no man could flourish for so long a space as 1260 years. It has in truth been because these have viewed him as a system, and not, as the scriptures have called him, a man, and because they have seen this system enduring for centuries, that this method of accounting for the days has been resorted to.

Certain passages have been thought to favour the idea. The children of Israel were condemned to wander in the wilderness forty years, according to the number of days that the spies, who had been sent to report upon the promised land, had been occupied in their mission there. "After the number of the days in which ye searched the land," they were told, "even forty days, each day for a year, shall ye bear your iniquities, even forty years" (Numb. xiv. 34). Again, Ezekiel had, in a figure, to bear the iniquities of Israel and of Judah for certain periods of days, wherein each day was to stand for a year. "I have laid upon thee," he was informed, "the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year" (Ezek. iv. 5, 6).

In these instances, certain periods of years were measured out according to the limits of certain periods of days; and this for a particular end,—that of assigning certain specific limitations of punishments,—and the fact that this was the case was explicitly declared; but no rule, or principle, was laid down,

whereby, on other occasions, wherein days might be mentioned, and whatever might be the end contemplated in the specification of the days, we were to take them as meaning years.* So far from this being the way in which we are to read the scriptures, the instances are numerous in which days are spoken of under circumstances which prove that they must be taken to be literal ones; and this, so obviously so, as that all are agreed in viewing them as natural days. To take such only as involve matters of prophecy. Jericho was to be encompassed seven days, and was to fall on the seventh; Jesus was to be raised from the dead on the third day; and the chief butler and chief baker, whose dreams Joseph expounded, were to have their cases disposed of each in three days. "The three branches," he said to the one, "are three days;" and to the other, "The three baskets are three days." These days, we see plainly, were in no one case years; and what then, it must be asked, becomes of the asserted rule—even when the test is restricted to subjects of prophecy,—that days, in any part of scripture, by a fixed and general principle, represent years? In one of the instances, furthermore, in which the application of this supposed rule is contended for, a result is obtained which of itself should expose the fallacy of the system. The 1260 days of the prophesying of the two witnesses, are assumed to be so many years. But during all this time unmitigated drought is to prevail. "These," it is said of the witnesses, "have power to shut heaven, that it rain not in the days of their prophecy." Now long before the expiration of 1260 years without rain, the land would be utterly depopulated, and not a creature left to whom the witnesses could address their testimony. The rule, to be a true one, should be meet for this feature of the case; but we see that is not so.†

*It has been well observed by another that in these passages it is not said that the word "days" means the word "years," as contended for in prophetic periods by the interpreters now in question, but that the days spoken of therein are simply days, and the years, years.

†The difficulty is attempted to be obviated by some by considering the drought to refer to a shutting up of the word of God; but this view involves a manifest inconsistency, as those who hold it look on the witnesses as representing large classes of preachers of the word, and the same persons who thus preached the word, could not, assuredly, at the same time be guilty of shutting it up; and we see that it is these witnesses who occasion the drought.

As to periods expressed in months and years being made up of days, of which each represents a year, as is also insisted upon, the scripture affords no example. On the contrary, there are months of days therein spoken of (Gen. xxix. 14; Numb. xi. 20; 2 Kings xv. 13, *marg. read.*), and also years of days (1 Sam. xxvii. 7; Jer. xxviii. 3; Amos. iv. 4, *marg.*), of which we know that the days were natural ones, and not years. So Daniel is said to have mourned three weeks of days (Chap. x. 2, *marg.*), which we further learn comprehended exactly twenty one days (*v.* 12, 13); and these, in the nature of the thing, must have been literal ones; and none doubt but that they were so. We have also years appearing elsewhere in subjects of prophecy, which must be taken in their literal acceptance. Joseph prophesied of seven years of plenty, and seven of famine, which we know were literal years; and Daniel "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Chap. ix. 2); and these too were natural ones. The prophetic year, as now contended for, had not then been thought of. There is also the prophecy of the millennial reign, which, according to the rule of computation now in question, should endure for 365,000 years.

In view of all this opposing evidence, and in the entire absence of any scripture declaration to warrant the idea, it is manifest, indeed, that the notion that days in prophecy are put for years, springs from no other source than "the will of man," who, in order to uphold certain "private interpretations" of his own, has found the device a convenient one. With the proof that the contrary is the true state of the case, and that the days in prophecy are literal ones, these self-willed interpretations must also fall. The Spirit, doubtless foreseeing the liberty that would be taken with his language, has varied his terms, giving us the same periods in days, in months, and in years; but man was not to be deterred, and the error to be guarded against has nevertheless extensively prevailed. Wherever Rome has been adopted as the fulfilment of the prophecies relating to the Anti-

christ, the conversion of the days of prophecy into years, having been found necessary, has followed.

One proof of the impossibility that this system can be a correct one, has been found even among the instances in which it has been sought to be applied; namely, in that a drought would in such case have to prevail for the astounding term of 1260 years. And another means of refutation out of these same instances also exists, supplied to us by the Spirit, doubtless for this very end.

The period during which the first-fruits of Israel are to be maintained in the wilderness has been twice given. God is to "feed" them there "a thousand two hundred and threescore days," and again it is said that they are to be "nourished" there "for a time, and times, and half a time." The repetition of the same fact has of course occurred not inadvertently, but with design. Daniel also speaks of "a time, times and a half," as a term for events of prophecy; and elsewhere, in the same book, we learn that a time signifies some period within the limit of the life of man; for Nebuchadnezzar, we are told, was to be driven to having his dwelling with the beasts until "seven times" should pass over him. These, all have agreed, were years. A time then, according to the means of discovery that the scripture has afforded, signifies a year, and as the 1260 days of the protection of the first-fruits of Israel in the wilderness are declared to be equivalent to three times and a half, or three years and a half, these days, according to positive revelation, are natural ones.

There is further evidence of this. The seventy periods of time prophesied of by Daniel, which we have translated weeks, but which in the original are hebdomads, or periods of seven, (but whether of days, weeks, or years, is not said,) are found, by the incontrovertible evidence of facts, to be of years. Jerusalem, from the time of the edict for the purpose by Artaxerxes, was to occupy 7 of these hebdomads in being rebuilt; and after 62 more, Messiah was to be cut off; and these, it has been seen, have been hebdomads of years. The remaining hebdomad has

been adverted to as comprehending the various periods in question given in the book of Revelation ; namely, the 1260 days during which the two witnesses are to prophecy, and the first-fruits of Israel are to be protected in the wilderness, and the 42 months of Gentile domination. These days and months must then be literal ones to be confined within the limits of this hebdomad of years.

The proof, it has been seen, is plain, that there is no such rule as that under which days in prophecy would pass for years; and now it further appears that even had such a method of conversion been elsewhere employed in scripture, these prophetic periods, which are at present in question, could not possibly be brought under the operation thereof. They remain, accordingly, protected on every side against any but a literal acceptance of their terms.

The subjects of the book of Revelation, from the 4th chap. onwards, may stand thus now, as in the days of the apostle, to be classed among things that are to be hereafter, and the word given him, whereby so to divide them off, remains for us, as for him, a definite guide, provided by inspiration ; whereas those who would lengthen out the times occupied by these prophecies, and include therein what has long gone by, as well as what has yet to come, are devoid of such safeguard, and in lieu of a certain revelation from God by which to rule their thoughts, have been cast, from the apostle's days to these, upon the ingenuity of man, to determine where to draw the line—ever a fluctuating one—between the things that they suppose have been, and the things that have yet to come. The Spirit, in his last and most important act of revelation, cannot have left the results of his communications to be realized by such vague, and such necessarily erring means as these.

The events which the book of Revelation has unfolded may be thus summed up.

At some unknown moment, dependent solely upon the Father's will, his throne is seen to be set in heaven, and Jesus is brought before him, and, in the sealed book of the evidence

of his inheritance, receives from him the authority of his dominion.

The first seal is opened, and Jesus comes forth and redeems his bride from the power of the grave, and translates her to the Father's mansions in heaven.

The dispensation having changed, and the long-suffering of God having come to an end, and the church having been removed out of the place under condemnation, tokens of the judgment of God follow under the opening of the next five seals.*

The fulness of the Gentiles having been brought in, the Jews are again taken cognizance of in those who eventually are the first-fruits of Israel, and who are now, in foreknowledge of their election, sealed against certain impending judgments.

The seventh and last seal is opened.

Six judgments, under six trumpets, are sent forth.

Jewish worship is seen restored, and the people, their temple, and their city, are once more recognized of God.

At the same time the two witnesses, deputed from the presence of God, prophesy for three years and a half; and then also the first-fruits of Israel make confession of Jesus, and are protected in the wilderness for these three years and a half.

At the same time also Satan is ejected from heaven, and has his abode on earth, and the Antichrist is revealed.

*The wonders appearing under the sixth seal would seem, at first sight, to be identical with those mentioned in Matthew xxiv. 29, 30; and, if so, they would relate to the coming of Jesus at the close of the dispensation; that is, when all that has to be brought in under the seventh seal had been accomplished. But besides the evident confusion involved by such a view of these scriptures, it is otherwise plain that these passages must point to events occurring at different times; for in Matthew it is said that the signs there spoken of are to be displayed "immediately AFTER the tribulation of those days;" that is, when the whole season of the tribulation allotted to the Jews shall have come to its close; whereas, after the opening of the sixth seal, that of the seventh has to follow, and under it the last and the deepest time of their tribulation has to be brought upon them. It may be judged that under the sixth seal the very features attendant on the coming of the Lord will be displayed by way of warning to the world, that they may receive the fullest possible evidence of the realities awaiting them before being subjected to the delusions of the closing times, introduced at the manifestation of the Antichrist after the opening of the seventh seal, so as to be left utterly without excuse in yielding to them; and that then, at the end of all, the Lord will truly come, with these same wonders attaching to his advent, as is described in Matthew. And it has to be observed, in support of this distinction between the two passages, that the actual coming of Jesus is spoken of in Matthew, but not so at the opening of the sixth seal in the book of Revelation, where the apprehension of this event is all that is mentioned.

At the close of the above mentioned three years and a half, the two witnesses are killed, the Antichrist attains to supremacy, the first-fruits of Israel are put to death, and Jerusalem is trodden down of the Gentiles until the time of the end, which occupies just three years and a half more.

Ere this latter period terminates, the door of grace is once again opened to the Gentiles, and some are converted, and seal their testimony in death.

Six of the seven last vials of the wrath of God are poured out.

Satan, the Antichrist, and the False Prophet, muster their forces at Armageddon, for the last great struggle.

The seventh trumpet is sounded, and the seventh vial poured out.

Babylon falls.

Finally, Jesus is revealed in the fulness of his power, and descends on earth, and destroys his adversaries.

As to the times covered by these events, we see that there is no revelation given as to when the present order of things will cease in the return of Jesus for his saints, and that his coming on this occasion will take place truly, as he has told us, at a day and an hour that we know not of; that from the accomplishment of this advent of love, through the opening of the several seals up to the seventh and last, and on to the sounding of six out of the seven trumpets which are to follow, the totality of the time which the events of this period are to occupy has not been marked; and that, after this, between the 6th and the 7th trumpets, a definite term of seven years will occur, at the end of which the Lord will make his last advent in judgment. It will be remarked too, that it is just at this closing season that the powers of darkness will be revealed on earth, and that strong delusion sent, in which all who have "received not the love of the truth, that they might be saved," will be involved and held bound for perdition.

The world, during the preceding unmeasured portion of time occurring from the redemption of the saints to the exhibition

of the Antichrist, will be turning a deaf ear to the repeated notes of warning, and exhibitions of God's detestation of their ways, as manifested by the judgments poured out upon them, and so be demonstrating themselves to be heirs of the condemnation to be sent them in the man of sin. How long this period will be we have no means of judging, save that from the length of the measured portion of seven years occurring at the end between two only of the clauses of the prophecy, namely between the sounding of the 6th and the 7th trumpets, it may be concluded that it will not be an insignificant one; and during it, all that may be wanting to put Babylon and the nations of the world in a position to be taken up as the heads and the horns of the Antichrist, will doubtless be accomplished.

God, we see, sends the Antichrist forth as an instrument of judgment, that he may envelop in his delusions those proved to be incorrigibly evil. The previous dealings, occurring from the opening of the second seal onwards, were to testify against the course of the world by means of visible tokens of God's hatred of sin. These, however, will be unheeded, and the vine of the earth, in spite of every warning, will only ripen for judgment. The Antichrist, as the sum of the iniquity, is then brought upon the scene, that men may reap the legitimate fruit of their evil doings; and therewith the judgment merited: and so, just before this man of sin is revealed, as the plague under the sixth trumpet has been poured forth, this sentence of condemnation is pronounced upon the ungodly. "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: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts,"—fit subjects, indeed, for such a rule as that of the Antichrist.

In the idolatries of Rome, and the march making for the adoption of her tenets even in the most enlightened portions of the world, (so to call them,) the progress towards this deadly

condition into which the nations are eventually to fall, is plain enough; and evil, as we know, when once admitted, strides on rapidly under Satan's fostering to develop itself in its maturest forms. In trade, in luxury, and in power, such as will be exhibited at their height in the days of the last king of Babylon, the progress made has been most marked in recent years, so that more seems to have been done in this way during the last fifty years, than in all the previous ages of the world; and when the downward course in idolatry, and toleration of sins of violence, fraud, and lust, is fully entered upon, the results would be at the least as rapid, and as surprizing; and towards this the world is hurrying

To turn now to the prophecy in Daniel, already more than once adverted to. It will bring before us the same course of events which the book of Revelation, and the other predictions consonant thereto, have been found to set forth. We shall see therefrom that the recognition of Israel as a nation was to be interrupted, and an unmeasured time to intervene during which they were to cease to stand before God as his people; that then Messiah, who had been cut off, was to reappear in princely dignity; that after this the Jews were to be again had in cognizance, and their temple worship resumed; that a period of seven years was then to occur during which the Antichrist would figure among them; and that at the close of this term, the grand consummation to be wrought at the last advent of Jesus was to be brought in.

The 70 hebdomads of which Daniel prophesied were to date from "the going forth of the commandment to restore and to build Jerusalem," and were to end when the time had come "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy" (literally, the holiest of holies).

The period has been divided into three portions. The first, of seven hebdomads, during which the street of Jerusalem was to be "built again, and the wall, even in troublous times."

The second, of threescore and two hebdomads, at the close of which Messiah was to be "cut off." And the third is the concluding hebdomad now to be treated of.

The two first portions, we know, have been fulfilled. Jerusalem was in truth rebuilt in troublous times, as recounted in Nehemiah; and Jesus, as the Messiah, has been cut off.

The length of time that elapsed for the two prior portions, has demonstrated that the hebdomads spoken of are of years. In the books of Ezra and Nehemiah four edicts are given affecting the interests of the Jews. The first was for the rebuilding of the temple (Ezra i. 1—4); the second, for prohibiting the repair of the city (Ezra iv. 17—22); the third, to do away with the impediment caused by the second edict, and to authorize the erection of the temple, according to the intent of the first edict (Ezra vi. 1—12); and the fourth, for the reconstruction of Jerusalem and its wall (Neh. ii. 5—8). It is evident that the "going forth of the commandment to restore and to build Jerusalem," from which the term of the prophecy was to begin, occurred at the giving of the last of the edicts. This ordinance was put forth A. M. 3550.* Jesus was born A. M. 4000;† that is, 450 years subsequently: add to which 33 years, when he was cut off, and we have precisely the 483 years, or the 69 hebdomads of the prophecy, leaving one hebdomad more, or a period of seven years, to be accounted for.

The operations with which the 70 hebdomads were to terminate, namely the finishing the transgression, the making an end of sins, and the making reconciliation for iniquity, have been thought fulfilled at the death of Jesus: but that this was not the case is evident, for he was to be cut off at the 69th hebdomad, while these crowning results were not to be realized till after the 70th. It would seem to have been overlooked that the sacrifice of Jesus makes no end of sins, nor reconciliation for iniquity, unless faith in that sacrifice be accorded,—God having

*Calmet, article "Artaxerxes;" and Rollin's Ancient History.

†Bagster's Bible.

“set” him “forth to be a propitiation” only “*through faith* in his blood” (Rom. iii. 25),—and that the mere act of shedding that blood, of itself, could effect none of the required ends. The sacrifice then was to be offered up at the 69th hebdomad, and the fruits thereof realized at the 70th.

It becomes us to know in respect of whom these fruits were to be realized. Clearly, it must be answered, in respect of the Jews. The 70 hebdomads apply to them, and to no other nation on earth. It is not of course meant to be said that the sacrifice of Jesus extended no further than for them, but simply that, as it is here adverted to, and as regards the setting forth of these hebdomads, the Jewish nation are alone in question.

This has been specifically intimated. “Seventy weeks,” it was told Daniel, “are determined upon *thy* people, and upon *thy* holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity.” The people and the city of Daniel are exclusively the subjects indicated; and no other nation, nor place, than the Jews and their city Jerusalem, are here treated of. Furthermore, the anointing of the holiest of holies, which could exist only in the Jewish temple, and which formed one of the features of the work to be wrought on the termination of these hebdomads, also fixes the whole upon the Jews.

The Messiah then was to be cut off at the close of the 69th ~~hebdomad~~, and, according to the tenor of the prophecy, at the lapse of the 70th, or at the expiration of just seven years more, “the iniquity of Israel” was to be “sought for,” and there was to be “none,” and “the sins of Judah,” and they were “not to be found” (Jer. l. 20), and everlasting righteousness was to be their portion. We see the nation, however, even now, when not seven, but more than eighteen hundred years have passed by, still in their sins, unable to accept the means of reconciliation provided for them, and “concluded all in unbelief.”

The operation of the prophecy must then have been

suspended; and this is just the case. It affected the Jews as a people, and their city as a holy city. Any cessation of these conditions,—any occurrence of circumstances under which God could no longer recognize the Jews as a people, or their city as a holy one, would cause at once the progress of the prophecy to be stayed, and the hebdomads could no more be counted until the objects they concerned were once again upon the scene. This is obvious enough; for it is plainly essential to the action of the prophecy, that, at the 70th hebdomad, the Jews and their city should hold the very same place before God that they did throughout the 69 that preceded it, and clear that any interruption of this standing would bring with it, necessarily, an interruption in the continued course of the hebdomads.

And such an interruption there has been, exactly between these 69th and 70th hebdomads. At the expiration of the 69th, Messiah was cut off, and at that instant “the veil of the temple was rent in twain from top to bottom,” and the Jewish dispensation ceased, and that of the Gentiles was brought in. Men were no more expected to worship at Jerusalem (John iv. 21); its temple was no more the house of God; the holiness of the city, that is, its separation unto God as where his presence was to be sought, was at an end; the dealings of God in grace and spiritual communion with himself were thenceforth not confined to any one spot or nation, but the whole world had become the scene thereof; and the people, the temple, and the worship of God, were to be sought no longer in the Jewish community only, but were to be found, among those of every nation, and kindred, and tongue, whom he might call to the knowledge of himself. “Ye” it has been said to such, “are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be *their* God, and *they* shall be my people” (2 Cor. vi. 16). This condition of things has endured throughout these eighteen hundred years and more, and, during it, at no time, has there been any other habitation of God upon earth, or people made special to himself, than these gathered to him, without respect of national distinctions, from every region of the globe; and the

Jews, as a peculiar people, and their city, as the place of holiness, have all this while been set aside.

So long as the Jewish dispensation lasted, our Lord respected it. He frequented the temple, and called it the house of God, and his last acts were to visit the city as the holy place where he should reign, and there to keep the Jewish passover. His labours also were exclusively among the people of Israel, and he restricted his disciples to the same sphere. "Go not," he prominently enjoined it on them, "into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6). But after his death, when the dispensation was changed, and the Jews no more remained the peculiar people of God, but the whole world was laid open to the divine operations, the command was altered, and his followers were told, "Go ye, and teach all nations" (Matt. xxviii. 19). "Go ye into all the world, and preach the gospel to every creature" (Mark xvi. 15).

The conditions necessary to the prophecy in the existence of the distinctive people and the holy city, ceased thus at the expiration of the 69th hebdomad, and the long unmeasured dispensation for the Gentiles has been introduced, and the 70th hebdomad has still to be looked for.

This dispensation for the Gentiles, we know, has to come to an end, when the fulness of them is brought in; and then, when this has been accomplished, God can once more resume his dealings with the Jews, and the action of the prophecy can go on. Now to bring in the fulness of the Gentiles, the Lord Jesus must reappear to take them to himself, and we have to look accordingly for an advent of him between the 69th and the 70th hebdomads. And the occurrence of this the prophecy indicates.

Our Lord is twice spoken of therein; once, as "the Messiah the Prince;" and, again, as "Messiah" who was to be "cut off." And on both occasions in regard to time. "Know, therefore, and understand," it has been written, "that from the going forth of the commandment to restore and to build Jerusalem, unto the

Messiah the Prince, shall be seven weeks, and threescore and two weeks.—And after (the) threescore and two weeks shall Messiah be cut off.”

Messiah was thus to be cut off at the end of the 69th hebdomad, and he was also to appear as the Prince when no more than 69 hebdomads had elapsed.

This predicted appearance of Jesus as the Prince, could not have been when he was born into the world, for from that time until the occurrence of his death the Jewish order was in operation, and the course of the prophecy was holding good; and as our Lord was three and thirty years of age when he died, which indubitably was at the termination of the 69th hebdomad, his coming in the flesh took place nearly five hebdomads antecedently, or during the 65th of the prophecy; whereas, as we see, the appearance spoken of was not to be until 69 hebdomads had passed by.

Neither can the time referred to have been that when Messiah was to be cut off. That event formed the subject of a specific declaration elsewhere in the prophecy, and in the compass of so succinct a chain of predictions, the announcement of the same circumstance would not be twice made. The language, moreover, forbids the idea that such is the solution of the prophecy. When it is said that a particular period was to elapse “unto the Messiah the Prince,” it assuredly means unto the time when the personage spoken of was to come upon the scene, and not unto that when he was to be removed from it. All the previous years of his existence he would be there as the Messiah the Prince, and the “unto” could not be detached from these years, and referred to the moment when they passed away. Indeed, at such time, the “unto” would be wholly inapplicable, for the object would then be wanting to which it was to attach. Furthermore, of all the times of our Lord’s existence, that wherein he was “made a curse for us,” and brought so low as to have to cry out, “My God, my God, why hast thou forsaken me?”—that in short wherein he became the very type of destitution and suffering, could not be the period of his mani-

festation in the posture of a prince. Such a title it would be vain to assert when the power and dignity belonging to the reality thereof were wanting; and it is to the last degree a contradiction of the facts of our blessed Lord's career, to hold him up as having exhibited himself as a prince, at the time when the reverse of what attaches itself to a prince had fallen upon him, and when he was led as a lamb to the slaughter, and "crucified through weakness" (2 Cor. xiii. 4).

But, beyond this, at no period during his past advent did Jesus assert for himself the character of a prince. Hereafter he is to be one, but while among us in the flesh he was more lacking of provision than the foxes and the birds of the air, having no place wherein to lay his head; and principality he had none.

The world, and the inhabitants thereof, are assuredly to be comprehended under his dominion; but these he recognized to be in the hands of the usurper, whom, even when on earth himself, he declared still to be "the prince of this world." Him Jesus had to overcome, so as to ransom the empire from his grasp, and this he could not accomplish in his life time, for it was to be through his own death that the victory was to be won. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that *through death* he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15). Throughout the period of the Lord's dwelling among us in the flesh, the principality was thus with Satan, and not with him.

The Father "sent the Son to be the saviour of the world" (1 John, iv. 14), and the Son had to give his "flesh—for the life of the world" (John, vi. 51). "All things were created" for him, but before assuming his portion he had to "reconcile" all unto God, "whether they be things in earth, or things in heaven;" and this by the shedding of his blood (Rom. v. 10; 2 Cor. v. 19; Eph. ii. 13; Col. i. 13—22; 1 Pet. i. 18, 19; Rev. v. 9, 10). His first advent was to effect the means of this recon-

ciliation, and he had to bear in it the condition of a sufferer. He had to exhibit abasement, humility, and obedience, before he could step on to the kingly rule awaiting him as the fruit of his sufferings. It was accordingly the lowest place that he took up on the occasion of this advent, and by no means that of a princely ruler. "He hath *no* form nor comeliness; and when we shall see him, there is *no* beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.—He was oppressed, and he was afflicted" (Isa. liii. 2, 3, 7). Was this an advent as a prince? No, most assuredly. On the contrary, he "made himself of *no* reputation," (he asserted for himself no dignity, and no honour,) "and took upon him the form of a *servant*," (very different this from that of a ruler,) "and was made in the likeness of men: and being found in fashion as a man, he *humbled* himself, and became *obedient* unto death, even he death of the cross" (Phil. ii. 7, 8). Thus "learned he *obedience* by the things which he suffered" (Heb. v. 8). A prince is one who has to exact obedience, but Jesus came to render it. And because he has done so, to the full degree prescribed him, the prize of the redeemed inheritance, exceeding far in measure of glory and value the created one, is to be his. "*Because* he hath poured out his soul unto death," God has designed to "divide him a portion with the great, and—the spoil with the strong" (Isa. liii. 12). The advent of "sufferings" was first to come, and "the glory" was to "follow" (1 Pet. i. 11). The one was to be the price of the other, and when the ransom had been paid, and not till then, the title to the thing ransomed could be acknowledged. Jesus "became obedient unto death, even the death of the cross. WHEREFORE God also hath," (in consequence of, and subsequently to the accomplishment of this death,) "highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of

God the Father" (Phil. ii. 8—11). "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him *hath* God" (consequently, and subsequently), "exalted with his right hand, to be," (what before in this light he was not,) "a *Prince* and a Saviour" (Acts v. 30, 31). "Worthy is the Lamb that *was* slain," (since, and because of, his slaughter,) "to receive," (what in this sense he had not before received,) "power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 12.)

It is thus only as "the first begotten of the dead," that Jesus has become "*the Prince* of the kings of the earth" (Rev. i. 5); and, assuredly, he could not have exhibited himself as that Prince, before he had earned his dignity, and redeemed the inheritance that belonged to it. He could not, before he had suffered, have assumed that place to which the Father had yet to exalt him, in consideration of his sufferings; nor have set himself forward as a prince, while there was no principality upon which he could enter. His advent in the flesh was in very different guise, and with a very different purpose, as he has himself shown us. He came, he has told us, "*not* to be ministered unto,"—not to be viewed, or treated, as a prince,—"*but* to minister, and to give his life a ransom for many" (Matt. xx. 28); and it was only after death, and through death, that he looked for his crown. The prospect of this, constituted "the joy that was *set before him*," as still awaiting him in futurity, and enabled him to "endure the cross," and to "despise *the shame*" (Heb. xii. 2), which was then his sole portion.

He acted, furthermore, throughout his days on earth, as one without the authority and office to rule, which in truth was to be his only beyond the grave; and so also he shaped his doctrine. Hereafter, it will devolve upon him to "judge the people with righteousness" (Ps. lxxii. 2), but during the time that the form he bore was that of the servant, when one besought him to obtain for him his inheritance from his brother, he disclaimed all authority to interfere, asking him, "Man, who made me a judge or divider over you?" (Luke xii. 13, 14); and

on another occasion, when he "perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone" (John vi. 15),—indicating that he was not as yet entitled to such exaltation. His triumphal entry into Jerusalem was in the light of a prophetic exhibition, and not for actual realization of the position of a king; for the people then accepted him, (also in prophetic type only,) and yet he made no attempt to reign over them. It was just a foreshadowing given of what was to come. In the same light also was he crucified as king of the Jews. He knew well that it must be "through much tribulation," that he, or any other, could "enter into the kingdom of God," which had still to be set up (Acts, xiv. 22), and while passing through the tribulation, he assumed no pretension to possess the kingdom. He did not, as the carnally minded Corinthians, evince ambition to "reign as king" before the time (1 Cor. iv. 8). He every where taught that though "near at hand," his kingdom had yet to come, telling Pilate, finally, that it was "not of this world," as then subsisting, and instructing his disciples to pray for its coming. He showed them too how he had to reach to the kingdom, and that it was only after going through what devolved upon the Messiah who should be "cut off," that he could come again as "the Messiah the Prince." The people around him had thought "that the kingdom of God should immediately appear," but he gave them to understand that he had to quit this life, and to proceed into the presence of the Father, and obtain the right of the dominion from his hands, before he could reappear in the possession of it. He told them he was as "a certain nobleman," who had to go "*into a far country, to receive for himself a kingdom, and to return,*" and then adverted to the time when he should have "*returned, having received the kingdom*" (Luke xix. 11—15); so that before he had made this journey to the place whence his dignity was to be acquired, it is clear enough that he had it not, and could have asserted no title thereto:

The Messiah, then, who has been among us, most assuredly presented himself not as "the Messiah the Prince." He left us,

uncrowned, to seek his kingdom at the Father's hands, and in that presence only can there be put upon him -the dignities of the kingdom. He will be "brought" before "the Ancient of days," and the sealed book of the evidence of his inheritance will be bestowed upon him, and so, in this manner, and at that time, there will then be "given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." When thus "exalted to be a Prince," he will make a fresh advent to us as such; and this the prophecy in Daniel proclaims. We have had him as the Messiah that was "cut off," and we have to look for him as "the Messiah the Prince," and both events, it was predicted, should occur between the 69th and the 70th hebdomads. In the interval of these hebdomads, the long unmeasured period of the dispensation for the Gentiles has come in, and it has to be closed in the return of the Lord for the fulness of them. He will come for them in the power and the dignity of his kingdom, a crown being then "given unto him," as described in the Revelation. He was "cut off" at the termination of the 69th hebdomad, and he has to reappear, in this manner as "the Prince," before the commencement of the 70th; and thus it will come true, according to the precise tenor of the prophecy, that "unto the Messiah the Prince, shall be seven weeks and threescore and two weeks,"—that is, that this measure of the hebdomads, and no more, shall have then passed by,—as it has been the case that "after the threescore and two weeks" he was "cut off."

In the book of Revelation, we saw that after the removal of the church from the earth, the Jewish people were to be again taken under the cognizance of God, nationally, and that their temple worship was to be resumed, and the city acknowledged once more as "the holy city." These, we find also, are the precise conditions needed for the continued action of the prophecy in Daniel. And in like manner as there remains but one hebdomad of the period of this prophecy to be fulfilled, during which the Jewish constitution is thus to be renewed, even so in the Revelation the events consequent upon the reestablishment

of the temple worship are seen to be wound up within the limits of precisely the same term of years,—that is of seven years, or one hebdomad. We saw also in the Revelation that for the latter half of this period the Antichrist was to be upon the scene, making war upon, and overcoming the saints of God, who, in those days, it was made evident, were to be exclusively of the Jewish family. The prophecy in Daniel is in exact keeping as to this also. The Antichrist, it is shown, is to be found in action during the last hebdomad thereof, and in the latter half of this hebdomad he turns upon the Jews and oppresses them, overthrowing their worship, and setting up in its lieu the abomination of desolation. And just as it is in the book of Revelation, we see him then brought to his end.

“And after (the) threescore and two weeks,” it is said, “shall Messiah be cut off, and shall have nothing,” (*margin*;—that is, shall then have no inheritance—no principality:) “and the people of the prince that shall come shall destroy the city and the sanctuary? and his end” (*literal interpretation*;—that is, the end of this prince,) “shall be with a flood, and unto the end of the war desolations are determined. And he” (the said prince) “shall confirm a (*margin*) covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease,” (proving thus that these had been maintained during the former part of the week,) “and upon the battlements shall be the idols of the desolator,” (*margin*;—the images apparently of his own person,) “even until the consummation, and that determined shall be poured upon the desolator” (*margin*).

The desolator, who is to be destroyed at the time of the end, can of course be none other than the Antichrist; and he then, as the construction of the language so evidently necessitates, must be the prince adverted to as having to come. The Antichrist, as his name denotes, is to present himself as the antagonist of Jesus, taking up the place that He should hold; and hence the title under which he is here brought before us is the rival one of “the prince,” shown just before to belong to Jesus. The overthrow of Jerusalem by the Romans cannot be

the destruction of the city here spoken of, (as is so generally supposed,) for it was an event not occurring during the course of these hebdomads, but while the Gentile dispensation, which is wholly uncounted here, was going on;—neither did Titus, the instrument thereof, perish in a flood;—neither can he be the last desolator, who has to be disposed of only at the time of the final consummation. The destruction adverted to is doubtless that ultimate one prophesied of by Zechariah, when “all nations” will be gathered “against Jerusalem, to battle:” and when “the city shall be taken, and the houses rifled,” and “half of the city shall go forth into captivity” (Chap. xiv. 2); and forming, in effect, the great crisis, when the last and deepest tribulation of the Jews shall have come upon them, it has fitting mention in this prophetic epitome of their destinies.

We have to do now with the crowning seven years of this age of the world, so prominently put before us, both in the Revelation and in Daniel, as that which comprehends the concluding scenes of its appalling history.

We cannot reckon when these years are to commence, for of this no indication has been given, and the unrevealed, and never to be foreseen, advent of Jesus for his saints, has first to intervene. All that we can know is that the last seven years of this world’s career have been thus marked off, and that there are events, belonging thereto, which, when brought about, will make it manifest that these final years have set in.

The enemies of God will of course not profit by the revelation. It is given solely for the benefit of those who are his friends. We, at this time, in tracing out what the “sure word of prophecy” has placed before us, are enabled to judge of things around us by the light of God’s mind, and to see their end; and in the settled scheme, so wisely, so deliberately planned, which the Lord, with such judgment, and such power, is working out, we have food for wonder and thanksgiving. We see that we are in the hands of the God of heaven, who is making all things bend to his purposes, so that even the adversaries are instruments of his ends; and in the certitude with

which all is progressing to accomplishment, the assurance of our own hopes, that these too, in due course, and in the fulness of time, will be brought in, is strengthened. We have cause too for rejoicing and praise that we have been delivered from the power of Satan, and translated to the kingdom of God's dear Son, and are not to be involved in the flood of iniquity, and in the dreadful doom, that awaits the world. We are able also the better to note from what things we should divide ourselves, as being thus marked for ruin, and to keep the closer to our conversation which is in heaven, and to the expectation of him who is to be revealed therefrom, as we find, at any moment, for our joy; so as to be engaged in nought that might make us "ashamed before him at his coming."

But there will be other classes who will have a deeper, a more urgent interest in these prophecies than ourselves. The first-fruits of Israel, dwelling and suffering in those awful times, will see the nearness of the glorious end before them, and so be strengthened in the confession of him, who will so shortly have to confess their names in the presence of the Father; and, beyond them, the remnant of Israel will be in a position to take heed to the coming events. And it is to these bodies, in effect, that the prophecies are specially addressed. In the times under contemplation they will both be subjected to persecution. The converts to Jesus, against whom the most deadly, pressing wrath will be poured out, will undergo it unto death; while those of the remnant, who survive the last siege of Jerusalem, being such as "shall not be cut off from the city," but remain in it, will be the subjects of the last and the deepest tribulation of the nation. To the children of Israel, "the oracles of God" have been committed; and some of them, no doubt, will thus, according to the words of Jesus, be able, when they see "these things begin to come to pass," to "look up, and lift up their heads," knowing that their "redemption draweth nigh."

The intimations of these prophecies will hence have peculiar and powerful effect for those living in the awful period of their accomplishment, and the uses of the minute details thereof, as

to circumstance and time, will be then fully appreciated. We are, however, even now, permitted to judge of the bearings of these details, for our edification and comfort; and they are indeed most minutely, and precisely, given.

We have had occasion to note, first, the total period of the seven years, in which all the other specified times stand included. In these years is comprehended the crisis of the history of the world, as handled by the god thereof. He, accordingly, as we have seen, is exhibited throughout them, and with him his tool and coadjutor the Antichrist.

We have further had before us the career of the false prophet, or high priest of the blasphemies of those days, as occupying the last 2300 days of the 2520, (allotting 30 days to the month, as in the book of Revelation,) of which the above seven years consist.

We have also seen that the Antichrist, round whom, as the king of those times, all the power concentrates, is in the ascendancy for the last three years and a half only of this hebdomad.

The remaining periods are thus given.

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (Dan. xii. 11, 12).

The exact translation of the first of the above verses is this.—“And from the time to be taken away the daily sacrifice, and to the setting up of the abomination making desolate, days a thousand two hundred and ninety.” The passage, consequently, should stand thus.—“And from the time (when) the daily sacrifice (is) to be taken away, until (*see also margin*) the setting up of the abomination that maketh desolate, (there shall be) a thousand two hundred and ninety days.”

It appears, hence, that an interval of 1290 days is to occur between the taking away of the daily sacrifice, and the establishment of the abomination of desolation, and that after a further period of 45 days, making up in all the 1335 days last

spoken of, all these tribulations will come to an end, and final blessedness be brought in.

Materials are thus furnished for placing in order the great leading events of this concluding hebdomad.

| | |
|---|--------------|
| | Days. |
| The period of the hebdomad is. | 2520. |
| Deduct the time during which the little horn, or false prophet, runs his course | <u>2300,</u> |
| and the number of days from the commencement of the hebdomad, to the time of the uprising of the false prophet, will consequently be. | 220. |

| | |
|--|--------------|
| The false prophet prevails for. | 2300. |
| Deduct the time from the taking away the daily sacrifice to the period of final blessedness. | <u>1335,</u> |
| and from the appearance of the false prophet, to the taking away the daily sacrifice, there will hence be. | <u>965.</u> |

From the taking away the daily sacrifice, to the time of final blessedness, is. 1335.

| | |
|---|--------------|
| Deduct the period of the fulness of the Antichrist's power, from the outset of which the persecution of the saints will set in. | <u>1260,</u> |
|---|--------------|

and from the taking away the daily sacrifice, to the occurrence of this persecution, there will be. 75.

From the taking away the daily sacrifice, to the setting up the abomination of desolation, is. 1290.

| | |
|--------------------------------|------------|
| Deduct the aforesaid | <u>75,</u> |
|--------------------------------|------------|

and the balance is the time intervening between the outbreak of the persecution, and the setting up the abomination of desolation; namely, 1215.

From the taking away the daily sacrifice, to the period of final blessedness, is1335.

From the same event to the setting up the abomination of desolation, is.1290,

and the balance is the time during which the abomination of desolation remains set up; namely, 45.

The events particularized will hence occur in the hebdomad in the following order and time.

1260 days, during which the two witnesses prophesy, and the first-fruits of Israel are protected in the wilderness.

Satan revealed, and the Antichrist seen in correspondence with the Jews, on the first day of the hebdomad.

From that time, to the appearance of the false prophet, there will elapse

Days. Yrs. M. D.
220; or, 0. 7. 10

From thence, to the taking away the daily sacrifice.

965; or, 2. 8. 5

From thence, to the persecution of the saints.

75; or, 0. 2. 15

1185 days, or 3 years, 3 months, and 15 days, when (being thus "in the midst of the week") the covenant made by the Antichrist with the Jews for the term of the hebdomad will be broken.

43 months, during which the Antichrist is supreme, and Jerusalem is trodden down of the Gentiles.

From thence, to the setting up the abomination of desolation.

1215; or, 3. 4. 15

From thence, to the time of final blessedness..

45; or, 0. 1. 15

Total of the hebdomad. 2520; or, 7. 0. 0

To those attending to the signs of the times among the children of Israel, there will thus be ample and precise indications to enable them to judge of the events passing around

them, and to foresee their early deliverance. Satan himself will know that his time is short. He will be conscious that he has no more before him than the years of this last hebdomad; and this is seemingly indicated by the covenant of his coadjutor, the Antichrist, with the faithless Jews, being for no more than this definite period. The watching Israelites will equally know of the shortness of the time, and be strengthened to endure till it is brought to an end in their salvation. "None of the wicked," it is said, "shall understand; but the wise shall understand" (Dan. xii. 10).

The efforts of the adversary will be specially directed to overthrow those of this people who remain true to their covenant standing with God. He is well aware that Jesus will not reappear among them until they are able to say, "Blessed is he that cometh in the name of the Lord," and his endeavours will be so to entrammel them with his toils, that there should be none left to give this greeting. And to this end the arts of seduction, and the arm of oppression, will be unceasingly employed by him.

The 11th of Daniel, in giving the personal actings of the Antichrist, shows the course which this instrument of the adversary will take with the children of Israel. The account there given also puts before us the manner in which the Antichrist will rise to empire, and how he will use his power.

There are parts, in this history, parenthetically inserted, which must be detached from those portions which convey a consecutive narrative. For example, in verse 22, the Antichrist's carrying all before him as by the overflowing of a flood, and his prevailing against the prince of the covenant, are spoken of,—presenting him to us therefore in the full development and triumph of his strength,—while in the verse next following we have the beginnings and the growth of his power, when he "becomes strong with a small people;" and, onwards still, at verses 28 and 30, his feelings and measures as respects the covenant, against which he had still to prevail, are put before us. Furthermore, at verses 27, 35, and 36, the consummation of the end is adverted to, prospectively, and not as then occur-

ring; and at verse 31 there is his setting up the abomination of desolation, and this, as it is to be exhibited in the temple at Jerusalem, cannot be accomplished before he "plants the tabernacles of his palace between the seas in the glorious holy mountain,"--a climax which does not come in till verse 45.

In the above instances, consecutive arrangement, evidently, has not been followed; and in attempting therefore to trace out the order of events in the narrative, all such parenthetical passages must be excluded. Avoiding these, the following would seem to be the career of the man of sin, as described in this portion of the scripture.

He has his beginning as a vile person, to whom the honour of the kingdom is at first denied, and he comes in peaceably, and obtains the kingdom by flatteries (v. 21).

In prosecution of his schemes, he makes a league with the Jews, but with deceitful intent; and this doubtless is the covenant he enters into with them at the commencement of the hebdomad, and which he breaks in the midst thereof (v. 23).

He enters in this way peaceably upon the fattest places of the province of Judea, and, what no one has hitherto done, he attempts to conciliate the Jews by gifts (v. 24).

After this, being somewhat strengthened in his resources, he engages with the king of Egypt and defeats him; but not to the overthrow of his power; and where he is wanting in force to accomplish his ends, he strives to compass them by deceits, speaking lies to his adversary, who repays him in like kind (v. 25—27).

He returns from this invasion with great riches, and now his heart is turned to subvert the Jews in their covenant with God; and in this, to some extent, he is successful; and so he passes on to his own land, which of course is Babylonia (v. 28).

After this he enters upon a second expedition against Egypt, but ships from Chittim (the westward) come against him, and thwart him, and he wends his way back to Judea, and corrupts the Jews, persuading a portion of them to forsake the holy covenant (v. 29, 30).

Still bent upon his schemes against Egypt, he invades the land a third time; and now is successful. From hence we are to date the beginning of the full developement of his power, which, when consolidated, brings us to the last half of the hebdomad during which it prevails. Hitherto he has been acting in comparative weakness, being driven to the subterfuge of deceits and bribery to further his ends; but now all will be swept before him in the plenitude of his strength, and the full realization of his will. In the time of his feebleness, the horns of Europe were against him. The ships of Chittim defeated his purposes against Egypt, and the horns demolished his capital, and wounded him to the death; but here Satan stepped in, as the strength of the kingdom, for his succour. He renewed his capital in more than pristine splendour, and raised him, as it were, from the dead; and he brought around him the powers of Europe, who giving themselves up to him, are transferred by him to the Antichrist, and are planted with him thus, in the closest bonds of union, as the horns upon his head. The aspect of things has now completely changed. The beast is being exhibited in the entireness of his power, and the empire of Babylon, in its strength and grandeur, from its head of gold to its satanic foundations below, is shortly to stand before us. The Antichrist now comes upon the king of Egypt "like a whirlwind," and this time the ships, (doubtless of Chittim,) are with him, and the land of Egypt no more escapes. He takes it as forming one of the seven heads of his empire, and many countries,—all that belong to the stately image,—are overthrown and added to him. Edom, Moab, and the chief of the children of Ammon, however are excepted, and these are now classed with the denizens of the desert, the offspring of Ishmael, who at no time were subservient to the conquerors of the image, but remain to the end, as predicted of them, wild and free, with "their hand against every man, and every man's hand against them." The temporizing, seducing, ways of the Antichrist with the Jews are to be looked for no more. He had already, just prior to the realization of the fulness of his power, put down their temple worship, and hence-

forth he deals with them oppressively. It is the time of Jacob's trouble, of his deepest tribulation. In this spirit, in overthrowing the many countries which belong to his diadem, he enters also into the glorious land—the land of Israel—doubtless overthrowing her too, and making her his own. After these successes, tidings out of the east and out of the north trouble him, and his wrath is greatly raised; and then it is that we have the last act of his invasion of Judea, and he plants the tabernacles of his palace between the seas, (the Dead Sea and the Mediterranean,) in the glorious holy mountain, and so comes to his end (v. 40 to the close).

The tidings out of the east and out of the north manifestly lead to this last aggression of the Antichrist, in which we have the consummation of his iniquity, when he will seat himself in the temple of God, showing himself that he is God. These tidings then must be connected with the Jews, for it is against their land that they lead him to make the aggression. A passage in the book of Revelation renders it further apparent that they relate to this people, and that it is owing to preparations, evidently making for the return of the whole nation to their inheritance, that the choler of the man of sin is aroused.

“And the sixth angel,” it is written, “poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw,” it goes on to say, “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. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold,” it is added, “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 gathered them together into a place called in the Hebrew tongue Armageddon.”

The drying up of the Euphrates has been very generally thought to indicate the decay of the Turkish empire. Atten-

tion* to the map would however make it apparent that this river has little to do with the possessions of Turkey, and nothing whatever with its strength or its resources. It rises in the mountains of Armenia and Coordistan, and flows by tribes, virtually independent of Turkey, through Arabia, which is entirely so, except in a few detached and insignificant points, and the important provinces belonging to Turkey, situated in Europe, and those of Asia Minor, Syria, and Egypt, which really form the territories of the empire, are wholly untouched thereby.

The arguments that have been offered for the literal acceptance of the name of Babylon, apply with equal force to this of Euphrates.* It is not a kingdom at all that is spoken of under it, but "the great river," as the Euphrates is elsewhere designated (Gen. xv. 18; Deut. i. 7; Josh. i. 4); and if the river be literal, the drying up thereof must be also taken literally; and that this must be so is further evidenced by the cause why it should be dried up;—namely, that people might pass across it.

Those who are to have a way prepared for them over this river, must be such as are antagonistic to the Antichrist; for the occurrence happens as the effects of a vial of wrath poured out from God—of course to his disadvantage; and that this is so we see, as immediately that this passage has been opened, we find him, with his coadjutors Satan and the false prophet, preparing for action, and mustering his hosts for battle at Armageddon, in Judea, for that final invasion of the land when he is there brought to this end. It appears just thus in the passage in Daniel, for when the "tidings out of the east and out of the north trouble him," he is led at once to take this same last desperate step. He enters upon it, evidently, in the knowledge that the time has come for his ultimate struggle with Jesus, and so, intermingled with the narrative of his proceedings on the

*A writer, who however attaches a mystic meaning to the term Babylon in the Apocalypse, argues very justly that the mystic Euphrates, should be to the mystic Babylon, what the literal Euphrates is to the literal Babylon; exposing thus the inconsistency of going to Rome for the solution of Babylon, and then to Turkey for that of the Euphrates, these two countries being without connexion together.

occasion, the announcement of the coming of Jesus is given.—“Behold, I come as a thief.” Coupled, as we know, with this return of our Lord, is the re-establishment of the children of Israel in their land, and it must hence be for their passage, as what is hateful and alarming to the Antichrist, that the Euphrates is to be dried up, and in relation to them that the tidings from the east and the north that trouble him are to come.

The Jews will of course be brought in from every quarter of the globe (Isa. xliii. 5, 6); but chiefly so, we find, from the east and the north. The bulk of the nation, namely the ten tribes of Israel, were originally taken away captive by Shalmaneser in these directions; and from thence, consistently, the alarm of their return will press upon the Antichrist.* The Israelites were doomed to “wander from sea to sea, and from the north even to the east” (Amos viii. 12), and from those quarters, prominently, their return is to be looked for.

“Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon” (Zech. ii. 6, 7). “In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers” (Jer. iii. 18). “Behold, I will bring them from the north country, and gather them from the coasts of the earth.—I will cause them,” (and here the passage of the Euphrates may be what is adverted to,) “to walk *by the rivers of waters* in a straight way, wherein they shall not stumble” (Jer. xxxi. 8, 9).

The 41st of Isaiah relates to some object designated in our translation as “the righteous man,” but in the original simply as “righteousness” (*margin*). It is an object described as tri-

*The proper translation is, not that those for whose passage the Euphrates is to be dried up are “the kings of the east,” which would have served to show that their domains were in the east, but that they are “the kings that are FROM the east” (Kelly);—indicating simply that the east is the direction from whence they are to come.

umphing over the surrounding nations, and ruling over their kings; and, eventually, this is seen to be Israel, as restored in righteousness. "But thou, Israel," it is said, in contrast to these nations, "art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee *with the right hand of my righteousness.*" And after this it is said, "They that strive with thee shall perish.—They that war against thee shall be as nothing.—Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.—And thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel."

Israel, in the triumph of their restoration, are thus evidently the object spoken of. And here we have the manner of their return.

"Who raised up righteousness (the righteous nation) from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave him as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; *even by the way that he had not gone with his feet.*—I have raised up (one) *from the north*, and he shall come: *from the rising of the sun* (the east) shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay." (ver. 2, 3, 25).

The east and the north then are the directions from which these are to come; and on their way they are to make passage in safety over some place upon which foot had not previously rested, and which may well stand for their crossing by the dried up bed of the Euphrates.

That the Euphrates is eventually to be dried up, appears distinctly in the prophecies relating to Babylon. "A drought," it is foretold, "is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their

idols" (Jer. l. 38). And this is connected with the Jews. "Behold, I will plead thy cause, and take vengeance for thee (Jerusalem); and I will dry up her sea, and make her springs dry" (Jer. li. 36).

It cannot be said that this prediction against Babylon was accomplished at the taking of the city by Cyrus, for he simply turned the water of the river into another channel, and there was neither a "drought" upon them, nor were the "springs" thereof made "dry." Neither has this judgment at any other time yet visited the place. It has consequently still to be brought upon her; and this, as it appears, that the way may be prepared for the royal nation of Israel, as the kings from the east, to pass over to their inheritance.

"Sing, O ye heavens; for the Lord hath done it:—the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things;—that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers" (Isa. xliv. 23—27). "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria," (her connexion being with the river,) "shall be brought down, and the sceptre of Egypt," (the sea being what relates to her,) "shall depart away" (Zech. x. 10, 11). "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams," (that is, in all its springs,) "and make (men) go over dryshod. And there shall be *an highway* for the remnant of his people, which shall be left, from Aseyria; *like as it was to Israel in the day that he came up out of the land of Egypt*" (Isa. xi. 15, 16).

The sceptre and the sea of Egypt, and the pride and the river of Assyria, are thus to suffer; and Israel, as when the Red Sea was divided in twain to afford them a passage out of Egypt, are in like manner to have a highway made for them through the dried up channel of the Euphrates.

This latter deliverance, indeed, is so to abound with cause of wonderment, as quite to cast into shade the remembrance of the former one.

“Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land” (Jer. xxiii. 7, 8).

The Antichrist then, seeing the bed of the river of his capital dried up, and preparation thus unmistakeably made for the redemption of Israel, and at the same time getting tidings of the rising of the nation in the east and the north, becomes steeled in desperation, and “goes forth with great fury” to destroy and utterly make away with all of this long persecuted people whom he can meet with in their land, and there to oppose their return. He goes, in effect, to measure strength with their Redeemer, and having cast off every restraint, and given the fullest vent to the feelings working in him of impiety and angry defiance of the Most High, he proceeds to the direst lengths to which the arch enemy can drive him, and finally takes up his position in the temple of God at Jerusalem, installing himself there, and showing himself from the very strong hold of God, as himself God.

The magnitude of this offence is the better seen, when it is observed that the position which this wicked one assumes on earth, is the exact counterpart of that held by the divinity in heaven. We read of a throne and a temple in the celestial regions, where God makes manifestations of himself; and it appears that the throne is situated within the temple. “There

came," it is written, "a great voice *out of the temple of heaven, from the throne*" (Rev. xvi. 17). The church are accordingly found in futurity "before the throne of God, and (at the same time) serve him day and night in his temple" (Rev. vii. 15); and thus also is it that Jesus, when seated "on the right hand of the throne of the Majesty in the heavens," can nevertheless there exercise office as "a minister of the sanctuary" (Heb. viii. 1, 2). The adversary hence, well knowing that such is the aspect of the court of God, in the measureless daring of his opposition to him, sets up his king on a temple throne, to counterfeit closely the very presence of the godhead, and so to extort the adoration of a prostrate and deluded world.

The most solemn warnings exist as to these fearful times. "When ye, therefore," the Lord has said, in contemplation of the remnant of Israel then dwelling in their land, "shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand :) then let them which be in Judea flee into the mountains; let him which is on the house top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the

carcase is, there will the eagles be gathered together" (Matt. xxiv. 15—29).

The adversary, when ejected from heaven to earth, was to come down with great wrath, knowing that his time was short. And now that that short time will have all but run out, and no more than the forty five days, during which, as we have seen, the abomination of desolation is to prevail, remain to him, he will let loose all his fury, and at the same time resort to every device to overthrow the Jewish remnant; and to them, accordingly, as the elect of God, the Saviour's recommendations are addressed. This terrible season, he tells them, is that of their never paralleled tribulation, when every element for their ruin that the powers of darkness can put forth, at this the occurrence of their last struggle, will be abroad. Instant flight to the mountains is the only mode of escape left for those that be in Judea, directly the man of sin, in awful determination to subvert all that bears the name of God, is seen to take his place in the temple of God, declaring openly that he is God. Unmeasured wrath is what awaits the people of God if they should fall into the hands of the enemy at such a moment as this, and all who can move a foot are bid to fly. They are cautioned also to beware of deceivers, for these too will abound, and they are warned not to trust those who will be telling them that Christ is here or there, in the desert or the secret chambers, to entrap them to their ruin.*

Short as this last dreadful time will be, the Lord will find a way of still reducing the days; else would the Antichrist ferret out the remnant in Judea, and cut them off to a man, so that no flesh among them should be saved. His own armies and people he of course keeps intact for the great contest at Armageddon.

And thither will the eagles be gathered together,—the carcase being there for their destruction. Jesus, as the lightning

*We may know, it has been observed by another, that these deceptions could not be addressed to us in respect of our Lord's first to be expected coming, for we have to meet him in the air, and could not be carried away by such a lie as that he was to be found in some secret chamber, or in the desert; but to the Jewish remnant, and in regard to his last coming, these warnings will strictly apply.

from above, will descend with "eyes as a flame of fire," and "clothed with a vesture dipped in blood," and "the armies in heaven" will follow him, to execute the full measure of vengeance upon the adversaries. But before they spread their wings for this act of judgment, the blow falls upon the capital of the Antichrist,—he himself being reserved to perish upon the mountains of Israel; and when Babylon, that source and centre of all that is hateful to God is thus finally destroyed, the hour of retribution is seen to be at hand. Blasphemies of the deepest kind will be abounding upon earth, while songs of praise and triumph burst forth in heaven, and then, led on by the great captain of their salvation, the celestial hosts will come down for rescue and for judgment. "The day of vengeance" will be "in his heart, and the year of his redeemed" (Isa. lxiii. 4).

The abominations of the man of sin will have risen to the highest pitch, and the children of Israel will be bowed down in their deepest tribulation, when the Lord thus comes out, as a man of war, to put an end to the contest. The beast will then be taken, and with him the false prophet, and these will be cast into a lake of fire burning with brimstone, while their hosts will be slain with the sword. The great adversary, who has produced this hateful strife, will himself not escape. The iron, as well as the clay, is to be ground to dust, and Satan consequently also falls under the judgment; and he will be seized, and bound, and cast as a close prisoner into the bottomless pit, until the ulterior purposes of God respecting him are to be fulfilled.

"In that day the Lord, with his sore, and great, and strong sword, shall *punish* (*lit.* visit) leviathan the piercing serpent, even leviathan that crooked serpent; and he shall *slay* the dragon (*lit.* whale, or sea monster,) that is in the sea" (Isa. xxvii. 1). The crooked serpent, the Devil, is held in chains, but only to be reserved for final torment in the lake of fire; and the Antichrist,—the beast from the sea,—is utterly brought to an end.

Thus terminate the devices of Satan, and the glory of his rule, when Jesus, the king of righteousness, is revealed in the overwhelming power and majesty of his empire.

PART IV.
THE MILLENNIAL RULE.

IV.

THE MILLENNIAL RULE.

AT the destruction of the empire of Satan, the whole earth is to be brought under the dominion of the Lord Jesus, who is to rule over it as King of kings, and Lord of lords, for a space of one thousand years.

There are various important considerations connected with the establishment of this kingdom, but at present it is proposed to bring under review but one, namely the spiritual condition of the subjects thereof, and the great end of the reign, as bearing upon them.

The common belief is that the millennial time is the period of the conversion of the whole earth, when all upon it will have a saving knowledge of Jesus, from the least to the greatest. It is a thought somewhat akin to that of those who are now vainly expecting that such a result is to be obtained by the dissemination of the gospel in their hands; but as surely as that the preaching of the gospel will not bring in the millennium, so certain also is it that during the millennium the nations of the earth will not be converts in heart and in spirit to the power of the gospel.

There will be one exception as to this. The Jews, now noted for unbelief, will then be a regenerate people; but the great bulk, at least, of the residue of the world, however held in by moral rule, and by outward restraints, and however saved from the more heinous offences by these means, and by the

absence of temptations, will continue, as now, unchanged in nature.

Of this the fullest evidence is given at the close of the thousand years, when Satan is let loose, and this but for "a little season," and "the nations which are in the four quarters of the earth,—the number of whom is as the sand of the sea," at once show their affinity to him, and their hatred of God, and "gather them together to battle," and go forth "up on the breadth of the earth, and compass the camp of the saints about, and the beloved city," and so fall under final condemnation; God raining down fire upon them from heaven, and destroying them (Rev. xx. 3, 7—9).

There can be no question as to the condition of the world at this time. The saints only are found in the beloved city, while the rest of the world, as haters of God, range themselves, arms in hand, with the great adversary, and so draw down upon themselves sudden and irremediable destruction. The Jewish race, evidently, at that period form the camp of God, while the Gentiles take part with the enemy; and if it be thus at the close of the thousand years, when the pressure of the Lord's rule is removed for a moment, so that men may come out in action for themselves, and afford proof of what the true bent of their hearts may be, even so must it have been with these at length demonstrated rebels throughout the whole duration of the millennial reign. None but the Jews, and those who may side with them, can have been brought to the saving knowledge of Jesus, and the remainder of the world must have continued unregenerate.

"The earth," at this season, we learn, "shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9). This has been taken to imply that all upon the earth will then have that knowledge of Jesus which belongs to the children of God, and which brings with it eternal life. The passage, however, necessitates no such construction as this. There are various kinds of knowledge of God. The devils have one species thereof, but this only leads them to tremble (Jam. ii. 19); and in a sense he is not without a witness in every breast, though

few know him for their advantage. In like manner king Agrippa believed the prophets (Acts xxvi. 27), but not so as to embrace the salvation of him of whom they wrote. Had it been declared that the earth should be full of the knowledge of Jesus, that title might have implied that he would be known to all men as him who saves from sin. But this is not said. The lordship of Jesus, not his office in salvation, is all that is spoken of. Now, in the season of his rejection, and when he himself is unseen, no man, as we are assured, can truly feel that he is the Lord, but by the Holy Ghost. But then it will be otherwise. Jesus will be seated in power, and under the pressure of his rule, thus manifested to the senses, all may, and must, recognize his lordship; and this may be without their having any further knowledge of him, or any real drawing of heart towards him.

The context of the passage under consideration indicates that the knowledge therein spoken of is just of this stamp,—what may be had through the senses;—for it is primarily in respect of the brute creation, and not of man, that it is said that it shall prevail. The wolf is to dwell with the lamb, and the leopard to lie down with the kid, and the asp and the cockatrice are not to harm the feeblest child; “*for*,” it is declared, (making it plain how this is to be secured,) “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

It will be knowledge operating in such a way as to serve as a restraint from acts of violence, whether beasts or men are the subjects specifically in question, and this involves no more than a recognition of the power of him, then having dominion over the earth, to redress every wrong, without at all implying that those thus kept in subjection know him also in grace. The wolf, the leopard, and the asp, will change their habits, but not their nature. They remain each distinguished in creation as heretofore. The wolf is still a wolf, and not converted into a lamb; and the leopard still a leopard; only they are restrained from giving vent to their ferocity, the action of which is wholly kept under by the presence of the Lord. “The wolf and the lamb shall feed together, and the lion shall eat straw like the

bullock : and dust shall be the serpent's meat. They shall not *hurt* nor *destroy* in all my holy mountain, saith the Lord" (Isa. lxv. 25). We should not now assume of a man, held in check from such deeds of violence by the pressure of authority exercised over him, and of whom we know nothing more, that his heart had been changed, and that he had become one of God's dear children; neither should we assume of those living in the millennial reign, of whom the same is all that is declared, that they are such.

But we are not left without further, and even more explicit intimation, as to the nature of the knowledge which is thus to cover the face of the earth. It is to be a knowledge of *the glory* of the Lord, and such is the amount thereof. "All the earth shall be filled with *the glory* of the Lord" (Numb. xiv. 21). It is not said with the spirit of the Lord. "Let the whole earth be filled with his glory" (Ps. lxxii. 19). "Let thy glory be above all the earth" (Ps. lvii. 5, 11; cviii. 5). This is what is offered to the sight, and the consideration of mankind. "They shall come, and see my glory" (Isa. lxvi. 18). Jesus will be seated in the fulness of majesty, visibly revealed, with every attribute of power and dignity, as God ruling upon the earth; and his dominion, and the exercise thereof, stretching far and wide around him. Men will every where be made cognizant of the presence and the power of this great king, and every where will be operated upon by the consciousness that he is over them. This is the whole sum of the declarations made upon this head. "The earth shall be filled with the knowledge of *the glory* of the Lord, as the waters cover the sea" (Hab. ii. 14). We have the knowledge of the Lord, and we have the glory of the Lord, both as filling the earth; and here we see that the knowledge which is so to cover its surface, as the waters do the sea, is just the knowledge of that glory.

Of this men in the flesh are quite capable, and may have such degree of knowledge without their hearts being in the least affected thereby. It was so with the Israelities of old, when the law was delivered to them with visible tokens of the presence

and the power of him who gave it; for these all, nevertheless, perished in the wilderness, rejected as unregenerate ones. And in the millennial reign it will be even thus. The Lord, it is distinctly said, is in this same wise to be exhibited to the nations. He shall be "among them, *as in Sinai*" (Ps. lxxviii. 17). And with the very same result, as their destruction by fire from heaven at the close of the millennium makes unanswerably manifest. They will have known of the glory of Jesus, but never have tasted of his grace.

It indeed is a special characteristic of the Lord's millennial reign that it is to be one of glory, and that men are to see this visibly displayed to their senses. He is to be revealed as "the King of glory" (Ps. xxiv. 7, 10), and as "the Lord of glory" (1 Cor. ii. 8). His "sufferings" had first to be undergone, and, as the fruit and sequence thereof, his "glory" was to "follow" (1 Pet. i. 11). The one marked the character of his first sojourn upon earth, as the other will that of his second. He is to come therefore "with power and great glory" (Matt. xxiv. 30), and is to reign "before his ancients gloriously" (Isa. xxiv. 23). And with him he is to "bring many sons unto glory" (Heb. ii. 10).*

There will be a moral glory, doubtless, but also, very manifestly, a material one: and of this, as the type of the kingdom, the nations of the earth will be cognizant. The Lord will have a fixed location, where all may see him, and is to be "upon the throne of David" (Isa. ix. 7; Luke, i. 32), in Jerusalem, which is to be known as "the city of the great King" (Matt. v. 35), and as "the throne of the Lord" (Jer. iii. 17); and "the name of the city from that day shall be, The Lord is there" (Ezek. xlviii. 35). And he will make her, as "the place of his feet, glorious" (Isa. lx. 13). "Arise," it is said of her, "shine; for thy light is come, and the glory of the Lord is risen upon thee.—The Lord," it is added, "shall arise upon thee, and his glory shall be seen upon thee" (Isa. lx. 1, 2). The land of Israel

*See also, Ps. xlv. 3; Isa. iv. 2; xi. 10; xxii. 23; Matt. xvi. 27; xix. 28; Luke ix. 26; Jam. ii. 1; Rev. v. 12.

will thus be the place of the glory (Ps. lxxxv. 9; Isa. xlvi. 13; Zech. ii. 5), and from thence the brightness thereof will be exhibited to all the earth. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness," (as at the manifestation at Sinai,) "are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people *see* his glory" (Ps. xcvi. 1—6). "When the Lord shall build up Zion, he shall *appear* in his glory" (Ps. ciii. 16). "Thine eyes shall *see* the king in his beauty" (Isa. xxxiii. 17). "They shall *see* the glory of the Lord, and the excellency of our God" (Isa. xxxv. 2). "And the glory of the Lord shall be *revealed*, and all flesh shall *see* it together: for the mouth of the Lord hath spoken it" (Isa. xl. 5). "The Lord shall arise upon thee, and his glory shall be *seen* upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. 2, 3). "And the Gentiles shall *see* thy righteousness, and all kings thy glory" (Isa. lxii. 2). "It shall come, that I will gather all nations and tongues; and they shall come, and *see* my glory" (Isa. lxvi. 18).

It is thus through the visible manifestation of himself that the Lord becomes then made known to the Gentile world. The appeal is addressed to their senses, and it is the power, the majesty, and the glory of the Lord, that are presented to their contemplation. To his redeemed, his grace, his righteousness, his faithfulness, and his love, are also made apparent; for they can feed upon these, and realize them in themselves; but the unconverted can neither appreciate, nor profit by, such attributes, which are only to be spiritually discerned and enjoyed. The aspect in which Jesus offers himself to the world at large is that in which alone they can take him up. It is as a ruler, and a judge, that he holds relation with them; as a great potentate,

surrounded by every element of dignity and power, overawing them by the visible splendour of his throne, holding them in check with might irresistible, and governing them with perfect righteousness. Those who know him spiritually, are bound to him by the closest of ties; being one with him in heart, in life, in spirit, in person, and in blessing; but these meet him only in subjection, and know him only in his lordship. His greatness, his glory, his works in excitement of wonder, are all that they can contemplate or appreciate; and the effect thereof, is not to act upon the springs of their hearts, but simply to constrain them to bow in adoration of his majesty, and to confess his rule.

“Sing unto the Lord, bless his name: shew forth his salvation from day to day. Declare his *glory* among the heathen, his *wonders* among all people. For the Lord is *great*, and greatly to be praised: he is to be *feared* above all gods. For all the gods of the nations are idols: but the Lord *made the heavens*. *Honour* and *majesty* are before him: *strength* and *beauty* are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord *glory* and *strength*. Give unto the Lord the *glory* due unto his name: bring an offering.” (in subjection), “and come into his courts. O worship the Lord in the beauty of holiness,” (attaching to him, not necessarily to the worshippers): “*fear* before him, all the earth. Say among the heathen, that the Lord *reigneth*” (Psalm. xcvi. 2—10). “Among the gods there is none like unto thee, O Lord; neither are there *any works* like unto *thy works*. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art *great*, and *doest wondrous things*: thou art God alone” (Ps. lxxxvi. 8—10). “All nations shall come and worship before thee; for thy *judgments* are made *manifest*” (Rev. xv. 4). “All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the *kingdom* is the Lord’s; and he is the *governor* among the nations” (Ps. xxii. 27, 28). “I will set a sign among them,

and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not *heard* my *fame*, neither have *seen* my *glory*; and they shall declare my *glory* among the Gentiles. And they shall bring all your brethren for an offering unto the Lord" (Isa. lxvi. 19, 20). "As soon as they hear of me, they shall *obey* me: the strangers shall *submit* themselves unto me" (*margin*, "yield feigned," i. e. compulsory, "obedience" Ps. xviii. 44). "Great is the Lord, and greatly to be praised; and his *greatness* is unsearchable. One generation shall praise *thy works* to another, and shall declare thy *mighty acts*. I will speak of the *glorious honour* of thy *majesty*, and of thy *wondrous works*. And men shall speak of the *might* of thy *terrible acts*: and I will declare thy *greatness*.—All thy *works* shall praise thee, O Lord; and thy SAINTS shall BLESS thee;" (a higher exercise of inter-communion than any attributable to the nations). "They shall speak of the *glory* of thy *kingdom*, and talk of thy *power*; to make known to the sons of men his *mighty acts*, and the *glorious majesty* of his *kingdom*" (Ps. cxlv. 3—6, 10—12). "All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the *glory* of the Lord" (Ps. cxxxviii. 4, 5). "And I will set my *glory* among the heathen, and all the heathen shall *see* my *judgment* that *I have executed*, and my *hand* that I have *laid upon them*" (Ezek. xxxix. 21). "Be silent, O all *flesh*, before the Lord: for he is *raised up out of his holy habitation*" (Zech. ii. 13). "The Lord hath *made bare* his *holy arm* in the *eyes* of all the nations; and all the ends of the earth shall *see* the salvation of our God," (see it exhibited in the redeemed).—"The kings shall shut their mouths at him: for that which had not been told them shall they *see*; and that which they had not heard shall they *consider*" (Isa. lii. 10, 15). "O Lord, my *strength*, and my *fortress*, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and

things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will *this once* cause them to know, I will cause them to know *mine hand* and *my might*; and they shall know that my name is *The Lord*" (Jer. xvi. 19—21).

To know him as the Lord. This is just the sum of the revelation made to the nations, though thus brought under the dominion of Jesus. His saints know him in his higher attributes, wherein he has acted towards them in the fulness of his grace, and the perfection of his righteousness; but to these he is simply offered as "the Lord;" and for this end the exhibition of his might and his majesty are all that have to be displayed. He will raise himself up out of his holy habitation, and make bare his arm, and through wondrous works, and terrible judgments, and the greatness of his manifested glory, will compel all to bow to his supremacy. As regards the world at large, fear, and not love, will be the motive to this submission, even when this is carried on, as it is to be, to the act of worship. The appeal is made to this principle, as all that can be brought into operation from the natural man, and by terror, coercion, and a rule of iron, the allegiance, and even the adoration of the nations, is to be secured. Their minds will acknowledge the Lord, and their bodies will bow down to him, while their hearts remain, as ever, unconverted.

"Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to *thine adversaries*, that *the nations* may tremble at thy presence!" (Isa. lxiv. 1, 2). "Arise, O Lord; let ~~not~~ man prevail; let the heathen be judged in thy sight. Put them *in fear*, O Lord; that *the nations* may know themselves to be but men" (Ps. ix. 19, 20). "According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they *fear* the *name* of *the Lord* from the west, and his *glory* from the rising of the sun"

(Isa. lix. 18, 19). “The Lord *reigneth*; let the people *tremble*” (Ps. xcix. 1). The Lord shall send *the rod of thy strength* out of Zion: *rule thou in the midst of thine enemies*” (Ps. cx. 2);—a rule, which, as respects “all nations,” is to be “with a rod of iron” (Rev. xii. 5). And in this his saints participate. “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall *rule* them *with a rod of iron*; as the vessels of a potter shall they be broken to shivers: *even as I received of my Father*” (Rev. ii. 26, 27),—this being the character of the reign, as committed to Jesus by the Father. “Say unto God, How *terrible* art thou in thy works! *through the greatness of thy power* shall *thine enemies*,” (in the midst of whom he is to rule,) “*submit themselves unto thee*” (*marg.* “yield feigned obedience”). “All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name” (Ps. lxvi. 3, 4). “He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and *his enemies* shall *lick the dust*. The kings of Tarshish and of the isles shall bring presents,” (tributary offerings, such as made by the wise men from the east to the infant Jesus): “the kings of Sheba and Seba shall offer gifts. Yea, all kings shall *fall down* before him; all nations shall *serve* him” (Ps. lxxii. 8—11). “The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall *lick the dust like a serpent*, they shall move out of their holes *like worms of the earth*: they shall be *afraid* of the Lord *our God*,” (that is *Israel’s* God,) “and shall *fear* because of thee” (Mic. vii. 16, 17). “Ask of me, and I shall *give* thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt *break* them with a *rod of iron*; thou shalt dash them in pieces like a potter’s vessel. Be wise now, *therefore*, O ye kings; be instructed, ye judges of the earth. Serve the Lord with *fear*, and rejoice with *trembling*. Kiss the son,” (pay your court to him,) “lest he be *angry*, and ye *perish from*

the way, when his wrath is kindled but a little" (Ps. ii. 8—12). "Enter into the rock, and hide thee in the dust, for *fear* of the Lord, and for the *glory* of *his majesty*. *The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.—And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"* (Isa. ii. 10, 11, 18—22).

The change of worship, from that of idols, to that of the Son of God, is, we see, to be the result of fear, and not of grace; and it is not under the leading of the spirit, but through the terror of punishment,—the coercion in fact of the rod of iron,—that this worship is to be maintained throughout the millennial era.

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the *King*, the *Lord of hosts*," (titles always descriptive of power, and the exercise thereof,) "and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the *King*, the *Lord of hosts*, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the *punishment* of Egypt, and the *punishment* of all nations that come not up to keep the feast of tabernacles" (Zech. xiv. 16—19).

The knowledge of the Lord, we thus find, that is to cover the earth during the period of his reign over it, is the knowledge simply of his glory;—the knowledge of him in his attribute of lordship. Through manifestations of his power and majesty, the appeal will be made to the senses of the subject nations, and over them, in exhibition of judgment, he will hold his rule, repressing and coercing them with the rod of iron.

Solomon affords a well known type of the Lord at this period of his ascendancy, as contrasted with David, who represented him in his humiliation. Solomon at once stepped into the fulness of his glory, as earned for him by David, the sufferings having first to come, and the glory to follow; and the displays he made thereof, spread his renown far and wide around him. It was thus that he was known as the great king of Israel, attracting others, as the queen of Sheba, to come and witness the realities of his fame, and to honour him accordingly. And he maintained his authority with a firm hand. David had to afford the expression of grace, but Solomon that of power and judgment. David hence bore with the murderings of Joab, and the cursings of Shimei,* but he commits their cases to Solomon, as the one to execute judgment upon them, which he proceeds to enforce rigidly (1 Ki. ii). David also raises the most heartfelt lamentations over the rebellious Absalom, wishing even to have died for him (2 Sam. xviii. 33), as did Jesus over guilty Jerusalem (Matt. xxiii. 37), for which indeed he actually suffered; while Solomon visits the error of his brother Adonijah with unsparing rigor (1 Ki. ii). The suffering and the saving type are exhibited on the one side, and the ruling and the condemning one upon the other. And it is very instructive to note that the rule was maintained with the rod of iron. Judah, the king's peculiar tribe, had nothing to complain of, and here represents the Jewish nation in their faithfulness. The rest of the subjects felt their lord's service to be a "grievous" one, and his yoke,

*These offences are such as illustrate the violence and the blasphemy which has to be judged in the days of the Antichrist; and at the same time David, very remarkably, called upon Solomon to reward the kindness which Barzillai had shown him in his distress, being in exhibition of the action prefigured in the parable of the sheep and the goats,—Barzillai representing the sheep, who are rewarded on these same grounds.

“heavy;” and so, when the term of his reign had transpired, and the pressure of his hand was withdrawn from over them, betook themselves to rebellion (1 Ki. xii). And here we see the prefigurement of the real estimate which the ungodly world will have of the Lord’s dominion over them, and of the outbreak of which they are guilty at its close.

The submission of the world to the Lord during the period of his domination, involves thus no movement of the affections. So far they remain unchanged, for it is as among his enemies that he holds his reign, and this, necessarily therefore, with the rod of iron. Even in their worship of him, fear leads them to the act, and the dread of punishment maintains them in the exercise thereof. They know nothing more of the Lord than what relates to him externally. They see his majesty, they feel his power, and acknowledge him in possession of these attributes as the King, the Lord of hosts. Throughout, the elements of their convictions are such as may be applied to carnal men, and the result of these convictions, just such as carnal men may accord; and during the whole period of the dispensation, it is as carnal men, by the terror of punishments, and the pressure of the rod of iron, that they are held in governance. It is also as carnal men that they come to their end, carried off at once by the deceits of Satan, and made the objects of the wrath of God. The mode in which they are brought beneath the yoke, the way in which they are kept in subjection under it, and the final catastrophe, all prove thus the same fact, that the Gentile subjects of the millennial reign are simply natural, and not spiritual men. So they will be found at the outset of the reign, and so, at the close thereof, will they perish.

It is not thus, however, as regards the children of Israel. With them there will be a change of heart and affections, and not one merely extending to outward relations. They stand in distinct contrast to the surrounding nations as those who are on the Lord’s side,—not from constraint, but in willingness;—the one being his enemies, the other associated with him as his peculiar people. “The Lord said unto my Lord, Sit thou at

my right hand, until I make thine *enemies* thy *footstool*. The Lord shall send the *rod* of *thy strength* out of Zion; rule thou in the *midst* of *thine enemies*. THY PEOPLE (contrastedly) shall be WILLING in the day of *thy power*" (Ps. cx. 1—3).

The nations are held in by the rod of his strength, and in spirit are still hostile to him; but the Israelites attach themselves to him in willingness, even though there be power to coerce to submission; and alone, of all the world, are acknowledged by him as his people. As such, the Lord's dealings with them will not be with the rod of iron, wherewith he controuls his enemies, but in exhibition of his grace and goodness, with which he can gladden and bind to him the hearts of his friends.

"I will set mine eyes upon them," he has said, "*for good*, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them *an heart* to know me, that I am the Lord; and *they* shall be *my people*, and I will be *their God*: FOR they shall return unto me with their *whole heart*" (Jer. xxiv. 6, 7). "For I know the thoughts that I think toward you, saith the Lord, thoughts of *peace*, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with *all your heart*" (Jer. xxix. 11—13).

And it will be with their whole heart, bowed down in godly sorrow and contrition, that they will seek him.

"They shall come with *weeping*, and with *supplications* will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a *father* to Israel, and Ephraim is my firstborn" (Jer. xxxi. 9). "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and *weeping*: they shall go, and seek the Lord *their God*," (a capacity in which he does not offer himself to the nations,—that is, as *their God*). "They shall ask the way to Zion with their faces thitherward, saying, Come, and let us

join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jer. 1. 4, 5). "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of *grace* and of *supplications*; and they shall look upon me *whom they have pierced*, and they shall *mourn* for him,—as one that is in bitterness for his firstborn" (Zech. xii. 10).

In the remnant in Judea, the features of the change wrought upon Israel are prominently marked. In the 79th Psalm we have the outpourings of their supplications. Pressed down in their last and deepest tribulation, such a one "as never was since there was a nation," the stubborn hearts of this people will at length yield, and they will call upon God for his salvation. They will plead with him for their city, polluted by the Antichrist and his myrmidons, and for themselves, then persecuted to the death. But not this only. They will see that it is their sins that have divided them from their God, and brought all these calamities upon them; and they will call upon God, not merely for deliverance from the physical suffering, but for redemption from the burden of their iniquities,—and this for his own name's sake, that they may be a people formed for his praise.

"O God," they say, "the heathen are come into *thine* inheritance; *thy* holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of *thy* servants have they given to be meat unto the fowls of the heaven, the flesh of *thy* saints unto the beasts of the earth. Their blood have they shed like water *round about Jerusalem*; and there was none to bury them. We are become a reproach to our neighbours, a scorn and derision to them that are round about us. *How long, Lord? wilt thou be angry for ever?* shall thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob, and laid waste his dwelling place. O remember not against us former iniquities: let thy *tender mercies* speedily prevent us; *for we are brought very low*. Help us, O God of our salvation, for the *glory of thy*

name; and deliver us, and *purge away our sins*, for *thy name's sake*. Wherefore should the heathen say, *Where is their God?* let him be known among the heathen in our sight by the revenging of the blood of *thy* servants which is shed. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die. And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord. So we *thy people*, and *sheep of thy pasture*, will give thee *thanks for ever*; we will *shew forth thy praise to all generations.*"

This prayer, being one made with "the whole heart," the Lord will hear, and at once bring in the deliverance. The sins of the nation, which have led to all their afflictions, he will wholly purge away, and renewing a right spirit within them, whereby they may be made truly his people, so plant them in the land of their inheritance. The two acts are simultaneous,—the regeneration of Israel, and the putting them in possession of the promised land;—and while the nations remain, as before, an unconverted race, held in only under the pressure of power, these become a spiritual people, united in oneness of heart and mind to the Lord.

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned" (Isa. xl. 2). "Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be *my people*, and I will be *their God*" (Ezek. xi. 17—20). "I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. xlv. 3).

“He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast *all* their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old” (Mic. vii. 19, 20). “And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilcad. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be *none*; and the sins of Judah, and they shall *not be found*: for I will pardon them whom I reserve” (Jer. i. 19, 20). “Thou shalt know that I the Lord am *thy Saviour*, and *thy Redeemer*, the mighty One of Jacob.—Thou shalt call thy walls Salvation, and thy gates Praise.—Thy people also shall be *all righteous*: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified” (Isa. lx. 16, 18, 21).*

The conversion of Israel brings them, necessarily, into a connexion with the Lord which belongs not to the nations at large. They will be his “peculiar treasure—above all people:—a kingdom of priests, and an holy nation” (Exod. xix. 5, 6), standing in close relation to him, in the enjoyment of all that blessedness which an association with him must produce, and participating in the power and the glory of that dominion which he will then exercise on earth. The nations, on the contrary, whatever measure of ease and abundance may be allotted to them, will hold a position subordinate to Israel, in service, and subjection, under them. The contrast between the two is thus kept up, as to material as well as to spiritual advantages.

“Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they

*See also, Ps. cxxx. 8; Isa. xxxii. 15; xliii. 25; xliv. 22; xlv. 17, 25; lxvi. 8; Jer. xxiii. 6; xxxi. 31—34; xxxii. 37—41; xxxiii. 6—9; Ezek. xxxvi. 24—35; xxxvii. 12—14, 23—28; xxxix. 27—29; Joel, ii. 21—29; iii. 20, 21.

sion of him can produce: and herein the contrast between Israel and the nations is again kept up. The one are dealt with in grace. The others only as to external evidence.

“God be merciful unto *us*, and bless *us*; and cause his face to shine upon us,” is the prayer of Israel; “*THAT thy way* may be *known* upon earth, thy saving health,” (with which they are blessed,) “*among all nations*.—God shall bless *us*; and *all the ends of the earth* shall fear him” (Ps. lxxvii. 1, 2, 7). “Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall *fear* the name of the Lord, and all the kings of the earth *thy glory*” (Ps. cii. 13—15). “O praise the Lord, *all ye nations*: praise him, *all ye people*. For his merciful kindness is great toward *us*: and the truth of the Lord,” (as manifested towards Israel,) “endureth for ever. Praise ye the Lord” (Ps. cxvii). “O sing unto the Lord a *new* song; for he hath done *marvellous* things: his *right hand*, and his holy *arm*, hath gotten him *the victory*. The Lord *hath made known his salvation*: his righteousness,” (developed, as is the salvation, in Israel,) “hath been *openly shewed* in the *sight* of the heathen. He hath remembered his mercy and his truth *toward the house of Israel*: all *the ends of the earth* have *seen* the salvation of our God” (Ps. xcvi. 1—3). “They shall see eye to eye, when the Lord shall bring again Zion” (Isa. lii. 8). “And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do *unto them* (Israel): and *they* (the nations) shall *fear and tremble* for all the goodness and for all the prosperity that I procure unto it” (Jer. xxxiii. 9). “And the Gentiles shall *see* thy righteousness, and all kings *thy glory*: and *thou* shalt be called by a *new* name, which the mouth of the Lord shall name. *Thou* shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God” (Isa. lxii. 2, 3). “Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord *thy* God, and for

the Holy one of *Israel*; for he hath glorified *thee*" (Isa. lv. 5). "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of *Jacob*; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And that this teaching, is just such moral guiding as the natural man is capable of benefiting by, appears in the next succeeding verse. "And he shall judge *among the nations*, and shall *rebuke* many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: *nation shall not lift up sword against nation, neither shall they learn war any more.*" And then, of *Israel* it is said, contrastedly, "O house of *Jacob*, come ye and let us walk in *the light* of the Lord" (Isa. ii. 2—5). "At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination (*marg.* "stubbornness") of their evil heart" (Jer. iii. 17). This does not speak, necessarily, of a change of heart being effected, but only of a repression of evil inclinations, such as the fear and the presence of the Lord, coupled with the moral training then brought to bear upon the world, may well induce. It will be just as in the case of the wolf made to dwell peaceably with the lamb, and of the leopard made to lie down with the kid. "Kings," it is said, "shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy one of *Israel*, and he shall choose *thee*" (Isa. xlix. 7).*

Some, however, it will be seen, there are grounds to believe, will be led through the means of *Israel* into a deeper acquaintance with the Lord, and into the blessedness that this will bring

*Zechariah ii. 10, 11, where it is said that the Lord will dwell in the midst of Zion, and that "many nations shall be joined to the Lord in that day, and shall be his people," may have a primary and partial accomplishment in the millennium, but the fullness of the prediction appears to relate to the Zion of eternity, as treated of in Part V.

with it; but these cannot form a sufficient body to alter the character of the world at large, over whom the nature of the Lord's rule remains unchanged to the end, as exercised in the midst of enemies, and with the rod of iron. "Now if the fall of them (Israel) be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?—For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 12, 15). We may judge, from the small proportion of those who have benefitted by the existing dispensation, prevailing now during the fall of Israel, as compared with the myriads continuing unaffected thereby, that the terms "the riches of the world," "the riches of the Gentiles," and "the reconciling of the world," are to be received with limitation, for they have assuredly been true only of a minority in the world, the character of which, at large, as still lying in the wicked one, remains ever such as it has been; and so also, doubtless, are we to accept the promise as to the life that is to come to the world, through the reception of Israel, (at least so far as relates to the millennial age,) as given under a similar limitation.*

Satan being restrained during the period under consideration, the capability for evil in mankind will be much limited, though the root of evil in them will remain. Their power for deception will be especially wanting. Watched over by him whose eye and whose arm will be every where, and left with none other than their own natural and weak resources, they will be unable to cover up their guilt, as they now do, through the subtleties of the wicked one, or to call "evil good, and good evil," or to put "darkness for light, and light for darkness," and "bitter for sweet, and sweet for bitter" (Isa. v. 20). Every thing will then appear in its true colours, and be dealt with, summarily, and inevitably, as it deserves. "The vile person shall be no more called liberal, nor the churl said to be bountiful.

*The blessing brought in through the remnant of Israel (Joel ii. 32; Mic. v. 7), respects, seemingly, the nation at large, rather than the Gentiles. To the one they are "as a dew from the Lord," to the other "as a lion among the beasts of the forest" (Mic. v. 8).

For the vile person," (wanting the depths of Satan's subtlety to veil his real designs, and to blind others as to them,) "will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail" (Isa. xxxii. 5, 6). And those who are to judge of them, will do so with unerring means of discernment. "The eyes of them that see shall not be dim: and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly" (v. 3, 4). Evil will be at once exposed, and as instantly put down. The king, who is then to "reign and prosper," is one who "shall execute judgment and justice in the earth" (Jer. xxiii. 5). "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls (lives) of the needy. He shall redeem their soul (life) from deceit and violence, (from the assaults thereof:) and precious shall their blood be in his sight" (Ps. lxxii. 12—14).

There will also be standing monuments of the judgment of God upon those hostile to him, by which all may take the most solemn warning. The smoke of Edom, the earliest enemy of his gathered people, and that of Babylon, their last and most vindictive oppressor, will be ascending up for ever and ever (Isa. xxxiv, 10; Rev. xix. 3) in continual token of the offence of these opponents, and its consequences. The three first monarchs of that empire of the Antichrist which stands as the developement from the remotest times of all that man in his self-will and self-glorification can produce, will be seen restored to life for a season, in order to be exhibited in helpless degradation, stripped of that dominion which they once held in hostility to God (Dan. vii. 12). And the primeval instrument of the fall of man, the serpent through which he was tempted in Eden, will then be made to undergo his long suspended curse, and dust become his food (Isa. lxv. 25). Original, inherited, and latent sin, will hence have its memorial, that all

may note it, equally as will the more flagrant instances of the workings of its evil root. On the other hand, in the healing of the Dead sea, that site of Sodom, by the means of living waters flowing from the sanctuary (Ezek. xlvii. 1—10), proof will be given that there is remedy for sin, and from whence it comes. And in the hitherto parched and barren desert, God will exhibit the abundance of his power to refresh and to fructify, in type of what he can do under the action of his grace for the still more arid and blighted heart of man. "I will open rivers," it is promised, "in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: *that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it*" (Isa. xli. 18—20).

At that time, furthermore, the well disposed will prosper. Every work of truth will meet with its reward, and tribulation will be no more, as now, the result of obedience.

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth" (Ps. lxxii. 7). "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever" (Isa. xxxii. 17).

There will, moreover, be universal worship of the one true, and then visible, God; and universal submission to his manifested power, the sense of the presence of which it is, and no higher principle, that leads to this worship.

"Through the greatness of thy *power* shall *thine enemies* submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name" (Ps. lxvi. 3, 4). "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. *For the kingdom* is the Lord's; and he is the *governor* among the nations" (Ps. xxii. 27, 28). "Yea, all kings shall fall down before him; all nations shall serve him"

(Ps. lxxii. 11). "For from the rising of the sun even unto the going down of the same, *my name* shall be *great* among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: *for my name* shall be *great* among the heathen, saith the *Lord of hosts*" (Mal. i. 11).

There will also be universal peace, the fruit of the Lord's effective rule.

"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire" (Ps. xlvi. 9). "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Mic. iv. 3, 4).

The world, as to externals, will be then in a happy state. Violence and deceit will cease to prevail; redress for every grievance, and remedy for every want, will be sure; the rule will be one of perfect righteousness, and it will reach to every hearth, and every home; and he who administers it will be manifested, openly, as "The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix. 6), dwelling and reigning among mankind in visible presence and glory. But the end of all this, as before noticed, will be that "the nations which are in the four quarters of the earth, Gog and Magog, will gather them together to battle: the number of whom is as the sand of the sea;" and these will go up "on the breadth of the earth, and compass the camp of the saints about, and the beloved city: and fire," it is said, "came down from God out of heaven, and devoured them" (Rev. xx. 8, 9). Rebellion and destruction thus close the scene.

The lesson to be drawn from this is a very evident one. It is simply this,—that the natural man is unchangeably evil;—that no possible advantages of circumstances, no truth nor

power of teaching, no application of inducements, and no fear of consequences, can alter the mould of his nature, and convert him to the Lord;—that nothing, in effect, but the death of this generation, and the raising up of a new man, “which after God is created in righteousness and true holiness” (Eph. iv. 24), can produce a people for the Lord, who can take up their position with him in oneness of heart and faithfulness of walk; and, as regards the unregenerate, that, whatever their professions, they are no sooner tempted than they are overcome, and show of themselves that their real affinity is with Satan, and not with God (Matt. xvi. 23).

The millennial reign will in truth just afford the last trial of man in the flesh. He was set up, originally, in the garden of Eden, innocent of sin, free of wants and of infirmity, surrounded with all that heart could desire, and in open and intimate communication with God. Temptation came however, and there being no stability in the creature, he fell. He was tried again in the family of Israel. Through marvellous and manifold revelations of the purposes and the power of God, this people were delivered from the hands of those who held them in bondage, and were called out to devote themselves to the Lord, as his peculiar people. He proved his presence and his mind towards them in many and unmistakeable ways; he surrounded them with every aid that laws and ordinances could give; and he bestowed upon them prosperity when they were obedient, and, when disobedient, brought them under affliction, and subjected them to the power of oppressors. Stubborn and incessant rebellion have been the invariable return they have made through the long course of the experiment put upon them, and when the Divinity himself came down among them, they crucified him. The millennial reign will afford a still more convincing proof that it is impracticable to convert the natural man to the Lord. Every possible element that may be resorted to to effect this will be applied,—but all in vain. The “Ethiopian” cannot be brought to “change his skin,” nor “the leopard his spots” (Jer. xiii. 23). Man, born in sin, and ever unstable

as water, must die in his sins, if the task of renovation be left to be wrought out in himself, and by himself. Nothing, it will be finally demonstrated, but the work of God, as accomplished in Jesus, can effect that change of nature which turns any one from sin unto righteousness. Nothing, it will be proved, but the new birth in him, and the resurrection life to which this is the introduction, can stand free of failure, and escape destruction. Every thing out of Jesus, it will be found, can be shaken and overthrown, and purity, perfection, and insubvertibility, will be seen to attach to that only which is centred and made sure in him.

The world, in this present dispensation, have the light of God offered to them, but they prefer darkness, because their deeds are evil. They know that there is salvation to be had, and they see others reaching thereto; but they turn from the way of life, and pursue the paths of destruction. The Lord will therefore give them over to a strong delusion, and those who reject the saviour of their race, will have the destroyer thereof to rule over them. Iniquity will have come to a full head in the man of sin. But then the heavens will be opened, and Jesus with his hosts will descend, and deliver the world from this fearful plague; and he will at the same time mark his hatred of sin, and display the greatness of his own personal power, in bringing in a signal and terrible destruction of his enemies. Satan himself will be made a monument of the might of the conqueror. The survivors among men will have had the benefit of the lesson. They will have seen to what sin exposes them, and to what depths of falsehood, and of malignancy, their arch-deceiver can lead them. He will have been revealed to them unmasked, in the full development of his hideousness; and they will have been committed to him, unreservedly, in all their helplessness. Jesus, when they are at the very worst, will appear among them as their deliverer, and he will set up the exact reverse of that which he will have overthrown. Righteousness and peace will be brought in by him, in lieu of the savage slaughterings, and the abominable blasphemies, of the

Antichrist. The earth, desolated in the days of this man of sin with the vials of the wrath of God, will smile with evidences of his bounty; and this traceable, distinctly, to himself. The Lord will "hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they," it is added, (and this elucidates a former argument in respect of the supreme lot of Israel,) "shall hear Jezreel" (Hos. ii. 21, 22). The intercommunion between heaven and earth will be yet more marked than by what springs out of this conferred fecundity of produce. Jesus, with his risen saints, will have descended from the heavenly regions to rule on earth, and the angels of God, who will be around his throne (Matt. xxv. 31), will be seen "ascending and descending" upon him (Gen. xxviii. 12; John i. 51); whereas, in the times preceding, ending in the reign of the Antichrist, it will be "the bottomless pit" that will have been "opened," and agents of torment sent out on earth from thence (Rev. ix. 2). All will thus be in the greatest contrast, and the nations will have had the fullest testimony as to what it is to have God with them, or against them. They will witness also in the risen saints the realized fruits of believing. They will have known them to have been burthened with sin like themselves, but will see them freed from every speck and stain thereof, and translated from death and corruption into eternal life and glory, and admitted to all that had been assured to them;—and this simply because they have believed in Jesus. They will further have in the children of Israel, then in the flesh, the example of men such as themselves, made vessels of grace and glory through the like faith. They will have been acquainted with their past history, and with all their sufferings and shame while in estrangement from the Lord, and will see them now cleaving to him, and placed in possession of the long promised inheritance, centering for them in him. For themselves, Satan will be bound, so as no longer to deceive them. The Divinity in real presence will be enthroned on earth, and they will be constrained, periodically, to take cognizance of his presence, and to pay him their adorations. They will have to

receive his laws, and to conform themselves to them. The action of evil passions will be restrained, and every want be supplied. Obedience, they will find, will bring with it peace and prosperity, and disobedience, swift punishment; and awful monuments of God's judgment of sin, will be before their eyes. And all this marvellous and unmistakeable testimony in the Lord's behalf, will be going on continuously for them, for the space of one thousand years. But the end will find them just as they were at the beginning,—the unchanged enemies of God, and the confirmed associates of the evil one. Satan, when "loosed" but for "a little season," will undo all that the thousand years of the righteous reign of Jesus can have recommended to them, and it will happen to them according to the true proverb, "The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire" (2 Pet. ii. 22). "Let favour be shewed to the wicked, yet will he not learn righteousness: in *the land of uprightness* will he deal unjustly, and *will not behold the majesty of the Lord*" (Isa. xxvi. 10). Being proved to be irreclaimably corrupt, these rebels will all irrecoverably perish.

This then is the certain end of the natural man. Under the most favorable circumstances of position and culture, the thorn can never be brought to produce grapes, nor the thistle, figs (Matt. vii. 16). All the glory of man must be made to terminate only in confusion and shame, and all the righteousness of man be shown to be but filthy rags; and Jesus must be exhibited as the sole and the perfect source and centre of all holiness, power, and stability.

Happy they who see these things now, before they become hidden from their eyes.

PART V.

THE BRIDES OF THE LAMB, AND THE SAVED
OF THE NATIONS.

V.

THE BRIDES OF THE LAMB, AND THE SAVED OF THE NATIONS.

At the outset of creation, the heaven as well as the earth, was brought into being; and to man, in that creation, was allotted the chief place in importance and authority. All fell under the bondage of corruption through his sin, and all has to be renewed again in perfection, so as to stand in final acceptance before God. The Son of God has been at once the author of this creation, and the instrument for its renovation. "By him were all things created, that are in heaven, and that are in earth," and he has "made peace" for all "through the blood of his cross," so as to "reconcile all things" unto God, "whether they be things in earth, or things in heaven" (Col. i. 16, 20). The work of reconciliation and renovation, is performed, not by purification or repair of the old system, and of those who have belonged thereto, but by the putting aside that which has fallen into corruption, and the producing, in lieu thereof, a new and perfect order of things and beings, such as are unsusceptible of failure or corruption. Man is thus dealt with. His old nature is got rid of on the cross of Jesus, and in place thereof a new nature is raised up for him, which constitutes him a new creature. And so also is it with the creation which has been associated with him. The things which are disturbable are taken away, that those which can never be moved from their stability may be established in their room. "Yet once more," it is written,

“I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain” (Heb. xii. 26, 27).

Of the earth, little need be said; it is visible before us. A new sphere, in substitution for the present one, has to be called into existence, and the old one is to pass away. The heaven embraces a deeper mystery, for it extends to regions beyond our reach, and man’s connexion therewith is not so apparent; but confining ourselves simply to what the word of God has revealed to us, it is that firmament, which divides the waters that are under it, from those that are above it, and wherein the lights of heaven, the sun, the moon, and the stars, are set. There is space, doubtless, beyond this firmament, as we hear of Paul being “caught up to the third heaven;” but with that we have no present concern. Simply, whatsoever was made, and allied to man and his circumstances, at the time of his creation, is that which has thus to be reorganized.

During the millennial reign, the new heaven and the new earth cannot be introduced, for man will then still be in existence his fallen and sin-producing state, and the objects subordinate to him could not be renovated in purity, while he himself remained in his defilement; nor could the new creation be subjected to the corruption which contact with him, when in this state, would induce. The new heaven and the new earth can only be possessed by the new race of man created to enjoy them, and hence we hear it said of them that they are to be the dwelling place of righteousness (2 Pet. iii. 13).

There will be a manifestation of the sons of God at the time that Jesus reappears with his risen saints to rule on earth, and, in this, creation will have its joy (Ps. xcvi. 4—9); but the full deliverance “from the bondage of corruption” that awaits it (Rom. viii. 19—21), cannot be until the “curse” (Rev. xxii. 3), and the last objects of that curse, are finally removed. This does not occur during the millennium, for at the close thereof we find sin, and the wrath it induces, in full operation,

Satan having then once again to be let loose upon the scene where he has entailed so much ruin, and to bring upon it, as before, deceits, rebellion, and judgment.

A prominent feature in the new earth is that in it there is to be "no more sea" (Rev. xxi. 1). During the millennium, however, the dominion of Jesus is to extend "from sea to sea" (Ps. lxxii. 8), and at the judgment occurring at the close of his reign the sea is to give up its dead (Rev. xx. 13). The sea then exists throughout the time of the millennium, and it is hence made plain that the new creation, in which there is to be no sea, can have place only subsequently to the millennium, in the eternal ages beyond that era.

The presence of this feature now, and the absence of it in the new creation, have their significance; and the scripture enables us to understand the import of this. The sea, we there find, as consisting of deep waters, is the type of tribulation and of death (Ps. xlii. 7; lxix. 2, 14, 15; Jon. ii. 2—9), and it fittingly prevails on our globe, as now constituted, where these calamities so much abound. But in the new creation there will be no such visitations. Before it is organized, at the termination of the thousand years, death itself is to be cast into the lake of fire, and so to be abolished (Rev. xx. 14), and thenceforward there is to be "no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things" we are reminded, "are passed away." The type then has no place where the circumstances it was to portray cease to be.

The manner in which this new creation is introduced, is thus narrated.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall

melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 10—13).

The "day of the Lord," is by no means to be taken as a literal day. Of that we are distinctly warned, for a preceding verse, in manifest allusion thereto, cautions us not to be "ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (v. 8). This day sets in "as a thief in the night;" but the end thereof is not then. "In it," that is in the course of it, or at some time during it, the grand conflagration of which we have read takes place; and we may judge that it will do so at the close of that day. The deluge was the type of this last act of judgment, when the "world that then was, being overflowed with water, perished: but the heavens and the earth," it is added, "which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (v. 6, 7). The day of judgment commences, certainly, at the coming of the Lord in the power of his kingdom, but it does not then terminate. The most awful and far stretching scene of its operations is at the close of the millennium, when the great white throne is set up, and the dead, small and great, receive their sentence from it. The heavens and the earth are reserved till then, and at that period, accordingly, being at the termination of the day of the Lord, and when God will have wound up all his dispensations towards mankind, these material objects of creation, which stand connected with him, in like manner are brought to an end. They flee away, we learn, from before the face of him who sits upon the throne, and place is no more found for them (Rev. xx. 11); and as immediately upon the cessation of the typical destruction by water, the earth, as it now is, reappeared for a position for those who were to inhabit it, so must the new heaven and the new earth be looked for, at once, to replace the old, when these are thus exterminated. The close of the thousand years, hence brings in this new creation.

The nature of the scene is not described, save as to the appearance of one object therein—the new Jerusalem. This city is by many thought to be located on, or over, the earth, during the period of the millennium, and to be the habitation of the church of God at that season. The scripture, however, affords no warrant for this idea, but, on the contrary, provides us with much that is subversive of it.

The term “the new Jerusalem,” seems designed at once to ally the city to the new creation. The account of the city is also so introduced as to make this the more evident. “And I saw,” it is said, “a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw,” (manifestly in connexion with this scene,) “the holy city, new Jerusalem, coming down from God out of heaven.” After this, “the former things,” we are told, “are passed away,” and then those who are to inherit the everlasting blessing, and those who are to be excluded therefrom, are specified; and the new Jerusalem is then again introduced, and put before us in detailed description. To wrench this object out of its place in this narrative, and to assert that it belongs to the prior state of things brought to a conclusion in the preceding chapter, is to violate the whole structure of the language of the narrative, and to miss the aim of the peculiar disposition of the subjects thereof. The intertwining of the new creation with the mention of the new Jerusalem, as above appearing, has been manifestly resorted to in order to obviate any such attempt at dividing between the various circumstances of the account. The new creation is spoken of, and then the new Jerusalem; and again the new creation is once more adverted to; and after that, the new Jerusalem, in all its particulars. These particulars might have been given when the city was first presented to notice, but the breaking off of the subject then, and the return again to the new creation before the details of the city were passed on to, was, obviously, just to make the connexion of the subjects, the one with the other, the more apparent. The new Jerusalem, assuredly, would have been

brought before us in the preceding chapter, where the thrones of the resurrection-lived rulers of the earth are mentioned, had it been associated with them in the sphere in which they are there exhibited, and would not have been left to be thus dwelt upon after the former things were said to have passed away, had it been allied to those things. It follows, also, that had this heavenly city held place with those former things, it too would have to pass away when *all* was to be made new. But we are clearly instructed that this will not be so. It is itself one of the new objects, and the heavenly tabernacle of God, and that must be indestructible; and it is described as existing, free of access to death, sorrow, crying, or pain, "*for*," it is said, that is, *because*, "the former things are passed away." The city then, undeniably, belongs to the new creation, and not to these former things.

There is further, and abundant evidence, that this is so.

Could there, it has to be asked, be two Jerusalems, in being, and in sight, at one and the same time,—the terrestrial city, and the heavenly one? and could the terrestrial city be, as we are assured she will be, "a praise in the earth" (Isa. lxii. 7), if the resplendent heavenly city were in view? Would it not be the heavenly, and not the earthly Jerusalem, that would be distinguished as "The city of the Lord, The Zion of the Holy One of Israel" (Isa. lx. 14), if the former, as "the tabernacle of God," were then "with men?" The estimation, hence, in which the earthly city is to be held during the millennium, as the centre of attraction for the regards of mankind, puts it out of possibility that the heavenly one, which so far eclipses her in all respects, can be at that time before them. When the new Jerusalem is brought to view, the old Jerusalem, we may be assured, has "passed away."

The "glory and honour" of "the kings of the earth," and of "the nations" thereof, we furthermore find, are to be brought to the heavenly Jerusalem. Can there be a two-fold recognition of supremacy going on at one and the same time? Are the nations, and the kings thereof, to offer their allegiance to the one city, and also to the other? Can any man serve two

masters? We know from the word of God, and from the fitness and the nature of things, that this is never so. There cannot be such a double supremacy.

The nations, moreover, that are to resort to the new Jerusalem, are specified to be "of them which are saved;" and "there shall in no wise," we are told, "enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Now the nations of the millennial time, it has been seen, will work abomination, when Satan, at the close thereof, is let loose to deceive them; and it cannot be known whose names among them are to be found written in the book of life, until that book is laid open and searched, which happens only at the judgment from the great white throne, at the termination of the millennium, when it is produced and examined. The saved of the nations, at least in the entireness of their body, can only then be manifested and admitted to salvation at the close of the thousand years; and, of a consequence, the city to which they are to resort can only at that time appear.

The new Jerusalem, furthermore, is to be associated with that state of things wherein there is to be no possibility of suffering. God is to be there, and "shall wipe away all tears;—and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." But during the millennial reign the exhibition of God in Christ Jesus will be otherwise. The rod of iron, and swift visitation for offences, will prevail throughout it. The rule will be maintained coercively, among enemies, and in the floods of fire poured out from heaven upon those drawn into rebellion by Satan, and in the lake of fire into which the damned at the judgment from the great white throne will be cast, this era ends in fearful, extensive prevalence, of pain and death. The soothing, tranquillizing, happy scene of the new Jerusalem, cannot then have place.

In the new Jerusalem is to be "the throne of God and of the Lamb," conjointly their's. Now we have the Father's

throne, and Jesus seated with him on it at his right hand. At the millennium, Jesus will have left this seat, to assume his own peculiar position on the throne of David. These two centres of dominion are thus discriminated between. "To him," Jesus has said, "that overcometh will I grant to sit with me in *my* throne, even as I also overcame, and am set down with my Father in *his* throne" (Rev. iii. 21). But here, in the new Jerusalem, we have the Father and the Lamb associated upon one common throne, appertaining to both. Can this be at any other time than when Jesus shall "have delivered up the kingdom to God," having "put down all rule and all authority and power," in order, thereafter, that "God may be all in all" (1 Cor. xv. 24—28)? He is to reign upon his appropriate mediatorial throne "till he hath put all enemies under his feet;" and "the last enemy," we are told, "that shall be destroyed is death." The time of the relinquishment of this rule is consequently seen to be at the close of the thousand years, when death is cast into the lake of fire, and so destroyed; and then also, in the casting into the same lake of the prince of the powers of darkness, an end will be put to all rule, authority, and power, adverse to God. Jesus will have performed his allotted task, and will resign his earthly throne, to take his place eternally with the Father on a heavenly one.

This associated rule occurs also when the curse, under which the old creation lies, is altogether removed. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it" (the heavenly city). The old creation then will have passed away, with all its corruptions and incurred wrath, and the new things, created so as never to fall under the power of sin or failure, will be in existence. The new Jerusalem thus, with this throne of God and of the Lamb within it, has place in the new, and not in the old system.

In the restored earthly Jerusalem, the temple is to be renewed, with all its services. The Messiah, the true Solomon, is to construct it. "Behold," it is said, "the man whose name is **The BRANCH**: and he shall grow up out of his place, and

he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne" (Zech. vi. 12, 13). The concluding chapters of Ezekiel give the details of the building, and the uses thereof, in minute particularity, bringing before us, most circumstantially, the resumption of Jewish rites in temple service during the time of the Lord's reign over the restored nation. And we hear of their acceptability. "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar"* (Ps. li. 18, 19). We have Jesus therefore present, and the temple. But in the new Jerusalem there is to be no temple, "for the Lord God Almighty and the Lamb," it is said, "are the temple of it." Can there be too such dissimilar expressions of the Lord's ways at one and the same time? While Jewish order originally prevailed, none other, we have seen, was countenanced by God. And when it was set aside, and then only, the existing dispensation, wherein "the true worshippers," as our Lord has declared, should "neither in this mountain, nor yet at Jerusalem, worship the Father"—that is, in no particular locality or building,—took its place. Again, the present dispensation has to close before the ancient Jewish order is resumed, as it will be in the times of the Antichrist. Can we then look for the prevalence together of two diverse dispensations in the succeeding time, during the millennial reign, the one concentrated in the re-organized temple, and the other, not needing a temple, and having none?

As the abiding of God and of the Lamb in the new Jeru-

*The real design of these sacrifices was to express the perfections of the Holy One of Israel. (See "The Law of the offerings" by Andrew Jukes.) So recognized, they may well prevail even when Jesus is himself present on earth; and their re-institution among the Jews during the millennium, it may be observed, is in keeping with the course ever taken with this people of dealing with them through externals. The teaching in the epistle to the Hebrews is against reliance being placed on such sacrifices themselves for the benefits they only typically express. Even we ourselves have outward typical ordinances, though conscious of Jesus dwelling inwardly with us by faith. And so, hereafter, but in a wider way, will it be with the Jews.

saalem renders it unnecessary that there should be any material temple within the walls of the city, so also does their presence dispense with the call for any created light to enlighten it. "The city," it is said, "had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.—And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light." There is thus then, in this heavenly dwelling-place, a new order of creation, different from that allotted for the earth as it now is, wherein these "two great lights" have been appointed, "the greater light to rule the day, and the lesser light to rule the night" (Gen. i. 16). There will be in it no alternations of day and night, but a continual flood of light will be emitted from the presence of God and of the Lamb, creating an eternal brilliancy, without room for darkness or for night. In like manner there will be no alternations of heat and cold, as produced now by relative changes of position with the sun, for the same resplendent shining will continue, vivifying and enlightening the city for ever, without diminution or change. There will thus be no diversities of seasons; no summer nor winter; but an unbroken eternity of glory will prevail in this heavenly habitation. All this fixes the new Jerusalem as a constituent of the new creation. The earthly Jerusalem will be in different circumstances, and such as attach to the old creation, and the period of the prevalence of its existence becomes thus distinguished from the time when the heavenly Jerusalem is upon the scene. "While the earth remaineth," that is the earth of the present dispensation, in which the terrestrial city will have its place, "seedtime and harvest, and cold and heat, and summer and winter, and day and night," it has been unalterably appointed, "shall not cease" (Gen. viii. 22). These features will not appear in the new Jerusalem, and that city, consequently, can have no place in the times when the above decree of God is in force. They are to be found, however, in the terrestrial Jerusalem, and in the millennial reign wherein it stands as the seat of the Lord's

dominion upon earth. "They shall fear thee," it is said of the Lord while thus ruling, "as long as the sun and moon endure.—In his days," it is added, "shall the righteous flourish: and abundance of peace so long as the moon endureth.—His name shall endure for ever: his name shall be continued as long as the sun" (Ps. lxxii. 5, 7, 17). And living waters are to flow out from the city; "in summer," it is said, "and in winter shall it be" (Zech. xiv. 8).

Those who flourish in the earthly city, will do so for the above definite period of a thousand years; but the inhabitants of the new Jerusalem are to have their reign there "for ever and ever." The one city belongs to times of finitude, and the other to those of infinitude.

The earthly Jerusalem will be occupied by the children of Israel. The heavenly Jerusalem, if existant at the same period, must then be inhabited by some other race. Can it be that there is to be a Jerusalem without Jews? Can the appropriate name be allotted to the city, without the appropriate people being in her?

This brings us to the consideration of the question of who those will be for whom the new Jerusalem is to be the appointed dwelling-place. It has been held that it will be the location of the church of God, as now gathering out of all nations; but there are abundant grounds for the conclusion that this will not be so, and that the city will be for the Jewish people, when they enter, beyond the millennial times, into their eternal glory. These grounds have to be set forth.

The church of God in this dispensation are already recognized as sons of God;—"Beloved, now are we the sons of God" (1 John iii. 2);—but are to be manifested as such hereafter (Rom. viii. 19). The Jews, in the millennium, will be in like manner recognized as members of the heavenly family, but will have to be exhibited in the fulness of the attributes thereof in the succeeding ages. Their portion, during the Lord's reign on earth, will be a glorious one, but their final and heavenly glory has to follow. There must then be a manifestation in sonship

and in ultimate glory for the Jews, as for us, independently of the primary recognition, and adoption, awaiting them during the millennium. This corruptible must put on incorruption, and this mortal immortality, in their cases, equally as in our's; and as, during the millennium, however blessed, their lot will be but an earthly one, and themselves but men in the flesh, we have to expect for them, as for ourselves, that heavenly conformation, and that eternal glory, which belongs inalienably to the household of God. There is then to be a Jewish recognition, in association with God, and in final glory, after the close of the millennial era. The access of the new Jerusalem marks the season for this. "Behold," it is said, "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 at this time God, it is declared, "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." This cannot apply to the church, admitted to the presence of God, and recognized and comforted, more than a thousand years before. The Jews then are the objects here in view.

For the church of God, mansions have been prepared, and these are in the Father's house; and they are introduced thereto when Jesus returns for them prior to his descent to reign on earth. Their heavenly constitution calls for a heavenly habitation; and as the one is conferred upon them, the other is at the same time supplied them. The Jews, likewise, when clothed upon with frames of glory, will have to be provided with mansions wherein that glory may rest. The church of God, already dwelling in the Father's house before the millennial reign sets in, need not be cast upon the expectancy of an abode to be brought in at the termination of this reign; but for the Jews, occasion for such expectancy will exist. The Jews, so to speak, will have a demand for the new Jerusalem then coming out from God for habitation; but the need of the church will already have been fully met in the mansions of the Father's

house. So exalted, so glorious a position, in such honoured association with the eternal God, is not one that they will have to abandon for another; and hence the new Jerusalem, it may be concluded, will not be sent forth for them, but for the still unprovided family of Israel.

Our calling and our portion are altogether heavenly, and we are summoned thereto, in abandonment of all that is of earth. The Jews, though of the family of God, are elected in the flesh, in recognition of the fleshly tie, which, as well as the spiritual one, hereafter to be raised up for them, binds them to Abraham. "My covenant," God pledged himself as to these to the patriarch, "shall be in your flesh for an everlasting covenant" (Gen. xvii. 13). Their lot has also always been an earthly one, the land for an inheritance being the vehicle and the manner of their blessing. They are not translated out of the world, but their portion is conferred upon them in it. The new Jerusalem, on the new earth, will for them provide a fitting and consistent inheritance, while the church of God, just as consistently, is carried up from out of the earth, and blessed in heavenly places.

We are foreknown before the foundation of the world, and have been constituted as not of it. The new earth is the substitute for the old one, and the new Jerusalem evidently its capital. To fix our portion there would be to bring us back to created objects, beyond and independent of which our constitution and calling in the sight of God ever lie.

With the Jews all is of sight. The very manner of their admission, nationally, to communion with the Lord, has been through visible means. The tabernacle in the wilderness, the pillars of cloud and of fire which guided them through it, the temple at Jerusalem, the outshining glory of God exhibited therein, all bespeak this; and thus will it be hereafter when they are admitted to spiritual union with him through Jesus. "They shall *look* upon him whom they have pierced," and so be brought to the faith (Zech. xii. 10); and during the millennial reign, while pursuing their course still as men in the flesh,

they will have him in actual presence with them, and be taught, through visible manifestations of his power, righteousness, and glory, to esteem him as he is. Their blessings also are all under this order, seen, known of, and to be handled; and all of specific limits and form. With us it is ever far otherwise. We live by faith, and not by sight. We are of those of whom it is said, "Blessed are they that have not seen, and yet have believed" (John xx. 29); and our intercourse with God in worship is not confined to place or form, but is carried on in the spirit, any where (John iv. 21, 23). Jesus too, during our earthly course, remains unexhibited to us to the senses. Our portion is analogous. It is what is unrevealed to sight, undescribed, and unlimited, extending, without possibility of assigned bounds, to all regions wherein God has made manifestations of his being and his glory. And we are training for such a sphere. "The Spirit," conferred upon us, "searcheth all things, yea, the deep things of God" (1 Cor. ii. 10), and "judgeth all things" (v. 15). "All things are for our sakes" (2 Cor. iv. 15), and all "work together" for our "good" (Rom. viii. 28). And all are ours. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. viii. 32). "All things are our's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are our's; and we are Christs; and Christ is God's" (1 Cor. iii. 21—23); and we are "his body, the fulness of him that filleth all in all" (Eph. i. 23). For us there can be no circumscribed portion, such as the new Jerusalem, and the new earth in which it stands; but for the Jews the lot is a most appropriate one, being in keeping with all that has ever been assigned them. Their temporal inheritance in the existing world was marked out and revealed to them ere they took possession, and had its fixed and ascertained boundaries. The patriarchs were told to walk over it in its length and in its breadth, and the spies were deputed to search it out and describe it. And just so is it as to their eternal inheritance in the world to come. It is a provision

revealed and meted out in all its characteristics and proportions,—the composition of its walls, of its gates, of its foundations, and of its buildings, with its dimensions in height, length, and breadth, being all given; and the prospect thereof affords a hope set before them, as precise, and as comprehensible, as when the land of Canaan was offered to their regards as their earlier heritage.

The church has been “blessed with all spiritual blessings in heavenly places” (Eph. i. 3), and we have been “raised up together, and made sit together in heavenly places in Christ Jesus; that in the ages to come God might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus;” (Eph. ii. 6, 7). The heavenly places thus, as constituting the seat of our everlasting portion, are where all blessing is lodged for us, and where all manifestation of blessing, in the ages to come, is to be made. The hosts who inhabit those regions will be the witnesses of our glory. They are placed too in subserviency to us, for we are to “judge angels” (1 Cor. vi. 3); and he whose “fulness” we are, and who is “the head over all things” for us, is, in token of this, set up at God’s own right hand in the heavenly places, “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come” (Eph. i. 20—23). But the place of the manifestation of the glory of the inhabitants of the new Jerusalem is the sphere of the new earth in which the city stands, and their supremacy is over the kings and the nations of that earth, who “do bring their glory and honour into it.” This is a Jewish feature of relative dominion, attaching to Israel of old, and to be realized by them, as respects this earth, in the millennial reign; and it is fittingly reproduced for them in the new Jerusalem, in their post-millennial glory. An earthly inheritance, and earthly praise, belong to them, and a heavenly inheritance, and heavenly praise, to us.*

*It is not disputed that the glory of the new Jerusalem will be witnessed in the heavenly places, nor that the heavenly portion of the church of God will be known of on

There are also other manifestly Jewish features belonging to the city.

The term "new," as we have seen, accorded to it, attached it to the new creation; and the term "Jerusalem," which forms its name, can hardly have been assigned it but to attach it to the Jews. It is an idea of which it is scarcely possible to divest ourselves, that Jerusalem, whether old or new, must be for the Jews. It is also called "the holy city," bearing thus the very character, as well as the very name, belonging to the temporal Jerusalem. It is furthermore designated "the tabernacle of God," in replacement, and of course to the Jews, of the Jewish tabernacle of old.

The gates of the city correspond in number with the tribes of Israel, and upon them are written "the names of the twelve tribes of the children of Israel." The gates are the ways of entrance to the city, and are prominently adverted to as such (Rev. xxii. 14), showing who are the inhabitants thereof, and to whom the place is appropriated. It would not be in keeping with the constitution of the church of God, foreknown before this world had its being, and not of it, and called out of every nation and tongue and people thereof, without distinction then, or thereafter, of earthly nationalities, to be, in the consummation of their glory, brought back to associations of earth, and classed among one of the peoples thereof; and not this only, but parted among twelve families of this people, in an allotment to the one tribe and the other, for the regulation of which grounds never have existed, and never can exist.

The names of the twelve apostles, furthermore, appear upon the foundations of the city, which are also twelve. We, it is true, are "built upon the foundation of the apostles," but it is in the same sense in which we are built also upon the foundation of the "prophets" (Eph. ii. 20); and still a peculiar Jewish standing, we know, belongs to the prophets. The apostles also have one, even in the hereafter, for they are to

the new earth, but only that each of these divisions of the family of God—the Church and Israel—will have its appropriate sphere of glorification, the one in the heavenly regions, and the other on the new earth.

“sit upon twelve thrones, judging the twelve tribes of Israel” (Matt. xix. 28). The new Jerusalem then perpetuates this special association of the apostles with the tribes of Israel; and hence, as the tribes are twelve, the apostles also have been twelve. A thirteenth, it may be said, was created in Paul; but so also, it is very remarkable, was there a thirteenth tribe created in Israel at the division of Joseph’s lot between his sons, Ephraim and Manasseh. The analogy between the apostles and Israel becomes thus all the closer, and their part together in the holy city the more significant of the national, as well as spiritual, position in which they stand related together.

The costly materials of the city are characteristic of the way in which God has ever blessed Israel. Substantial wealth has always entered into their portion. Abraham, their forefather, even as a pilgrim and stranger on earth, was “very rich—in silver, and in gold” (Gen xiii. 2); and he was told that his descendants, when redeemed from the place of their bondage, should “come out with great substance” (Gen. xv. 14). Accordingly, by the appointment of God, they spoiled the Egyptians of their “jewels of silver, and jewels of gold” (Exod. iii. 22; xii. 35, 36), and in the tabernacle in the wilderness, in the temple at Jerusalem, and in the palaces and treasuries of their kings, these material riches abounded. Hereafter, at their next redemption, the same tokens of prosperity are to accompany them in their return. “Surely the isles shall wait for 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” (Isa. lx. 9). These outward elements of prosperity aid in the composition of their glory. “For brass,” it is said of those times, “I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron” (v. 17). It is then in strict keeping with Jewish blessing that we find the heavenly Jerusalem composed of the most superb and costly substances, doubtless as literally such, as has been the wealth of former days. For the church of God, the ordinance has been far otherwise.

She is never a gathered nation, rejoicing in the flow of outward power and prosperity, but always a "little flock," "strangers and pilgrims" in the world, and has to beware of "the deceitfulness of riches" which would choke the source of her true wealth (Matt. xiii 22), and to know that her real treasures are laid up for her in heaven (Matt. vi. 19, 20). To part with worldly means, rather than to lay them up, is what is appointed to her, and when, in evidence of this, our Lord had put one who had "great possessions" to this proof, and seen him fail, he made the exclamation, "How hardly shall they that have riches enter into the kingdom of God!" (Mark x. 23). The calling and the training of the two bodies, the Jews and the church of God, are marked with dissimilarities, though both end in the same way in realizing the praise of God. And the nature of their blessings has also its dissimilarity. To the one material glory, drawn from objects prized on earth, would be most appropriate, but to the other most incongruous. The gold and the jewels of the eternal city, belong thus to the former class, and not to the latter.

The city is declared to be inaccessible to any whose ingress would bring with it contamination. "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—"Blessed," it is added, "are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." This is just a picture of Jewish purity in exclusion of those who are not to be associated with by them. The church, in externals may intermingle with the ungodly, and keep company "with the fornicators of this world, with the covetous, and with extortioners" (1 Cor. v. 9, 10), and may feast with "them that believe not" (1 Cor. x. 27), for her purity has to be carried out altogether in spiritual action, and contact with the ungodly as to the things of earth, matters not for those who are not of the

earth. Israel had to maintain her purity in the earth, and as of it, and hence to them contact with those of earth who carried not such purity with them, was prohibited. While in the flesh, distinctions of the flesh served to mark this characteristic separation from what was unclean, but when in the spirit, as they will be in the new Jerusalem, spiritual distinctions are noted as entering into it. With us, our separation from the ungodly occurs before the millennial reign sets in, when "one shall be taken, and the other left," and it does not remain to be marked and ensured after the close thereof, when the new Jerusalem is brought to view.

There are parallel circumstances, and affinities, belonging to the temporal and the eternal Jerusalem, which have been very observably put forth, and which show the correspondence between these cities,—how the one takes up the place of the other.

The love that God has expressed for Jerusalem is of a very special and unchangeable order. "Can a woman," he has said, "forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. xlix. 15, 16). "The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest *for ever*, here will I dwell; for I have desired it (Ps. cxxxii. 13, 14).

This love is perpetuated in the new Jerusalem, and has doubtless all long centred there—the temporal Jerusalem serving as a figure of this the true Jerusalem;—and in her God will have the everlasting place of rest which he has so desired. Towards the old Jerusalem, the regards of God have ever been kept up, though the object itself, the material city, has changed. She has been broken down, burnt, desolated, and plowed over, but whether renewed in the times of Nehemiah, or in those of the enthroned Messiah, her walls, to God's abiding love, remain the same; and it is no violence to the estimation of this love to believe that its action passes on, in perpetuity, to the heavenly city. It is thus also, it would seem, that the regards of the

Jews, in the contemplation of the spirit, rest upon the same object, viewing it in its eternity. "If I forget thee, O Jerusalem," they are made to say, "let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Ps. cxxxvii. 5, 6). "Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. cxxii. 6). "I have set watchmen," the Lord has recorded, "upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. lxii. 6, 7).

This intensity of feeling and desire, as nurtured by the spirit, can only be accounted for by believing that it is directed towards a heavenly and an eternal object. No temporal tie could be so honoured, and so unceasingly dwelt upon.

The throne of David, we learn, is to be established for ever.

"The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. —Thy children—shall also sit upon thy throne for evermore. *For* the Lord hath chosen Zion:" and that this is the heavenly Jerusalem is apparent, as of it the Lord goes on to say, "This is my rest for ever" (Ps. cxxxii. 11—14). Jesus is that appointed fruit of the body of David. "He shall be great," it was foretold of him at the approach of his birth, "and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob *for ever*; and of his kingdom there shall be *no end*" (Luke i. 32, 33). "Of the increase of his government and peace there shall be *no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth *even for ever*" (Isa. ix. 7).

The throne of David must necessarily be in Zion; and we have seen it represented as there abiding for ever. It was established in the temporal city, but it passes on to the eternal;

and the promises of its endurance, as is true in the case of the love of God for the city, are found, though expressed primarily as regards the temporal Jerusalem, to centre and abide in the heavenly and eternal one. The throne then, as do the identity of the name, and the transference of the love, all prove that the heavenly Jerusalem fills up the place of the earthly one. "A glorious high throne *from the beginning*," it is said in contemplation of this unity of objects, "is the place of our sanctuary" (Jer. xvii. 12).

The two cities are spoken of correllatively, and even in the way of identity.

"This Agar," it is said, "is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free" (Gal. iv. 25, 26). The one city is to appear in substitution for the other, just as the allegory here given of the Sarah covenant, or the covenant of promise, succeeds to and supplants the Hagar covenant, or the law.

In a similar way Jerusalem, and the new heavens and the new earth wherein the eternal city is to appear, are brought together, correllatively. "Behold," it is announced, "I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. *But* be ye glad and rejoice for ever in that which I create: *for*, behold, I create Jerusalem a rejoicing, and her people a joy" (Isa. lxv. 17. 18). Beyond the prospect of the new abode in store for the nation in futurity, a seat of more immediate blessing was assured to them for their present consolation. But this too was to be of eternal duration, as carried out in the new Jerusalem, and so they were to "rejoice" therein "*for ever*." Under the advertence to the earthly city, the heavenly one was thus what was really in view.

In the 60th of Isaiah, the circumstances of the two cities are so intermingled as to show a oneness attaching to them in the mind of the Spirit. Among the objects referred to in connexion with the temporal Jerusalem, the sea (ver. 5), the isles, and the ships of Tarshish (ver. 9), the construction of the walls of the

city by the sons of strangers (ver. 10), and the beautifying of the sanctuary with the cedars of Lebanon, "the fir-tree, the pine-tree, and the box together" (ver. 13), may be instanced as manifestly not belonging to the new Jerusalem, situated, as this will be, on the new earth, wherein there is to be no sea, and with God for her maker and builder, and without a material temple within her walls. These particulars are thus given, and then, without specification of the heavenly Jerusalem as a city distinct from the earthly one, features that appertain only to her are afterwards introduced. The city is to be "an *eternal* excellency;" "the sun," indissolubly belonging to the old creation, and to the Redeemer's millennial kingdom in it, as before pointed out, "shall," it is declared of her, "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. Thy sun," (that is the Lord taking the place thereof,) "shall no more go down; neither shall thy moon withdraw itself: *for* the Lord shall be thine *everlasting* light, and the days of thy mourning," (there being no more pain nor sorrow in the new Jerusalem,) "shall be ended. Thy people also," it goes on to say, "shall be all righteous: they shall inherit the land *for ever*, the branch of my planting," (brought down from heaven and settled upon the new earth,) "the work of my hands," (constructed, not of man, but of God,) "that I may be glorified."

The same transition from the old to the new Jerusalem is also marked in the 54th of Isaiah. "For a small moment," it is said, "have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." Now the temporal Jerusalem has been abandoned of God for more than eighteen hundred years, and at its restoration, when the Messiah comes in his glory, it can endure only for the period of his reign; that is, for a thousand years. The abandonment then will have occupied, of a surety, nearly, and possibly more than, double the time of the renovated state, and

the one, it is manifest, cannot be spoken of as lasting comparatively but for a moment, and the other as of everlasting duration. The contrast must here be between temporal sufferings and eternal mercies, as made in similar terms as respects ourselves throughout this same parallel period of the visitations of Israel. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 17, 18). The view of the everlasting mercies made the two thousand years of abandonment seem but as a moment, and though there are two cities, the one the abandoned one, and the other the perpetual one, they are looked upon, in the contemplation of the Spirit, as but one. The afflictions are attributed equally to the glorious new Jerusalem, and the everlasting mercies to the forsaken old Jerusalem, because the one, in God's purposes, stands in the room of the other. In the like spirit, in the case of Israel, God visits "the iniquity of the fathers upon the children unto the third and fourth generation" (Exod. xx. 5), and the penitent have to charge themselves with the guilt of their progenitors. So Daniel made his confession in the name of the whole nation, of the past rather than of the then present times (chap. ix. 3—19); and so will the repentant remnant in the last days take upon them the guilt of the death of the Messiah, "looking upon him whom *they*," (in this sense of appropriation,) "have pierced" (Zech. xii. 10). Our own condition, as existing now, and as to be hereafter, may also be instanced. In regard to outward conformation, "it doth not yet appear what we shall be" (1 John iii. 2), and in regard to moral constitution, we shall also be very different from what we now are when "that which is in part shall be done away," and "that which is perfect is come" (1 Cor. xiii. 10). Our identity, however, with our former selves, will be perfect. And so is it as respects Jerusalem, old and new.

This is further marked in the chapter of Isaiah we have

under consideration. "O thou afflicted," it is said of her, "tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." There is no need for viewing this promised glory of the city as hyperbolically expressed, when we see the enunciation of the same features for her in the jewelled, resplendent, Jerusalem of the Apocalypse.

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever" (Ps. cxxv. 1, 2).

Here are two instances of illustration, derived apparently from one subject,—and that, it might be thought on both occasions, the earthly Zion. The temporal city, however, it is evident, could not fulfil the first of these similes, for she is among the things which may be shaken and removed, and as such must pass away with all that belongs to this present creation. The Zion which cannot be moved, and which endures for ever, can be none other than the heavenly city, belonging to the new and everlasting creation; and in the seeming advertence to the temporal Jerusalem, we see it is in truth the eternal one that the Spirit has had in view, as what alone can afford a fitting illustration of the insubvertible stability of the saved.

The correspondence between the two cities, the one as existing in the millennial reign, and the other as enduring throughout all eternity, is also made very observable from the similarity of condition attaching to them.

Both cities are the capitals of the respective globes, the present earth, and the new earth, in which they severally stand; and in both Jesus has his throne. For both the homage of the surrounding nations is assured. As regards the temporal Jerusalem, "the abundance of the sea shall be converted unto her, the forces of the Gentiles shall come unto her.—They shall bring gold and incense.—Their kings shall minister unto her."

And for this purpose her gates shall be always open, to admit the tribute thus to be rendered to her. "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought" (Isa. lx. 5, 6, 10, 11). And as regards the heavenly Jerusalem, in like manner, "the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there," (else it would have been said, doubtless, as in the case of the temporal city, that the gates should not be shut day nor night—the earthly parallel being thus obviously kept in mind.) "And they shall bring the glory and honour of the nations into it."

"The nations," furthermore, "of them which are saved shall walk in the light of it." And so also of the old Jerusalem. "The Gentiles shall come to her light, and kings to the brightness of her rising" (Isa. lx. 3).

To both cities also there belongs a remarkable provision, typical and productive of life and blessing. "And it shall be in that day," it is said of the earthly Jerusalem, at the time of the Messiah's return, "that *living waters* shall go out from Jerusalem" (Zech. xiv. 8). And these, we find, flow out *from the temple*, "from the right side of the house, at the south side of the altar," and heal the waters of the Dead Sea. "And every thing," it is said, "shall live whither the river cometh,"—showing that its waters are living waters. "And by the river," it is added, "upon the bank thereof, *on this side and on that side*, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: *it shall bring forth new fruit according to his months*, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, *and the leaf thereof for medicine*" (Ezek. xlvii. 1—12). And just so, but of course in a higher and a truer sense, is it in the heavenly city. "And he shewed me," the apostle writes, "a pure river of *water of life*, clear as crystal, *proceeding out of the throne of God and of the Lamb*. In the midst of the street of

it, and *on either side of the river*, was there the tree of life, which bare twelve manner of fruits, *and yielded her fruit every month*: and the leaves of the tree, *were for the healing of the nations.*" The correspondence of distributive blessing is here too close to allow of any other conclusion than that the one city takes up the place of the other.

The characteristics of the blessing are also eminently Jewish. The tree of life belonged to this original creation, where-with the Jews stand associated, but out of which we are removed. It is an object speaking to the sight and to the senses; whereas our life, and all connected with it, is hidden. And the full realization of what belongs to us in our new life is brought to us before the commencement of the thousand years, at the close of which only this tree has its allotted place and uses. We, furthermore, are unallied to the nations of the earth; but the Jews are ever the channel of blessing to them; and this the tree of life, whose leaves are for their healing, and these living waters, which flow forth from the heavenly city, manifestly express. "Salvation," in this sense also, "is of the Jews" (John iv. 22).

The mention, furthermore, of the fact that there is to be no temple in the heavenly city, and of how this want is remedied by the presence of God and of the Lamb, calls us at once to Jewish reminiscences, and is to show that the city exists for the Jews; for it points, manifestly, to the case of a people accustomed to a material place of worship, for whom provision is then otherwise made.

The everlasting love of God for Jerusalem, and the unceasing desires of the Jews towards her, have been found to point to and centre in the heavenly city. Just so is it as to the hopes which sustained Abraham, the great progenitor of the nation, and the type of the believing members thereof. Seemingly no more than an earthly portion had been promised him, but in this there was bound up an eternal and a heavenly one. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: *for* he looked for a city which hath

foundations, whose builder and maker is God." These all, it is said of him and of those of like faith with himself, desired "a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city" (Heb. xi. 9, 10, 16). The city, vast enough to be called a country, and which was to be of heavenly origin, and constructed of God, for which the patriarch, and all the faithful ones, are represented to have looked, could be none other than the new Jerusalem, whose stupendous proportions, and descent from God out of heaven, exactly mark her as the object of such hopes; and if she be the mother of us all, the father of us all can in no wise be disconnected from her. The earthly portion, the very land of his pilgrimage, represented thus to Abraham his heavenly one, and in the eye of faith, and in the mind and purposes of God, they are one. The new Jerusalem forms the substance of the real hopes of Israel, and constitutes their appointed inheritance. "The promise" to Abraham "that he should be the heir of the world" (Rom. iv 13), becomes accordingly strictly fulfilled to him in the capital of the new world; and wherever his lot is fixed, there his seed, unquestionably, have their part with him. "Those that wait upon the Lord, they shall inherit the earth" (Ps. xxxvii. 9).

It is true that the seed, the inheritor of the promises made to Abraham, is Christ (Gal. iii. 16), and that the church of God are in this way grafted into the stock of Israel (Rom. xi. 17), and have Abraham, as above adverted to, for the father of us all (Gal. iii. 7), and the Jerusalem which is above for the mother (Gal. iv. 26); but this does not rob the Jews, as all who look for a literal return of the nation to their land must see, of that peculiar standing which is their's as the strict and lineal descendants of the patriarch. The question is, is that peculiar standing to be kept up for them throughout all ages, everlastingly, so that the eternal city may be viewed as their's, distinctively, and not as our's? Much has been already offered for the resolution of this question in the affirmative, but the circumstances of the nation, and the promises made to them,

have yet be referred to, as further calculated to show that it must be so determined.

The isolation of the Jews from all other people, and the dispensation of the law imposed upon them, have served a particular end. It has been proved, through the trial thus brought upon the nation, that the flesh, under the most favorable circumstances, cannot walk conformably to the mind of God, and the children of God have thereby reaped a most important lesson, without having been put themselves, in the same painful manner, through the like actual experiences. But though this result has been gained, the Jews still remain a peculiar people, and their being maintained as such must be consequently designed to compass some other purposes than what have been already thereby accomplished. As our enemies, they keep the oracles of God from which the evidences of our faith are so largely drawn, and they stand ever as a living miracle in testimony of the truth of those oracles, the denunciations recorded in which against them they have incurred, and are now so manifestly enduring. They are also, doubtless, preserved in their distinctiveness to afford further proof of the infallibility of the word of God, when the time arrives that they shall come to repentance, and be admitted to the inheritance, so plainly, and so repeatedly, promised them. In the meanwhile, another body, namely the church of God, who are unconnected personally with Jewish trial, failure, or recovery, have been brought in through the manifold wisdom of God in a way altogether distinct from that taken with this nation, and the question is, whether the two are to be amalgamated finally in one. That it is the same Spirit who has to work in both, and for the same end, and that it is the same mediator through whom both are gained to God, is indubitably true; but being so gained, it still remains to be determined whether their further existence in union with God is carried on distinctively, in the one and the other, or not.*

*Such passages as Rom. x. 12, 1 Cor. xii. 13, Gal. iii. 28, & Col. iii. 11, may be thought to decide the question in the negative, and to prove that Jews as well as Gentiles, when once incorporated in Christ, lose every peculiar and national distinction belonging to them in their past state. When examined however, it will be found that

The millennial reign should serve to prove that it is in the purposes of God to keep them thus distinct. At that period the two bodies will coexist in their spirituality, the church of God in resurrection glory, the Jews in blessedness upon earth. Each will be manifested as the elect of God, but elected in two various ways; and yet each will be maintained throughout this period in marked diversity of position. Of that of the church of God no more is revealed than that they are joint heirs with Christ, and participators in his power and glory; but the Jews will be found at the period referred to in possession of those peculiar privileges and conditions which mark them in their nationality. God will have them, not merely, as he has had us, as a people to his name, but as the Jewish people, gathered, as such, to his name. Their land, their city, their temple with its ordinances, and above all their Prince seated upon the throne of David, all demonstrate that as they have been gathered as of the family of Israel, even so are they then owned and kept as of this family. Now "the gifts and calling of God are without repentance" (Rom. xi. 29). The saying is true of all God's operations, but is given here with special reference to his election of Israel. Can he depart from his expressly promised, and plainly manifested, recognition of them as a peculiar people? Can he obliterate those distinctions which have ever proclaimed them to be such, and confound them undistinguished in surrounding masses? He does not act thus towards them when gathered to the name of Jesus, but preserves them in their appropriate nationality throughout the thousand years of his reign; and Jesus, born in this nation, and of avowed Israelitish stock, passes from his present place on the throne of God, to head them in his nationality, and so reigns over them. For what are these peculiar dealings designed, if they are then to drop? For

unity of hope, spirit, and salvation, is all that is therein proclaimed, while diversity of condition to the objects so adopted and saved might still subsist. For example, it is said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." This speaks, be it remembered, of the existing condition of those who are in Christ, and therein, it cannot be disputed, that distinctions as to bondage and freedom, and as to male and female, remain, altogether undisturbed, though in point of acceptance and fellowship in the Lord, are all one. So also them may the distinction between Jew and Gentile equally be retained, though both are one in Christ.

what is the careful, the wonderful, preservation of Israel, and the exaltation of Jesus in Jewish headship over them, to serve, if final purposes connected with both are not in view?

The perpetuity of the promises made to the people proves that it must be for ulterior, and for eternal ends, that the nation are thus called into blessing. The lot of their inheritance is to be their's for ever (1 Chron. xvi. 16—18; Ps. cv. 8—11); the throne for David is to be established for ever (2 Sam. vii. 16; 1 Kings ii. 45; 1 Chron. xvii. 12—14; Ps. lxxxix. 4, 36, 37; Ezek. xliii. 7); and the people are to be recognized as such for ever. "What one nation in the earth," it is said, to show their distinctiveness, "is like thy people, even like Israel?—For thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever" (2 Sam. vii. 23, 24). "I will save them," God has declared, "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.—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, and their children's children, for ever; and my servant David shall be their prince for ever. 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 for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen (the nations) shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek. xxxvii. 23—28). "The tabernacle of God," that is to be "with men," and wherein "he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," and the glory of which the nations of the saved are to witness and acknowledge, is hence what we are to look for, as embodying the summit of Jewish promises and expectations; and all this we see to be realized in the new Jerusalem.

In her the hopes of Abraham have ever centred as the city he sought for, and in her Abraham, and his peculiar line, will find their everlasting rest. The memorial of the twelve tribes of Israel is in her, and every needful feature of their nationality; and this stretches onwards to all time, and the eternal city has its eternal and appropriate people in the stock of Israel;—that stock of whose blessings we partake, but the being of which, as such a stock, nothing can obliterate. “For as the new heavens and the new earth, which I make, shall remain before me, saith the Lord, so shall your seed and your name remain” (Isa. lxxi. 22) The imperishable new creation, will hold this imperishable name and seed of Israel.

There remain yet important considerations to treat of with respect to Israel’s portion in glory, and the position in which we also stand relatively to them in the eternal ages. We see the nation gathered in at different times, and under various conditions. There are those of former days, living before Jesus came in the flesh, who, nevertheless, with Abraham rejoiced to see the day of Christ (John viii. 56), and with Moses “chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt” (Heb. xi. 25, 26); there are those who at the close of their dispensation are martyrs for Jesus in the days of the Antichrist; there are others who are made converts to the truth in our dispensation; and there are those of the body of the people, who come to the knowledge of Jesus only after he has appeared in glory. There are furthermore, it must be remembered, the early saints who were brought to believe before the call of Israel occurred. Do these all inherit alike? and have any of them a common standing with ourselves.

Towards the solution of these questions, reference may be first made to such scriptures, exclusive of the Apocalypse, as have respect to the members of the stock of Israel who are gathered in simultaneously with ourselves. It will be found therefrom that although brought in under our dispensation, these

remain still recognized as of their own peculiar family, and are reserved to be dealt with in blessing as such.

The apostles are manifestly of this present dispensation, for they and the early converts formed the first churches of those gathered into it; and yet, as already observed, a special Jewish relation still belongs to them, as they are to "sit upon twelve thrones, judging the twelve tribes of Israel." One of them, Peter, held a distinctive "apostleship," as that "of the circumcision" (Gal. ii. 8, 9); and another, Paul, though having on his part "the gospel of the uncircumcision" (Gal. ii. 7) committed to him, could still take up in some sense Jewish position, so as "unto the Jews to become as a Jew, that he might gain the Jews" (1 Cor. ix. 20). In illustration of this spirit, we hear of him in the temple, "purifying himself" with men for whom he was "at charges," so as to enable them to perform "a vow," and "offer offerings;" and this to prove to "many thousands of Jews," who "believed," but were at the same time "all zealous of the law," that he also "walked orderly, and kept the law" (Acts xxi. 20—26). We see him also, independently of such cause of urgency, "having shorn his head," in prosecution of keeping "a vow" upon his own behalf (Acts xviii. 18). The idea of earning righteousness through obedience to the law, Paul ever, most forcibly, as the Spirit enabled him, denounced; but these observances, which belonged to his people nationally, and distinctively, he certainly, by the same Spirit, respected.

In the epistle to the Romans, the speciality of Jewish standing, and the advantages thereof, are much insisted upon; and in putting this portion of his writings forth, as empowered of God, Paul has shown that for himself he by no means relinquished his lot with his nation. "What advantage then," he is led to ask, "hath the Jew? or what profit is there of circumcision?" And the inspired answer is, "*much every way.*" He afterwards expresses in the strongest terms his sympathies with his people, as such, and in describing the peculiar distinctions belonging to them, speaks of a "glory" which is their's, and

dwells also upon their having "the fathers," and upon Christ too being of their stock "as concerning the flesh." "I say then," he asks again, "Hath God cast away his people? God forbid. *For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*" He pointedly made it manifest that he did not count upon his descent in the flesh as securing for him any thing, apart from Christ, but in Christ he could see that Jewish standing, and Jewish privileges, had their weight; and he esteemed and owned them accordingly as his. Surely, if his lot in Christ had divided him wholly from his lot as a lineal descendant of Abraham, he would have said so, rather than have thus continued to assert his alliance in the flesh to Abraham, and have shown such deep set national interest in his people. For winning Christ, the circumstances of his descent he could count as dirt, but having won Christ, the advantages of this descent remained. And why so, unless in the hereafter they were to be brought to bear in assuring him Jewish cognizance in Jewish blessing?

His people, he said, had not been cast away, but a remnant of them remained, known of God in grace, and of whom he was one. It was as in the case of the seven thousand who had not bowed the knee to Baal in the times of Elijah;—"even so then," he says, "at this present time also there is a remnant," (a *Jewish* remnant of course,) "according to the election of grace." For the rest, he tells us, "blindness *in part* is happened to Israel, until the fulness of the Gentiles be come in. And so," he adds, "all Israel shall be saved." And this he shows is to be in Jewish association; "as it is written, There shall come *out of Zion* the Deliverer, and shall turn away ungodliness from Jacob." The "remnant," who are now saved, and the "part," who have still to be delivered out of darkness, evidently make up the sum of the "all Israel" who are to be in final salvation; and it is out of Zion, we see, that this comes to them. In other words, they are established in their own appropriate Jewish blessing in Zion. "As touching the election," it is said, "they are beloved for *the father's* sakes. *For* the gifts and calling of God

are without repentance." In Sion, and for the father's sakes, and because of God's unchangeable purposes towards them in this line, salvation is brought home to them; and hence, unquestionably, it is as of the peculiar stock of Israel, that all Israel receive their portion;—and that, the pledged one, promised to their fathers. The land of Israel, perpetuated to them, in the new Jerusalem, becomes their everlasting lot, and in it the "remnant" must have their place, equally with the "part" who have yet to be dealt with in grace.

The epistle to the Hebrews, as its title declares, is addressed to Jewish believers, in recognition of their still holding place in the family of Israel, and it teems with Jewish reminiscences, considerations, and hopes, brought to bear upon them in their existing position, as in Christ, and yet as still in Abraham.

The epistle of James is in like manner offered to them in this two-fold standing, being inscribed to "the twelve tribes which are scattered abroad," and who are exhorted relative to "the faith of our Lord Jesus Christ, the Lord of glory."

The epistles of Peter also appear addressed to Jews. Peter held "the apostleship of the circumcision," and this should prepare us to expect that the only portion of the scripture wherein his pen was used, should have reference to the family of the circumcision. He writes to such as were "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." The term of "strangers," shows that these were not the converted inhabitants of those regions, but foreigners, interspersed among them; and this corresponds with the situation of the Jews, who were spread abroad in such parts, as specifically made to appear in the epistle of James, where they are spoken of exactly as thus "scattered."

The Jewish character of these epistles by Peter may not appear so evident as that of the epistles to the Hebrews and of James, and the circumstances which mark it may therefore be pointed out. They are as follows. In the first epistle, reference is made to the "prophets" (i. 10); to the "tradition" those ad-

dressed had received from their "fathers" (i. 18); to "the Gentiles," as a body from whom they stood distinct (ii. 12; iv. 3); to their salvation being laid "in Sion" (ii. 6); to their being "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (ii. 9); and to their having been formerly "as sheep going astray," but who had, "now returned unto the Shepherd and Bishop of their souls" (ii. 25);—a saying of course not applicable to any but such as the Jews, who had once had God over them as their Shepherd (Ps. lxxx. 1), but had departed from him. "My people," it is said, "hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place" (Jer. l. 6). In the second epistle, there is again allusion to "the prophets" (ii. 1; iii. 2), and also to "the fathers" (iii. 4), and the coming of the Lord to which appeal is made is that "day of the Lord" in which Jewish interests are involved (iii. 10—12); and expectancy is also called to the "new heavens and the new earth," in which Jewish hopes are centred (iii. 13, 14). Sarah and Balaam are furthermore brought forward, as objects of reminiscence, affording matter of example and instruction of peculiar applicability to Jewish disciples (1 Pet. iii. 5, 6; 2 Pet. ii. 15, 16).

The character of the book of Revelation has now to be considered, and out of it, in combination with other scriptures, the further evidence needed for the setting at rest the questions before us, is to be gathered. It will be seen that though in the canon of our scriptures, this book, equally with the epistle to the Hebrews, and those of James and Peter, is essentially one of Jewish type; and as it consists of prophecies relating to times lying beyond this dispensation, and of epistles addressed to those who were living under this dispensation, in all of which Jews and their interests are the subjects treated of, the proof is strengthened that Jewish distinctions and hopes are not absorbed and obliterated in the generalities that attach to us, but that this race remain to be had respect to, under all possible conditions.

of circumstances, as that peculiar people whom God from of old designed to constitute as such from out of the seed of Abraham. It will be seen that marked distinction prevails between those of Israel who through much tribulation have been brought to Jesus, and those who come in without pain or suffering, as the nation at large will do at his approach in millennial glory. It will further appear that the sufferers, whether living before the days when the Messiah was manifested in the flesh, or under our dispensation, or in the times of the Antichrist, all rank together, and with ourselves; but not to the forfeiture of what specially belongs to them as of the stock of Israel; and that the great body of the nation, whose new birth, as we have found, takes place without travail or pain, inherit that limited, but still most blessed and abounding portion, awaiting them in the new creation. So truly is the condition ever observed, even as regards favored and united Israel, that it is only those who suffer with Jesus, who are partakers of all that is involved in the promise that they shall reign with him (2 Tim. ii. 12). These are the deeply important subjects bound up in the true estimate of the Jewish character of the Apocalypse, upon the examination of which we proceed to enter.

The church, while in performance of service, are assuredly so far the servants of Christ (Phil. i 1); but the condition and designation of servants is not their appropriate one. On the contrary, they are distinctly said not to be servants, but sons (John xv. 15; Gal. iv. 1—7). The Jews have association with Christ in his office of ruler over them, as king of their nation, and thus hold a position, different to any we have, of a stated and official kind, as “servants” in subordination to their “lord,” or “king” (Matt. xviii. 23; Luke xii. 37, 38; xix. 13). It is in this character of servants, invariably, that those are adverted to whom the book of Revelation respects,—including the apostle John himself, through whom, as through an Israelite, the communication thereof was made (Chap. i. 1; vii. 3; xix. 2, 5; xxii. 3, 6); and it is to be inferred from this that it is not the church, but Israel, who are thus indicated.

The church are indeed introduced upon the record of the Apocalypse, but it is only when translated to glory; and then, as if in a manner foreign to the scene, the apostle is asked to divine who these may be, and cannot (vii. 13, 14). The book abounds with apparently far deeper mysteries, but in respect of these no such question is put.

Blessing is promised to those who hear the words of this prophecy, and keep them (i. 3); but our blessings are not dependent on the sayings of this book, for how many have passed away without understanding them! The reference is to those only who live in the times described in the book, and who can keep these sayings by acting them out, pursuant to the emergencies of those times.

Jesus is every where introduced in the pages of this book in Jewish aspect. He is referred to as "the faithful witness," and although such, doubtless, towards ourselves, he bears the office in a special manner for the Jews. "Behold," it is said. "I have given him for a witness to the people" (Isa. lv. 4). His throne also as the seed of David is to be established "as a faithful witness in heaven" (Ps. lxxxix. 37). He is spoken of further as "the first begotten of the dead," being an advertance to resurrection brought in upon his created being, as of the human stock, wherein his standing was specially Jewish, as distinguished from that eternal life, held by him before creation, in which we have part;—and as "the prince of the kings of the earth," where the reference is plain to the terrestrial glory, and especially to the supremacy over the Gentile nations which constitutes Israel's appropriate lot (i. 5). It is Israel again who are immediately after in question as those who are to be made "kings and priests unto God" (i. 6), this position being prominently their's (Exod. xix. 6): and it is the Lord's advent for them, and not his coming for us, which in due train is announced. "Behold, he cometh with clouds; and every eye shall see him, and *they also which pierced him*: and all kindreds of the earth shall wail because of him" (i. 7).

The Lord is then, and also afterwards, styled the "Alpha

and Omega;”—“the beginning and the end, the first and the last” (i. 8, 11, 17; xxi. 6; xxii. 13); who “was dead,” but is “alive for evermore” (i. 18); the allusion being here again to his creation standing, and not to his eternal condition, wherein he was without beginning, as without end of days; and under this characteristic he had been exhibited to the Jews in special reference to generations of earth, and their own redemption (Isa. xli. 4), with which latter, as the foundation thereof, his creation state is so manifestly allied. And further on he is introduced, in clear Jewish connexion, as “the Lion of the tribe of Judah, the Root of David” (v. 5).

The Lord’s appearances also are quite those in which he was offered to the regards of the Jewish prophets of old,—the garment, the golden girdle, the hair as white as snow, the eyes as a flame of fire, the feet as fine brass, the voice as the sound of many waters, and, ultimately, the vesture dipped in blood (i. 13—15; xix. 12, 13), bespeaking the identity of the revelations (Dan. vii. 9;* x. 5, 6; Ezek. xliii. 2; Isa. lxiii. 2, 3). And the effect thereof upon the apostle, was the same as that upon the prophets,—all falling as if dead at his feet (i. 17; Ezek. i. 28; iii. 23; Dan. viii. 17, 18). No such awful and Sinai-like manifestations are befitting towards us, and the aspect under which we shall behold the Lord, is what is yet wholly undescribed. What we are to know of him, is, that “we shall see him *as he is*” (1 John iii. 2). He is to be presented to us none otherwise than in the original and eternal characteristics of his self-existent being, and the appearances of him in the Apocalypse, wherein he is exhibited clothed upon with adopted features of dispensational import, are consequently for the Jews.

In keeping with this, the throne of God is displayed likewise in creation connexion. It has the rainbow, the type of creation covenant, round about it (iv. 3), as shown also to a Jewish prophet of old (Ezek. i. 28); and the sea of glass (iv. 6), or crystal firmament, in like manner formerly set before Jewish

*The personage here indicated might be taken to be the Father, but that he is sitting as judge, which is the sole office of the Son. The Son bears the Father’s image.

eyes (Ezek. i. 22, 26; x. 1); and there come forth from it lightnings, thunderings, and voices (iv. 5; xi. 19), as at Sinai. In attendance are the cherubim, with creation features stamped upon them, having the visage of the lion, the calf, the man, and the eagle (iv. 6, 7), exactly as seen by the Jewish prophet (Ezek. i. 5—10; x); and these were represented upon the Jewish ark of covenant, and on the curtains and veil of their tabernacle, as well as throughout the walls and the doors of the temple at Jerusalem. The four standards of the nation, under which they encamped (Numb. ii. 3, 10, 18, 25), also bore these cherubic figures upon them. The exclamations in praise of God to which these beings give utterance, saying, "Holy, holy, holy, Lord God Almighty" (iv. 8), are just such as long ago had sounded in Jewish ears (Isa. vi. 2, 3). And the interests of creation formed the subject of this praise, as revealed alike to the apostle and to the prophet. "Thou art worthy, O Lord," the former heard, "to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (iv. 11). And just so the latter. "The whole earth is full of his glory," was the summing up of what he was listener to.

After this there follows the redemption of the creation, typified, as already explained, under Jewish form of law, when the Lamb, in his Jewish character, receives the sealed book of his inheritance;* and this scene is concluded with creation's song of praise (v). And the like exhibition had been heretofore made to a Jewish saint (Dan. vii. 13, 14). Even the apostle's despair at the apparent absence of a redeemer had been illustrated of old (Isa. lix. 16; lxiii. 5).

Our calling being altogether heavenly and unconnected

*It is true that we have part in this redemption, as in much else that is here instanced as standing in connexion with the Jews, but this is in a manner adjunctively, while to the Jews all belongs specially and primarily;—we, so far partaking only of the fatness of their olive tree, while the tree itself is essentially their's. It is also of course quite apparent that we are objects of creation, but then we were foreknown before this creation, and are raised up out of it, and above it. Thus our groanings, and those of the creation, are referred to as proceeding from two distinct objects (Rom. viii. 22, 23). It is furthermore true that the creation, and the Lord's work in it, are made mention of in connexion with ourselves (Col. i. 15—20). This however is just in demonstration of his "fulness," showing how it extends over all things; and we enter into this fulness (Eph. i. 22, 23). The Jews, on the other hand, as a nation, occupy place in this creation as a constituent part of it.

with earth, we ever stand associated with what existed before this world was made. So the Lord had us in view in his prayer, desiring participation for us in that glory which from all eternity he had enjoyed with the Father, under the appeal that the Father's love had existed for him from "before ($\pi\rho\omicron$) the foundation of the world" (John xvii. 5, 24); and so the apostle has spoken of our "hope of eternal life" as having been "promised before the world began" (Tit. i. 2), and of us as "chosen in him before the foundation of the world" (Eph. i. 4), and called in him "before the world began" (2 Tim. i. 9). With the Jews, and also those coming under the designation of the sheep of the parable, it is otherwise. Their condition arises out of earthly circumstances, and their blessing, consequently, is dated only "from," or since ($\alpha\pi\omicron$), "the foundation of the world" (Matt. xxv. 34; Heb. iv. 3). In strict accordance with this distinction, the saved of the book of Revelation are shown to be such as have had their names written in the book of life "*from* the foundation of the world" (xvii. 8), and the Lamb, for them, is cited only as slain from the same post-mundane period (xiii. 8); hereby strongly marking that it is not the church, but the Jewish nation, who are in question in this book.*

The new heaven and the new earth, with the heavenly Jerusalem, finally succeed as the realization of Jewish blessing in renovated creation, being the fulfilment of what the previous scenes had indicated in pledge; and the Jewish scriptures, as has been seen, contain ample notice of these objects as standing in association with Israel.

The throne in heaven, and the Divine presence appearing on it (iv. 2), had been exhibited to the prophets of Israel (Isa. vi. 1; Ezek. i. 26—28; x. 1); and there was further the heavenly temple of God (xi. 19; xiv. 15, 17; xv. 5, 6, 8; xvi. 1, 17), which had also been revealed to the prophet (Isa. vi. 1); and this had its golden altar, and censer, (viii. 3), all having afforded

*It is true that in Peter the Lamb is adverted to as having been "foreordained before the foundation of the world;" but this is introduced with a "verily," as if an abstract truth, while in respect of application of him to those addressed, the clause is added, "BUT WAS MANIFEST IN THESE LAST TIMES FOR YOU" (1 Pet. i. 20).

patterns for the Jewish tabernacle and its vessels. The original of their seven-branched golden candlestick was also there (i. 13, 20; Exod. xxv. 31, 37), and this too had been displayed to a prophet (Zech. iv. 2); and above all the ark of testament, from which the Jewish ark was taken, had its place in this heavenly sanctuary (xi. 9). There were, moreover, before the throne, the seven Spirits, or eyes of God (i. 4; iv. 5; v. 6), which the prophet had likewise had revealed to him (Zech. iii. 9; iv. 10). In all this Jewish affinities, and consequently dealings with that people, are very manifestly in view.

The sealing of the 144,000 out of the tribes of Israel, and their career as the woman clothed with the sun, as already explained, bring the nation prominently upon the scene of the Apocalypse; and these prefigurations were found illustrated by Jewish records. We have also had before us the measuring of their temple, and the prophesying of the two witnesses in Jerusalem, in like manner so illustrated. The drying up of the Euphrates for the return of the people to their land, the destruction, at that time, of their ancient, and ultimate enemy, Babylon, and the great battle of Armageddon in Judea, also appear, and these likewise are features strictly and exclusively embracing Jewish interests, and are to be seen exhibited in their sacred writings.

The action of the trumpets and the vials in destroying vegetation, turning waters into blood, inflicting a noisome sore upon those under judgment, and darkness upon their land, is precisely what was brought upon the oppressors of Israel at their exodus from Egypt; and as this afforded the type of that final redemption of the people of which the book of Revelation unfolds the course and the issue, we have here again, manifestly, events involving Jewish interests only.

The dreadful slaughter which is to overwhelm those found in arms against the Lord, is given under the figure of a feast prepared for the fowls, who are to batten upon their carcasses (xix. 17, 18), and in this very aspect it stands previously portrayed in Jewish records (Ezek. xxxix. 17—20); and then in

direct association with the restoration of Israel (ver. 21—23). The sickle and the winepress which come in after this visitation (xiv. 14—20), have also place in the pages of their prophets (Isa. lxiii. 3; Joel. iii. 13, 14); and this too in the like connexion with the redemption of their nation (Isa. lxiii. 4; Joel iii. 16, 17).

The reign of the Antichrist, upheld by Satan in person, and all the operations of those fearful days, are prefigured as well in Daniel as in the Apocalypse, and affect, we have seen, the Jewish people, and not ourselves. And just so, it would appear, does the rule of the millennial kingdom, also appearing both in the Revelation and in Daniel, and which supplants the empire of the man of sin, belong to them, and not to us.

The language in which this reign is announced is evidently of restrictive import. “And I saw thrones,” it is said, “and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” Here are two classes spoken of as reigning with Jesus,—the first not being particularized, but simply adverted to as persons occupying the thrones, and the second, described in studied detail as the non-worshippers of the beast. The latter, thus declaredly, are a peculiar body, living and suffering in the days of the Antichrist. And the former must consequently, in like manner, be some peculiar body, not embracing the whole of the redeemed. That they are so is very apparent, for had they indicated the entire body of the redeemed, the non-worshippers of the beast would have stood included in them; and of all the redeemed, as being the greatest sufferers, and therefore the highest claimants to this recompensive glory, these non-worshippers were the last who would require to be specifically mentioned, if it fell to all to enter upon that glory.

It is not difficult to determine who these last named martyr rulers may be, for in that body out of the Gentile nations, who are brought in during the times of the Antichrist, we have them

unmistakeably put before us under the same distinctive character here attaching to them, as those "that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." These were Gentiles, certainly, but gathered in, be it remembered, during the prevalence of the Jewish dispensation; and hence, according to the analogy of previous orderings, they should be incorporated as proselytes to Israel. That they were so is made evident from the fact that the "song" they sing is that "of Moses," and that "the gospel," as preached to them, is the same that was offered to the Jews. For unto them was the gospel preached, as well as unto us (Heb. iv. 2). It is designated thus "the everlasting gospel:" that is, the original and eternal gospel; not conveying the open revelation of Jesus which is made to us, but being prominently a call to abandon false gods, and to worship the one true Jehovah. This was the nature of the gospel which these Gentile proselytes heard and took up. "Fear God," it was demanded of them, "and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." This they conformed to, and so passed onwards, in Jewish apprehension, to sing of deliverance in the "song of Moses the servant of God, and the song of the Lamb."

Being thus embodied in Israel, it must be in participation of Jewish blessing that these take their places in the millennial kingdom; and, by consequence, that other peculiar body, adverted to in the first clause of the passage under consideration, who are their partners in that rule, must be saints of the Jewish family. The need for the particularizing the proselytized body is made thus very manifest, for as these owed their standing with Israel to dispensational dealing, and not to natural birth, it became necessary, lest the fact should be unapparent, that their part in Israel's blessing should be announced definitively.

The marked notification that "the prophets" were among those who at this time were to receive their reward (xi. 18), points to the same thing,—that it is Israel's reward which is in

view,* and the "saints," consequently, spoken of in association with them, are saints of the Jewish family. Not the whole body of the nation, but those who, like the non-worshippers of the beast, have passed out of this life, and have been raised in glory.

And "*this*," it is said, is "the first resurrection,"—first of course in respect of some class for whom a second resurrection is in store. Here, again, we cannot be in question, for we are brought in as "the fulness of the Gentiles," to whom no adjunct can be made, and no second resurrection belong. But for the Jews there must necessarily be two resurrections, as some of the nation appear in risen position at the millennium, and occupy these thrones of its empire, while the great body of the people, including those who are living throughout the course of that reign as men yet in the flesh, have to be glorified in resurrection at its close. In Daniel (xii. 1—3) there is an intimation of such a resurrection, as associated with Israel, and as being effected at the time of their restoration;—that is, just as in the Apocalypse, at the period of the introduction of the Lord's millennial reign. And this is shown to be of a partial nature. "*Many*," it is only said, "of them that sleep in the dust of the earth shall awake." It respects the prophet's people only, and hence appertains to the Jews. All Israel then are not at that time raised up, and a second resurrection remains for those of this nation.

To the members of the first resurrection, the assurance is given that on them the second death shall have no power. This likewise is a declaration which cannot have been called for in respect of us. We have none connected with us but such as already are to "know that they have passed from death unto life" (1 John iii. 14), and none, consequently, who stand in any danger of the second death. Not so the Jews. At the second resurrection, in which the great body of the nation have to be dealt with, there will be those who will have to be plunged into the lake of fire, as well as those whose names will be found written in the book of life; and in their corporate aspect the

*There are other as prominent allusions to the prophets (x. 7; xvi. 6; xviii. 20, 24; xxii. 6, 9), doubtless made because Israel are the subject of the record.

second death hence comes in among them, and the assurance to such as are to stand free thereof, that they shall not be hurt thereby, becomes appropriate and valuable.

The book of Revelation concludes, consistently, with marked Jewish advertencies. "Blessed," it is again said, at the end as at the beginning, "is he that keepeth the sayings of the prophecy of this book" (xxii. 7);—a blessing, as has been before observed, which attaches to those who live in the times treated of in that book, and who alone could be guided by its sayings, through the perils, and on to the rewards, of which it treats; and these, we have seen, are Jews.

The analogy between the Apocalypse and the book of Daniel has been abundantly shown, and it is in fact such as is of universal recognition. That it exists, affords proof that the one book respects the Jews, as notoriously as does the other. Here, at the close of the Apocalypse, the identity of the schemes of prophecy appearing in these two books is unmistakeably made manifest. Daniel's visions were to be shut up and sealed to "the time of the end," because they were then yet, it was said, "for many days" (Dan. viii. 26; xii. 4, 9); but now, in the Apocalypse, we have this interdiction removed, and the injunction given, "seal not the sayings of the prophecy of this book: for the time is at hand" (xxii. 10).

This points, on each side, to some determinate period of time, which was distant in the day of Daniel, and near in that of the Apocalypse. And thus is the era of the consummation always referred to in Daniel as occurring at some fixed and definite season. "Behold," he was told, "I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be (viii. 19). "The end shall be at the time appointed."—"Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed" (xi. 27, 35). And so also in Habakkuk. "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come,

it will not tarry" (ii. 3);—a prophecy cited in the epistle to the Hebrews, and there referred to the coming of the Lord, which in effect brings in the expected consummation. "For yet a little while," it is written, "and he that shall come will come, and will not tarry" (x. 37). And, accordingly, in the Apocalypse the same vein of prophecy is pursued, where the Lord gives the assurance of his early advent. "Behold, I come quickly.—Surely I come quickly. Amen" (xxii. 7, 12, 20).

In all this Jewish time, and the advent for that people, can alone be in question. There is no appointed season for the Lord's return for us. "Of that day and that hour," as we have seen, "knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The element of time, whether short or long, is not to enter into our expectations with regard thereto. "In a moment, in the twinkling of an eye" (1 Cor. xv. 52), it may come upon us at any instant; and the Lord himself, marvellous as it may be, could not tell us whether the event has to happen quickly, or otherwise. He spoke in the Revelation, evidently, of that other advent, succeeding to his coming for ourselves, when he will return for the Jews; and in reference, of course, strictly to Jewish time;—time according to the seventy hebdomads of Daniel. "Seventy weeks," it is said, "*are determined* upon thy people." The hebdomads conclude therefore with that fixed, appointed time, which has to be looked for in the case of the Jews, and whether this should be estimated as distant, or near at hand, the judgment must be according to these hebdomads. In the time of Daniel the whole had still to run out, and his visions, hence, had to be sealed as being still "for many days;" but in the time of the Apocalypse but one hebdomad remained to be accomplished, and this prophecy could be left unsealed, "for the time was at hand." In conformity, accordingly, to this respect had solely to the short remaining period of Jewish time, the book begins and concludes with the assurance that its predictions "must shortly come to pass" (i. 1; xxii. 6); and in the same spirit its contents could be addressed in promise of blessing to those of the particular

generation, living in that circumscribed season, who could receive and profit by its sayings. In the same spirit, consequently, our Lord could say that his advent was quickly to be fulfilled. The long unmeasured period which has been seen to intervene in these hebdomads between the 69th and the 70th, is taken no account of; and in the day wherein we live, we have conclusive evidence that this must be so, else would the past eighteen hundred years stand to falsify these assurances of the Apocalypse. In this respect, thus, the Jewish character of the book is very observably maintained.

We are told, it is true, in scriptures specially relating to ourselves, that "the night is far spent, the day is at hand" (Rom. xiii. 12); that "the time is short"* (1 Cor. vii. 29); and that "the Lord is at hand" (Phil. iv. 5); but this, as the context will always show, in order to enforce preparedness for the Lord's return as an event which may happen at any moment; and also in reference, no doubt, to the stage of dispensation in which we stand, rather than to actual measure of time. So we learn that we are in "the last time" (1 John ii. 18), and that this is altogether according to occurrence of dispensation, and not to passage of time, being characterized by God's closing act of testimony in sending forth his Son taking effect therein (1 Cor. x. 11; Heb. i. 2; ix. 26; 1 Pet. i. 20). But wherever there is question of a fixed time for the Lord's return, and one deferred, and not forming a subject for present and daily expectancy, (as in the case of that coming for which we have to look,) but the approach of which is to be watched and judged of, it is in scriptures addressed to the Jewish people that references thereto appear. Thus in Hebrews, they were to exhort one another, "and so much the more as they *saw* the day *approaching*" (x. 25); and in James, they were to be patient "unto the coming of the Lord," as "the husbandman" waiting "for the precious fruit of the earth," and exercising "long patience for it,"—"for the coming of the Lord," they were told, "*draweth nigh*" (v. 7, 8); and in Peter, they were not to think the Lord "slack cou-

* *Συνεσταλμενος*; folded together, or closely compressed.

cerning his promise," but to remember that the suspense was one in which long-suffering was exhibited, and so, prospectively, were to be "looking for and *hasting unto* the coming of the day of God" (2 Pet. iii. 9—12).

Time, in truth, whether short or long, in the contemplation of the Spirit, does not exist for the church; for we are ever associated with eternity, having been called of God into existence "according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. iii. 11); but it enters into all that stands allied with the Jews, in past days, and to the close of their dispensation; and this consideration, it is to be observed, bears also upon the millennial reign, demonstrating that it can only be for them that such definite term of glory is ordained. Earthly location also, any more than earthly measures of time, cannot be allotted for those whose special portion is a heavenly one in the illimitable inheritance of the Father's house.

The tree of life, the water of life, and entrance to the holy city, are particularized as awaiting the saints to whom the Apocalyptic exhortations personally apply (xxii. 14, 17), and here of course none but Jews are in contemplation,—these being specific Jewish blessings, foreshown, as has been seen, in the Jerusalem of the millennial period, and realized in full perfection in the heavenly city. The contrast of the unclean left outside the city (ver. 15), is again a clear advertence to Jewish order of exclusiveness.

The whole of "these things" which are "testified" to "the churches," are announced by Jesus in Jewish character, as "the root and the offspring of David, the bright and morning star" (ver. 16),—the "star out of Jacob" (Numb. xxiv. 17),—making it here again very apparent that it is to Jewish ears, and of Jewish interests, that these things are spoken.

Finally, the threat is held out, that if any man should tamper with this book, he should lose "his part out of the book of life, and out of the holy city, and from the things which are written in this book" (ver. 19). These forfeitures are of Jewish privileges, and the threat such as can apply to those only whose

portion in life is still unallotted to them. And in such position the Jews at present stand, liable to have their names, which have been inscribed in the book of life for the father's sakes, yet blotted out from its pages (Exod. xxxii. 33; Numb. xiv. 12; Deut. ix. 14). But the church can be in no such risk, having received, and consciously so, that eternal life which is hid for them with Christ in God, and which they have been strongly assured can "never perish" (John iii. 36; x. 28; Col. iii. 3; 1 John iii. 14; v. 12, 13).*

We may now understand that the epistles addressed to the seven churches in the Apocalypse, should relate to converts out of Israel, and not to Gentile believers. And such, on examination of the contents of these epistles, proves to be the fact. They are as full of Jewish elements as the rest of the book in which they have place.

These churches are introduced under the figure of seven golden candlesticks, a symbol manifestly drawn from the Jewish sanctuary. And they are presided over by angels,† whose ministry and charge has been ever so much employed in the instance of the Jews. At the creation of the world,—that world in which Jewish interests are set,—these "sons of God,"

*We have here also the key to those awful passages in Heb. vi. 4—8, and x. 26—31, in seeing that as appearing in an epistle addressed to the Jewish people, the dangers therein described, which are such as can never be incurred by the church, belong to them. We may judge too, it may be remarked, that the cessation of the gift of tongues, and that of working miracles, is in like manner thus to be accounted for. It was "THAT which was spoken BY THE PROPHET JOEL" (Acts ii. 16—21); consistently with which it was first communicated at the period of a Jewish feast, that of Pentecost, and was subsequently imparted only at the hands of those who are to rule the twelve tribes of Israel. It came thus as a Jewish foretaste of what is to be outpoured upon the nation in fulness of measure hereafter, and was appropriate for a people who have sphere of action on earth, but is not needed for us whose relations are only of heavenly order. Gentiles certainly received the gift when current in the early days, but this only through Jewish instrumentality, in evidence, perhaps, of the mode in which Israel in this, as in all other respects, will be the channel of blessing to surrounding nations. Had these gifts been really such as were pledged to the church, they would have abided.

†These are ordinarily taken to designate presiding ministers, or bishops; but the term is given in interpretation of a symbol, and hence is to be taken in its literal acceptation, and not as itself symbolical. Not to do this, is to reject the inspired interpretation altogether, substituting another signification for the symbol in lieu of it. The ministrations of angels appears throughout the Apocalypse, and elsewhere in the book, when mentioned, they are looked on as literal angels; and why not here when coming in as the rendering of a figure there is so much cause for refraining from viewing them as themselves figurative? Moreover, in the churches of the apostolic age, the rule therein was vested in a plurality of bishops, or elders, and there is no instance of a church being under the supervision of a single elder (Acts, xi. 30; xiv. 23; xv. 4; xx. 17; Tit. i. 5; Jam. v. 14).

—appearing also under the same emblem of “morning stars” here used for them in the Apocalypse,—“shouted for joy” (Job. xxxviii. 7). And at the redemption of Israel out of Egypt, one led them on the way, and brought them to the promised land (Numb. xx. 16). “Michael,” we learn, has a special charge in respect of the Jews, being “the great prince which standeth for the children of this people” (Dan. xii. 1). At the birth of Jesus, angels appeared and had their joy (Luke i. 26—33; ii. 8—14), and it was as he that should “reign over the house of Jacob” that he was announced by their instrumentality, and as one who was to bring peace “on earth” that they gloried over him. In the times of his necessities and anguish, they ministered to him (Matt. iv. 11; Luke xxii. 43). And at his resurrection, one rolled away the stone that closed in his tomb, and they were found watching the place wherein he had been laid (Matt. xxviii. 2; Luke. xxiv. 4). The things of Jesus are what they “desire to look into” (1 Pet. i. 12), and there is joy in their presence “over one sinner that repenteth” (Luke xv. 10). They encamp “round about them that fear the Lord,” and deliver them (Ps. xxxiv. 7; 2 Kings vi. 16, 17; Matt. xxvi. 53); they have a “charge over them, to keep them in all their ways” (Ps. xci. 11. 12); and in heaven, as thus appointed to them, they “do always behold the face of their Father which is in heaven” (Matt. xviii. 10). The scene of the Apocalyptic churches, with Jesus walking in the midst of them, was laid in heavenly places, and it was most appropriate therefore that the addresses to them should be made thus through the angels that had such charges over them. The Sinai-like character of the Lord’s appearance on the occasion, helps to confirm the scene as a Jewish one.

The church of Ephesus* are addressed in reference to their

*That there were converts from the Gentiles in this church, is indubitable from Paul’s epistle to them, and they may have formed the major part of the congregation; and this may also have been the character of the rest of the seven churches of the Apocalypse. Still the Spirit could address himself distinctively to such among these bodies as were Jews, as in the instance of the epistle of James, where the twelve tribes only were in view, notwithstanding the existence, as we well know, of multitudes of believers from the Gentiles, throughout the nations among whom they were “scattered abroad,” and with whom they must have been incorporated in church order.

Jewish position as one of these seven golden candlesticks, among which the Lord, as thus exhibited, was walking; and to the faithful therein "the tree of life, which is in the midst of the paradise of God," is promised;—a tree, standing, as has been already observed, in creation connexion with Israel in their heavenly city, which must be the paradise spoken of.

To the church of Smyrna, the Lord introduces himself as "the first and the last, which was dead, and is alive;" that is, as we have seen, in creation and Jewish aspect. The false members of this church are stigmatized as those who "say they are Jews, and are not, but are the synagogue of Satan;" proving, very clearly, that the true members thereof were real Jews. Of these it is said that they "shall not be hurt of the second death," a danger indubitably threatening the sinners of the Jewish nation, but one in which the church has never stood.

To the church of Pergamos, the Lord represents himself under one of his Sinai-like features, as he that had "the sharp sword with two edges." They are censured for having among them those "that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel," being an employment of Jewish history, doubtless because of the Jewish posture of those who were to receive caution out of it. The accepted ones among them are promised "the hidden manna," and the "white stone," with "a new name written" thereon, being an adoption of Jewish elements, in signification of Jewish blessing.

Before the church of Thyatira also the Lord brings himself in Sinai-like character, reminding them of "his eyes like unto a flame of fire, and his feet like fine brass." He rebukes them for suffering "that woman Jezebel, which called herself a prophetess, to teach and to seduce" among them,—a Jewish advertence again, indicating, from the mode of the appeal, that those addressed therewith were Jews. The saved among them were to have "power over the nations," and to "rule them with a rod of iron," being promised thus, evidently, that supremacy over other nations which belongs to Israel, and which will be

exercised, in the manner here described, when the Holy One of Israel reigns in Jerusalem. They were also to have conferred upon them "the morning star,"—that "star" that comes "out of Jacob," and which elsewhere is seen to be Jesus in his standing as "the root and the offspring of David."

To the church of Sardis, the Lord presents himself as "he that hath the seven Spirits of God, and the seven stars," the Jewish bearings of which have been already pointed out. To the unrepentant among them he threatens that he will "come on them as a thief,"—the character of his ultimate advent, when the faithless of the Jews, as well as his other enemies, will be dealt with; but with which we have no concern. The pledge given to the faithful ones that their names should not be blotted out of the book of life, is also, as before shown, an advertence to Jewish liabilities. Such cannot attach to the Gentile stock, who are assured of imperishable life, or, otherwise, "have no hope, and are without God in the world" (Eph. ii. 12); their names being thus either unwritten in heaven, or else inscribed there indelibly.

To the church of Philadelphia, the Lord introduces himself as "he that hath the key of David," offering himself to them, hence, in manifest Jewish aspect; and in further evidence that it is as members of the family of Israel that they are addressed, he speaks of making "them of the synagogue of Satan, which say they are Jews, and are not, but do lie," humble themselves before them. He tells them also that he is to come "quickly," an announcement which we have seen can only have been given in respect of Jewish time, and of the advent for the Jews. The promises to the faithful of this church are also of Jewish order, a place "in the temple of God," and inscription on them of the name of "the city of God, which is new Jerusalem," being assured them.

To the church of the Laodiceans, the Lord offers himself as "the faithful and true witness, the beginning of the creation of God;" that is, in clear Jewish association,—proving that those addressed are Jews. To the saved among them, he promises

that they shall sit with him in his throne, even as he also overcame, and is set down with his Father in his throne. This is the terrestrial millennial throne of the house of David, on which, as has been previously shown, only Jewish members can have appropriate seat.

Thus, throughout these epistles, we observe Jewish adventences, marking those addressed to be Jews; and, with this, peculiar Jewish blessings allotted to them.

The inference, consequently, is plain, that in whatever way the "remnant" of the nation, who are brought to the Lord in this present dispensation, become participators in our body, and in the ultimate portion belonging to us, they forfeit neither Jewish standing, nor Jewish privileges, which everlastingly are their own. They are dealt with, however, now, it must be remembered, not as a nation, but as individuals called out from their nation by grace; just as we are called out from all Gentile nations; and so, in the addresses to the seven churches, the distinction is throughout them carefully maintained, that it is to them thus as individuals, and not to any part of them in a body, in their national capacity, that place in this dispensation belongs. The blessings, as now brought in, are ever offered to each singly; "to *him* that overcometh;" and the exhortation is ever made to them singly, and not as to a body; "*he* that hath an ear, let *him* hear what the Spirit saith unto the churches." The character of this dispensation is thus strictly kept up, notwithstanding that a remnant of Israel are admitted thereto; just as the character of the Jewish dispensation was not destroyed by the circumstance that some of Gentile stock, from time to time, participated in it. It would be strange indeed, in an order of things adapted to every nation under the sun, that the ancient people of God, of all kindreds of the earth, should be excluded therefrom; and it would also be marvellous, that, because admitted thereto, they should thereby be losers in any respect, and be made to forfeit privileges and distinctions from of old promised to them as their's, and which await the yet unredeemed of their nation.

We are brought now to consider the apportionment of the glory.

The millennial reign affords the first exhibition of Jesus in the power of his dominion, and it is in Jewish aspect, as king of Israel, ruling in Jerusalem upon the throne of David, that he is then revealed. This, accordingly, is the commencement of Israel's standing in glory, the consummation thereof being in the new Jerusalem, at the close of this reign. The Jewish nation in the flesh are associated with the Lord when he comes to this his earlier inheritance, and the spiritual members of Israel, who have died in the faith of the promises, could not, assuredly, be excluded from fellowship therein.

To the patriarchs, equally as to their seed, possession of the literal land of Israel has been promised. To Abraham it was said, in demonstration of this, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for *all the land which thou seest, TO THEE* will I give it, *and* to thy seed for ever.—Arise, walk through the land in the length of it and in the breadth of it; for I will give it *unto thee*" (Gen. xiii. 14—17). And so also was it declared to Jacob. "The land," he was told, "whereon thou liest, *to thee* will I give it, *and* to thy seed" (Gen. xxviii. 13). But, nevertheless, in Abraham's case it is recorded that God "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it *to him* for a possession, *and* to his seed after him" (Acts vii. 5). The promise then remains to be redeemed, and it can only be so during the millennium, ere the "former things," among which this land subsists, shall have "passed away." The patriarchs represent those of their line who lived before the day of Jesus, but yet saw it, and embraced the prospects thereof. These all, accordingly, must be millennial saints; and in proof that this class are so, we see it declared in the Apocalypse, just as the millennium was to set in, that the time had come when the prophets, and the saints (Jewish ones), were to receive their reward (xi. 18). Daniel, furthermore, was specifically told that

“at the end of the days,”—those unfolded in his prophecies, and which were to terminate in the dominion of the saints,—he should “stand in his lot;”—his lot, of course, in Israel.

The promise to the apostles that “in the regeneration, when the Son of man shall sit in the throne of his glory, they also shall sit upon twelve thrones, judging the twelve tribes of Israel,” very definitely speaks of their participation in the millennial rule;—and we see they do so in Jewish connexion. The apostles represent all of their stock who have believed on Jesus during the course of the present dispensation, and these also, hence, will be saints of the millennial kingdom. Such indeed has been explicitly shown of them in the epistles to the seven churches, which were composed of this class, wherein the faithful ones were promised that they should sit with Jesus on his own peculiar throne, and should rule the nations, as they must then be ruled, with a rod of iron.

The martyrs of the times of the Antichrist are also to be known as millennial saints, for they bear the same character as the Gentile proselytes of that period, who, as non-worshippers of the beast, are specifically said to reign with Jesus during these thousand years.

Here all the suffering members of the Jewish family are found united with their great suffering head, when exalted upon the throne of David in the land of their patrimony; and in this manner it will be brought about, as predicted, that “a king shall reign in righteousness, and princes shall rule in judgment” (Isa. xxxii. 1).

The promise of the millennial glory, it has been seen, has been given in language implying restriction as to those for whom it has been designed, and grounds have appeared for confining it, in its application, to the Jewish saints, and those added to their body. The church, accordingly, need not look for direct participation in the millennial reign.

The song of the living creatures and the elders might seem to militate against this view, and to show that the church are to have part in the terrestrial inheritance; for they say,

“Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed to God by thy blood of every kindred, and tongue, and people, and nation; and hast made them unto our God kings and priests: and they shall reign on (over) the earth.” The passage may however admit of construction without necessitating the conclusion that here the church are adverted to as exercising rule on earth, and especially so during the millennium.

As already pointed out, the living creatures who take part in this song are strongly emblematic of creation objects, and are of Jewish alliance, and the scene in which their song is uttered, is of creation, and hence also of Jewish affinity. The burden of the song is eminently in keeping with these characteristics, being proclamatory of rule on earth. The church’s disconnexion with earthly prospects, and earthly things, as called out of them, and raised above them, has been much insisted on; but if they are in question in this song, and as partakers of the millennial rule, they would have to be brought back to these very things from which their training and their ultimate hopes so disunite them. In one sense “the world” is their’s (1 Cor. iii. 22); but it is so as all is their’s, and as all is working together for their good. In such way the church may have been here contemplated, as heirs of the universe, and of the earth, consequently, as standing in it; but beyond this there is also, doubtless, special signification belonging to the song, connected with the earth itself.

The song is not to be confined to the time of the millennial kingdom. There is nothing in it to imply such limitation. The subject is what Christ has gained for man by the outpouring of his blood, and this, evidently, relates to eternity, and not to time. It points then to what lies beyond the millennium, in the ages of the everlasting glory. Relative positions there will be in this glory, but such are not touched upon in the song. Its object was not to describe these, but to put forward, in a general way, the prospects of the redeemed, in connexion with their inheritance.

We are carried on thus, indubitably, to contemplate man as placed in final blessedness in the new creation. In a song of this nature, uttered too by beings so associated with the nation, the Jewish family must have been adverted to as among those to whom dominion on earth was to be committed. They fulfil every exigency of the song, as being kings and priests unto God: but it does not appear essential to its tenor that all the redeemed therein spoken of should hold this same high position. Kingship and priesthood are offices of relative character, and must have some to hold them, and others in respect of whom the functions thereof have to be discharged; and the song can be designed to pronounce no more than this. If all were kings, then would there be none to rule over; and if all were priests, then would there be none in behalf of whom to be in priesthood. In truth, none but those who are heirs of the first resurrection are found to take up this place of royal priesthood; for of these it is said, distinctively, in the enunciation made of this resurrection, that they shall be "priests of God and of Christ" (Rev. xx. 6). The bulk of Israel, we have seen, are not of this body, but come in under a second resurrection, and to them this position of rule and priesthood, which is a special one, cannot consequently belong. But the great body of Israel cannot however have been overlooked in the song, and, accordingly, in them we have the redeemed spoken of in a more general sense, as participating in the terrestrial portion. This leads us onward to the nations of the saved, who must in like manner have been adverted to; and thus we get the required bodies out of every kindred, and tongue, and people, to whom the song has reference.

One characteristic pointedly announced with regard to the new creation, is that there shall then "be no more curse." We have to revert, accordingly, to the condition of the creation before the curse was inflicted, and we see that the distinguishing feature of man's position on it was that he was to have "dominion over all the earth." From this he was cast down by sin, and had to toil in the earth as a servant, rather than to reap its

produce, as before, in lordship; and the earth, in lieu of being subject to him in spontaneous and ready fecundity, had to yield its fruits in stubborn barrenness. The animal creation also, over whom the rule of man was to extend, have either ceased to be in subjection to him, or are so only in the same way that the earth is, by labour and training. The restoration of his lost dominion has consequently to be conferred upon man, and under circumstances so constituted as to insure him against liability to such a curse as that under which he once forfeited it. And to this the song in question appears really to point. The blood of Jesus, appealed to therein, will have procured the redemption of man and of his inheritance; but all will be established on a more exalted footing, and upon a firmer basis, and in closer alliance with God, than what belonged to the first creation. The redeemed will be seen thus restored to the sphere of earthly occupancy which has been in God's unchanging purposes constituted for man (Ps. cxv. 16); and with this there will be that special safeguard, and blessedness, as to divine governánce, and as to communion with God, no more to be interrupted, which will be appointed for them through the channel of those who are to be kings and priests unto God.

The declaration of this appears to form the full purport of the song. Its theme is the new creation, and the circumstances thereof. The church, if in question here, is only so in a general way, and not with reference to her peculiar place in glory. The scene sung of is altogether an earthly one; but her portion is a heavenly one; and the millennial glory is not adverted to as entering into it. The song therefore contains no enunciation that the church are to be partakers of the millennial rule.

There is much, on the other hand, to show that she holds no place in it. The great feature in the rule, is the re-establishment of Jewish ascendancy. The nation, so trampled upon by the Gentiles, is at that time to hold their oppressors under subjection with the rod of iron. "The Lord" shall make them then "the head, and not the tail" (Deut. xxviii. 13). Gentile domination is not to be expressed, and call for the church's

participation in the rule exists not. The King, will be the king of Israel; the throne, will be the throne of David; the seat of the throne, will be the Jewish capital; and the princes who hold joint dominion on it, will be, we must believe, the princes of Israel. We see such provided in the heirs of the first resurrection,—that exclusive body in which we are not comprehended,—and call again for the church to take part among them, there is not. To place her there,—to incorporate her with strictly Jewish members, carrying out a Jewish triumph,—to give her relations and a charge among nations out of whom she has been gathered, as not of them,—to summon her from her heavenly home to an earthly portion, and to earthly functions,—would be most incongruous, and generative only of confusion; and neither from the written word, nor from its analogical bearings, can any such position be determined for her.

It follows, consequently, that the church do not hold place with the armies in heaven who accompany the Lamb when he sets out on his mission of vengeance, and to establish his terrestrial rule. The church are at this time prefigured as a bride, and could not change character so violently as at once also to appear as hosts going forth to battle; and wherever else in scripture this procession is spoken of, it is of saints in Jewish connexion that it is seen made up (Zech. xiv. 5; Jude, 14); and such there would seem to be then upon the scene.

As the capital of the Antichrist falls, “a great voice of much people in heaven” raise a shout of triumph, and this in evidence of Jewish character. The opening and the close of their exclamation is with the Hebrew word, “Alleluia;” and the elders and the living creatures put their “Amen” thereto with the same word, “Alleluia.” The triumph, in effect, is a Jewish triumph over the inveterate enemy of their race; and this, accordingly, is adverted to, where it is proclaimed by them of Babylon that God had “avenged the blood of his *servants* at her hand.” There will, we know, be risen saints of the family of Israel then in heaven, the first-fruits of the nation being there, and also those converted under this dispensation, who are

raised from the dead, or caught up to the Lord, together with ourselves; and the earlier ones, represented in the patriarchs, cannot, we may presume, be wanting. Seeing that even in the time of Elijah, when the nation were given over to idolatry, and the prophet knew of none who worshipped the true God but himself, there were no less than seven thousand in Israel who had not bowed the knee to Baal, the host of the elect remnant, gathered in through all periods of the existence of Israel, we may believe to be a mighty one, so as to constitute the "much people" who thus shout in triumph; and such being there, and the occasion so strictly one embracing Jewish interests, and the shout one so expressive of Jewish sympathies, and given forth in Hebrew phraseology, we may well conclude that they who raise it will be Jews.

Further on a voice is heard from the throne of God, calling for ascription of praise, saying, "Praise our God, all ye his servants, and ye that fear him, both small and great." The term "*servants*," points again to Jews, and, accordingly, those who respond with the praise required, begin their utterance, as before, with the Hebrew acclamation, "Alleluia." These then were the same body who first spoke; and here also Jewish triumph is their theme. They had proclaimed the downfall of their enemy, and now they glory in the exaltation of their king, saying, "Alleluia: for the Lord God omnipotent reigneth."

They pass on also to speak of the church in such a manner as to show that they are not of it. Brideship, as will be better seen hereafter, constitutes the distinctiveness between this body of Israel and ourselves. In position and privileges in heavenly places we are one, but in brideship we are divided. Here therefore they appear as spectators of our wedlock, but not as participating therein themselves. They occupy, at this time, the place of the friend of the bridegroom, as represented in John the Baptist. "He that hath *the bride* is the bridegroom: but *the friend* of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: *this my joy* therefore is fulfilled" (John, iii. 29). As such, consequently,

they speak, in expression of this joy. "Let *us* be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and *his* wife hath made *herself* ready,"—evidently referring to the bride as a third object, extra to themselves and Jesus.

These Jewish saints, so interested in the glories of the millennium, and in the ascendancy of their nation which is then secured, must hence be those, who, with the attendant angels that are to be about his throne (Matt. xxv. 31), make up the train of the king of Israel when he proceeds to possess himself of his kingdom. Bloodshed and vengeance form the opening of the scene, as it was of old when Israel first had to reclaim their inheritance. It will be as when Abraham had to go forth to the slaughter of the confederate kings for the redemption of his kinsman Lot,—Abraham representing the elect pilgrims of Israel, and Lot that section of the people who have allied themselves to the nations of the earth, and are suffering under the Antichrist. The 149th Psalm develops the action, and shows, very manifestly, that the saints, who are the agents therein, are those of the Jewish family. "Praise ye the Lord," it is written; "sing unto the Lord a new song, and his praise in the congregation of saints. Let *Israel* rejoice in him that made him," (creation standing being here adverted to:) "let *the children of Zion* be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful *in glory*: let them sing aloud upon their beds (resting places). Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord." All the features of the Apocalyptic scene are here. The sense of creation standing,—the glorying in their king,—the being themselves then in glory,—the songs of praise, and at the same

time the vengeance ready for the adversaries, are each noted; and those to whom all this is attributed, are explicitly, and necessarily, "the children of Zion."

The church of God have never been called to acts of violence such as here described. Spiritual warfare they have in abundance, but no carnal weapons do they ever handle; and least of all can they do so when their conflict is over, and they are in the happy, peaceful state, of brideship. Nor does the spirit of vengeance at any time belong to them. The quarrel is not their's, but Israel's. And the inheritance also is Israel's. And to the elect of Israel, with their all powerful Lord to head them, is committed the last and direful blow which is to be struck for Israel's glory.

It will be asked how the church can remain, as the scripture assures as will be the case, "ever with the Lord,"* if he has thus to take his departure for his Jewish inheritance, without them. *How* this will be indeed none can say, for upon this head the scripture is silent; but that such union may still subsist, and that sensibly, while the Lord is yet engaged in a different scene, we may judge from other like revelations given us. We are even now risen beings with Christ (1 Col. iii. 1), though also abiding here on earth; and Jesus, when with us in the flesh, could nevertheless speak of "the Son of man which is in heaven" (John, iii. 13). In the eternal glory also, as will be observed upon hereafter, there will be a two-fold manifestation of God and the Lamb. We err indeed greatly when we in any respect judge of the future state under the sense of the limited faculties at present appertaining to us. Now knowledge, imperfect at best, is only to be acquired laboriously, and trifling hindrances of space, or relative position, remove objects altogether beyond our reach and vision. But it will not be so hereafter, when we are made in thorough similitude of him who filleth all in all, and are so constituted that we shall know even as we are known. We may be content therefore with the

* ΟΥΤΩ,—"thus," "in these circumstances," as caught up to the Lord from earth to heaven, we shall there remain with him for ever. Such seems the precise meaning of the text.

certainty that God has a way of establishing these and all other mysteries, though mysteries they may yet remain to us.

We have to pass on to considerations connected with the eternal glory.

The hopes of the patriarchs were settled, as we have seen, in the holy city, the new Jerusalem. Their part therein, and with them that of all whom they represent, is hence unmistakably clear. The apostles have their names inscribed upon its foundations, and in the epistles to the seven churches, the city, and the tree of life within its walls, are assured to those who were faithful in them. The Jewish saints of the current dispensation are partakers thus of this scene of glory. Those of the days of the Antichrist will also have place there, for they are displayed, immediately as they have suffered, on the heavenly mount Zion, which constitutes the city. Furthermore, it is the portion of the whole nation, and these leaders in it must necessarily have inheritance with their people.

The position assigned to ourselves in the eternal glory, is before the celestial throne of God, in the heavenly temple. "These," it is revealed of us, "are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The parallel between the features of this scene, and those of the new Jerusalem, is too prominent to be overlooked. In both of these regions of blessing there is the presence of God and of the Lamb, dwelling with those for whom they are designed; there is the freedom for them from all infirmity, and from all weeping; there is the supercession of the light of the sun, not needed in such abodes of brilliancy; and there are the living

waters to refresh their favoured inmates. That these particulars should have been twice given, is only because they relate to two different regions, else would the repetition thereof have been redundant. Accordingly, there are features also of diversity, such as to mark these scenes of glory as distinct. The one habitation is in heavenly places, where God has dwelt from eternity, and a throne and a temple are what characterize it, expressive thus of the majesty and the holiness of him, into association with whom, as made partakers of the divine nature, those who are translated thereto are brought; the other, though equally of heavenly origin, is planted in an earthly sphere, not eternal, but newly raised up in completion of dispensational designs; and this has no such temple, but takes the form of a city, as embodying all that earthly inhabitants can desire. In both these regions of blessing God and the Lamb will make their dwelling place; for the Divine presence is not to be restricted in regard to locality, and can be displayed, as of old under the Jewish dispensation, in various ways on earth, as well as be abiding, where it ever is, in all fulness, in heaven. In the one case, in the celestial abode, it will be the redeemed residing with God; in the other, the earthly position, it will be God residing with man; illustrating thus, on the largest scale, that blessed truth, that we dwell in him, and he in us.

All Israel, we see, enjoy the heavenly city, as the peculiar and national inheritance allotted to them. But among them we find a conspicuous body, marked off by a separate resurrection, and who are distinguished as having been like sufferers with Jesus as ourselves,—walkers, as we are, by faith, and not by sight. Do these, beyond what falls to them nationally, have part also in the higher and heavenly portion appointed for us?

It is clear that this must be so. We "*which be of faith,*" it is distinctly said, "*are blessed with faithful Abraham*" (Gal. iii. 9). He, therefore, and by consequence all whom he peculiarly represents, must inherit the same blessing with ourselves. We are "*founded also on the apostles, and the prophets,*" and

the foundation cannot be excluded from a position wherein the superstructure is to exist. Hence, to the faithful of the church of Philadelphia, who are among those coming in as do the apostles, the promise is made, not only of participation in the holy city, but also of place in the temple of God,—that temple of course which is in heaven, as the city is without one. And there is proof that the Jewish saints of the Antichristian period in like manner are associated with us in our higher glory, for besides being exhibited on the heavenly mount Sion, they are seen in the company of the living creatures and the elders, singing in front of the throne of God in heaven; and the Gentile martyrs of the same times, who become proselytes to Israel, are similarly found upon the sea of glass which is before this throne. These are all members of the like faith with ourselves, and equally with us have all come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. And “*therefore,*” equally with us, are they before the throne of God, and serve him day and night in his temple.

“Blessed,” began the book of Revelation, “is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.” “Blessed,” concludes this record, “is he that keepeth the sayings of the prophecy of this book.” And how blessed? “Blessed and holy,” it is added, “is he that hath part in the first resurrection.” And “blessed,” it is also declared, “are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Blessed, we see, both as to the millennial reign, and as to the holy city in the eternal ages beyond. But there is furthermore community of blessing with ourselves, in the high and celestial places where our lot is fixed, for these distinguished members of Israel; and, as if to express this, it is set forth in the same terms where our portion is adverted to, “Write, Blessed are they which are called unto the marriage supper of the Lamb.” Prominent and peculiar blessing thus awaits these holy ones of the Jewish nation, and

it will be found in their exaltation in Israel, and in that divine kingship and priesthood, exercised by them, equally with ourselves, round the throne of God, and in his heavenly temple.

This temple, moreover, has strong Jewish affinities, which could have been established only to demonstrate that Israel are to have part therein. It formed the great original of which their tabernacle in the wilderness was the shadowy copy, and those for whom the earthly type was instituted, must necessarily have been preordained for the heavenly reality. It figures also frequently in the Apocalypse,—that Jewish record,—as the centre and source of those dispensations of God, poured out in the latter days in connexion with Israel's last trials and redemption.

But though all Israel benefitted by the tabernacle in the wilderness, it was not all who could enter therein, or handle the things thereof, or do service in it. These were privileges allotted to the Levites only, as a peculiar and sacred class. "Thou shalt appoint the Levites," the Lord commanded Moses, "over THE TABERNACLE OF TESTIMONY, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.—And the stranger," it was added, "that cometh nigh shall be put to death" (Numb. i. 50, 51). By the stranger, not aliens merely were intended, but all of Israel who were not Levites. "Neither," we see it accordingly enjoined, "must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die" (Numb. xviii. 22). The exceeding holiness and distinctiveness of the lot of which this tabernacle was the testimony, explains how so extreme a penalty for transgression thereupon was called for.

The institution of the Levite service, points, indubitably, to that for which we are designed, who are to "serve God day and night in his temple;" and the Levites, in effect, prefigure us in all essential particulars. "Behold," the Lord declared of them, "I have taken the Levites from among the children of Israel

instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; because all the firstborn are mine: for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the first born in Israel, both man and beast: mine shall they be: I am the Lord" (Numb. iii. 12, 13). Though themselves of one particular tribe, the Levites, we see, represented an election out of all the tribes of Israel; and this because of redemption;—an election of their firstborn. And in these respects they fitly typify ourselves, who are redeemed and elected ones, and constitute the "church of the firstborn" (Heb. xii. 23).* The Levites were not to be numbered; "Only," Moses was enjoined, "thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel" (Numb. i. 49). They thus represent that "great multitude, which no man could number," of which we consist; and from not being brought upon the strength of Israel, stood as a thirteenth tribe, or special, supernumerary, and hitherto unlooked for body, just such as ourselves. Levi, furthermore, had "no part nor inheritance with his brethren," but "the Lord was his inheritance" (Deut. x. 9), and in the appreciation of his spiritual vocation, and in sense of the separation from carnal alliances which it effected for him, he could say "unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children" (Deut. xxxiii. 9). And here also there is the illustration of ourselves, who have no earthly portion, and recognize none among us after the flesh (Matt. xii. 47—50; 2 Cor. v. 16).

The names of Levi, and of the three great branches of his descendants, are moreover of material import. Levi means "joined to," and the name was given to him by Leah, his mother, in the hope that he would prove a pledge that she should henceforth be joined to Jacob, her lord. Gershon signifies "a stranger;" Kohath, "an assembly;" and Merari, "bitterness,"

*Though appearing in a Jewish epistle, the designation belongs to us, as will be made to appear hereafter.

or "sorrow." All truly indicative of ourselves, who form a "general assembly," in union with the Lord, and are strangers and sufferers on earth.

We, however, are not all whom Levi serve to portray as the afflicted pilgrims of the household of God, who have no portion here, but have the Lord for their inheritance. The distinguished members of the Jewish family, of whom we have been considering, equally with ourselves answer to this type. They come in, as Levi stood, as a body constituted according to the power of election, being that "remnant *according to the election of grace*" (Rom. xi. 5), chosen, as the 144,000 of the times of the Antichrist specially are, out "of all the tribes of the children of Israel." They are the earliest products of Israel, pursuant to which these 144,000 appear classed as of the "first-fruits" of the nation; and they can hence take rank with us as of the firstborn. They answer also, eminently, to the names of the family of Levi. The patriarchs, and those whom they represent, appear in the light of "strangers and pilgrims" (Heb. xi. 13), and hence of the Gershon stock. The Jewish brethren of our day, we see addressed in the Apocalypse as constituting "churches," and are thus of Kohath. And there are the Merari sufferers of the times of the Antichrist. All are thus of Levi, —added to the Lord, as joint-heirs with him in all things. And for these elected ones of the firstborn of Israel, a place of Levite recognition is assuredly in store. "We," therefore, it is said as regards them, "have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of *the true tabernacle*, which the Lord pitched, and not man" (Heb. viii. 1, 2). The throne of God, and also the temple of God, are thus their's; and this temple, as the whole handling of the subject in the epistle proves, being foreshadowed by their wilderness tabernacle,—that "tabernacle of testimony" on earth, exactly as this is to be known as "the temple of the tabernacle of the testimony in heaven" (Rev. xv. 5).

The Levites thus represent those who have a special stand-

ing in Israel, and as such they are distinctively adverted to when the promised blessing of the nation is in question. "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me" (Jer. xxxiii. 20—22). The nation at large come in under the throne and seed of David, but the Levites have further and peculiar recognition and blessing.

The heavenly temple of God, is seen, in pursuance of these expectations, standing in marked Jewish connexion, and we have our places therein, and before the throne associated with it, just as partaking of "the *root* and *fatness*" of Israel's olive tree (Rom. xi. 17). The olive tree, the whole nation enjoy, but this root and fatness thereof, belong only to Levite inheritors. It is the root, as being that source out of which all the manifestations of the Godhead flow forth,—all expressions of his grace, of his holiness, and of his power; and it is the fatness, as comprehending the summit of every thing of glory and blessing which God can produce around him. The elect of Israel therefore, equally as ourselves, are "partakers of the heavenly calling" (Heb. iii. 1), of the "holiness" of God (Heb. xii. 10), and of his "divine nature" (2 Pet. 1. 4); and they are of "the house of God" (Heb. x. 21), and fellowheirs with us in all things (Eph. iii. 6); having their "better and enduring substance," where our's is, "in heaven" (Heb. x. 34); and their inheritance extends, like our own, over the infinitude of all that God possesses (Heb. ii. 8—11). These, accordingly, are the heirs under the first resurrection,—that resurrection of especial blessedness in which the whole nation do not partake, and wherein, as we do in our sphere (1 Cor. xv. 41), the members thereof will "shine forth," in paramount glory, "as the sun in

the kingdom of their Father" (Matt. xiii. 43); or, as the prophet expresses it of them, "as the brightness of the firmament, and—as the stars for ever and ever (Dan. xii. 3).

The case of the earlier saints has yet to be considered. It is in Abraham that all nations receive their blessing, and these saints must hence inherit with him; but they appear to do so in strictly Jewish association, rather than in what belongs to us. They stand represented in Abel, in Enoch, and in Noah, who are seen in the 11th of Hebrews bound up in unity of hope with the elect of Israel. In various ways, their part in Jesus is exhibited; but always in Jewish alliance. The sprinkling of the blood of Abel, was the type of the shedding of that of Jesus (Heb. xii. 24). The Jews were the instruments of the Lord's death, and Cain, henceforth expelled as an outcast from the presence of God, illustrates them. The event was thus in type a Jewish one; and so our Lord makes use thereof, charging the nation with the guilt of all the righteous blood shed on earth, beginning with that of Abel, and ending with that of Zacharias, slain between the temple and the altar (Matt. xxiii. 34—36). Enoch lived in the hope of the Lord's coming (Jude, 14, 15): but it was of that advent for judgment, in which Jewish redemption is bound up, and which terminates in Jewish ascendancy in the millennial glory.* And Noah was carried at the deluge, figuratively, through the scene of that judgment, and onwards, in the dominion conferred upon him in the renewed earth, to the expression of Israel's supremacy in the new creation. To these, or rather as an exemplar of the body whom they serve to represent, may be added Job. He stands, together with Noah, linked in acceptance with a prophet of Israel, the three being held up as joint patterns to the Jewish nation (Ezek. xiv. 14); and the record of his tribulations is incorporated in the canon of their scriptures. These may all, furthermore, be said

*Enoch's translation was doubtless a type of that awaiting the church; but this must not deprive him of his Jewish position, for Elijah, that eminent Jewish member, underwent the like translation. It must be remembered too that the elect of Israel participate in the rapture of the church, and that her portion comes to her as of the root and fatness of Israel's olive tree.

to have been by anticipation Jews, in the form of their worship by sacrifices. That they were of an elect and a suffering family, is also very apparent. Each, in his generation, was marked for holiness of walk with God, and as such had to endure the enmity which is ever the lot of those who side with God in a world lying in the wicked one. Abel was killed because his "works" were "righteous" (1 John iii. 12); Enoch "prophesied" against the "ungodly," and must have incurred their hostility; Noah, in like manner, "condemned the world" (Heb. xi. 7), and of course experienced its hatred; and Job was specially singled out for persecution by the great adversary, because of his eminent godliness. These elect sufferers must have part then, not only with Israel at large, but also in the root and fatness of Israel's olive tree. Herein they have fellowship with us, but not to amalgamation with our body. Israel can admit of foreign adjuncts, as we see proselytes from other nations incorporated with them. But not so the church. She is taken up at a particular stage of the world's existence, and through a training and a force of testimony hitherto unadministered among mankind, is established in a peculiar individuality, marking her off from all before her; and when gathered in, she is so in her "fulness." Even Jewish order was suspended to allow of her formation, and no body, consequently, existing previously to her being brought to light, can enter into her composition.

The Jewish fathers had God's "tabernacle of witness in the wilderness." "But Solomon," it is pointedly added, "built him an house" (Acts vii. 44—47). David desired to build this house, but was not permitted to do so, as he had "made great wars," and had "shed much blood;" but to Solomon the task was assigned, for "I will give," said the Lord, "peace and quietness unto Israel in his days" (1 Chron. xxii. 8, 9). The wars of David are not to be viewed as to his disparagement, for they were undertaken against the enemies of God; and even here, in respect of his anxiety "to find a tabernacle for the God of Jacob," the testimony is given of him that he was one who had "found favour before God" (Acts vii. 46). David and

Solomon, besides prefiguring our Lord, appear to be also types of the two great sections of their nation; David, who had precedence of Solomon, and who was chosen out from all Israel, of that earlier and elect portion who come in to their inheritance, as he did to his, through much pain and travail; and Solomon, of the bulk of the people, who enter upon their's by virtue of family descent for their father's sakes, and without pain. To David then appertained the tabernacle of witness, the type of the higher and heavenly resting place allotted for the warring and suffering portion of Israel; and to Solomon, the gorgeous, substantial, but earth befitting building, prefiguring the new Jerusalem. The holy city hence has no temple, for it is the antitype, not of Jerusalem merely, but of that house for the habitation of God which Solomon constructed, and stands therefore as itself a temple; and so it bears the designation of a "tabernacle of God," equally as that of a city. "There is a river," it is said, "the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High" (Ps. xlvi. 4). The tabernacle of witness, true to the essential character of the heavenly sanctuary, had no place of access but for Levites; but the temple of Solomon, besides the holiest of holies, representing God's abode, had courts for the priests, for the people, and for the Gentiles; therein accurately prefiguring the new Jerusalem, where God will establish his habitation; where the priests of God—the elect of Issael—will have their portion; where all Israel will be found; and to the gates of which, as to its outer courts, the nations of the saved will bring their offerings.

At the dedication of the temple, the design thereof, and the relation in which it stood to the heavenly regions, appear in striking illustration of the eternal tabernacle which it prefigured. "Then spake Solomon, The Lord said that he would dwell in the thick darkness. I have surely built thee *an house to dwell in, a settled place for thee to abide in for ever.*" An habitation, for perpetuity, fixed and settled on earth, as the new Jerusalem will prove to be in eternity. But nevertheless, a more exalted abode

is throughout recognized as belonging to the most High. "Will God indeed dwell on the earth?" Solomon continues, "behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" and, accordingly, the prayers addressed to the Divinity as dwelling in this earthly tabernacle, are ever looked upon as to be answered by him from heaven. "Hearken thou," he besought him, "to the supplication of thy servant, and of thy people Israel, *when they shall pray toward this place*;" (that being always a required condition, God being for them there:) "and hear thou," it is invariably added, as he brings each clause of his supplication before God, "in heaven thy dwelling place." For the stranger also,—and here we have an evident provision in prospect for the saved of the nations,—this earthly habitation of God was also to be the place of resort. "Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;—when he shall come and pray *toward this house*; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name" (1 Kings viii). However God and the Lamb may honour the new Jerusalem with exhibition of their presence, in recognition of Israel's olive tree, the *root* thereof will still be known to be above in heavenly places; and of this the access of the elect of Israel, thither, to the celestial throne and temple of God, is amply demonstrative.

The divinely acknowledged sanctuaries of the Jews have thus both their realizations in the eternal glory. They are those "holy places made with hands, which are the figures of the true" (Heb. ix. 24); and of their antitypes the Psalmist sung, when he said, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord" (Ps. lxxxiv. 1, 2). And in these everlasting abodes Israel will receive their blessed and appropriate provision; those who have been known as the earth-abandoning sufferers of the

nation having admission with ourselves to the heavenly sanctuary, and those who have been seen as a gathered and rest endowed people being lodged in sure habitations in the new Jerusalem;—the pilgrims of the nation, and its citizens.

We turn now to the contemplation of Israel in congregate standing, as holding place in the eternal glory distinctively from ourselves.

That the common participation of all, whether of the church of God, or of Israel, in the Lord Jesus, will bring all into correspondence of condition as regards their Lord, is a truth to be drawn from the whole line of scripture doctrine, which teaches us how salvation centres in Jesus, and how the redeemed become incorporated in oneness of body in him. The marriage state affords the type of this union, and as Eve was formed out of the body of Adam, and made thus, strictly, bone of his bone, and flesh of his flesh, so is it with those who are spiritually added to the Lord.

The church, we see, is in this aspect brought to him as his bride, and he comes for her as her bridegroom. This takes place before the reign of the thousand years has occurrence. The admission of the Jews to their eternal glory, and hence to their full and final union with their Lord, is brought about only at the close of this reign; and if the nature of this union be such as belongs to ourselves, it follows that Jesus must have two brides,—one before he begins thus to reign, and one when he terminates his reign.

The marriage tie is given as that which prominently marks the character of the connexion which the family of Israel hold with the Lord in the realization of their part in him (Isa. liv. 1—6; lxii. 4, 5; Jer. iii. 1, 14; xxxi. 32; Hos. ii. 2, 7, 16), and in this light of being wedded to him, even as we are, they should be exhibited in their eternal glory.

The new Jerusalem conveys the fact, in unmistakeable terms, that this will be so. She comes “as a bride adorned for her husband,” and is called, in effect, “the bride, the Lamb’s wife.” The church of God had already been revealed to the

apostle in this aspect of a bride. He had seen her in heaven, before the advent of the Lord in judgment, arrayed in white robes, and was told that she was then to be united to the Lord in the bonds of wedlock. He heard "as it were the voice of a great multitude," saying, "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." It was an event then to be accomplished. The wife had prepared herself, and the time of the marriage had come. She therefore cannot be the wife displayed to the apostle as appearing only after the end of the millennial reign, and to whom he was introduced as to a new object, not previously exhibited to him. "Come hither," he was told by the attendant angel, "I will shew thee," (what had not before been shown him,) "the bride, the Lamb's wife."

The place of the manifestation of these two objects was also as distinct as the time thereof. The apostle had been taken up to heaven to see the first bride, for her's is altogether a heavenly standing; but the second bride, who has portion in the earth, was exhibited to him from an earthly site. "And he carried me away," he tells us, "in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

The adornings of the two brides are also distinct. The church of God, for whom no visible display of glory is revealed, is seen simply in the type of her purity, in white robes; but the Jewish bride, in correspondence with the outward and earthly glory that belongs to her, is displayed in earthly guise, encompassed in a city; and this gorgeously adorned in all that earth can bring to bear of splendour. The first bride is "made ready" in the one way, and the second "prepared" in the other; and thus each, in fitting time and circumstances, is brought to add joy and glory to the Lord.

Isaac's marriage with Rebecca affords a type of the Lord's union with the church.

Abraham had to provide a wife for his son, and it was

needful that she should be of the same stock as himself; and he has to send for her to a distant land, and deposes for the purpose "his eldest servant of his house, that ruled over all that he had," to fetch her home to him. On no account was Isaac to be taken to the place of the bride. She was to be brought thence to him. The servant went charged with tokens of his master's wealth, and was to bear the message that all that he possessed had been conferred upon his son. By the direct intervention of God, he meets the object of his search at once, and receives refreshment from her, and a welcome to her abode; and he puts upon her the costly ornaments with which he was charged. The finger of God is acknowledged in the election made, and Rebecca becomes at once affianced to Isaac. Family ties would detain the bride, but the question is put to her, and her ready answer is, "I will go." Willingly she was content to leave all, to ally herself to one whom not having seen she was yet prepared to love. A weary pilgrimage lay before her, but she enters upon it cheerfully, committing herself without a thought, or a reserve, to the appointed emissary, who is her guide and guardian through the wilderness. As her course runs to its close, Isaac meets her on the way, and conducts her to the paternal abode; and there their union takes place.

Just so is it as respects Jesus and the church. The Father seeks provision of a bride for the Son. She must be of heaven born origin, and of the family of God, like himself; and these qualities are found in the church, who are born from above, and are the children of God. The Spirit, by whom God rules over all that is his, goes forth from him for her.* Jesus when holding position, as here, as the Son of the Father in resurrection state, does not visit the place of her abode. She must be conducted to him. All things that the Father has are his, and the Spirit takes of the things of Jesus, and produces them to the church, conferring upon her the earnest of her inheritance with

*The name of Abraham's servant is given elsewhere (Gen. xv. 2), but here he is designated simply by his position and calling. The Father and the Son are introduced to us under many names; but not so the Spirit. He, as in this typical history, is only described to us by his office.

him. The Father draws the church to the Son, as Rebecca was drawn to the messenger of Abraham. The Spirit, (who may be grieved,) is refreshed in the intercourse, and takes up his abode with her. The church recognizes his message, and abandons all for the sake of Jesus. She enters with him on the wilderness, and he guides her to the end of her pilgrimage; "for as many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). Family ties cannot detain her, and she goes seeking one whom not having seen she loves. The bridegroom meets her at the conclusion of her course, and she is caught up to him in the air, and is taken by him to the mansions of the Father's house, and so becomes united to him for ever.

Jacob's marriages constitute a similar type; and here we get the fact that the Lord has two brides,—the church, and Israel. The church is elected out of the Gentile nations, and these are of earlier standing than the Jews, their progenitor having been called out of one of these nations. Leah thus, the elder sister, represents the church; and Rachel, the younger,—Israel. The Lord, in this type, is not seen in the power of resurrection heirship in heaven, as figured by Isaac when dwelling as the acknowledged heir of Abraham in his Father's tabernacles. The time is that of his past advent in the flesh, when he came as a servant to the place where the bride was to be met with, to labour for her: and this is represented by Jacob's servitude for Laban's daughter. Jacob has his heart set upon Rachel, and he seeks for her; but Leah is given to him: and thus the Lord devoted himself for Israel, but Israel was then withheld from him, and he received the church. This marriage is first accomplished, and afterwards Rachel, or Israel, becomes a bride. Rachel is marked for external attractions, but Leah as tender-eyed. Israel is thus also resplendent in externals, but of the church nought is known but her moral worth. Jacob is estranged from Leah, who is ever yearning for him. Here of course want of love on the Lord's part for the church is not what is indicated, but simply his absence, and the church

mourning and longing for her bridegroom. The suffering family are thus presented to us. Rachel, on the contrary, knows him, as will Israel, only in actual presence and fruition. Rachel, furthermore, is barren, until Leah has produced all her progeny; and so it is not till the fulness of the Gentiles is brought in, that Israel becomes prolific.

The parable of the prodigal son affords another aspect of the two-fold family of God, as existing in the church and in Israel.

The younger son has been in fellowship with his father, in acknowledged sonship, and has tasted of the blessedness of the father's house; but in self will, and in a carnal spirit, he seeks his portion, to revel in it in independence of his father, and elsewhere than in his abode; and he wastes all in riotous living, and falls into bondage and utter destitution. This is not true of sinners at large, but is specially so of Israel. They alone, of all nations, have received that adoption, and abandoned the position and the privileges thereof, which are here figured in the parable. The Gentile sinners have ever been "without God in the world;" far less have they had him for a father. They have been brought to nearness to him only by the blood of the cross; but in the parable, there is this nearness existing, and forfeited, before such action of repentance as leads one to God through Jesus has occurred. There is acknowledged and enjoyed sonship before repentance has had place. The sinner of the parable knew of his sonship, even when abandoned to his evil courses, and in the remembrance of what his father's house could provide for him, he returns to it. Israel alone can fulfil this type, and they therefore are represented by the younger son.

The elder personage, as in the case of the two daughters of Laban, is the church of God. She is "risen with Christ" (Col. iii. 1), and once called to sonship, never loses her standing in fellowship with the Father; and in the integrity of the new nature, "which after God is created in righteousness and true holiness" (Eph. iv. 24), and which, hence, "cannot sin" (1 John

iii. 9), is able to say, with the elder brother of the parable, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment;" while the Father, in view of her life which is "hid with Christ" in him, can answer, "Son, thou art ever with me." The one son has to be reclaimed from earth; the other is abidingly with God in heaven.

Their portions also are distinctly marked. The younger has a special one allotted him, involving outward manifestations of acceptance and honour. The best robe is put upon him, and a ring is placed on his hands, and shoes on his feet, and the fatted calf,—the one reserved for some great and special occasion of festivity, and bestowed only upon him,—is killed, that they may eat and be merry. The elder son has never had such sensible and peculiar demonstrations conferred on him, and this fact is given under the guise of a complaint. "Lo, these many years do I serve thee," he is made to say, "neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." The action of any such jealous complaining as is here depicted need not be looked for as arising in the elder bride of the Lamb, on view of the substantial glories conferred upon the younger one, when the new Jerusalem becomes her portion. The parable, it may be concluded, simply takes this shape in conveying to us the facts which it has to unfold, in regard to the relative treatment of the two subjects thereof.* The Father's answer reminds the complaining one of his blessed and abounding lot. "Son, thou art ever with me, and all that I have is thine." It is the portion of the church,—specially, and appropriately, her's. The blessing of Israel—viewed as here collectively—is circumscribed by externals, but these of the choicest and the most exalted order. The best robe, and the fatted calf, are their's. The church of

*In like manner Jacob's cunning in supplanting Esau, and Sarah's temper in ejecting Hagar and Ishmael, are not realized in the events of which these actions are significant. The estrangement of Jacob from Leah, before adverted to, comes under the same species of figuratation.

God is never allied to externals, and her lot is one unlimited, and undescribed,—extending over the field of the whole that God possesses. The parable discriminates between these several portions, and thus in the treatment, as well as in the career, of the two sons, we have these distinct, though closely allied, branches of the family of God—the church of God, and Israel.

There yet remains a third body of those for whom blessing is in store,—those who are designated as “the nations of them which are saved” (Rev. xxi. 24).

These are not of the church of God, for she has no national standing (Col. iii. 11); nor among those who are “all brethren,” and of heavenly origin, would such distinctions prevail as are implied by their having over them “kings,” and these “of the earth;” nor are they of Israel, who are not “reckoned among the nations” (Num. xxiii. 9); neither do they take up the position of the brides of the Lamb, for these are partakers with him in his glory, but the nations in question are seen in subserviency to one of these brides, namely to Israel, bringing their glory and honour to Israel’s heavenly city, the new Jerusalem.

They are, in effect, such as we have already heard of in the parable of the sheep and goats, as participating in salvation through Jesus, but not under the circumstances whereby we are brought in; and as receiving blessing, but not the inheritance which falls to us. They seem to be typified by the offspring of Bilhah and Zilpah, the handmaids of Rachel and Leah, who, though admitted into the family of God, are of an inferior order to that of the true wives, and come in supplementally, and through the agency of these wives. Thus we see it was in the case of the sheep of the parable, who were accepted, not on their own account, but as having rendered service to the higher stock—the brethren therein spoken of,—and were thus indebted to them for association with him who sat upon the throne; just as Bilhah and Zilpah were indebted for their association with Jacob to Rachel and Leah. The promise to Jacob, not only that “a nation,” but also that “a company of nations” should

be of him (Gen. xxxv. 11), seems to point to such added offsets to the house of Israel, and Abraham's further marriage with Keturah, and the numerous progeny thereby raised up to him (Gen. xxv. 1—4), appears to convey a prefigurement of their production.

There being two handmaids from whom this stock is derived, implies plurality, which attaches to the saved of the nations, as they are of various nations, and continue as such throughout eternity, while unity characterizes the church and Israel, according to which they are represented as the offspring each of one mother, Leah, or Rachel.

The existence of three distinct bodies of the saved may be gathered from the 11th of Romans. We there learn that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in." And again, as regards the restoration of Israel, that "if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." "The fulness of the Gentiles" cannot be the entire body of the Gentiles, for those thus indicated, we see, are brought in *before* salvation is made known to Israel, and at the same time another body of the Gentiles, we find, remain to be dealt with in acceptance *after* the conversion of Israel, who, through Israel, as thus converted, then receive blessing as "life from the dead." Furthermore, the term of "fulness," applied to the earliest class, is demonstrative of a completeness belonging to them, not admitting of additions to their body, and hence excludes the incorporation with them, either of Israel, or of the latter body of Gentiles, gained after Israel are restored. Neither, of course, are these latter Gentiles to be amalgamated with Israel, for they are spoken of relatively to Israel, as drawing blessing from Israel. There are thus three stages, affecting three bodies, here put before us; 1st, the elect church of the present times, who are the fulness of the Gentiles primarily in question; 2ndly, after this fulness of these is come in, Israel, who "through their mercy" are to "obtain mercy;" and, 3dly, those of the nations of the world, towards whom Israel, when

thus recovered, are to act as life from the dead. These latter are manifestly of the saved of the nations, whose blessings flow to them, as we have seen, through Israel.

These three bodies are also spoken of with marked discrimination in the 12th of Hebrews. "Ye are come," it is said, "unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Mount Sion, or the city of the living God, the heavenly Jerusalem, is evidently one object, thus variously referred to. The general assembly and church of the firstborn, and the spirits of just men made perfect, might be thought also to be but further varied expressions indicative of that same object,—the whole simply conveying to us, under different designations, one universal family of the saved. We have seen, however, that distinctions do prevail in this family; especially clear as between Israel and the church of God, and as fully so, when all is considered, as between them and the saved of the nations. To prevent then these distinctions from being overlooked, in the passage under consideration objects manifestly of another order are introduced, intermediately between these classes, so as to divide them off the one from the other, and to obviate the notion that the terms in which they are severally spoken of, are merely varied expressions belonging to one great whole. Thus we have mount Sion, or the new Jerusalem, and then mention is made of a foreign object, "an innumerable company of angels," before the spirit passes on to speak of "the general assembly and church of the firstborn,"—constituting thus, so far, three objects; and after this, so as to maintain the same process of division, "God the Judge of all" is made mention of; and then we pass to a fifth subject, "the spirits of just men made perfect." We have thus three bodies taken from the human family, and between them, to divide them off from one another, two other objects, who are not of that family; namely, the angelic beings, and the Omnipotent.

The application of the terms in which these bodies are spoken of, to the three classes of the saved, who are to be distinguished between, is obvious enough. Mount Sion, or the city of the living God, the heavenly Jerusalem, stands evidently descriptive of the Jewish family. The general assembly and church of the firstborn, as evidently indicates the church of God. They are gathered out of all nations, and are thus appropriately termed a "general assembly," and as they are the first to take up their place in salvation, they are recognized here as the "firstborn,"—"the firstborn," we learn, "among many brethren" (Rom. viii. 29); implying, unmistakeably, that there are others of the brotherhood who have to follow, and whom Israel, and the saved of the nations, who both are subsequently redeemed, constitute. "The spirits of just men made perfect," introduces us to a class of lower standing than those who have preceded. They are allied to manhood, being referred to simply as men; and, as being those indicated as "the saved of the nations," to whom hence nationality, or human affinities, belong, these will be allotted in the new creation that condition of terrestrial enjoyment for which man, as placed in the garden of Eden, was originally designed. The others have a higher, that is a heavenly standing, the Jewish city being specified as "the heavenly Jerusalem," and the general assembly and church of the firstborn, particularized as having their names "written in heaven." Those who are spoken of as "coming" to all these objects, are of course the elect of Israel, who are thus definitely shown to inherit with us, equally as with their own nation.

The three parables in the 25th of Matthew also bear upon this branch of our enquiry. They are all, evidently, connected with the coming of the Lord, which we have seen has yet twice to take place; and they are discriminative as to his coming, both as to the persons affected thereby, and as to the circumstances under which these are to be dealt with. They relate, in effect, to the three branches of the saved, brought before us here in prophetic order of arrangement. The first and the third parables, that of the virgins, and that of the sheep and the goats,

have already been traced out as having their application to the church of God and the saved of the nations. The intermediate one, that of the talents, there are grounds to conclude belongs to the Jews. In the parable of the virgins, there is no question of abode on earth for those who are accepted. They are looking for one who is to come for them, and when he comes, he removes them from the place of their watching, and takes them elsewhere, to himself. They are looking for one, we know, from heaven, and are translated thither. That of the talents is otherwise. It is not here a bridegroom seeking his bride, but a "lord," coming to reckon with his "servants;" and is descriptive of the position of Israel, not as they are at the time of their eternal glory, when they will be in brideship equally with ourselves, but as they stand at the Lord's return for them to earth, when he assumes his place as king over them. These, accordingly, differently from the virgins of the prior parable, are dealt with on earth, and receive their portion there, no word being said of any other sphere of blessing, as then appointed them. It is a portion, not illimitable as our's, embracing all things, but circumscribed, extending only "over many things;" and in the corresponding parable of the pounds (Luke xix), this is represented to be over certain defined numbers of "cities," the parties treated of being there termed "citizens," and such as were connected with those who once had said, "we will not have this man to reign over us." In all this, advertence to the Jewish nation is unmistakeable. The sheep again, are admitted to their portion after the Lord has met the case of his people Israel, then gathered round him as his "brethren."

In calling, and in sphere of blessing, the third body, we find, have a lower standing than the church of God and Israel; and so also, it would appear, have they in conformation. The leaves of the tree of life, we learn, are "for the healing of the nations." To the church of God, made in entire resemblance to her glorious head, no shadow of infirmity can attach; and the lot of Israel, his second bride, will be an analogous one. These then, manifestly, can require no such healings; but the nations,

standing simply in re-created manhood, will, it would seem, be in some sort subject to infirmities, for which here a gracious and ready means of restoration is supplied.

And so close the ways of God towards man in introducing him to life and eternal blessing. He forms him in the constitution of the creature, susceptible of weakness, and liable to failure. He takes him up in his fall, and brings in his remedies. But in doing so, he manifests the abundance of his resources, and the marvellous and varied means he has of expressing his grace. He has a way for the church of God; a way for Israel; and a way for the saved of the nations. With the first he deals irrespective of all earthly associations, opening out to them the whole riches of his possessions in heavenly places, stretching, like himself, into undefinable infinitude. They came to him through abnegation of the flesh, and are established by him in independence of all that the flesh can own or delight itself in. But this places no limitation upon the orderings of God. He takes up the second body in recognition of fleshly descent, and in the way of earthly blessing, glorifying them in their human standing, and giving them a portion materially defined, the refulgence of all that earth can appreciate of splendour. There is an election thus out of the race of man, and an election in the race. And yet there is room for a third body, introduced under still distinctive circumstances. These have no covenant to plead, and no promises that they can be aware of to rest upon. They are brought in, in a manner that it may be difficult for us to judge of, save that Jesus, we know, must be the channel of their salvation. God has his ways for all; for those who are unallied to the flesh; for those who are elected in the flesh; and for those who, without such self abandonment, and without such mode of adoption, still find a door laid open to them for acceptance. And Jesus is the source and the centre of all these varied and wondrous methods of blessing. He can raise up the heavenly people, whose mansions are in the Father's house, and to them reveal himself in his eternal and heavenly standing as the one whose position has ever been in the Godhead. He can gather

in the terrestrial people, who are called into parallel nearness with himself, and whose habitation is that of God, brought down for them out of heaven, and among them take up his place as the Messiah, the Holy One of Israel. And he can be the vehicle of further blessing to the tribes around, dispensing healing from his wings to all who come under the shadow thereof, and towards them, as Lord of all, deal in the full outflow of creation bounty. And in these multiform ways God will surround himself with praise and glory throughout the eternal ages, wherein, without room for discord, or possibility of failure, as seen, experienced, acknowledged, and possessed, he will, in the fullest sense, be "ALL IN ALL."

PART VI.

THE JUDGMENT SEAT OF CHRIST.

VI.

THE JUDGMENT SEAT OF CHRIST.

WE have traced the way of God in ordering his dispensations upon the earth, to the overthrow of the pride of man, and to the establishment of his own glory. We have seen with what an arm of strength he meets his enemies, and with what grace and measureless bounty he visits his friends. The contest between the powers of light and of darkness has been put before us, and its issue. The ways of man have been found to end in utter confusion, and ruin; and those of God, alone, have been seen to stand, assured in wisdom, peace, and stability. We have followed out the downfall of the adversaries, and have had before us the exaltation and exceeding riches in store for those who take their stand on the side of truth, and in fellowship with God. There are yet features in the grand issue that have to be brought under consideration; features connected with the ulterior purposes of God towards our race, but bearing more closely, and more personally, upon those who come beneath his hand, whether for blessing or for judgment. The scheme of God has been presented to us, in its workings, and its end; but now we have to contemplate the measures taken towards estimating and pronouncing upon the condition of those who take their several places in it.

The church are already established in acceptance, and as they are caught up to the Lord, are completed in their fulness. The Jewish elect are equally secured, and their number equally fulfilled; but this is not so as to the great body of the nation.

A portion of them, who are existing at the period, are admitted to grace and salvation when the Lord reappears to rule over them in Jerusalem, but there are multitudes who have died ere that day, and who have still to be disposed of, and among them there are those who perish, as well as those who are saved. The Gentile nations stand in the like position, and either life or death has to be weighed out to them.

The judgment has then to sit, to decide the fate of those upon whom no sentence has yet been passed: and so far the saints of God are not affected thereby. But it has to be held, in a certain sense, we find, upon them also, and thus is to be of universal operation. "Why," it is said, in addressing these elected ones, "dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ" (Rom. xiv. 10). "Wherefore we labour," it is added, and of this same class, "that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore," it goes on to say, "the terror of the Lord,* we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences" (2 Cor. v. 9—11).

The saints thus have to be brought up to the judgment seat, that there the things done by them in the body may be scrutinized and pronounced upon. "There is no condemnation to them which are in Christ Jesus" (Rom. viii. 1); so far they are safe from rejection; but, nevertheless, God is too faithful to his truth to pass by unheeded the ways even of his elect. On the contrary, the balance held in their instances must be adjusted by a nicer, and a closer scale, than what can be applied to the world at-large, for to whom much has been committed, of them much will be required, and the purer the standard to be reached to, the more sifting must be the test applied.

*The expression here does not imply more than fear (*φοβος*), or awe, being that feeling under which we are to "perfect holiness in the fear(*φοβος*) of God" (2 Cor. vii. 1).

The judgment of the saints necessarily takes them up as saints. From it therefore is excluded the whole record of the evils of their course before they were called out of darkness into light. These belong to the old man, which is dead in Christ, and put away from them; and in cleaving to Jesus, God has blotted out their transgressions from his memory, and never ranges them again before him. Their sins, though red as scarlet, are made white as snow, and as far as the east is from the west, are removed from them. Herein is our peace, that thorough reconciliation for us has been effected. But we have still much to charge ourselves with, and much which God has to notice and purge us of. We are called to faithfulness, to singlemindedness, to entire devotion to himself. We are subjected to temptations, and have to stand in them. The old man, though no more of us, still cleaves to us, and has his whisperings and his instigations; and also his more violent movements. Satan is busy to foment the evil, and by snares, or terrors, to distract us from the right path. The world acts upon us, both to betray, and to deter us. We have the Spirit to guide us, but are liable to be led away by our own darkness. We have the standard of God before us, but the false estimations of the human mind may prevail to misdirect us. On every side, from within and from without, there are dangers, both latent, and proclaimed, besetting us. Among these we have to take our course, and to pursue it. God has so appointed it for us. He might at once, upon our acknowledging Jesus, have translated us into the full possession of all that is to be finally our's in him. He might have raised up within us, from the outset, the flood of light to be brought to us when we are to know even as we are known. He might have imparted to us, with the first dawn of our spiritual being, the full strength of that divine nature of which he makes us hereafter visibly, and sensibly, partakers. He might have removed us, as we are made members of his family, from this scene of temptation, to our final positions before his presence in glory. He might, in a word, have placed us beyond the possibility of failure, and have established us in all that perfect-

ibility which in the end is to characterize us. But it has not pleased him thus to administer our cases. We have the beginning of our life in Jesus, and we have the triumphant development of it in the end. But between these two stages there lies that intermediate one wherein we find ourselves,—the stage of trial and of discipline,—the stage of progress, but not that of actual attainment. And what are the purposes of God in so introducing us in our way? We see the saints pursuing their career with more or less of fidelity; some deeply instructed of God, and faithfully owning him; others dull to hear, slow to understand, weak to practise. It is one Lord, and one faith, that they all have; and also one calling. Is it only here, while in the flesh, that the distinctions observable among them are to tell? Are the instruction, the training, and the correction, that they are subjected to with so much of care and discrimination, and which are applied to every one according to his case and capabilities, wound up at the grave, and the whole results thereof at once obliterated in the act of resurrection? Do they take each his path with more or less of success,—one realizing mostly the teaching of God, and progressing step by step to further acquisitions of grace and knowledge, and the other but little benefited by the opportunities given him, and receding rather than advancing,—and does the next stage find them all on a like footing, with the whole record of their exercises, cancelled, or swallowed up, in the final triumph? Such is not the way of God as marked in any of his measures. He does nothing without a purpose, and acts invariably towards some specific end. The appointed, diversified, circumstances of our lives, and the multiform effects thereof upon ourselves, are all instituted to carry out particular designs, and a machinery so elaborated, so carefully sustained,* and applied with such discrimination to each of us, personally, according to the peculiarity of his individual case, will not be disowned, or held as naught, by him who works it, but every measure he has taken with us, and every result thereof, will be brought to bear, to tell its tale, and show its uses, when he winds up his marvellous dispensations towards

us. It will be known in that day how he has labored in us, and we with him, and the products of the whole stage of our discipline will be then at least made fully to appear.

“Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God’s husbandry, ye are God’s building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” (1 Cor. iii. 8—15).

Than this nothing can be more clear or explicit. Those whose judgment is in question, are such as have had that one foundation laid in them, which is Jesus Christ. They are manifestly the saints of God, the family of the elect. The foundation ever stands secure, for it is of God, and absolutely indestructible. No man who has received a portion in the Lord Jesus can ever lose it. But his works are subject to failure, and these have to be investigated, and decided on. He is taken up from the time that the foundation is laid in him, the corner stone of the temple; and what occurred when he was without that foundation is held in no account. That is of the record which has been blotted out, like a thick cloud, and all that appears to view is what has been produced, and built up, upon that foundation. Whatsoever has been wrought with God, for his glory, is precious, and will endure, and bring with it a reward; but whatsoever has sprung from ourselves, and been for our own praise, or to fulfil the exigencies of man’s

thoughts, and ordinances, cannot stand the fiery trial, but must perish. How much there is among us of the latter species of substance,—of the wood, the hay, and the stubble,—we may all judge. How largely mere human considerations prevail among those who are avowedly professing to establish the things of God, is manifest every where. How many objects there are, cherished and appealed to by the people of God, whether in ways of worship, or in the intercourse of life, which have man only for their author, and man's notions for their standard, we may, according to the measure of our discernment, readily perceive. These are superstructures which God cannot acknowledge, because they are not wrought in him, and however applauded and leaned upon on earth, the fire of God's judgment must burn all these wholly up, and those found subject thereto, must suffer loss.

Errors and infirmities abound in us, but not one of these are weighed against us, if we ourselves have set our own faces against them. "What I would, that do I not; but what I hate, that do I." Wherever such is our position towards our shortcomings and failures, and our desires and efforts are honestly striving with the evil, it remains not to be tested by the fiery judgment, or brought up against us. We can then say with Paul, "now if I do that I would not, it is no more I that do it, but sin that dwelleth in me," and we can terminate the process of the investigation by thanking God, as he did, "through Jesus Christ our Lord" (Rom. vii. 15—25). The blood of Jesus is not only a blood of ransom, but also a blood of cleansing (1 John, i. 7). We are elect, "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2). Our election would be a vain thing without the obedience; and the call to obedience would also be vain unless we had the blood of Jesus to resort to daily, to purge us of habitual transgressions, and to keep us in purity of conscience before God. The sacrifice in the Jewish types was made for sin, but the blood was also poured out upon all the holy things of the sanctuary. This sprinkling we continuously need, else could we never be

otherwise than defiled. "He that is washed," said Jesus, "needeth not save to wash his feet, but is clean every whit" (John, xiii. 10). The impurities that we pick up in our walk have to be removed from us by his all cleansing blood. This he showed in his act of washing the disciples' feet. Whenever then, in the course of our pilgrimage, we can judge ourselves for any evil, and bring the blood of Jesus to bear thereon, we are free of the stain, and no charge can rest against us because of it. "If we confess our sins, (God) is *faithful* and *just* to forgive us our sins, and to cleanse us from all unrighteousness" (1 John, i. 9);—faithful to his pledge, just to that blood poured out for us, in which we trust. From *all* unrighteousness so met by us, we stand at once, and for ever, thoroughly cleansed. Wherever that blood has passed, the fiery judgment has no food to operate upon. "If we would judge ourselves, we should not be judged" (1 Cor. xi. 31). The action of the fire is needed just where we have erred, and cherished the transgression, and not repented thereof. The evil must be removed. God cannot be callous to it, or oblivious of it. If then we neglect the blood, the fire must be brought in to do its duty. We must submit to the burning, if we have failed to resort to the washing.

The scrutiny awaiting us at the judgment seat of Christ will be a close one, such as is worthy of God, and worthy of his high designs towards us. "There is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matt. x. 26). "God shall judge the secrets of men by Jesus Christ" (Rom. ii. 16). It is a judgment to commendation, as well as to censure. "Therefore judge nothing," it is said, "before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then," it is added, "shall every man have praise of God" (1 Cor. iv. 5). Some will have gold, silver, precious stones, to display at this trial; and some but worthless wood, hay, and stubble. There are many things highly esteemed among men, which are abomination in the sight of God, and even the children of God, alas! are largely concerned therein.

These must necessarily be judged, together with all other evil. There is many a one occupying a high position before the church, —yea even, to the shame of saints be it spoken, before the world,—whose labours have been directed for the exaltation of that which is not of God; and such as these, under the searching test, must undergo loss. When Christ shall appear, in the light of having to pass through this trial, they will be without “confidence,” and will stand “ashamed before him at his coming” (1 John, ii. 28). There is many another, hidden to the sight of man, who is walking in close fellowship with his God, and realizing his mind in faithfulness, who will be brought forward for reward. The most hidden of his thoughts will generate praise. To the one “an entrance shall be ministered *abundantly* into the everlasting kingdom of our Lord” (2 Pet. i. 11); while the other will be admitted, certainly, “yet so as by fire,” and “*scarcely* be saved” (1 Pet. iv. 18). This “judgment” has to “begin at the house of God,” the end thereof being directed towards “them that obey not the gospel of God” (1 Pet. iv. 17); and we have therefore to “look to ourselves, that we lose not those things which we have wrought,” (if indeed any to be acknowledged of God have been produced in us,) “but that we receive a full reward” (2 John, 8). What that reward will be distinguishing some above others, we know not, but of this only there is the full assurance that such special recompence there is for the faithful ones. “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully” (2 Cor. ix. 6).

The aim of the trial is thus two-fold. It is to establish some ground of distinction between saint and saint, according to their faithfulness in this life,—the scene of their testing,—and it is to lay bare, and purge away, all attaching to them that is offensive to God, and detrimental to the high position which they are to hold before him. Every dispensation of God towards his people results in blessing for them, and the fire of the judgment will of itself also so work together for their good. They are called to take place in the temple of God, and before

his throne. The one object bespeaks his majesty, the other his exceeding holiness. The glory and the purity thus stand inseparable, and the church's happy portion associates them with both; and for both then must they be fitted. The vile body is put off in the grave, and in resurrection power they are raised in glory. But even when thus "clothed upon with their house which is from heaven," there are some who, in another sense, will yet be "found naked" (2 Cor. v. 2, 3). The fire of the judgment seat has to strip them of all attaching to them which God cannot own; for the purity has to be established in the presence of God, equally as the glory. The course begun with us here, has there to be perfected, under the mighty power of him who is our exalted head, "who shall change our vile body, that it may be fashioned like unto his glorious body," and, in every way, complete that working "whereby he is able even to subdue all things unto himself" (Phil. iii. 21). He has "washed us from our sins in his own blood" (Rev. i. 5), but there is also that cleansing and washing that we undergo "by the word;" and this with the view "that he might present us to himself a glorious church, not having spot, or wrinkle, or any such thing; but that we should be holy and without blemish" (Eph. v. 26, 27). He is "able" now "to keep us from falling," and in the end, in the happy accomplishment of all he has engaged to perform for us, he will "present us faultless," not to himself alone, but to his Father, "before the presence of his glory with exceeding joy" (Jude, 24).

The scene of this final consummation of Christ's work in us is necessarily in heavenly places, where his judgment seat is then fixed. The source of our present training is there; there also is our real warfare, which is against "spiritual wickedness" (Eph. vi. 12); and there are our stores of grace to bear us through upon our way (Eph. i. 3). Most befittingly then is the end of the work wrought out in us there brought to its completion. The book of Revelation, so ample in its details of the final working out of all God's marvellous dispensations, does not fail to give us an indication of this great result also, and to

point out to us when it will be accomplished. We are translated to the mansions above under the opening of the first seal, and after the opening of the sixth are seen in white robes before the throne of God. But these garments do not denote all that has to be made true of the church. They are expressive only of the first great step in her purification. "These," it is said, "are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Such washing we have already received, even while here on earth, though sensible, nevertheless, of being disfigured with many a since acquired stain. Daily the Lord sprinkles us, according as we resort to him, to remove all such gathered defilements from us; but alas! we still carry off with us much, even as we leave this earth, which, through want of faithfulness upon our parts, remains still to be removed. The washing by the blood is then not all that is done for us; there is also the washing by the "word;"—that word which is the test, as well as the evidence, of God's truth, by which all that concerns us has to be tried, and according to which all has to be set aright. We need other robes besides those worn consciously by us upon earth, white though these be. We require, and of our deficiencies on this head we are now painfully conscious, not only to know of the Lord's righteousness, but to be in the unfailing, indisturbable, realization thereof in ourselves. We need the spotless, unchanging, garments of the purged and purified bride. Accordingly, as we advance in the book of Revelation, we see these bestowed. "The marriage of the Lamb," it is in the end said, "is come, and his wife hath made herself ready. And to her," it is added, showing in what the preparation consisted, "was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." The earlier robes betokened her cleansing from guilt; the later ones the superinduction of established righteousness. The elect of Israel, who are with the church in heavenly places, and who there hold parallel functions with hers, are in the same celestial scene set up in their purity, for they are displayed, when accompanying the Lord as of the armies which

are in heaven, "clothed," similarly with the church, "in fine linen, white and clean." This clothing is the symbol of their established righteousness, but not for them the bridal attire. The work in heaven being thus accomplished, the Lord proceeds to carry out that which is awaiting him upon the terrestrial sphere below.

The Lord's operations being now on earth, we should not marvel that the particular localities in which they are to be carried out should be given us. It was so in regard to his first advent. Bethlehem, Nazareth, the land of Zebulon, the land of Nephthalim, and Galilee of the Gentiles, were all marked out as scenes upon which he should appear; and, as predicted, he literally entered upon them. The places of his nativity, of his residence, and of his ministrations, were thus pointed out in prophecy, so as to bring to view the circumstances of his position and course on earth when he was to take up his abode upon it. And when he has yet again to come, the offices he has then to fulfil must be in like manner connected with earthly localities; and, consistently, these too, we might expect, would be prophetically indicated. He came originally to assume the form of the servant, and to labour as such, and we were told where he should be born, so taking up that form, and where carry on his labours. When he comes again, it is for judgment and for empire, and we have to learn therefore where these are to be exhibited. The seat of his empire affords no matter of dubiety. All see that this is to be Jerusalem. And the seat of his judgments, we shall find, has been set forth with equal precision.

At the period of the last advent the Antichrist is in the zenith of his power, and is occupying the land of Israel, and is prepared with his hosts to oppose the Lord at his coming. Him he has first to overthrow. "And I saw the beast," it is said, "and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that received the mark of the beast, and them that worshipped

his image. These both," it is added, "were cast alive into a lake of fire, burning with brimstone. And the remnant," it goes on to say, "were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh" (Rev. xix. 19—21).

The place where the Lord finds his enemies is Armageddon, or Megiddo, for there it is that the dragon, the beast, and the false prophet, gather their hosts to meet him (Rev. xvi. 13—16).

The plain of Megiddo was in the early days of the Israelites the scene of a slaughter and deliverance typical of this final one, wherein the Antichrist is put down. "The children of Israel," we hear, "again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin, king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel" (Judg. iv. 1—3). Repeated transgression thus led to their being given over to this ruler of the Gentiles, and especially to the leader of his host, who oppressed them mightily. A woman is the soul of the enterprise formed for his defeat, and on her Barak, the commander of the forces of Israel, leans. "If thou wilt go with me," he said, "then I will go: but if thou wilt not go with me, then I will not go." And she goes, in full confidence of the issue, but tells him that the expedition shall not be for his honour, but that it shall fall again to a woman to put an end to Sisera (Judg. iv. 8, 9). Deborah, the prophetess, is this heroine; and Jael, Heber's wife, is the slayer of Sisera. The feeble agency of woman's hand, twice so remarkably used, indicates the destruction of the enemy to be of God, and not by ordinary or human power. And thus does Deborah account it to have been in her highly inspired song of triumph. "The kings," she says, "came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from

heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away" (Judg. v. 19—21).

We have here the confederacy of the Gentile kings, and the battle from heaven, accomplished also at Megiddo, the adversaries in the end being swept away as by a flood. And this corresponds with the great overthrow at Armageddon, where the heavenly hosts descend upon the beast, and the kings of the earth, and their armies, and destroy them.

Viewing this earlier action as thus figurative of the final one, the captain of the Gentile forces, and the great oppressor of Israel, represents, obviously, the Antichrist. The king over him would stand for the arch enemy from whom the beast holds his power and authority. On account of prevailing sinfulness these are allowed their sway for a time, but suddenly, and by no hand of man, they are cast down. The human agent is killed, and therein the power of the Satanic being over him is broken. We do not hear of Jabin's death, but in the slaying of Sisera he is described as meeting with his subversion. "Sisera," it is said, "lay dead, and the nail was in his temples. So God," it is added, "subdued on that day Jabin the king of Canaan before the children of Israel" (Judg. iv. 22, 23).

The names occurring throughout the figurative action have all their significancy, and point to the instruments in the fulfilment of the type. Jabin, is "he that builds," the constructor of the hostile empire, as Satan is of that of the Antichrist. Sisera is "he that seeth a horse," the very object on which our Lord is represented to be seated as he goes forth to this contest. Barak, who stands for Israel in their insufficiency, means "in vain." Deborah is the "word," that personified Word of God by whom the wicked perish. Jael, the actual slaughterer of the typical Antichrist, brings the Lord just as manifestly before us. Her name signifies, "he that ascends," or "a kid," or lamb,—the risen Lamb, whose day of wrath has come. Héber, with whom she stands connected, was the progenitor, or root, of Israel, hence called Hebrews, and denotes "wrath." Megiddo is "that which spoils," and Armageddon, as the place is styled in the

Apocalypse, is "the mountain of the gospel," the great issue of which is then wrought out.

At this appropriate spot the real Sisera is visited. The Lord comes down upon him with the speed of lightning, and utterly discomfits him. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together" (Matt. xxiv. 27, 28). And as suddenly is the overthrow of the adversary effected. The Lord consumes him "with the spirit of his mouth," and destroys him "with the brightness of his coming" (2 Thess. ii. 8).

The beast, we find, is "taken," and eventually "cast into a lake of fire." The two acts are not however simultaneous. The capture of the beast is effected at once, but the punishment to which he is to be subjected is not inflicted upon him until he has been brought before the solemn tribunal of Christ's judgment seat.

The scene of his arraignment and sentence are thus given in Daniel. "I beheld," the prophet says, "till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then," he continues, "because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame" (Dan. vii. 9—11).

The beast is "taken," and then, as a distinct procedure, is placed before this judgment seat. He is taken at the plain of Armageddon, situated three fourths of a degree north of Jerusalem; but he is judged at the valley of Jehoshaphat, in the immediate neighbourhood of Jerusalem. "Let the heathen," it is said, "be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put

ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overthrow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for their wickedness is great" (Joel, iii. 12—14).

This is manifestly the judgment consequent upon the Lord's advent in wrath that we have described in the Revelation, where the very same imagery is used of the sickle, the harvest, and the winepress. "And I looked," it is written, "and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" (Rev. xiv. 14—20). The harvest is hence gathered in, and the winepress trodden, at this valley of Jehoshaphat; that is, just "without the city," as here expressed.

Our Lord has thus to take his course from Armageddon, the scene of the overthrow of the Antichrist, towards Jerusalem. His first solicitude is for the temple, and thither he at once proceeds. "Behold," it is proclaimed, "I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of

his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then," it is added, "shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. iii. 1—4). It is the terrestrial Levites, found then living upon earth, and awaiting the coming of the Lord, that are here dealt with. It is those who are in grace, having their delight in the Lord. Being types of the heavenly body, and with parallel functions, (only carried out in terrestrial and not in celestial regions,) they undergo a correspondent treatment. They are the first visited upon the Lord's return, for judgment ever "must begin at the house of God" (1 Pet. iv. 17); but the judgment with them, as with the heavenly antitypes, is not unto condemnation of their persons, but towards purification of themselves, that they may minister to the Lord as vessels of righteousness. The fire purges away their dross, and draws out their gold and silver in all its brightness, and the fuller's sope makes white their garments. The elements of the process are just those that had place above, for the worship below, the conduct of which is committed to this body, must ever be in keeping with what prevails in the celestial sanctuary. Those of the nation at large are then adverted to, and for them a different manner of judgment is appointed. They are taken up, not for temple service, but to undergo the settlement of the great question of life or death. "And I will come near to you," it is said, "to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. iii. 5, 6). For these the process is that of the harvest and the winepress, and the scene can then be

no more in the temple, but at the valley of Jehoshaphat, "without the city."

These proceedings and progress of the Lord were very significantly set forth by him in typical action when he was originally on earth. He made his public entry into Jerusalem as king of Israel, in demonstration of that advent in royalty of which we now treat; and the place he immediately visited was the temple. He did so, as he will hereafter, for its purification, casting out all that was inconsistent with the purposes for which it was devoted, so as to order all therein for the sole service of God. This work being accomplished, the Lord left the temple and city, and lodged at Bethany. And on the morrow, we learn, as he was returning to the city, he approached a fig-tree, and seeking fruit thereon, and finding none, he pronounced sentence upon it, and it withered away (Matt. xxi. 17—19). Here both the act, and the locality in which it occurred, bring us to the judgment scene of the valley of Jehoshaphat. This valley is immediately to the eastward of Jerusalem; and east of that is the mount of Olives; and, again, eastward, beyond the mount of Olives, is Bethany. It was on this line that the Lord was proceeding, and, as he drew towards the city, and was thus at, or near, the valley of Jehoshaphat, he smote the fig-tree, and this, as we see, judicially. And he did so with an eternal sentence, saying, "Let no fruit grow on thee henceforward for ever."

The mount of Olives itself bears a prominent part in these operations of the judgment day. Jerusalem, according to the prophecy, is taken, and despoiled, as it will be by the Antichrist in the closing period of his reign. "Then," it is said, "shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee," it is foretold, "to the valley of the mountains; for the valley of

the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.—And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one” (Zech. xiv. 1—9).

We have here the Lord’s operations in battle, the field of which we know to be at Armageddon: and then his appearance on the mount of Olives; and, finally, the assumption of his rule as king over all the earth. The sitting of the judgment occurs between the first and the last of these circumstances, and when in the intermediate position at the mount of Olives the Lord must be there to hold this judgment. The valley of Jehoshaphat is the place where those to be judged are to be gathered; but this is but a narrow gorge, formed by the book Kedron, of which it is the channel, while those to be assembled for the judgment are vast multitudes. But the Lord is not to be straitened for room to admit them. His feet stand on the mount of Olives, overlooking this gorge, and the mount divides itself, half being removed to the north, and half to the south, and forming thus “a very great valley” This will open into the gorge of Jehoshaphat, and the wide space thus afforded must be “the valley of decision” where the judgment is to sit.

The judgment seat for the church we have seen is held befittingly in heavenly places, and that for the Levites of Israel, as befittingly, in the temple at Jerusalem. The site for the subsequent judgment, now to be under consideration, is selected with equal attention to appropriateness. It is a judgment for life or for death, instituted before him in whom the issues of life and of death are lodged. By his own sufferings he has brought mankind within the influence of these issues, and as they cleave to him, or reject him, they are laid under the operation thereof, either to receive life at his hands, or else to abide in death and

perish. The mount of Olives was a place to which the Lord was "wont" to withdraw in the days of his humiliation (Luke, xxii. 39), and especially the garden of Gethsemane, just "over the brook Cedron," at its base, was where he "ofttimes resorted with his disciples" (John, xviii. 1, 2). There was the manifestation of his deepest anguish, when under the pressure of our heavy burden his soul was made "exceeding sorrowful, even unto death," the bloody sweat oozing from his over wrought body in token of the mental agony he endured; and there was he betrayed into the hands of sinners, and led forth to his own judgment and most cruel death. And just there, in the valley of decision, he himself will be exalted as judge, and in that very spot where he was bound and carried off to his fate, the trembling masses of his enemies will be held bound before him to meet their's. He ascended in a cloud (Acts, i. 9); he descends in one (Luke, xxi. 27); and raised on one above those to be pronounced upon he will sit in judgment (Rev. xiv. 14). It is a resurrection symbol, accorded him as the very testimony of his right to judge, "because God," it is written, "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts, xvii. 31). The valley of decision, formed by the dividing asunder of the mount of Olives, must stretch to Bethany, situated at its eastern foot, and there terminate. Bethany was the place of residence of Martha, Mary, and Lazarus, that family among whom the Lord gave evidence of his human sympathies, in their depth. It was there that he showed his power over the dead in calling Lazarus from his grave. And above all it was there, by marked selection of the spot, that he made his ascension, openly, as the risen Son of man. "And he led them out," we are told, "as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke, xxiv. 50, 51). Over that very spot, facing the multitudes gathered before him in the valley of

decision, and sustained on his resurrection cloud, he will sit exalted for the judgment. The head, formerly bound with thorns, will then be encircled with a "golden crown." The mocking title of the king of the Jews, nailed upon his cross, will prove to have pointed to an awful reality, to the confusion of those who have been unwilling that this man should reign over them. And the hand in which the hollow reed was placed in token of the powerlessness of his rule, will be seen to grasp the "sharp sickle" of retribution. He was "cut off out of the land of the living," and "who," it is asked, "shall declare his generation?" (Isa. liii. 8); but here he appears as "the Ancient of days," with "the hair of his head like the pure wool" (Dan. vii. 9), "whose goings forth have been from of old, from everlasting" (Mic. v. 2).^{*} The one "despised and rejected of men, a man of sorrows, and acquainted with grief" (Isa. liii. 3), will come "with great power and glory" (Mark, xiii. 26), "in the glory of his Father" (Matt. xvi. 27), "and all the holy angels with him" (Matt. xxv. 31), and in the place of his humiliation will assert the authority vested in him. "His throne" will be "like the fiery flame, and his wheels as burning fire. A fiery stream issues and comes forth from before him: thousand thousands minister unto him, and ten thousand times ten thousand stand before him" (Dan. vii. 9, 10). And thus, under these awful circumstances, with Gethsemane and Jerusalem spread out to view, and life and death suspended in the balance, the books will be opened, and he will dispense the judgment.

The tribunal sits upon the dead as well as upon the living. He is "ready to judge the quick and the dead" (1 Pet. iv. 5); and he does so "at his appearing and his kingdom" (2 Tim. iv. 1). It is a judgment too ending in salvation for some, and in condemnation for others, a harvest having to be reaped in acceptance, as well as a winepress to be trodden down in wrath. It is, furthermore, as we shall find, a judgment affecting both Jews and Gentiles.

^{*}It will be observed that it is as "the judge of Israel," once smitten "with a rod upon the cheek," that he is here thus adverted to (Mic. v. 1).

In the 13th of Matthew there are a chain of parables having evident reference to the Lord's dispensations in gathering in those whom he saves, and in punishing those whom he condemns; and therein also circumstances, which enter into the judgment held of these classes, are indicated.

These parables are chiefly ushered in with the expression of their affording a similitude to the kingdom of heaven. This does not imply however that they describe what belongs to that kingdom in its perfection, for then there could be no room for the introduction of any thing that was evil in the similes; but examples of the prevalence of evil we perceive to abound in them. The parables have respect to the kingdom of heaven in regard to its uprisings and development, showing how it originates, what interferes therewith, what characterizes the members thereof, and how the evil and the good, standing in connexion with its exhibition and progress, are esteemed of God, and how, in certain respects, disposed of.

The first of these parables is that of the sower sowing seed, and the inspired interpretation reveals that this represents the dissemination of the word of God. The seed is either fruitful, or unfruitful, in those among whom it is sown. It is unfruitful in various ways. Either the devil at once blinds those to whom it is presented, and thus snatches it away ere they have understood it; or else it flourishes for a while in the feelings, but when put to proof is found to have taken no root in the heart, which continues stony as ever; or it is received in hollow insincerity, and the world, which is really the prevailing power in those who thus hold it, chokes it. It is fruitful only in one way, though it may produce various measures of fruit. When there is the good soil for it, or the new nature raised up of God for its reception, it brings forth what God can account as fruit, and this with more or less abundance.

The next parable is that of the tares and wheat, and this belongs manifestly to the judgment scene we have under consideration. The wheat are accepted ones, and the tares are such as are given over to destruction.

The third parable is that of the mustard seed. It is planted as the least of all seeds, but becomes a tree, in which the birds of the air find lodging place. Such a tree, with birds roosting in it, is the type of human greatness. The figure is so used as emblematic of the power and majesty of the king of Babylon. "The tree that thou sawest," he was told by the prophet in interpreting his dream, "which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth" (Dan. iv. 20—22). The origin of this tree of the parable is most contemptible,—the least indeed of all seeds; for what can more speak of nothingness, as judged of in the sight of God, than man's paltry ambition, when sowing to himself. The workings however of such a seed make a great show in the earth, but the only result we hear of is that the birds of the air come and make their habitation in its branches. The earliest of these parables shows us what these objects are. "The fowls," or as it is said still more closely in the parallel passage in Luke, "the fowls of the air," come and pick up the seed sown by the way side, and devour it. And this, the interpretation tells us, is Satan snatching away the word of God from the hearts of the hearers thereof. The fowls of the air, thus stand for him who is "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph: ii. 2). The God of this world ever associates himself with what constitutes the pride of the world, and Satan can never be wanting in the things of man. The parable is therefore just the type of fabrics, or institutions, based upon earthly resources, but purporting nevertheless to represent membership in the heavenly kingdom.

The next parable gives us a still closer picture of corruption. It is that of the leavened meal. The meal is that which is bland, wholesome, and nourishing; the leaven that which is

sour, innutritious, and fermenting. The meal is the sustaining word of God, that bread from heaven which confers life; for "man," it is written, "shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). The leaven is corrupt doctrine, as opposed to the meal which is sound doctrine. "Beware," our Lord warned his disciples, "of the leaven of the Pharisees and of the Sadducees." And when he had explained to them what this meant, "then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (Matt. xvi. 6—12). "A little leaven," it is said, "leaveneth the whole lump." "Purge out therefore," the injunction is given, "the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. v. 6—8). The leaven is thus a well known Jewish symbol, and every where signifies an evil principle. And so here. The woman takes it and hides it in the meal. She introduces it, not openly, as what is of the truth, but stealthily, as what is of the hidden things of darkness. And thus the whole lump becomes leavened. God's truth is of such purity, that it cannot bear the very least intermingling of what is of untruth. The soundness of doctrine delivered by himself, is lost, when qualified, or laid over, with what is unsound, and evil. The parable just points to this, and shows how God's truth becomes corrupted by the evil and erroneous doctrines which man superadds thereto, so that though the meal may have been there at the outset, the character of the entire substance is nevertheless changed by the introduction of the foreign and noxious ingredient represented by the leaven, and the whole becomes utterly repudiated of God.

Thus far there are pictures given us of the progress of evil in the world, prevailing, as we see in truth too plainly realized, among those who profess to be partakers of the kingdom of

heaven, of which these parables treat. We have then two parables of quite an opposite character.

The first of these is that of the treasure hid in a field, "the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The emblem of the field, we learn from the interpretation given of one of this chain of parables, namely that of the wheat and tares, signifies the world. There is thus a treasure hidden in the world, which one discovers, but which he still keeps in concealment till he can call the field his own, and so take possession of it. He sells all that he has for this, and thus purchases it. The action is just that of our Lord in the redemption of the world, and specially of his saints in it. They are the treasure, known of by him, but kept hidden till the time of fruition comes round, when they are to be manifested, and owned as his. He lays down all he possesses in ransom for so earnestly desired an object. He "was rich," but "for our sakes he became poor" (2 Cor. viii. 9), that he might secure us for himself, and for God. He purchases also the field in which we are found. He gives his life "for the life of the world" (John, vi. 51), and redeems, not man only, but his inheritance, and so fulfils the parable.

The succeeding parable gives the correspondent action on the part of the saints. They are first represented as seeking goodly pearls. They are, in a general way, desirous of attaining to what is good. But at length they find "one pearl of great price," and this absorbs all their desires, and they pursue their inquiry no more for other pearls, but part with all they own to reach to this incomparable prize. It is Jesus, of course, who thus wins them to himself. If he has been crucified for them, they also are crucified with him (Gal. ii. 20). And if he disrobed himself of his glory for their sakes, they part with all that they have for his, and "count" every thing else "but dung" that they may "win" him. And thus is it that they press ever onwards "toward the mark for the prize of their high calling of God in Christ Jesus" (Phil. iii. 7—14), seeking the ultimate and open enjoyment of this inestimable pearl.

The concluding parable of the chain is another example of the action of the judgment at Jehoshaphat. It is that of the net, and under the type of the good and bad fishes taken in it, it represents the fate of such as are there disposed of, in the way of acceptance or rejection.

These parables hence give us figures of the way of salvation, and of those who profit thereby; and of the way of perdition, and of them who perish in it. We see therein the action of the word of God towards the different classes to whom it is presented. It can take certain root in a nature fitted by the sower for its reception, but it cannot penetrate where the soil is trodden down by the traffic of the world; nor endure where it is stony; nor flourish in unison with the products of the world's culture. The stately structures of man's construction are adverse to it, and afford lodgment for the wicked one, but no habitation for God; and the least intermixture of the leaven of falsehood corrupts its simplicity, and destroys its truth. All these things have to be judged, whether found prevailing among the body of the saved, or forming ground of condemnation against the lost. We see also the position of the saints and their Saviour, and that mutual devotedness of heart, to the exclusion of every other interest, binds them absorbingly and indissolubly together. And we have further two examples of administration of judgment, wherein life or death are the sentences awarded, and which hence manifestly appertain to the trial at Jehoshaphat. •

The characteristic features which distinguish these judgments, the one from the other, have now to be brought under consideration.

The parable of the wheat and the tares exhibits those whose judgment is figured under these symbols in a very peculiar light. We have at the outset a field cultivated of the Lord wherein good seed only were planted, but afterwards the enemy is represented as coming in and sowing therein evil seed. Such a position is not true of the human race at large. They begin with what is evil, and afterwards God intervenes to introduce among

them that which is good. In the parable we see the ordering and the action to be exactly in the reverse. The good seed are first in the field, and are the natural produce thereof. The evil seed come in afterwards, and are extraneous to it, so as that when they come up surprize is expressed at their appearance, so foreign are they to the original circumstances and uses of the field. There is however one branch of the human family to which this representation can apply, and that is the Jews. "The field," it is said, "is the world." It is common to deny this, and to say it is the church, but the scripture declaration can of course only be the true one. Neither, as might be expected when God has furnished us with a different solution of the symbol, is it possible to adapt it with any attention to accuracy to the church. The church consists of the members of Christ, who certainly are good seed; but then where is the field in which these are to be planted? They cannot, assuredly, be represented to be sown in themselves. They cannot be at once the seed, and also the field into which the seed is introduced. These two distinct figures in the parable require two distinct objects to fulfil them. Neither taking the field to mean the church, can the wicked be viewed as ever incorporated in it. Christ's body can admit of no such membership. They may be there, in the assemblages of the saints, and even accounting themselves as of them, but the act of assemblage does not constitute the church, who at all times are the church, wherever they are, and those who have no real part with them, be their visible association with them what it may, are nevertheless, in the Spirit's knowledge at least, and appreciation, "them that are without" (1 Cor. v. 12). The enemy can plant none of his seed in such a field as this, of whom, it is distinctly said, that that wicked one toucheth them not (1 John, v. 18). The church, moreover, are not found upon earth, and intermingled with the ungodly, at the period of the Lord's judgment in it, but are previously, as we have seen, caught up to him out of it. We have to revert then to the scripture interpretation, as the only legitimate one, that the field is the world. Now it is not the

world in general, as consisting of those living in it, that is here spoken of, for such could be no appropriate vehicle for the cultivation of the good seed; but it is the material world itself, this habitable globe, that is in question, and this world is always associated with Israel, who were raised up in it, and whose portion it is. "The promise," it is said, "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" (Rom. iv. 13). The heirship therein, we thus see, rests both with Abraham and his seed. Thus we have the seed, and the field, manifestly brought together. But the seed must be shown to be good seed, at its outset, when thus planted in the world; and as such, in truth, God estimates the seed of Abraham. It is called the "holy seed" (Ezra, ix. 2; Isa. vi. 13), and the "holy flesh" (Jer. xi. 15); "the seed which the Lord hath blessed" (Isa. lxi. 9; lxxv. 23). We have even the planting thereof, as such. "Yet," it is said, "I had planted thee a noble vine, wholly a right seed" (Jer. ii. 21);—planted of course in the world, where Israel have had their origin, and in which, whether as regards the present, or the new creation, all their national blessings centre. And to make the application of this good seed to Israel all the clearer, we have the interpretation in the parable that these are "the children of the kingdom." "Many," it is said, "shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness" (Matt. viii. 11, 12). The children of the kingdom, and by consequence the good seed, are hence the offspring of the patriarchs. The tares, on the other hand, are said to indicate "the children of the wicked one." They are found in the Jewish field, interspersed among the children of the kingdom, but are not plants of God's planting, but the devil's. And just such has been the Lord's estimation of those of the Jewish family who fortified themselves with the thought of being as of the wheat of the parable, when in fact they were of the tares. "If," he said to them, "ye were Abraham's children," that is of the

good seed, "ye would do the works of Abraham.—Ye are of your father the devil, and the lusts of your father ye will do" (John, viii. 39, 44). It is upon these then of the Jewish stock that the judgment sits. The true seed are gathered into the barn, and the tares are burnt up.

But there is another body of Israel who are not concerned in such a judgment as this. The elect of the nation stand in previous and higher ratio of acceptance. They have fellowship with us in that close participation in Jesus which the parables of the hidden treasure, and the pearl of great price, portray, but they have also Jewish nationality, and when those of the nation at large are mentioned, these peculiar ones cannot have been overlooked. They appear, accordingly, adverted to with appropriateness at the close of this parable which concerns their people. "Then," it is said, after the conclusion of the judgment on the wheat and tares; "shall the righteous shine forth as the sun in the kingdom of their Father." These are not the members of the good seed, who had been before spoken of. The narrative as regards them had terminated with their being gathered in in acceptance. They had appeared, furthermore, under earthly symbols,—the field, the seed, the wheat, and the barn, being descriptive of their circumstances,—for their lot is to be an earthly one; but these are introduced under a heavenly symbol, as the sun shining forth in his brightness. The latter then must be the heavenly members of the family of Israel, or the elect body of the nation, whose inheritance is a celestial one.

There is a corresponding notice of this judgment of the wheat and tares of Israel, in which the fact comes out that it is to sit upon the dead as well as upon the living. This is in accordance with the character of the trials held by the Lord at his appearing and coming, which are to be upon both quick and dead. And here also the elect of Israel are introduced in their appropriate glory, just as in the parable we have now been considering. "Many," it is said, "of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to

shame and everlasting contempt. And they," it is added, "that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 2, 3). There is one body who are to be raised from the dust of the earth, to be established in everlasting life; and there is another for whom a resplendent heavenly glory is provided. The former have to be severed from the wicked in a judgment embracing both; but these are concerned in no such judgment, and stand apart in resurrection power by themselves. Their's is just that glory that is our's, and the character of which is expressed to us in like manner through the means of heavenly symbols, as it introduces us to a heavenly position, while others, and among them the general body of Israel, will have earth for their inheritance. "There is one glory," we hear, "of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also," it is declared, "is the resurrection of the dead" (1 Cor. xv. 41, 42),—the resurrection, manifestly, of the celestial members of the family of the saved.

We have to turn now to the parable of the net, and this, we shall find, speaks of judgment for the Gentiles. Here is no field cultivated of the Lord, from which those called up for judgment are taken, but the sea, the region of death, is the place where those to be brought to trial are found. A net is cast therein, which embraces them, and gathers out of it, it is said, "of every kind." It is thus no exclusive and peculiar family who are judged, but a promiscuous body,—people, in effect, of every nation. These receive the award of death or life, but we hear of none associated with them in celestial glory. The reason of this is manifest. The elect of Israel never lose their national standing, and are thus introduced where their people are in question; but the elect out of the Gentiles part with all nationality directly they enter upon their heavenly calling, and hence can no more be associated with the nations. Neither have the Gentile elect any lot in the things of earth, even when it becomes renovated in glory, and they could there-

fore hold no position in this parable, the frame work of which is drawn altogether from things of this lower sphere.

The parables we have been just contemplating give us the results of the judgments held upon Jews and Gentiles, whereof some out of each body, we see, are saved, and some perish, but without affording us the means of ascertaining the grounds of discrimination which govern the passing of such sentences. The nature of the condemnation of the wicked might not create difficulty, seeing that their being without Christ would leave them with the wrath of God abiding on them; but how any others could be saved but those who have accepted Christ, and who are of the elect, and not of the bodies pronounced upon, we could never determine but by the aid of special revelation. That there are such to be saved, who are not thus of the number of the elect, appears evident from the parables we have had under notice, and it remains for us therefore to search elsewhere to learn the circumstances under which salvation is to be conferred upon them.

The parables of the talents, and of the sheep and the goats, at once present themselves to us as containing the required information, displaying, as these do, not the issue of judgment only, but the grounds thereof, the one, obviously, in respect of the Jews, and the other, declaredly, in respect of the Gentiles.

The parable of the talents (Matt. xxv. 14—30), or that of the pounds (Luke, xix. 12—27), which relate to the same subject, bring before us a peculiar body of the Jewish nation as subjected to judgment. They are such as have had special responsibilities attaching to them, and are accepted, or rejected, according as they have discharged them. The Lord takes them up as a nobleman who “went into a far country to receive for himself a kingdom, and to return,” and who, “after a long time,” “cometh, and reckoneth” with these his “servants.” Their charge had been committed to them on earth, and thither the Lord returns to take the account thereof from them. They are thus never met with in heavenly places, where the elect of their nation, as the “much people” there, had been seen.

Neither is the judgment with them that of works, built upon the one sure foundation, which is Christ. Up to the period of their judgment that foundation had not been laid in them, and the question has then to be settled, as a still undecided one, of whether life or death is to be their portion. It is not worthless works that are then burnt up, but worthless persons. The trial is thus that of the valley of Jehoshaphat.

The test to which those now brought under judgment are subjected, is the use they have made of certain talents, or pounds, intrusted to them, which are committed to them in various proportions. These are nothing of value in themselves, for of the one who had been the most abundantly endowed, and who had been true to his charge, the commendation is no more than that he had been "faithful in a very little." A revelation of Jesus is not what they have had confided to them, for he is both indivisible, and priceless; neither could the rejected ones have possibly had in their possession that which would at once involve salvation, whereas talents, or pounds, they do distinctly, it is said, hold, though without having employed such profitably.

In the remuneration bestowed for fidelity in discharge of the committed trust, there is evidence of what that trust consisted in. The most faithful dispenser of the talents receives the talent of the unfaithful one, in addition to his own appropriate reward. The talent then must be something analogous to this reward, to be thus associated with it as a means of recompence. The reward, we see by the parable of the pounds, consists of "cities," over which the faithful are placed in "authority," each in the measure of his deserts. Cities embody material substance, and the talents must hence represent such substance, and it is consequently for the due application of this species of trust that the Lord comes to reckon with those who are to be judged as responsible for it.

The parable of the unjust steward (Luke, xvi. 1—12) has relation to the same subject. "Make to yourselves," it is there enjoined, "friends of the mammon of unrighteousness ;

that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least," the Lord continues, "is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" That designated as "the least" in this parable, is manifestly of the same order as that accounted the "very little" in the parable of the pounds, and this we find is "the unrighteous mammon;"—unrighteous only because it tempts to unrighteousness, not because unrighteousness is of necessity inherent thereto. "Friends," we see it thus distinctly said, may be made of the wealth of the world; that is, such substance may be used unto profit: and profit even to acquisition of "everlasting habitations" for those who would otherwise be without them. It is not that wealth can purchase such a reward, which in truth is beyond all price, but the faithful employment of this that is of "the least," leads to the confiding to those thus faithful, the true riches. The Lord does not estimate the value of the material, which we find indeed is held by him in low account, but the value of the disposition and feelings with which it may be dispensed aright, just as he so highly esteemed the widow's gift of her mite.

The parable of the rich man and Lazarus (Luke, xvi. 19—31) brings us proof of the effect of failure in discharging this committed trust. The rich man "was clothed in purple and fine linen, and fared sumptuously every day," while Lazarus lay "at his gate, full of sores." He lay there, alas! unheeded. His sorrowful case was brought to the very door of the wealthy one, but the goods intrusted to him were turned to no account, and the stewardship therein was unfaithful. The rich man was consequently consigned to perdition. And just so in the judgment scene under consideration is the one who buries his talent, without applying it to advantage, for that cause condemned.

The parable of the householder (Matt. xxiv. 43—51)

illustrates the subject with still more speciality. "Who then," it is asked, "is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." It is exactly thus in the parables of the talents and the pounds. Those who employ their means faithfully are rewarded; and those who fail in this faithfulness, perish.

The reward is thus in all cases of like nature to what constituted the trust. In the parable of the unjust steward it is the reception of "that which is their own." In the parable of the householder it is the being made by the Lord "rulers over all his goods." In that of the pounds, more precisely still, it is the being placed in "authority" over "cities." The cities hence form the reward of the accepted ones, and they must be their own, and yet also their Lord's. In the land of Israel, and among the Jewish people, this may be accomplished, for this land is the Lord's inheritance, equally as it is the nation's.

From the purging of the temple the Lord passed, we have seen, to the condemnation of the unfruitful fig tree; that is, from the purification of the sons of Levi, he proceeded to undertake the judgment of the valley of Jehoshaphat. The action of condemning the fig tree prominently applies to the judgment of Israel, which we have been now considering. "Now," it is related, "in the morning as he returned into the city, he hungered, and when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently," it is added, "the fig tree withered away." The Lord had his steps directed

towards Jerusalem, and was hungering, and so came to the fig tree for fruit. He was, in effect, yearning and seeking fruit from Israel, towards whose city his face was turned. He looked for fruit where he had a right to demand it, and not meeting therewith, he smites the tree, judicially. He comes to take account of his committed talents, and to visit with punishment those who have failed to lay them out productively. He does so, it is said, "in the morning," and hence this trial, held on Israel, is the earliest of his judgments among those who are gathered to receive sentence in the vale of decision. This is in keeping with the prominence always given to what concerns the Jews, and, accordingly, the parable of the wheat and tares, which relates to them, has precedence of the parable of the net, which has respect to the Gentiles; and that of the talents, which is also of Jewish import, is given before that of the sheep and goats in which the Gentile nations are in question.

The features of this latter parable we have now to examine. They will be found to be closely analogous to those of the corresponding parable of the talents. Just as is the case with the holders of the talents, these Gentile sheep and goats are first met with on earth, and are never seen to be in heaven; and it is for life or death that they take their trial. The basis of their trial is also the mode in which temporal obligations have been discharged by them. Those who had faithfully used their opportunities in feeding the hungry, clothing the naked, and comforting the afflicted, meet with their reward; while those who had not responded to the demands made upon their sympathies, but had, as it were, buried their means, as the talent laid up in the napkin, and unfeelingly withheld the application of them, fall under condemnation. The reward conferred upon those faithful to their responsibilities is also analagous to the nature of the test applied to them, and just such as is allotted to their Jewish compeers. They "inherit the kingdom prepared for them from the foundation of the world." This is not the kingdom of Israel, but a kingdom prepared for themselves, as Gentiles. They are set up to inherit it, or to rule in it, and

become hence, obviously, those "kings of the earth" who are found in the eternal ages reigning over "the nations of them which are saved" (Rev. xxi. 24).

It is not as to their observance of acts of mercy and beneficence in general that the Lord calls upon these parties, both Jews and Gentiles, to render account to him, but only as to their performance of such in a special way. It is as to their treatment of those who have demands upon them in Israel that the Lord reckons with them. In the parable of the householder, which we see relates only to the Jews, represented there to be awaiting their Lord at his coming, the question is as to the giving their meat in due season to the members of his house, or as to the illtreatment of their "fellow servants." The parable of the rich man and Lazarus is of like import. Lazarus was one who had not received his meat in due season, but had been allowed to perish through want, and his Jewish standing is prominently set forth in the fact that when comforted, he was so in Abraham's bosom. The sheep and the goats, in like manner, are tried only in regard to their demeanour towards those whom the Lord then points to as his "brethren," and who of course are Jews, there being no other body then in acceptance upon earth but such as are of the children of Israel. And this is only in keeping with God's pledged declaration to Abraham. "I will bless them," he said to him, "that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. xii. 3); a proclamation handed on by Isaac to the line after him in Jacob (Gen. xxvii. 29), and put even into the mouth of their would-be enemy, Balaam, as respects all Israel (Num. xxiv. 9). "Pray," it is said in the same spirit, "for the peace of Jerusalem: they shall prosper that love thee" (Ps. cxxii. 6).

The centurion, whose servant our Lord healed, was an example of one receiving such reflected blessing. The time was one for exclusive Jewish ministrations. This our Lord carefully made manifest when he met the demand upon him for succour by the "woman of Canaan," rebuffing her by saying, "I am not

sent but unto the lost sheep of the house of Israel," and yielding only to the irrepressible measure of her faith, which he could not but reward (Matt. xv. 21—28) But in the case of the centurion, although equally a Gentile, there was no such difficulty, for he was found to possess a distinct claim upon his consideration. In the former instance, that of the Canaanitish woman, the disciples, we hear, "besought him, saying, send her away; for she crieth after us." But in the present one of the centurion they intercede for him, "instantly," or earnestly, "saying, That he was worthy for whom he should do this: for," they testified, "he loveth our nation, and he hath built us a synagogue." And hearing this there was no demur on the part of Jesus, as on the other occasion, but he at once set out to undertake for him. "Then," it is said, "Jesus went with them" (Luke, vii. 1—10).

In the parable of the sheep and the goats we see in what it is that kindness to Israel is held of such account. The Lord, we find therein, acts upon that thorough identification which exists between himself and his people. The seed of Abraham are at once the natural progeny of the patriarch, and also the Lord Jesus (Gal. iii. 16). Whatsoever act of kindness is done to them, Jesus can recognize as rendered to himself. "No man ever yet hated his own flesh; but nourisheth and cherisheth it." This is said of the Lord's feelings towards the church, who "are members," it is observed, "of his body, of his flesh, and of his bones" (Eph. v. 29, 30). And equally so are Israel. And thus, in recognition of a deeply working reality, and also in fulfilment of a distinct and pledged promise, all who deal well by Israel receive reward, and all who neglect or ill use them are punished. And at the redemption of the nation, and the setting them up in the realization of their long promised inheritance, very befittingly are these judgments introduced.

The rewards and punishments at this time appointed, are appropriate, not only as respects the interests of Israel, so expressively cared for under them, but as regards also the moral condition of those pronounced upon. This the righteous judge

could not overlook. The benefits rewarded have reflectively told upon himself, as have the neglects punished. But there are also the motives of those who have been influenced, on the one side, and the other, towards exhibition of kindness or unkindness. The kindness must come, not of constraint, but of a willing heart, in love towards those to whom it is shown; just as with the centurion, who not only built the Jews a synagogue, but "loved the nation." And love so rendered the Lord can see is prepared also to embrace himself. "Every one that loveth him that begat loveth him also that is begotten of him" (1 John, v. 1). And the converse of course is good, that he who loves the begotten one, is ready to love him who begot them. "For he," it is said, in proof of this, "that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John, iv. 20). The Jews every where present themselves as the people of God, and whosoever can show active love towards them, as such, indicates, to the eye of God, a heart open also to receive himself. In such way only can salvation be accorded to the subjects of the judgments under our view. They are those who have shown to the foreknowledge of God their willingness to accept the Saviour, when revealed to them, and gladly, and with sound heart, do they enter upon his salvation, as he admits them to it. The rejected ones, on the other side, are such as have manifested quite an opposite spirit. Stoniness of heart has characterized them. The appeal of Israel, scattered every where abroad in destitution, is a very touching one. The needy, under any circumstances, should excite to pity; but this is the appeal of the people of God in special position of distress. These have the means of befriending them. They are lying, like Lazarus before the rich man, full of sores, at their gates; but not a finger will they put forth to their relief; and some will even deepen their tribulation, and persecute them. They hate the begotten ones, and manifest thereby their hatred of him who begat them. "Whoso," it is observed, "hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how

dwelleth the love of God in him?" (1 John, iii. 17). The righteous judge does not punish for ignorance, but for deliberate sin. "I knew thee," says the holder of the buried talent, "that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." This is the spirit of those on whom the punishment falls, the spirit of rejecting God, who thereupon, most justly, rejects them.

The trials in question affect the dead, as well as the living. Such is the general character of the judgments held before the millennium, at the Lord's appearing and kingdom, while the great judgment after the millenium is upon the dead alone. In the case of Israel, the revelation is explicit that those who have died come under this earlier judgment. "Many" it is said, "of them that sleep in the dust of the earth," shall be brought to it. It falls also upon the living, as the parable of the householder makes evident, where these are warned to be ready for the Lord at his appearing, "for in such an hour," it is said, "as ye think not the Son of man cometh." And then it is added, of those faithful to their charge, "Blessed is that servant, whom his lord when he cometh shall find so doing." The parallel body of Gentiles who are judged must be of the like order, composed of the living and the dead. The time is that of which it is said, "and the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged," (Rev. xi. 18). The term "nations" is equivalent to that of Gentiles, and here we see that both dead and living among them are to be judged, the dead being explicitly spoken of, and the living being the angered ones who must necessarily be such as are then in life.

The opportunities under which the parties are judged have furthermore been presented to those of every age since Israel have been in existence, and the dead, consequently, equally as the living, have incurred the trial. But it is not the case that all Israel, neither that all the Gentiles, have been made subject thereto. The test is one of a peculiar nature, affecting those

who have the appeal of Israel made to them, and the means of relieving them in their hands. A general knowledge of the wants of Israel hardly produces it. The cases of the claimants must be brought home to their gates, as that of Lazarus to the rich man. There are many of the Gentile nations not circumstanced to be thus tried, and the parable of the net points not to a general, but a partial judgment of them. The net, obviously, does not embrace all the fishes in the sea, but only some out of them. The judgment for Israel is also to be a partial one. "*Many*," it is only said, come under it. The rest, and doubtless the vast body of both classes, whether Jews or Gentiles, remain thus to be pronounced upon at the concluding judgment of the great white throne, after the millennium. "Small and great," we learn, are then brought up for judgment. That is, persons of every class and denomination.

All who are established in life before the millennium, are, we find, members of that which is designated the first resurrection, and the accepted holders of the talents, and the Gentile sheep, must be viewed as participators in it. "The rest of the dead," we are told, "lived not again, until the thousand years were finished. This," it is added of those who are admitted to life before this period, "is the first resurrection." It is a resurrection so marked off as the first, although it consists of bodies introduced thereto at various times. There are the Jewish dead in Christ, who are raised at the Lord's earlier advent, and after them the 144,000 translated to heavenly places during the times of the Antichrist, and then the Gentile proselytes who in the same period resist the worship of the beast, and are displayed on the sea of glass before the throne of God,—each class coming in in their season; and, finally, these who are saved at the judgment of the valley of Jehoshaphat are added to the number. Kingship and priesthood characterize the parties to this first resurrection, and these latest recipients thereof are not wanting in this feature. Their reward consists in the bestowal of rule upon them, and as the chief ruler sits as king and priest upon his throne, these, we may conclude, must have functions of the

like two-fold order. But they are, nevertheless, by no means to be confounded with the higher members of the resurrection. They are not of the suffering body of pilgrims and strangers; nor have they undergone the trial of the life of faith. They have been proved only as to worldly circumstances, and human sympathies, and not having had the heavenly calling, they have no position in the heavenly abodes. They are produced as the wheat of the earth, and are gathered in as its harvest; and on earth they receive their portion. Their sphere of rule, as well as of blessing, is thus a limited one, and exercised by them locally upon earth. And so they stand in evident subordination to the heavenly family, who inherit all things, and reign over all from heaven.

The concluding trial held in the valley of decision is different from those that have preceded it, for it is one only unto condemnation. It forms the subject of the vision in Daniel where the beast is arraigned before the fiery throne, and receives his sentence. The beast alone is mentioned as undergoing this sentence, but it is obvious that all with himself in the like sin suffer with him. His punishment, as foretold in Daniel, is that his body is destroyed, "and given to the burning flame." In the Revelation the particular appears that he is "cast alive into a lake of fire burning with brimstone;" and into this we find that the false prophet, "that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image," is in like manner thrown. If then the instigator and leader of this worship suffers with him who is the object thereof, the followers in the worship should receive the like doom. And this we find to be the case. "If any man," it is said, "worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no

rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. xiv. 9—11).

The mention in the vision in Daniel of the beast alone as undergoing the judgment, is then by no means designed to show that it is restricted to him. Those who have worshipped him enter into the like condemnation, and are punished with him. But this fate does not befall all his followers. Many will have even accompanied him into the field of Armageddon, where he stands arrayed against Jesus at his coming, who are not thus brought to judgment. The beast, it is said, and the false prophet, were cast into the lake of fire, but "the remnant," we are told, pointedly, "were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." There is a marked difference here between the having part in the lake of fire, and the being slaughtered on the field of battle. The former mode of destruction takes place under a judicial sentence, and seals the doom of those who fall under it. The latter is an act of wrath, certainly, but not of this conclusive nature, and resembles only such infliction of temporal punishment as the Lord has had recourse to, from time to time, since the foundation of the world, leaving the eternal sentence upon those so dealt with to be still passed upon them. And thus is it with "the remnant" of the armies of the Antichrist. They are put to death by the Lord when he appears as he "that sat upon the horse," that is at Armageddon; and so far from being cast into the fiery lake, the fowls of heaven banquet upon their remains (Rev. xix. 17, 18). This feast of the fowls is given also when their overthrow is described as of the armies of Gog, and there we learn that the Israelites shall "bury" them in a valley "on the east of the sea" (the Mediterranean), which is to be called thence "The valley of Hamon-gog" (Ezek. xxxix. 11—20), a position corresponding with that of Armageddon. The beast, on the other hand, is brought up to receive his sentence from the Lord when seated on his throne of judgment in the neighbourhood of Jehoshaphat, and his body, when slain, is "given to the burning

flame." This "remnant," hence, forming a portion of the armies of the beast, are not of the number of those who have worshipped him, but must be such as have joined his ranks without thorough participation in his cause, heedlessly falling in with the crowd of his partizans after the common practice of mankind, who flock together, and submit themselves to leaders, from mere force of example, and with little or no exercise of deliberation. Upon such the weight of judgment, appointed for those guilty of the sin of the Antichrist, is not brought down; and this serves very unmistakeably to stamp the nature of the judgment as affecting such only as have incurred his peculiar guilt.

The judgment being described in Daniel as sitting only upon the beast, while his worshippers also have to undergo it, it becomes plain that the beast is introduced in the vision, not merely in evidence of his own individual fate, but as affording the representation of all who are partakers of his sin. We have seen, indeed, that he forms the head of the offence of the whole world as the crowning member of the great image, which typifies the ways of man, in hostility to God, from the remotest times to the latest. But still there is a distinction made as to this universal guilt. The beast himself is destroyed, "and given to the burning flame," but "as concerning the rest of the beasts," his compeers in the image, "they," it is said, "had their dominion taken away: yet their lives," it is added, "were prolonged for a season and time." These therefore are not subjected to the judgment awaiting the great antichristian beast, but are reserved for some other fate. Equally with the beast himself, these represent a class, who are then similarly not made parties to the judgment. The thoughtless and ignorant followers of the beast, we have found, are not laid under it; and neither, as it now appears, are his equally ignorant predecessors.

It has to be determined then who the peculiar class may be whom the beast represents in this act of undergoing the judgment, as being visited thereby with himself. His immediate worshippers, we see, are of that body who are condemned as he

is; but the sin of the Antichrist has a far wider extent than the amount thereof exhibited in his own day. "Little children," the apostle wrote, "it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists" (1 John, ii. 18). "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son" (1 John, ii. 22). "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John, iv. 3). "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 John, 7). The sin of the Antichrist, awful howsoever the lengths to which it may be carried out in his day, is just the sin of rejecting Jesus,—the sin of disbelieving the gospel,—and none other than what has prevailed throughout this dispensation, from the earliest times. The message of the gospel is the "savour of Christ, in them that are saved, and in them that perish; to the one (it is) the savour of death unto death; and to the other the savour of life unto life" (2 Cor. ii. 15, 16). All who embrace it enter upon eternal life, and all who reject it incur everlasting death. And as none can be passed by at the judgment held by the Lord at his appearing of those who have come under the conditions in respect of which it is exercised, these rejecters of the testimony of Jesus, in whatsoever age they may have lived, will all have then to undergo it.

That such will in truth be the case abundantly appears.

The fact may be first deduced from the statement given of the punishment awaiting the actual worshippers of the beast. "They," it is said, "have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here," it is added, contrastingly, "is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The worship of the beast thus stands opposed to the keeping the faith of Jesus, and as the Antichrist

is exhibited in the judgment as the embodiment of his followers, so the worshippers of him represent those of every grade who have disbelieved in the Saviour.

The worshippers of the beast are assuredly guilty, not only of rejecting the Christ, but of the further enormity of adopting the Antichrist. In proceeding to this length, however, they do but carry out to its natural results that sin of unbelief common to the whole body of those who have ranged themselves against the truth as it is in Christ Jesus. This the account given of the introduction of the particular offence of the Antichrist very plainly indicates. He is sent, as we have seen, in judgment upon the unbelievers, to plunge them into the deepest abysses of iniquity. They have rejected the proffered salvation in order that they might continue in the indulgence of sin, and therefore God brings the Antichrist upon them, that the evil in them may be worked out to its head, and so draw down the long and full merited retribution. It is "because they received not the love of the truth, that they might be saved," that he takes effect upon them. "And for this cause," it is added, "God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." The sin of the Antichrist is then but the end of the sin of disbelieving in Christ, and all who have entered upon it, from the remotest ages, stand, consequently, in the like position, both as to guilt, and as to condemnation. The Spirit has marked them out as Antichrists from the beginning, and with Antichrist will they all come together for judgment. The "remnant" of the armies of the beast were not in the transgression, and they escape the judgment, though in another sense offenders; and the predecessors of the beast in the great image for the like reason are not included in it; but all who from the first dissemination of the gospel have been of those for whom the Antichrist is sent, are true members of his body, and perish with him.

The mark of condemnation is visibly put upon such as these when the Lord first comes for his saints. The door is

then closed, not upon the open rejecters of the Lord only, but upon very false professor. However expressed to them, they are made then to apprehend that he never knew them, and vainly do they knock to be admitted to a salvation which then is denied them for ever. They are set aside only for judgment, and when the Lord comes to bring to account those who have transgressed against him, these, of course, and all like them out of every age, are not passed by.

The terms in which he has described the operation of his judgment are indeed comprehensive of this whole class. "If any man," he has said, "will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what," he asks, "is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For," it is added, showing when the grand issue is to be determined, "the Son of man shall come in the glory of his Father with his angels; and *then* he shall reward every one according to his works" (Matt. xvi. 24—27). And the grounds of the trial are given in the parallel account by another evangelist. "Whosoever therefore," the Lord there is shown to declare, "shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark, viii. 38). Whosoever has so loved his life in the flesh, as to have rejected the cross of Christ, then meets with his doom when Jesus comes again in glory. "When the Lord Jesus shall be revealed from heaven with his mighty angels," it is hence "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished," it is declared, "with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (2 Thess. i. 7—10).

There will be Jews, necessarily, involved in this judgment, for there are those among them who have rejected Christ. The gospel was freely preached to them in the apostle's days, but there were many who turned away from it, and in the words of the apostle "judged themselves unworthy of everlasting life" (Acts, xiii. 46); and from that time to this it has been offered to them, equally as to other nations. Some of them, furthermore, we have found, will go to the last end of the sin of rejecting Christ, in accepting the Antichrist, making with him their covenant with death and hell, which the Lord overthrows at his coming. There is no distinction between Greek and Jew in the preaching of the Gospel, and there will be no distinction in exacting from Jew as well as Greek the penalty of having disbelieved it. Jesus is thus also "set for the fall," as well as the "rising again, of many in Israel; and for a sign which shall be spoken against" (Luke, ii. 34). To the Greeks he is "foolishness," and to the Jews "a stumbling block" (1 Cor. i. 23), and the stone "which the builders rejected" has to appear therefore for their condemnation.

The parable of the owner of the vineyard (Matt. xxi. 33—41) gives the picture of the judgment of the Jewish rejecters of Jesus. They are there represented as husbandmen in the vineyard, to whom the owner thereof sends his servants for the fruit of it, but "they beat," it is said, "one, and killed another, and stoned another;" and on this he sends other servants, but they treat them in the same manner. "But last of all," we hear, "he sent unto them his son, saying, They will reverence my son;" but him they "cast out of the vineyard, and slew," that they might have the inheritance to themselves, without him. "When the lord of the vineyard cometh, what," it is thereupon asked, "will he do unto those husbandmen?" And the answer is, "He will miserably destroy those wicked men."

This judgment then, which is headed up in the Antichrist, differs from the others that we have had under contemplation, not only in being one exclusively unto condemnation, but also as embracing, indifferently, both Jews and Gentiles. Indeed

the rejected of Israel cease to be recognized in their nationality, and as there are none in this instance to be dealt with but rejected ones, the question of their standing in Israel is in no account. They are viewed no more as the children of Abraham, but as the children of the devil, and, as such, with all that evil generation of which the Antichrist is the foulest specimen, they are simultaneously disposed of under one common sentence.

The order in which the various operations of the judgment seat are held has hitherto, we have observed, been well defined. The tribunal is first brought into action for ourselves, in heaven, before the Lord sets out for earth. When on earth it begins with the house of God there, for purification of the Levites of Israel, whom it visits "suddenly." The passage from the temple to the fig-tree marks it as next taking effect upon those in Israel whose fruits are then estimated. And there have to follow two other sittings, one upon an analogous body of fruit judged Gentiles, and one upon all those represented in the Antichrist.

There is much to justify the inference that the Gentiles, who are pronounced upon according to their fruits, are so immediately in succession to the similar body in Israel, but the Spirit has made the fact that this is so a matter also of revelation. The tribunal before which these three last bodies are brought is the same, namely that which is established without the city, in the region where the fig-tree met its doom. The scene thereof is described in Daniel, and there it appears that the proceedings of that solemn day close with the condemnation of the deepest offender. "I beheld," the prophet says, "*even till* the beast was slain, and his body destroyed, and given to the burning flame." All the other judgments had preceded this one, and last of all the beast himself is disposed of. The representation in the Revelation is to the like effect. That which relates to the gathering in the harvest of the earth is there shown to be first effected, though the circumstance is not then exhibited that among the wheat of the harvest there will be found to be

tares; and after this, by a succeeding act, the great winepress of the wrath of God, whose grapes have come to full maturity in the Antichrist, is trodden down.

The parties upon whom these judgments are held will be pronounced upon, it may be concluded, in various ways. Some will be gathered and decided on in masses, as the sheep and the goats of the parable, and others as individuals, as the holders of the talents, and the beast himself. All, in due order, whether singly or collectively, have to meet their judge, and as each is decided on, the attendant angels intervene to carry them off in safety to the barn of their Lord, or to plunge them into his furnace.

The appropriateness of the site of the several judgments has been pointed out, but there are still features connected with that selected for the scene of wrath without the city which have to be touched upon.

Gethsemane, we have found, there speaks of the sufferings and the betrayal of the Lord, and Bethany of his ascension, arming him to dispense the judgment.

The mount of Olives has also its tale. It has witnessed the worst idolatries of the Jewish nation, to be surpassed only by those of which they have yet to be guilty in the worship of the Antichrist. "Then," it is said, "did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods" (1 Kin xi. 7). Solomon, though a type of Jesus in his millennial power, affords also an evident representation of the Jews in their last and worst apostacy. His fall was not the result of ignorance, or infirmity, but a thing of deliberation, through wilful, open, preference for sin. And he wallowed therein, both as to the multitude of his strange wives, and as to the heinousness and abundance of his idolatries, to an extent to have been equalled by none. He was a king also, as the Antichrist will be, leading the people into transgression. The "high place,"

profaned by his iniquities, has hence been termed, prominently, "the mount of corruption" (2 Kin. xxiii. 13). It is situated, as we read, "before Jerusalem;" and there are other high places spoken of as "on the right hand" thereof. The mount of Olives rises in three heads, of which this "mount of corruption" forms the southernmost; that is, the one to the extreme left as the face is turned towards Jerusalem. It would become thus, in effect, the southern boundary of the valley of decision.

At the foot of this mount we have another feature of distinction. There the valley of the son of Hinnom enters the south termination of the valley of Jehoshaphat,* and in it were yet deeper abominations. The children of Israel, we hear, had "built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire" (Jer. vii. 31), making them "pass through the fire to Molech" (2 Kin. xxiii. 10), whose hateful worship Solomon had set up. "Therefore, behold," it has been declared, "the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter, for they shall bury in Tophet, till there be no place" (Jer. vii. 32). It was thus to be the region of the dead. And, more than this, it appears to be the destined position of that fearful lake of fire into which the beast, and those condemned with him, are to be cast. "For Tophet," it is said, "is ordained of old; yea for the king," (this king, the Antichrist,) "it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it" (Isa. xxx. 33).

Beyond, at the western end of the valley of Ben Hinnom, and skirting Jerusalem on its western face, lies another valley of import,—that of Rephaim, or "of the giants" (Josh. xv. 8),—those through fear of whom Israel refused the promised land, and, as regarded that generation, who perished in the wilderness, lost it.

*Here *Aceldama*, the field of blood, purchased with the money for which Jesus was betrayed, is reputed to be situated.

Encompassed round about by these deeply significant sites, lies the holy city, the place of promise, and the place of glory, whose walls are to be called Salvation, and her gates Praise.

And here the enemies of the Lord are gathered together for judgment. The living offenders are hurried, as captives, from Armageddon, entering Jehoshaphat by the way of the north. The spot where their judge was agonized and betrayed is at their feet, and of itself calls out for the retribution. The mount which has witnessed his humiliation is by a mighty convulsion burst asunder before them, and the valley of decision is laid open for their reception. The long vista ends at Bethany, the ascension scene, where the risen judge, high exalted with all the glory and the power of the Father around him, sits to pronounce upon them. That mighty voice which at the same spot once summoned Lazarus from his grave, now calls up the dead to meet them. Multitudes, multitudes, are assembled in succession to receive their doom. Before them is the inexorable judge, armed with all ability, both to scrutinize and to punish. There is no evading him, and the guilty ones consciously know their fate. Out of their own mouths will he condemn them. Jerusalem is there, witnessing of acceptance and eternal joy; but not for them. Their backs are towards it, in token of a rejected salvation. On their right hand is the accusing monument of the mount of corruption, and beyond it the valley of slaughter; and there, gaping to receive them, is the fearful place of their torment. The very day itself adds its horrors, and deepens the awful aspect of the scene. It is a day such as there is none other, known specially to the Lord. There is neither light, nor darkness, but a peculiar gloom. It speaks, sinkingly, to the souls of those standing in it for condemnation of utter hopelessness, and is the very type of their despair. And through all gleam the dread flashings of the fiery throne, where their judge sits to pronounce upon them that decision which can never be revoked, and which the next moment plunges them into perdition. The "morning" opens in judgment, but "at the evening time it shall be light." All is over.

The terrible sentence has been passed. The wicked have entered upon their doom. The light bursts forth upon the ransomed ones. The happy multitudes of the saved enter into the joy of their Lord, and the righteous shine forth as the sun in the kingdom of their Father.

The judgments we have been considering are exercised under certain stated conditions, and embrace all who have been brought under the influence of those conditions. The extent of the sphere to which these conditions reach is also made very apparent. The Son of man is then entering upon his glory, and the point to be decided is who are worthy of participating in that glory, and who are to be excluded from it. This turns upon the friendship, or the hostility, shown to him in whom it centres. His friends partake with him of the riches of his inheritance, and his enemies are cast out from it, and destroyed. The test is a far stretching one. His well approved friends, such as the elect of God, stand in conscious acceptance; but even his constructive friends, such as the sheep of the parable, are not overlooked. And the retribution is as extended a one, and falls, not only upon the God-defying and usurping Antichrist, but upon the latent and hitherto unsuspected haters of Jesus in his people,—the unpitying, unbefriending, spectators of their necessities.

But though thus widely applied, the test includes not in its terms the whole race of mankind. Many have lived before Jesus was ever heard of; or his people. Many since that day have equally been removed from knowing of them. Many in the midst of his people, yea even those of Israel themselves, have not been placed in circumstances to undergo the responsibilities the discharge of which has to be judged of. They have had no Lazarus laid at their gates, or have been in the outward condition of a Lazarus themselves. These have all yet to be pronounced upon, and, accordingly, the judgment seat of Christ is set up once more, for them.

This occurs at the consummation of all things, when the reign of the thousand years is over, and God's dispensations

towards mankind are finally wound up. The scene of the judgment was displayed in vision to the apostle, who thus describes it. "And I saw," he relates, "a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (hades) delivered up the dead which were in them: and they were judged every man according to their works."

In the judgment of the beast, and those whom he represents, "the books," it is in like manner said, "were opened;" but no book of life was then produced among them, as now. That was a trial only unto condemnation; but in this there is a prospect of life for some, else would the search into the book of life be unneeded. It is not all who now perish, but those only whose names are not found recorded in its pages. "And whosoever," it is particularized, "was not found written in the book of life was cast into the lake of fire."

The fact that there is such salvation awaiting some out of the body brought up to this last judgment, appears also from the account given of the first resurrection. The members of that resurrection were such as were admitted to reign with Jesus. Of the dead, many will be raised in that day to undergo their sentence, but their appearance is not accounted as entering into this resurrection. It relates only to the "blessed and holy" ones. But yet another resurrection had to follow; and it must be of the same order, as unto life. That which is to come in as second, must necessarily be so far related to that which is thus accounted as "first." And the Spirit describes this second resurrection, explicitly, as being unto life. "But the rest of the dead *lived* not again," it is said, "until the thousand years were finished." "This," it is added, to show what was the character of such living again, "is the *first* resurrection." Life,

and above all living again, is never the attribute of the lost. They have their beings in death, and they abide in death, and pass on, not to be partakers of a second resurrection, but of a second death.

The last judgment is thus one unto life or death; but it differs from all that have preceded it in this, that it is held only upon the dead. As some of these are found to be saved, and some to perish, there must be conditions affecting those judged by which they are to be tested; and it remains therefore to be considered what these may be, and under what circumstances the subjects of the judgment are brought within the influence of the terms thereof. Jews, as well as Gentiles, will be parties to this judgment, and we may examine the questions connected therewith, as they affect these two classes, distinctively.

All salvation centres in the Lord Jesus, and to the Jews he is especially offered as the seed of Abraham, through whom the promises run, and their Messiah and Redeemer. The acceptance, or the rejection, of this Messiah, constitutes the turning point of their fate. He offered himself to them, at his past advent, as "the stone of Israel" (Gen. xlix. 24), but the "builders" set him "at nought" (Acts, iv. 11); and the nation to this day are suffering the consequences of such rejection. He has yet, however, to take up his place as "the head of the corner," and he does so only when the Jews are prepared to receive him. "O Jerusalem, Jerusalem," he has said, "how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily," he added, "I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord (Luke xiii. 34, 35). Herein then are we to distinguish between the saved and the lost of Israel. The saved cling to him as the "hope of Israel" (Jer. xvii. 13), and are redeemed by him; the lost "will not have this man to reign over them" (Luke, xix. 14), and are destroyed.

The elect of Israel have seen him with the eye of faith, and

so, under parallel circumstances with ourselves, enter upon their salvation. The nation are to have him revealed to their sight, and are thus to acknowledge him. They shall "look upon him whom they have pierced."

Simeon afforded a type of this latter mode of manifestation. He was one "waiting for the consolation of Israel," and it was "revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." And, accordingly, when the infant Messiah had been exhibited to him in the temple, he "blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for *mine eyes* have *seen* thy salvation" (Luke, ii. 25—30).

Thomas also presents a like example of faith through sight but brought about under different circumstances. "Except," he declared, "I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." And the opportunity of so believing was given to him, to the full bent of his exigency. "Reach hither," our Lord said unto him, "thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John, xx. 24—27.)

There are two classes of these eyesight believers in Israel, who would seem to be prefigured under these two instances. The first are that body of the nation found alive in the last days. These, like Simeon, are in the position of waiting for Jesus as "the consolation of Israel." The world will be to them under circumstances to appal them, ruled over by the powers of darkness, and these animated towards themselves with peculiar rancour of hatred. They will indeed be needing consolation, and many of them, doubtless, like Simeon, will be waiting for it. These will receive the Lord in grace. He pours upon them, we hear, "the spirit of grace and of supplication," just as he reveals himself to them as him "whom they have pierced." And of such grace Simeon afforded a manifest expression. He was a mourner, and waiting for his consolation in Jesus. He had "the spirit of grace and supplication" poured out upon him,

for "the Holy Ghost was upon him;" and his position at the time in the temple, and his address of thanksgiving, mark him as under such influences. Nothing of this sort attends the action as exhibited in Thomas. It is with him a mere demand for the testimony through his senses, and the reception of such testimony. There is no longing, and no supplication, expressed in his case. He simply has Jesus manifested to him, and acknowledges him. He does so under circumstances to him of peculiar difficulty, when nothing but the most stringent evidence will avail him. The class of Israelites whose recognition of Jesus may be here typified, is that larger body of the nation, who, from the earliest times to the latest, have gone down into their graves without either accepting or rejecting the Saviour. The cases of such have to be provided for. They have to be brought under the specific terms of judgment applicable to their nation, and to benefit thereby, or to suffer under them.

The condemnation of those originally redeemed from Egypt, affords a manifest illustration of the bearings of such judgment. Their murmurings, their rebellions, and even their idolatries, lost them not the inheritance. But when the visible proofs of the portion prepared for them had been offered to their senses, and the inheritance then refused, they were then rejected for "unbelief" (Heb. iii. 18, 19). Even the murderers of the Lord were not condemned by that act, "for had they known (him)," we hear, "they would not have crucified the Lord of glory" (1 Cor. ii. 8). They rejected him ignorantly, and so could come under forgiveness; as indeed our Lord showed when he interceded for them, saying, "Father, forgive them; *for they know not what they do.*" To fall under the condemnation denounced, they must reject him knowingly, and wilfully; and to be admitted to the promised salvation, they must in like manner as their brethren surviving in the last days, see him, and recognize him, openly. They have past out of life without having had the opportunity, on the one side or the other, of being thus tested by their Messiah, and this opportunity has then to be afforded them in the intermediate stage wherein they are found between death and judgment.

The revelation to Thomas appears to be just of this stamp. It is the act of one, neither in life as we now have it in the flesh, nor yet in glory. In such guise the Lord showed himself to him, and elicited his belief; and in such guise, it may be concluded, he will appear to the dead and still unbelieving Jews. He suits himself always to the dispensational standing of those visited. When on earth, he officiated towards the generation among whom he lived as a being situated in all respects as themselves. Towards the church, as having their lives hid with him in heaven, he now fittingly deals from a place at the right hand of God. When he returns to redeem his people from the hand of the enemy, and to take up his reign over them on the throne of David, he reappears, personally, in the manifestation of exerted power and glory. Each variety of exigency finds him in the situation appropriate for him to act therein. The type of his intercourse with Thomas sets him before us exactly in that position which those would hold among whom he would have to minister were he to visit the dead, and the peculiarity of the mode in which this apostle was brought to believe, may well indicate the expression of such ministration.*

That there are those in Israel whose fate was sealed as they left this life, we have already seen. The holders of the unfruitful talents, and those involved in the sin of the Antichrist, are such. But there have been a vast number who have not come under the specific grounds of judgment which affect these classes, and who morally stand on a par with that body of the nation, existing upon earth at the period of the last advent, who will be brought in from every side as an offering to the Lord, and accepted by him as his people. Equally with them they have not placed themselves out of the pale of salvation, by knowingly and wilfully rejecting the terms thereof; and equally with them would they, it may well be presumed, be prepared to act on grace conferred upon them, and to acknowledge and rally round

* The conclusion that our Lord does so minister, has not been drawn without direct testimony of the fact from the scripture, as will be shown hereafter.

the Lord, were he revealed to them. If there be no hope of salvation for these, then the bulk of Israel must perish. But the promise is very wide, and extended even to those who at present have come short of believing. "Even so have these also," it is said, "now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so *all Israel shall be saved*" (Rom. xi. 22—32). Those upon whom blindness and absence of belief are still resting, are such as nevertheless have yet to be brought in. It is the bulk of the nation that are here spoken of, the "all Israel."* For them also a way is prepared to allow of their inheriting the blessings of their own olive tree,—a way involving still the condition of belief, to which they must necessarily be introduced to take rank as children of the father of the faithful, and to secure that "propitiation" for sin which is to be had only "through faith." "They also," it is written, "*if they abide not still in unbelief*, shall be grafted in: for God is able to graff them in again."

The persons to be so dealt with are those forming the vast majority of the nation, who have lived and died in this measure of unbelief. They have not rejected the Messiah, but they have not either accepted him. The mode of adopting them may to man appear impossible, but as the disciples were assured when in regard to a like subject they expressed their wonderment how any could be saved, "with God all things are possible." The method of the salvation is obviously not the ordinary one, patent and known of to man, in his experience. It is such as to draw out the omnipotence of God in a manner not yet exhibited among us, so as to create wonderment and surprize;

*The term "all" does not necessarily, wherever used, imply totality; as when it is said that "Jerusalem, and all Judæa, and all the region round about Jordan," went up to be baptized of John (Matt. iii. 5, 6). It here, however, is strictly true, but in a peculiar sense, as comprehending only those who are of the Israel of God. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart" (Rom. ii. 28, 29). The rejected of Israel, we have found, are not recognized in their nationality.

for this the language used of it undeniably implies. Those towards whom the action is to be applied, are to our eyes lost. But not so to God's. He has them in remembrance. His eye is upon them. His hand can reach them. To save them, it must be by exertion of hitherto undisplayed power, which he who is inexhaustible in his resources can put forth. It is just such power that here is spoken of. It is just such an occasion as to call it forth. The "all Israel," who are dead in unbelief, have yet to be brought to the faith, and so to be grafted in to their olive tree. Jesus has had to reveal himself to them, even when in this condition; and they to accept him. Dimly is the process shadowed out to us, but most apparently are the results proclaimed, and we can only, in contemplation of the wondrous act, lift up our voices in the words given to the apostle by the Spirit, when he went over the scene, and exclaim, "O the *depth* of the riches both of the wisdom and knowledge of God! how unsearchable are his *judgments*, and his *ways* past finding out!" Let not man put the limit thereon out of the narrowness of his thoughts, and the poverty of his experiences, but, where God has uttered his word, accept it. That word is thus passed for the salvation of the bulk of Israel, albeit that we have known of them only as in unbelief; and that word, marvellous as it may appear to us, and past finding out though the ways of its accomplishment may be, has yet, in all strictness, and in all fulness, to be redeemed.

Of the Gentile nations, there are some among whom the word of God has course, but the great proportion of them are without it. And during the ages prior to the existing dispensation, the whole world, excluding only the Jews in their day, were left unvisited with the means of salvation. Some there were, such as Abel, Enoch, and Noah, to whom the truth of God was revealed; and these bore testimony to him around them. But the sprinkling of such enlightened ones was but of very limited extent, and the great body of the inhabitants of the world were plunged in native and self nurtured darkness. Thus have they passed out of this existence, naturally, and

unavoidably, ignorant of the one way of salvation. Generation after generation have followed each other, all born in sin, and practising sin, and undelivered from it. And if they remain thus, all must have been produced only to perish. There are others, too, who have been physically incapacitated for receiving light, even if access to light existed for them. Babes, idiots, and insane. Are these also subjects of condemnation? And even among the inhabitants of countries wherein the word of God is preached, multitudes exist to whose apprehensions the message of salvation is never conveyed, so as to enable it to be said that they have understood it, and rejected it. Are these too brought under the judgment?

Such are the momentous questions to be settled as respects the crowds who have gone before us, and who are living around us. The narrow view that knows of no other means of applying salvation than that which has been brought home to ourselves, would consign them all to irremediable perdition. But is such the decree of their all powerful, exhaustless, Creator? Has he so shut himself up by his dispensations as to have introduced myriads upon the field of the creation, without possibility that any other fate should await them than that of everlasting destruction? So would it appear if acceptance of the gospel in life be the only means of salvation. These have all ended their days without even hearing of it, and on such terms must be necessarily numbered with the lost. But the judgment to which these are to be subjected at the close of the millennium is not, we see, one exclusively to condemnation. The book of life has to be produced, and searched, because names of those for whom life is secured are to be found written in it. There are then grounds upon which the judgment is to be exercised, and conditions under which those to be judged have been laid, of such a nature as to permit that some may meet with salvation, while others fail of it, and perish. What this way of salvation may be for persons thus circumstanced, who have died without it, has now to be considered.

The scripture is very explicit, and full, in describing the

position of man by nature, and the channel of his salvation, and though the subject be a familiar one, it is needful, in entering upon the topic of the condition and prospects of the body of the unconverted, and of those avowedly in heathenism, to bring the testimony respecting it in review before us. We shall see thereby that God has not shut his eyes against their ruined and forlorn state, and when we pass on to the contemplation of his own attributes, and avowed desires, we shall the better understand the necessity there is that these needy ones should not have been left hopelessly to destruction.

The sinfulness and the helplessness of man, as he stands by nature, are thus dwelt upon by the Spirit. "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" (Job. xv. 14—16). "Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts" (Ps. li. 5, 6). "The imagination of man's heart is evil from his youth" (Gen. viii. 21). "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii. 9). "We know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.—I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me," (this being true in power of the converted only:) "but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do.—I see another law in my members, warring against the law of my mind," (the mind here only of the regenerate man) "and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 14—24). "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. x. 23). "If any man think that he

knoweth any thing, he knoweth nothing yet as he ought to know" (1 Cor. viii. 2). "The natural man receiveth not the things of the Spirit of God,—because they are spiritually discerned" (1 Cor. ii. 14). "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Ps. xiv. 2, 3). "They that are in the flesh cannot please God" (Rom. viii. 8). They are all, in a word, "*by nature the children of wrath*" (Eph. ii. 3).

The condemnation of such is then certain, if left to themselves, to their own natural lights and energies. The very heart that they have to be guided by is in itself deceitful and wicked; the very comprehension by which they are to understand, is darkened, so that it could not take up the truth of God, even if placed within reach thereof; and the principle within them is the law of sin, from the influences and the propellings of which there can be for them no deliverance.

But this is not all. They have an active, relentless enemy, ever busy in plunging them deeper and deeper into darkness and sin. One who can judge of the springs of their thoughts, and the latent movements of their inclinations, and who misdirects the whole for their destruction. A being of superhuman power, of for them universal presence, to whose rule they have been subjected. The testimony of God is clear and unequivocal as to the position of fallen man in the hands of this his potent and delusive adversary. He is "the power of darkness" (Col. i. 13), and at the same time "the prince of this world" (John, xii. 31), and "the god of this world," "blinding the minds of them which believe not" (2 Cor. iv. 4). He is "the prince of the power of the air, the spirit that now worketh in the children of disobedience," and the course he conducts them in is that universal, and to the victims thereof unsuspected one,—"the course of this world" (Eph. ii. 2). He "deceiveth the whole world" (Rev. xii. 9); and "the whole world," consequently, "lieth in the wicked one" (1 John, v. 19. *gr.*). He transforms himself, to

carry on his machinations, even into "an angel of light" (2 Cor. xi. 14). With much subtlety he caused the first man to sin, and so corrupted the whole race; and he dwells with, and perverts, every fallen sinner of his progeny. "He that committeth sin" is thus "of the devil" (1 John, iii. 8). Is there any escape for the natural man, as such? and if judged of as they have died, must not the myriads of them inevitably perish?

But is God content that this should be so? Does he take so indifferent a view of sin as to care not for man's recovery out of it? By no means. His thoughts are ever directed towards justification, that man might stand pure and accepted in his sight. The Spirit thus weighs the condition of the unregenerate, in demonstration of what the requisitions and desires of God are on this head. "How should man," it is asked, "be just with God" (Job, ix. 2). That is the problem to be solved, and the end to be accomplished. "How then can man be justified with God? or how can he be clean that is born of a woman?" "Behold," it is added, to show how far they are from capacity to take this desiderated position before God as they stand by nature, "Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?" (Job, xxv. 4—6). "If thou, Lord, shouldest mark iniquities," it is observed, "O Lord, who shall stand?" (Ps. cxxx. 3). If man is to be judged as he is, as a sinner by nature,—if his transgressions are to be marked, and to tell against him, irremediably, for his condemnation, who indeed could stand? who could come out clear from the ordeal, and appear just before God? "Enter not," it is said, "into judgment with thy servant: for in thy sight shall no man living be justified" (Ps. cxliii. 2). The law was given to show the nature of God's requisitions. But by deeds such as those of the law, "there shall no flesh be justified in his sight" (Rom. iii, 20). There we have the aim of the controversy. God looks upon man, not with the hopeless eye that would be cast upon the irretrievably condemned, but in the way of seeking to see him on such a footing with himself as would satisfy him. But man,

as he stands unaided in nature, can by no means recover himself, or in any degree fulfil the requirements of God. And do they thus part? Is his hand tied up, or shortened, that he cannot save? and are they brought into being, and placed before him, unsusceptible of salvation? Surely not. These are not the terms upon which God and his creatures subsist. Lost, undoubtedly, they are in themselves, but still not lost to him. A remedy is needed,—a way of salvation, extra to man, and secured for him by his God; and most certainly he has provided one.

Jesus is that remedy. He is that one, that sure way of salvation, whereby alone man can be assisted, and God satisfied. "I am the way," he has declared, "the truth, and the life: no man cometh unto the Father, but by me" (John, xiv. 6). "I am the door: by me if any man enter in, he shall be saved" (John, x. 9). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John, v. 12). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts, iv. 12).

And how is this remedy to be applied? How is Jesus to be brought to bear upon those for whose deliverance he is the appointed channel? "If thou shalt confess with thy mouth the Lord Jesus," it is written, "and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. x. 9). These are the terms of the salvation, the manner in which the provided remedy takes effect. He must be believed upon, and called upon, and then he can, and will, deliver. "Whosoever shall call on the name of the Lord shall be saved" (Acts, ii. 21).

Jesus has then to be testified of, in order to be made effectual as the Saviour. "This," the Father has declared, "is my beloved Son,—hear ye him" (Matt. xvii. 5). "The works," the Son has said, "which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath

borne witness of me" (John, v. 36, 37). "If I do not the works of my Father, believe me not. But if I do, though ye believe not me," (apart from these works,) "believe the works: that ye may know, and believe, that the Father is in me, and I in him" (John, x. 37, 38). "Ye shall be witnesses unto me," he told his followers, "both in Jerusalem, and in all Judæa, and unto the uttermost part of the earth" (Acts, i. 8). And it is the accordance of faith in him, as thus proclaimed, which brings with it salvation. The Saviour has to be *heard of*, and so accepted. "No man," he has told us, "can come to me, except the Father which hath sent me draw him.—It is written in the prophets, And they shall be all taught of God. Every man therefore that *hath heard*, and hath learned of the Father, cometh unto me" (John, vi. 44, 45). "Blessed are they that *hear* the word of God, and keep it" (Luke, xi. 28). "He that *heareth* my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John, v. 24). "The flesh," he has testified, "profiteth nothing: *the words that I speak unto you*, they are spirit, and they are life" (John, vi. 63). "These," therefore, "are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John, xx. 31). "The world by wisdom knew not God," and thus it has been that it has pleased God "by the foolishness of preaching to save them that believe" (1 Cor. i. 21).

The question is thus so far narrowed by God's own testimony. Man, as produced by nature, is a vessel only for wrath, and judgment. He sins by a law planted in his members, and is in the power of one who foment his sinfulness to the utmost, tempting him, and seducing him, to give indulgence to the evil within him to the full scope of his inclinations and opportunities. So far, as standing by himself, the poor sinner's case is an irremediable one. But God does not put the seal of destruction upon him. The wrath is incurred, doubtless, but it is not poured out. God looks at him with an eye towards

his justification. He seeks to see him established in righteousness, and in its consequence, salvation. To his vision the case is not an hopeless one. There is then a remedy with him, by which the sinner may profit, and be saved,—a remedy full and sufficient to the utmost extent even of God's requisitions. A remedy too such as the sinner may be in a condition to avail himself of. In the Lord Jesus is that full salvation,—Jesus, not a name merely, but a living and a working person. Through what he has wrought for him, the sinner who benefits by him is established in safety. But this Saviour and his works have to be testified of. The process of recording them, preaching of them, and believing in them, has to be gone through. Else there is no salvation. The sinner, to be saved, must be a sinner preached to,—preached to of Jesus. And then, if he accords faith in what he hears of him, his deliverance is secured. Life, and not death, becomes his everlasting portion.

But multitudes, as we are aware, have departed this life without having been brought within the range of receiving this salvation. There was a time when these works of deliverance, imposed upon the Saviour, had not been wrought. There was no testimony of him then, but in a narrow way, among a peculiar people. The world at large were left as they entered upon existence, unpreached to, and without a Saviour. They were left to themselves; and if that should be all, then to perish. There are multitudes also since the period of the circulation of the gospel, who have been physically placed where the sound thereof could not reach them. They have lived and died without the visit of a preacher. There are the infants too, the idiots, and the insane, who could not benefit by one if he came. Preaching is the vehicle through which alone deliverance can reach these; but of preaching they have had none. Is the Saviour a being of limited capabilities? Has his mission been one of an exclusive order? Have these multitudes, now adverted to, been overlooked of God, or deliberately unprovided for? This cannot be. The remedy must be at least as far stretching as the evil to be remedied. No work of God can have upon it

the stamp of defectiveness,—of insufficiency. The family of the sinners comprehends the universal race of man, and if salvation be contemplated for them, it must be such as may be applicable to all.

And even thus is it described of the mission and the work of the Saviour. "We have seen and do testify," the declaration is given, "that the Father sent the Son to be the Saviour of the world" (1 John, iv. 14). Of the world,—of the whole world; not of any section of it, but of the sphere in its totality. Whosoever may be comprehended under this term of the world, for him, without exception, the Saviour came. He is "the bread of God" "which cometh down from heaven, and giveth life unto the world" (John, vi. 33). God has sent him, "that the world through him might be saved" (John, iii. 17). He was in Christ, "reconciling the world unto himself" (2 Cor. v. 19). "I will give thee," he has said of him, "for a light," not to the Israelites only, but also, universally, "to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. xlix. 6). The sole salvation, and one calculated, in the measure of the need, for all. "There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. xlv. 21, 22). The work of Christ in salvation was thus one of no circumscribed bearing. Its width could embrace every sinner, if only he would shelter himself within it. "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 5, 6). He, "by the grace of God," has had to "taste death for every man" (Heb. ii. 9). "And he is the propitiation for our sins; and not for our's only, but *also* for the sins of *the whole world*" (1 John, ii. 2). Nothing can be larger than this provision of deliverance. It was required by all, and it has been so prepared as to be available for all. "Wherefore, as **by** one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—For if through the

offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.—Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 12—21). Can there be a measure more comprehensive in its design than this provided means of salvation? Wherever sin has appeared, there grace is offered to overcome it. We have two Adams,—the first, and the second (1 Cor. xv. 45). The first has brought in sin and death; the second, righteousness and life. And can the latter occupy a narrower field than the former? Does the one act universally in the spread of the defilement, and the other partially only as to the means of the cleansing? We see it is not so. The testimony already offered is clear and full on that head. "Death has passed upon all men, for that all have sinned;" and Jesus has "tasted death for all men," so as to be "a ransom for all." There is no lapse, or deficiency, on the part of the provision of redemption made by God. How wide soever the disease has spread, so ample too has been the remedy. It is there to meet the case of every sinner, if so be that he can be brought to accept it.

And what are the inclinations of heart of him who has provided this means of deliverance? With what eye does he view those for whom it has been designed? Is he armed in predominance of wrath towards them, and holding himself aloof from them in aversion until some step be taken to appease him? or are his feelings and his desires towards those who have to be reconciled to him such as are correspondent with his act in sending them a remedy? Surely it is so. The act was an evidence of graciousness of purpose; and most gracious truly were the feelings towards those to be affected thereby with which

it was put forth. "God so loved *the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John, iii. 16) "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (1 John, v. 9). It was a love, not concentrated merely on the few who might here in this life cleave to Jesus and confess his name, but was opened out towards all. It was directed towards them, not as saints, but as sinners,—while all were "yet sinners;" and it embraced thus the universal race of man. The whole world needed this gracious consideration; and the whole world had it. As expansive as was the remedy, so enlarged in bounteousness of good will was the heart of him who gave it. And such is his nature, the very nature that sinners need in him with whom they have been brought into relation. The question is their acceptance by him, and unless graciousness and readiness to receive them belonged to him, where would they be? Of his own character, from which he can in no way depart, he has given us himself ample testimony. "The Lord, The Lord God," he has solemnly proclaimed himself, "merciful and gracious, long-suffering, and abundant in goodness and truth, *keeping mercy for thousands*, forgiving iniquity, and transgression and sin" (Ex. xxxiv. 6, 7). "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Ps. ciii. 8—10). "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works" (Ps. cxlv. 8, 9). "He is kind," even unto "the unthankful and to the evil" (Luke, vi. 35).

Such are his dispositions; and such, as we have seen, the means with which he is ready to operate;—means enabling him to extend his mercies over all his works. And his desire is

earnest that they should all embrace those means. "Have I any pleasure at all," he asks, challengingly, "that the wicked should die?—and not that he should return from his ways, and live? (Ezek. xviii. 23). "Why will ye die, O house of Israel?" he asks of one branch of the family among whom he has laboured hard for their deliverance. "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezek. xviii. 31, 32). "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. xxxiii. 11). He is "not willing that *any* should perish, but that *all* should come to repentance" (2 Pet. iii. 9). He will have "*all* men to be saved, and to come unto the knowledge of the truth. *For* there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom *for all*, to be testified in due time" (1 Tim. ii. 4—6).

The question is indeed narrowing fast. On the part of God it seems almost already answered. The need is universal; the remedy is of universal applicability; and God's earnest wish is that it should be universally embraced. Failure to lay hold of it there will be, doubtless, and, alas! very extensive failure. But God has no pleasure in this. His desire has been that all should accept that salvation which has been freely provided by him for all.

The gospel, which embodies the message of salvation, has been so instituted as to illustrate very plainly this desire. There are no limitations under it. It is calculated for all, and it is to be offered to all. And it is as manifestly to be gathered that it is to reach all. "I bring you," the angel declared of it in first announcing its advent, "good tidings of great joy, which shall be to all people" (Luke, ii. 10). It was news communicated of the approach of him who was to be "the light of men." That "true Light *which lighteth every man that cometh into the world*" (John, i. 4, 9). "The grace of God that bringeth salvation

hath" thus, it is said, "appeared to all men" (Tit. ii. 11). "The gospel" has accordingly "come in all the world" (Col. i. 5, 6). It was so to be promulgated. "Go ye," our Lord has enjoined it upon his disciples, "into all the world, and preach the gospel to every creature" (Mark, xvi. 15). "Repentance and remission of sins" have thus to be preached among "all nations" (Luke, xxiv. 47).

The tender of the gospel is made in the same spirit in which it has been ordained; that is, in the view of thereby benefiting every one of the human race who will consent to receive it. God, in propounding it, is also ever ready to "open the door of faith" for its admission by those who will give access to it (Acts, xiv. 27), "granting" them, for this end, the inestimable gift of "repentance unto life" (Acts, xi. 18). Christ has come, not to "suffer" only, but to "*shew* light unto the people, and to the Gentiles" (Acts, xxvi. 23). "The salvation of God," it is said, "is sent unto the Gentiles, and they" it is added, "will hear it" (Acts, xxviii. 28). "As it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand" (Rom. xv. 21). The ministers of the gospel have to labour therein with earnestness, that it may be received. It is not a cold offer that they make, but one with entreaty; and this in God's behalf. "Now then," they have to say, and to feel, "we are ambassadors for Christ, *as though God did beseech you by us*: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v. 20). God is there desiring the reconciliation, and with the way fully laid open for man to enter therein. There is no stint or hindrance here. The preachers are to come down into the necessities, the peculiar circumstances, of their hearers, to adapt themselves thereto, so that they may carry them with them out of the bondage of sin, into salvation. Feeling fully the privileges and the blessedness of such salvation themselves, they are deeply interested in securing the like blessing for others. "The husbandman that laboureth" is he who is "first" made "partaker of the fruits" (2 Tim. ii. 6). Paul thus, in the energy of his own experience, and under the force

of the mission consciously put upon him by God, "to the weak became as weak, that he might gain the weak," and was "made all things to all men, that he might by all means save some" (1 Cor. ix. 22). And it is not entreaty merely, and such adaptability of the message to the man that are to be resorted to. What may be called compulsion, so forcibly is the call to prevail, is also to be put forth to gain fallen sinners unto God. The poor, the maimed, the halt, and the blind, are invited to the feast God has provided for the redeemed, and when this species of action is over, "yet room" is still found at the table. "Go out," the Lord of the feast then gives the command, "into the highways and hedges, and *compel* them to come in, that my house may be filled" (Luke, xiv. 21—23).

So comprehensive, so determinate, is the purpose of God that his gracious message of salvation shall be carried home to every one of those cast upon him for deliverance, and so earnest and pressing is he that it should operate effectually. And wide spreading and abundant has he decreed shall be the acknowledgment of him. "There is no God," he testifies, "else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear" (Isa. xlv. 21—23). "Every creature," it is said, as the Son of God enters upon his office of redemption, "which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 13). And "at the name of Jesus," it is ordained that "every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11). This is something more than the constrained submission of those held in governance in the millennial reign with the rod of iron. It is the heart felt

acknowledgment of such as know the Lord by his name of *Jesus*,—that name which implies salvation,—and who confess him in this the fulness of his lordship “to the glory of God *the Father*.”

But the fact as yet has been that multitudes of God’s creatures have passed away without having had any opportunity of thus coming to the knowledge of *Jesus*. His name, so full of grace and power, has never been sounded in their ears, nor the tidings of the blessedness brought in by him who owns it ever presented to their minds. Has God overlooked them? Has the fact of their existence, and that they have passed this existence in utter ignorance of his redemption, escaped him? No; this cannot be: and he bears witness that their condition, forlorn and unnoticed as it may appear to have been, has all along attracted his observation, and that they have been left therein, not in forgetfulness, but of a purpose, designedly. “In times past,” he has “suffered all nations to walk in their own ways” (Acts, xiv. 16), not of course to the countenancing, or toleration of their evil, but simply without himself then interposing with a remedy for it. “The times of this ignorance God,” in this sense, has “winked at” (Acts, xvii. 30),—winked at however, only temporarily; for “now,” it goes on to say, he “commandeth all men to repent.” Those winked at are among those who were afterwards to be called on to repent. They could not be said to have been “winked at,” if irretrievable perdition were their only fate. There has then been a season when God gave no such command to repentance throughout the world, and no means of obeying it, had it been given. But now that season has passed by, and in his altered mode of dealing with mankind he shows that his true intention is that every creature should repent, and turn from his own ways unto him. The ignorance was suffered, but only for a time, and light of universal adaptability has been brought in. During the course of this age of permitted ignorance, the Jews were taken up by him in a special manner; but in so doing he prominently made it appear that the Gentile nations, or the vast body of the world, were for that period laid by, and unvisited by him. “He sheweth,” of that

era it is said, "his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them" (Ps. cxlvii. 19, 20). "Go not," it was said to the dispensers of the truth in those days, "into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather," (that is, exclusively,) "to the lost sheep of the house of Israel. And as ye go, preach, saying," (but to them only,) "The kingdom of heaven is at hand" (Matt. x. 5—7). There has thus been a period when the knowledge of the way of life was not only wanting to the vast majority of the race, but absolutely, by ordinance, withheld from them. "The preaching of Jesus Christ," openly, among all nations, constitutes "the revelation" of a "mystery," which has been "*kept secret* since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of the faith" (Rom. xvi. 25, 26). It is designated "the mystery of Christ," and which "in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;" and it consists in this, that the salvation manifestly prepared for the Jews, and hitherto communicated only to them, shall be spread abroad, and disseminated, among every people of the earth. "That the Gentiles," it is said, "should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. iii. 4—6). Thus has God methodized his dealings in propounding the way of salvation. It is not through oversight, or indifference, that the Gentiles have remained so extensively unprovided with it. The message has been kept back from them with deliberation, and of fixedness of intent, and then, in chosen time, revealed. It comes to them thus as a new thing which they were hitherto without. "I will open my mouth in parables," it was said as the first foreshadowings of the coming light were given forth by Jesus. "I will utter things which have been kept secret from the foundation of the world" (Matt. xiii. 35). "His visage was so marred more

than any man, and his form more than the sons of men." And the precious price of the ransom provided being thus laid down, the results thereof were freely laid open to all. "So," it is added, "shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider" (Isa. lii. 14, 15). Or, as it is elsewhere expressed, "To whom he was not spoken of, they shall see: and they that have not heard shall understand" (Rom. xv. 21). "The law and the prophets were until John: *since that time* the kingdom of God is preached, and every man presseth into it" (Luke, xvi. 16). Those who had the law and the prophets, heeded them not, and furthermore steeled their hearts against the yet fuller light of the gospel, and the preachers thereof, seeing they had put it from them, and judged themselves "unworthy of everlasting life," pronounced their condemnation, and then added, "lo, we (now) turn to the Gentiles" (Acts, xiii. 46).

The subject we have under consideration stands then so far thus before us. Sinners need salvation, and are utterly incompetent to provide it for themselves. God has therefore stepped in to make them such provision. But he has done so only at a specific time; and prior thereto he has deliberately withheld his provision. In that prior time multitudes have lived, and so disappeared from the face of the earth without possible means of reaching to salvation. As helpless sinners they came into existence, and as sinners unsaved they have departed out of it. Multitudes too in being while the message of deliverance has been abroad, have ceased to live, ere, from physical causes alone, it was possible that it should reach them. A very large number also have been removed while in a condition themselves of physical incapacity to receive it. And these are God's arrangements His settled, methodized, scheme. And after this there is the judgment. The awful tribunal is fixed of the searcher of hearts; of him who "desireth truth in the inward parts," and that "will by no means clear the guilty." And before him these have all to appear, and receive their doom.

And how, we have to ask, are the grounds of the condemnation constituted? Is there provision made under them for the disposal of the class we have now been contemplating? Are cases such as their's had in view, and the mode in which they are to be weighed and dealt with, laid down? Not at all so. Weighing there is, but none applicable to such as may stand in the position of these unvisited ones. If the scheme of salvation have not reached them, neither more do the grounds of condemnation encompass them. The scripture is very explicit that it is upon those only who have refused the salvation provided that the weight of the impending punishment is to be poured out, and to have refused it they must have heard of it, which these, as they stood on earth, had not. The judgment is exercised, not by the Father, but by the Son. "The Father," it is distinctly said, "judgeth *no* man, but hath committed *all* judgment unto the Son." And he "hath given him authority to execute judgment, because he is the Son of man" (John, v. 22, 27). There is something very special in this, proving likewise that the judgment is to be administered on very special grounds. It is as the Son of man that our Lord has had it assigned to him, and as the Son of man he must dispense it. And what does this involve? What have been his peculiar position and office in this human sonship? Has it not introduced him to us as the Redeemer? And must not the judgment then stand influenced in some sort by the fact of his having brought in his redemption? It is just so. The refusal of this redemption forms in truth the very ground of the judgment, and most fittingly therefore has the dispensation thereof been vested in him whose reception or rejection is the turning point to be decided on. "He that believeth on him is not condemned: but he that believeth not is condemned already, *because* he hath not believed in the name of the only begotten Son of God. And *this is the condemnation*, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John, iii. 18, 19). Jesus is himself that light (John, i. 9), and none, it is obvious, can be said to have loved the dark-

ness rather than the light, but those to whom the light has been presented, and who have turned from it. This is the not believing therein. Not simply the being in the negative condition of absence of belief, but in the positive one of refusing to believe. On such alone the judgment denounced, as handled by the rejected one, is to fall. And this is clearly implied in the circumstances under which the message of his salvation is put forth. "Go ye," the command was given, "into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark, xvi. 15, 16). "For judgment," the Lord has said, "I am come into this world, that they which see not might see; and that they which see might be made" (or demonstrated) "blind;"—seeing that is, or rather professing to have sight, in themselves, apart from him who is the sole source and embodiment of light in the world. "If," he went on to say, "ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John, ix. 39—41). "If I had not come and spoken unto them," he has further testified, "they had not had sin;" that is, that sin which is to be judged. "But now," he adds, "they have no cloke for their sin." Sinners, left in the darkness which is their's by nature, might contend that had they had light, they would have followed it; but when the light has been produced, and rejected by them, there remains no plea of refuge under which they may cloke their guiltiness. "If I had not done among them," he goes on to say, "the works which none other man did," works, as we have seen, offered in testimony that he was to be believed in, "they had not had sin: but now have they both seen and hated both me and my Father" (John, xv. 22—24). These then are the condemned ones, who will not accord faith in the message which God has sent us of his Son; who reject this message in hardened impenitence, hating him who sent it, and him of whom it testifies. "He that rejecteth me," the Lord has further declared, "and receiveth not my words, hath one that judgeth him: the word that I have spoken, *the same* shall judge him in

the last day" (John, xii. 48). Those who bear the message, hence carry with them, on the one side, the means of deliverance for those who receive it, and, on the other, the penalties of destruction for those who reject it. They are "unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one they are the savour of death unto death; and to the other the savour of life unto life." "And who," it is said, showing that there is a deep meaning in this position, "is sufficient for these things?" (2 Cor. ii. 15, 16). "The preaching of the cross is to them that perish foolishness" (1 Cor. i. 18); and "if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. iv. 3, 4). The lost, and they that perish, are hence just those who have heard the gospel, and have disbelieved it.

The character of the several illustrations given us of the judgment, are all of this stamp. They depict the condemnation of such only as have had the means of salvation placed within their reach, and urged upon them in vain. The parable of the sower contemplates various conditions of men, brought under judicial estimation, of whom all had heard the word, and had either received it with profit, or else failed to benefit thereby. That of the tares, refers to such as are found in a field of God's cultivation, and these are burnt up, because, although so circumstanced, their evil nature is seen adhering to them to the end. That of the net, shows a similar intermixture, with a similar result. The good and bad fishes are all drawn in with the net, or particular condition, which embraces them, either to salvation or destruction. The parable of the talents, as we have seen, illustrates the former of these judgments, and that of the sheep and goats the latter. The parable of the talents brings before us visitation for misuse of a committed gift, consciously received from the coming judge; and that of the sheep and goats is of a like import, and relates to the discharge of understood responsibilities. The parable of the barren figtree belongs prominently

to the first of these two judgments, and gives us the destruction of a plant from which Jesus had a title to look for fruit, and found none. Though it be not the gospel, as we now have it, which has been offered to the several bodies here judged of, yet has it been Jesus constructively presented to them. The parable of the wicked husbandmen of the vineyard, affords a clear display of judgment following upon manifested hatred of Jesus, the son of the lord of the vineyard, sent to them by him as a last resource, to reclaim them. That of the bruising of the stone which grinds the adversaries to pieces, is the act of a rejected stone, and signifies the same Lord Jesus, disallowed by the builders, but made of God the head of the corner. That of the marriage of the king's son, speaks of wrath upon those who had made light of the message bidding them to it, implying, manifestly, the having turned a deaf ear to the gospel. That of the ten virgins, figures the exclusion of such as had heard of the bridegroom, and were professing to be waiting for him, but in heart belonged not to him. There is no parable, or illustration, of a contrary tendency, but all are framed to convey the lesson that the wrath of God falls upon men, not simply because they are sinners, so deserving it, but because they have refused to accept the means afforded them of deliverance from that wrath. "Whosoever cometh to me, and heareth my sayings, and doeth them," the Lord proclaims in evidence of the terms of the impending judgment, "I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he *that heareth*, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great" (Luke, vi. 47—49). And thus also is what we learn of the enforcing of judgment. The carcasses of those who perished in the wilderness fell there because of unbelief. The evidence of the inheritance was brought to them, but they would not accept it, and so suffered.

The Antichrist, who comes as a judgment, and to envelop others in his own condemnation, is sent to take effect upon those who "believed not the truth, but had pleasure in unrighteousness." And it is sinners of this class only who perish with him, while the "remnant" of his armies, who have not so transgressed, are reserved for another fate. These are particulars all given for our instruction; and they one and all embody the same doctrine. "This is the condemnation," we have found it declared by our Lord, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Every notice of the judgment, or example of the infliction of punishment under it, shows that it is exercised upon this ordained ground of bearing upon those only who have had light brought to them, and may be tested by it. And such must rule the last judgment at the end of the millennium, for other ground there is none; and as this trial is one unto life as well as unto death, the reception or rejection of Jesus, the sole source of life, must be the criterion of it.

Where then are the masses to be found who have gone down into their graves without hearing the word that should be to them either the savour of life unto life, or of death unto death? Are they left unprovided for, and unnoticed, both as to the proffer of salvation, and also as to the outpouring of wrath upon the condemned? Is the sin that belongs to them by nature, equally as to those whom we see to be subjects of the judgment, taken no account of, whether in the way of remedy for it, or of retribution? Is God so indifferent to the production of sin, and that in such abundance, as to let it appear, flourish, and pass away, in their instances unheeded? Surely it is not so. "It is appointed unto men once to die, and after that the judgment," and the large majority of mankind of course cannot fail to come under these conditions which are thus common to the race. And if to be brought under judgment, before whom can they be judged but that man, the Lord Jesus, to whom the Father has committed *all* judgment? "We must all," it is said, "appear before the judgment seat of Christ?" and these therefore, in

due course, must there also be arraigned. "The times of the ignorance" that they have lived in have been "winked at," but nevertheless, it goes on to say, God has now raised the call to "all men" to repent "because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." To come then before the judgment seat of Christ, is assuredly to undergo that ground of condemnation which he himself has described as governing the operation of his sentence. It is to have turned away from him as the light of the world, and to have preferred, rather than the light, the corrupted ways of darkness.

There is evidence to be considered which might seem to be of a contrary tendency, and to show that the unconverted, who have never heard the gospel, are tried under a rule of judgment suited to their case, as thus circumstanced, and quite apart from appeal to the test of judgment which prevails towards those among whom the light of Jesus has appeared.

The visitation of the deluge was a declared punishment for sin, and a type of the everlasting punishment. It fell upon the world at a time when the gospel was still a mystery, hidden "from ages and from generations" (Col. i. 26), and men could only have been in their pristine condition, unvisited by the light, and not guilty of having rejected it. It is true that this must have been so. Noah, certainly, was a preacher of righteousness, but the gospel, shut up still, and to be revealed only at a future age, could not have been committed to him, and his testimony, of whatsoever nature it was, could only have had local operation. One man could not convey a message to the whole world, and he was then the only one found capable of bearing witness for God.

Temporal punishments often come upon the wicked, but this is no proof that they have at the same time been condemned eternally. The death that all are subject to in the body is surely such a punishment, for it is the result of sin, but this by no means proves that all, or any, indeed, because of this, are

damned everlastingly. The mere destruction of the antediluvians is thus no evidence that eternal condemnation was their doom, even although the visitation fell upon them as a punishment for sin. Elsewhere, in effect, it will be shown that their fate was not then so sealed. The deluge was certainly a type of the ultimate judgment of the wicked, for such has it been revealed to have been in the scripture (2 Pet. iii. 5—7), but then the whole circumstances of the type must be kept under view. Every concomitant in such a figure, carries with it its instruction. Now there was in the midst of this scene of destruction the ark of salvation, securely preserving from death those who had taken refuge in it. Here was an obvious representation of the Lord Jesus, and of the safety of those who have made him their refuge. The contrast this object afforded to the surrounding scene speaks to us an unmistakeable lesson. The ark of deliverance, in which all who could have had faith therein would have been found, floated free of the destruction. The condemned perished outside it, as those who had not sought safety in it. This figure then confirms the doctrine which so many other illustrations from scripture have brought before us, and proves that the wicked perish because they have not laid hold of the Saviour.

Another portion of the word which may appear to run counter to this doctrine is in the 2nd of Romans. "For as many as have sinned without law," it is written, "shall also perish without law: and as many as have sinned in the law shall be judged by the law.—These, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

Here it would appear as if those who had received no written revelation from God, were to be judged by the light of their conscience, and thereby to stand or fall. But if such were the case, there could be but one result. No man can have obeyed this rule even in a manner to come off scatheless. And where would then be the opening for the book of life which is

to bear its evidence at this judgment? How could the efforts of the unenlightened conscience secure for any a place in its pages? Its production would be but a mere mockery, if it were known, as it would be, from the outset, that in respect of those there arraigned it were a vain thing to search it.

The passage under consideration relates, in truth, not so much to what form the constituents of the trial of the Gentiles, as to what suffices to demonstrate the conviction of the Jewish sinners. The Jew is herein taken up as resting upon the circumstance that he possessed the law, without troubling himself as to the keeping of it. This was one great subject of controversy, and testimony, on the part of the Lord, when he walked on earth, against the formalities of his day and nation. He was ever rebuking them for depending upon their outward position, as of the stock of Abraham, without seeking to conform themselves to the works of Abraham. It is just this matter which the apostle here is occupied with. "For not the hearers of the law," he says, "are just before God, but the doers of the law shall be justified. For when the Gentiles," (descending in this to a strong point of illustration,) "which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness." And again. "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?" Now there are commendable things that the natural man is capable of. In his relations towards his fellow man for example, just in regard to those very matters whereof the law, in one branch thereof, treated, he may walk uprightly. He may refrain from murder, from adultery, from theft, from bearing false testimony, and from covetousness. His own conscience will tell him that

these are crimes, and of a hateful die, and from these he may, and in abundantly numerous instances does, abstain. He even makes laws against them himself, and punishes those who so transgress. He may also honour his parents. He is capable therefore of being brought forward in regard to such matters to shame and condemn the Jew, who had the light of God's own testimony to guide him as to what he should do, and what he should not do, but nevertheless sinned.

The final judgment is certainly at the same time brought to view in this chapter; but under what aspect? Clearly exactly such as belongs thereto in every other description of it that we have. These Gentiles without the law, and the Jews with it, are to come before one appointed tribunal where "God," it is said, "shall judge the secrets of men *by Jesus Christ according to my gospel.*" There is the one judge, and the one means of judgment, thus awaiting them all;—the Lord Jesus, and his gospel. This, it is declared, is "the *righteous* judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God." The judgment is thus an universal one, conducted upon general principles applicable to all, to the Gentile without the law, equally as to the Jew with it. Jesus is the judge, and the gospel the rule of judgment. The judgment is a righteous one, and it falls upon those who have not obeyed the truth, and have not sought for glory, honour, and immortality. These then must have heard the truth, and disallowed it, and must have received the tidings of the glory, the honour, and the immortality, and have been unaffected thereby. The terms of the gospel are thus brought to bear upon them, and the righteous judge can say to one, and to all, with-

out respect of persons, Ye have refused to have the life that is in me, and now you must receive at my hands the condemnation. Being thus found without the pale of the salvation, they are judged truly according to their works. The book of life is opened, but they are not found written in it. The other books are then appealed to, and they are "judged out of those things which are written in these books, according to their works." Not having profited by Jesus, they stand henceforth upon their own footing. The Jew is found a transgressor under the law, and the Gentile is proved to have sinned against the light of his own conscience. This has to him been "a law unto himself," and out of his own mouth he will stand convicted. The passage hence does not militate against the prevailing description of the terms of the condemnation, but, on the contrary, affords the strongest confirmation to it. The righteous judge will not treat as contemners of the glory and the immortality which are vested in himself, such as have never heard thereof, nor pronounce judgment according to the terms of the gospel upon those to whom the conditions of the gospel have never been offered.

There is still a passage which may appear to stand in objection to the gospel affording the universal rule of judgment. "That servant," it is said, "which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few" (Luke, xii. 47, 48).

It is certainly taught here that a heavier punishment will fall upon those who have had a revelation from God to guide them, than upon such as have had none. But this does not exclude the idea that preliminarily to the exercise of such judgment, the means of escape should have been offered to all. No more is said than that when it comes to measuring out the punishment, a weightier sentence will be pronounced upon those whose sins have been of a weightier order.

Nowhere then in scripture is indication given of the

condemnation of any body save under the grounds that they have refused the proffered light, constructively, or literally, and the deliverance to be secured thereby, and so are left without a remedy, to be judged as unredeemed sinners, according to the measure and the manner of their guilt.

The condition of the unconverted dead, who have never heard the gospel, remains then to be provided for. God has not brought them into being and placed them beyond the pale of his salvation, or the reach of his judgment. The propitiation for sin was made for all, and has to be offered to all; and the judgment has to overtake all who are not brought within the sphere of the salvation. The vast myriads of the earth who have left this life without knowledge of the gospel, have yet therefore to be subjected to its influence, so as to stand, or fall, by its conditions. This is an universal ordinance, and God's final dealings with mankind are so appointed as to be regulated thereby. There can be none who do not come within the operation of these dealings, and these therefore have their place under them. The circumstances of creation cannot prevail to counteract the revealed purpose of the creator. The time when a man was born, or the place where he was born, cannot operate to interfere with God's avowed design of judging all through his son, and under the gospel. Those therefore who have not heard the gospel in this life, must here it in a stage beyond this life. They must hear it when dead. To man this may appear impossible, but "with God *all* things are possible." If his mercy is to reach these departed ones, it must reach them ere they pass on from death to judgment. And if the refusal of proffered light be the ground of the condemnation, the sentence must be incurred by them while in this same stage of death. Happily, in so momentous a matter, we are not left to inference, however strongly, and even conclusively, such inference may be drawn. There are clear and positive declarations that the dead are so preached to, and so brought within the pale of God's final dispensations, and these we must not reject, or qualify, simply because they entail marvel to us. The marvel of the incarnation

might on the same grounds be rejected, and if God descended in visible form to exhibit himself personally to mankind while in life, surely it need not be incredible that he should in like manner, if need be, visit them in death.

“Verily, verily, I say unto you,” we have it from the Lord, “He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” “Verily, verily, I say unto you,” he went on to declare, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” And this he connects with salvation and judgment, as both vested in him. “For,” he continues, “as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man” (John, v. 24—27). The solemn asseveration of “verily, verily,” appears here in two clauses, and these clauses must not be confounded in one. The first relates to living members, and the last, as distinguished therefrom, to the dead.

This distinction appears plainer in another analogous passage. “I am the resurrection, and the life,” our Lord said to Martha. “He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die” (John, xi. 25, 26). It is true that the natural man is to be viewed as dead in trespasses and sins; that is, as spiritually dead; but such cannot be the sense in which the term “dead” has been here employed. For in such case the term “live” must equally refer, not to natural life, but to spiritual life, and a consistent rendering of the passage under such figurative interpretation will prove that this method of finding a meaning for it cannot stand. Let this be tried. “He that believeth in me, though he were (spiritually) dead, yet shall he (spiritually) live; and whosoever (spiritually) liveth and believeth in me shall never (spiritually) die.” There are two clauses in the passage, and assuredly these relate to two conditions of circumstances; else the latter clause is a mere redun-

dance of expression, of which the Spirit cannot be guilty. What is here represented in each case is the position of a party at the time that he is led to believe, and also the results of such belief. Now it is certainly very comprehensible that faith may be brought to one lying dead in trespasses and sins, and that so life may be raised up in him; but what can be made of the other class? The man is already living,—spiritually living,—according to this mode of viewing the passage, when faith, as therein described, is first presented to him, and the condition, to be consequent on his believing, that he should never die, was already his. Here there is palpable confusion and absurdity. If already living, he must have already believed; and if so living, as the life is an eternal one, he had already escaped every danger of death, and needed no further stage, or process, to set him free thereof. No: the two classes are the actually living, and the actually dead, for each of whom the means of faith have to be secured, and on each the fruits of faith, in their salvation, conferred.

“None of us,” it is said, “liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living” (Rom. xiv. 7—9). Christ, we here learn, passed through every stage to which the human race might be subject, in order therein to meet them all in lordship. Many died, and so were taken from this sphere before he entered upon his offices; but this does not remove them from his jurisdiction. No one either lives or dies to himself. No one stands independent of Christ. He has been so constituted as to have applicability to all. There is no other judge, and no other saviour; and his lordship, to dispense either life or death, is an universal one. The dead before his day do not thereby escape his reach, or influences, and as these influences could not be brought to them in life, they are so in death. The dead cannot hear our voices; but they can his. “Marvel not at this,” he said; “for the hour is coming, in the which all that are in the graves shall

hear his voice" (John, v. 28); as Lazarus did, when his call penetrated his ears, and brought him forth from his sepulchre. And if they are to hear his voice thus when he summons them forth as judge, they may surely also hear it when uttered in his capacity of saviour. He cannot take them up in the one character, without having previously offered himself to them in the other.

That he does so minister towards the dead for salvation, we have positive revelation. "For Christ also," it is said, "hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water" (1 Pet. iii. 18—20). Christ, we are here told, was put to death in the flesh, but quickened by the spirit, "*by which,*" as so quickened, he "also" went and preached to the antediluvians, who hitherto had been disobedient, in order to bring them to God. Nothing can be more explicit than this. The persons to be preached to were dead, and Christ went and ministered among them after his death. The preacher, and those preached to, were thus in the same stage of being, and the whole action becomes consistent and intelligible.

And why so preached to the apostle as explicitly informs us in his next chapter. Christ is there put forth by him as "he that is ready to judge the quick and the dead." "For for this cause," it is added, "was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Pet. iv. 5, 6). The dead are to be subjected to the like judgment as the living, as those in the flesh. The dead cannot here mean any but such as are literally dead; else the scripture point of comparison could not possibly hold. If the dead to whom the gospel is said to have been preached were simply such as were dead in sin, but still alive in the flesh, we should then have been told in this passage that the gospel was preached to those in the flesh, for

this cause, that they might be judged according to men in the flesh, but live according to God in the spirit. And what instruction would this convey? The gospel to be preached, and the hearers to live, and nevertheless to be judged according to men in the flesh,—a judgment which could only end in condemnation. Such, evidently, is not the signification of the passage; otherwise it would involve mere confusion. There is a comparison of one class with another, and not a comparison of the same class with itself. The dead are one body: those in the flesh another. Christ, as we have already found, is “Lord both of the dead and the living,” and is to exercise judgment over both, over those who have heard of him in life, and over those who have never known of him in life, and are dead. And accordingly, here, in this scripture, after being reminded that he is “ready to judge both the quick and the dead,” it is explained to us that the gospel has been preached to them “*also*” that are dead, in order that they might be subjected to his judgment, equally as those who have incurred it while living, in the flesh. It is a resumption, manifestly, of the subject of the preceding chapter, where such preaching had been spoken of, and is designed to communicate to us the object and end of such preaching. It is a preaching here to the dead, and there to the spirits in prison, who had existed in the days of Noah. The language is throughout uniform and precise, and its meaning should be as simply, and as unreservedly, acknowledged.

We may see now the character and scope of Christ’s mission in a degree of extent belonging to it that otherwise would be inappreciable. He has been sent, we learn, “to give light to them that sit in darkness, and in the shadow of death” (Luke, i. 79), “to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house” (Isa. xlii. 7); and “the people,” we hear, “which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up” (Matt. iv. 16).* It

*In this passage, “the land of Zabulon, and the land of Naphtalim,” are certainly particularized as the scene of his visitation, but it is clear that this is not to the

is true, doubtless, of the natural man, however circumstanced, that darkness, death, and the prison house, are his portion, until Jesus may deliver him out thereof; but what force and reality belong to these terms when we can apply them to the literal dead, to those in the very region of the valley of death, and thence set free. These are truly, as the Psalmist describes it, "such as sit in darkness and in the shadow of death, being bound in affliction and iron: because they rebelled against the words of God, and contemned the counsel of the most High." And even of such as these it is said that hope remained for them, and was exercised; and this not in vain. "Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder" (Ps. cvii. 10—14).

The subordinate meaning which such passages bear, is not to be denied them; but neither should the more precise and literal application of their terms be viewed as surcharged. In such full and literal sense these expressions are indeed elsewhere undeniably employed. Job, in his hopelessness, says, "Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where light is as darkness" (Job, x. 20—22). "There," he observes, in the same strain, "the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor" (Job, iii. 17, 18). "Have the gates of death," God asks of him, "been opened unto thee? or hast thou seen the doors of the shadow of death?" (Job, xxxviii. 17). "Yea," exclaims the Psalmist in his dependence upon the Lord, "though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. xxiii. 4). "And they shall be gather-

exclusion of a much wider field of action also, as we ourselves, whom the light has reached in every corner of the earth, are witnesses.

ed together," it is said of the condemned, "as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited" (Isa. xxiv. 22).

The place of the prisoners, the place of darkness and of the shadow of death, has thus a precise import of its own, and refers to actualities, and such a region, we find, the Lord does not shrink from dealing with, in his labours of mercy and of love. He saves "to the uttermost" (Heb. vii. 25), and "shall not fail nor be discouraged, till he have set judgment in the earth" (Isa. xlii. 4).

Jonah's deliverance is a clear type of such salvation as we are now occupied with. He was a "disobedient" one, just as the antediluvian prisoners are represented to have been; and, as such, in figure, he passed to the condition of the dead, to that of those shut up in the prison house. "The waters," he said, "compassed me about, *even to the soul*: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains, the earth with her bars was about me for ever." It was for the time to him the very condition of the dead, and physically, but for the Lord's sustaining power, he could not have remained therein with life. But he went through the fearful action in type, as the Lord makes evident when he cites the scene as emblematic of his own death. "For as Jonas," he says, "was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." And this he calls "the sign of the prophet Jonas" (Matt. xii. 39, 40). And even from such a situation as that, the very enactment of the reign of the shadow of death, Jonah could raise a cry for deliverance, and be heard. "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; *out of the belly of hell cried I, and thou heardest my voice.*" And the Lord verily did hear him, and replaced him, as it were in resurrection life, in the land of the living; in anticipation of which, even while as one so circumstanced, so hopelessly lost to the thoughts

of man, he could, from that low pit, cry out, "Salvation is of the Lord."

And Jonah's appears to have been just the very experience of our blessed Lord himself when he went through that of which the prophet's position was a mere prefigurement. "The sorrows of death," he is made to say, "compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears" (Ps. xviii. 4—6). It was just thither that Jonah's cry was raised. "Then I said," he exclaims in the depths of his calamity, "I am cast out of thy sight; yet," he adds, in hope and faith, "I will look again toward thy holy temple." "When my soul fainted within me," he again tells us, "I remembered the Lord: and my prayer came in unto thee, into thine holy temple."*

There is no position so low, and so afflictive, whither he who has borne our sorrows, and healed us by his stripes, has not descended. It is the office of the Saviour to go through at the least all that is laid upon the saved. In this way he effects the deliverance, by himself undergoing the burthen. We see this prominently true of him as he walked in life. He was the rejected and the despised one, a man of sorrows and acquainted with grief; and he ended existence in a manner of all others distressing and ignominious, visibly incurring the punishment of those whom he came to suffer for. None of us have had more put upon him than what fell to the Lord's lot to endure. And it would seem, we find, that he has also subjected himself to the still more trying and soul harrowing position of those whom Jonah, in his extremity, represented. He has been in their prison house, and from thence raised up the cry which they, in their time, are to repeat after him. There is no experience of man which the saviour of man will not have tasted of. "We

*This is not of course the temple at Jerusalem, but the heavenly sanctuary, where all prayer is heard.

have not an high priest which cannot be touched with the feeling of our infirmities," but one who "was *in all points* tempted like as we are." Not tempted by sin, but tempted, or tried, by those infirmities which in us induce sin. Tempted by difficulties of position, and sorrows and fears of every kind. The prisoners of the valley of the shadow of death will have had him for an example, equally as we have had him. Here we have to exercise his faith and submission towards the Father; and there they, like him, have to raise up the Jonah like-cry for salvation. In this he will have preceded them, and so be competent, through actual experience, to succour those who, even when in such a condition, may yet look up to him who can save to the very uttermost.

Thomas, in his reception of faith from Jesus when dead, prefigures, as has been observed, such of the Jewish family only as are to be dealt with under parallel circumstances. Jonah's is a type of wider import. He, very remarkably, was employed in relation to a Gentile body, and in this capacity alone is presented to us. His action is thus of Gentile significancy. And those with whom he was brought into connexion serve to carry on the illustration. Like the dead in unconversion, they were a people plunged in ignorance, and apparently under certain doom. But yet there was mercy for them. "Should not I," the Lord said, as a thing incumbent on him, "spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand?" Even when sentence had gone out against them, and nought remained but that it should be executed, these forlorn ones were enabled to raise a cry for deliverance, and were heard and spared. They raised it as it were from their graves. And if God, at such a season as this, when judgment was actually impending over them, could show forth the power of his salvation towards these multitudes of Nineveh, he has it also in store, we may be assured, for the myriads of the dead, who lie in the darkness of Nineveh, and in the peril of a far more fearful condemnation.

The particular place of the dead is given us, so as to bring

before us the more vividly the deplorable and utterly helpless condition in which they lie. Jonah, in his figurative experience thereof, said that he had gone down thither "to the bottoms of the mountains," and that "the earth with her bars was about him for ever." Of the Lord, in his actual position there, it is said that he lay there "in the heart of the earth." In many passages it is called "the pit" (Job, xvii. 16; xxxiii. 24, 28; Ps. xxx. 9; lxix. 15), and also the nether part of the earth. Ezekiel so describes the scene in graphic language. Of Tyrus, it is proclaimed, "I shall bring thee down with them that descend into the pit, with the people of old time," (such as the antediluvians,) "and shall set thee in the low parts of the earth, in places desolate of old," (as if still in original chaos,) "with them that go down to the pit, that thou be not inhabited; and I shall set my glory," (contrastedly,) "in the land of the living" (xxvi. 20). Of the Assyrian it is foretold that he is "delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit." "I made the nations," it is said, "to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth." And such also is shown to be the situation of the hosts of Egypt. "Yet," it is said, "shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharoah and all his multitude, saith the Lord God" (xxxix. 14,—19). "Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living: yet have they borne

their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.—There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit” (xxxii. 22—30). The “floods of ungodly men,” who made our Lord “afraid” when he was in this sad abode, are here evidently before us.

Such is hades, the place of the departed, situated, as the language every where would show of it, in the earth,—in the central, or nether parts thereof. It is awful, certainly, to think that below the crust of this globe, which to us is the land of the living, there should be this vast and gloomy receptacle for the dead. But so it is. Those who have lived their shadowy term of human glory, or felicity, upon its surface, are incarcerated in the midst of indescribable desolation in its bowels. The curse of sin has thoroughly impregnated this scene of our habitation, and the heart of the earth, like that of man, is its foulest part. It is a place, as we have found the patriarch saying, “without any order, and where the light is as darkness.” The elements, as we see in the case of all that perishes around us, are there in dissolution, and precipitated into the confusion of chaos, and darkness and death mark the abode for their own. To this region the natural man descends, and it is all that he can earn for himself, with the still deeper terrors of eternal

judgment beyond, and fearful indeed would be his case, if there he remained unholpen by his God.

The instance of the preaching to the dead, recorded in the scripture, is, as we have seen, that addressed to the antediluvians. It is not to be inferred from this that the operation extends no further than to them. Others, since their day, equally stand in need of such visitation, and the help, we may be assured, will extend to the full measure of the need. The antediluvians are here taken up by way of example, and not for the purpose of showing that they only were to be thus dealt with. Of all classes, these would seem to man's eyes the most hopelessly situated. They were taken in transgression, and cut off as sinners by a solemn and universal act of judgment, typical too of the last judgment. The ark of salvation had been seen floating in their midst, but without benefit for them. It might have appeared to us that they were irrevocably condemned. They therefore have been singled out to show that the means of deliverance provided for man could be made to reach even unto such as them. There may be hope therefore for all so circumstanced, when we see that those in the most desperate condition might yet be introduced to the Saviour.

Other like indications are given us in respect of such as might be thought still further removed from the possibility of salvation, because of physical incapacity to hear of him through whom alone it is to be had. Infants, born in sin, and expiring at that unconscious age, how, we might have asked, could they be saved? The scripture abundantly shows that for them also a way of deliverance exists. "Take heed," our Lord has said, "that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the son of man is come to save *that which was lost*.—Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. xviii. 10—14). It is not their innocence of actual transgression that saves them. They are looked upon, we see, as of "the lost," by very nature, just as we are, and equally with us

as needing the offices of the Son of man to save them. And his voice, which can penetrate the to us insentient dead, can assuredly also find means of access unto them. Out of the mouths of "babes and sucklings" praise is to perfected in a more exact and fuller sense than has yet been seen.

The insane also, who are likewise physically incompetent to hear and benefit by the truth, are shown not to have been overlooked by the universal Lord, nor placed beyond the reach of his power to deliver. Of this we have an example in his ejection of the legion of devils who had taken possession of the maniac of the tombs, and who, when Jesus interposed in his behalf, was found with him, "sitting, and clothed, and in his right mind" (Mark, v. 15).

"The just," it is said, "shall live by faith." And Jesus is a propitiation "through faith." There is no other mode of salvation. This faith may be induced in many ways. Jesus may reveal himself personally, and so be believed on, as by the Jews. He may be testified of also, as among us, who not having seen have believed. Or he may be preached to the dead. The means of giving effect thereto may be variable, but the rule itself is an universal one. "There is no difference," it is said, "between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." "How then," it is asked, "shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" "So then faith," it is added, "cometh by hearing, and hearing by the word of God." But is this a limited operation? Is the preaching carried to only a portion of the inhabitants of the globe? Not at all so. The action is as universal as the rule. "But I say," the challenge is made, "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of

the world" (Rom. x. 12—18). God provides this means of faith, because it is the only way whereunder salvation can be secured. And he provides it for all, for he is no respecter of persons, and makes no difference herein between Jew and Gentile. He who is the Lord over all, is also rich unto all, provided only that they will call upon him; and he puts forth his message therefore so as to reach to every corner of the world, and wherever sinners have existed to invite them to his salvation. The dead even, to whom it has not hitherto been addressed, are to hear it, and may profit thereby.

The parable of the supper (Luke, xiv. 16—24), shows the manner in which the invitation is spread abroad, and with what force of earnestness, with the view that it should be carried to every creature who can be induced to attend to it. The parable speaks also of varied classes, more and more remotely, or forlornly, situated, to every one of whom it comes. At first those in easy circumstances, and in the neighbourhood, are addressed; but these "all with one consent begin to make excuse." One speaks of ground he has purchased, another of oxen he has bought, and a third of a wife he has newly married, and having their hearts set on these objects, they neglect the message. In these we have manifestly before us the self-satisfied Jews, who have despised the call of God through preference of their own things. A change in the dispensation then occurs. The messenger is represented to have come "and showed his Lord these things," and thereupon to have received a fresh charge. The habitations of the city are no more in question where the first visited were seemingly found. He is sent "into the streets and lanes of the city;" and it is not those at ease in themselves who are summoned, but such as know themselves to be "poor," and "maimed," and "halt," and "blind." Here we have the Gentiles of the present times, to whom the preachers turned when the Jews judged themselves "unworthy of everlasting life." Thus far the circumstances of the action are precisely marked; and as exactly correspondent are they to what we have seen carried out when the message was first confined to the Jews,

and, on their rejecting it, disseminated among the Gentiles. There is then a change of scene, and a change of persons addressed in the progress of the dispensation. The self satisfied inhabitants of the city are first dealt with, and afterwards the houseless ones, who are consciously poor in themselves, and needing the proffered grace. And these latter receive the message, and are gathered in. The action does not however cease here. The servant once more goes to his Lord, and says, "It is done as thou hast commanded, and yet there is room." The purlieu of the city had in the second instance been searched, but now those in remoter regions are to be introduced. And these are summoned, not in the way of mere invitation, as previously, but a species of force is used, to constrain their attendance to the message. "Go," the servant was now told, "out into the highways and hedges, and compel them to come in, that my house," it is added, "may be filled."

If there be a distinction between the first and second classes spoken of, as indeed the enacted facts in the instance of Jews and Gentiles, to the fulfilment of the parable so far, have very manifestly shown to be the case, still more evidently are the third class, and the manner of dealing with them, marked off from what precedes them. And where are this third body to be looked for? Beyond Jew and Gentile there are none among the living members of the earth, and we must seek them therefore among the dead; and these, in their turn, we have found, are to be preached to. God's purpose, we see, is that his house "may be filled;" and can he then have overlooked the myriads who have left this scene without ever receiving the invitation to it? They lie, just as these last bidden ones, in a condition to be brought in under a species of constraint. Those well off in themselves, it has been seen, slighted the message, while the poor, the maimed, the halt, and the blind, gladly availed themselves of it. The circumstances in which each stood made the differences as to the manner in which the invitation was received by them. The sense of well being hardened the hearts of the first, and the feeling of destitution made the second willing

to be provided for. But the third body are taken as it were by compulsion. So desperate, so overwhelming, is their position, that option in a manner is not left them. The halt and the maimed might go limping about, and so remain heedless of other provision, but the prisoners of the grave, in the awe striking regions of the dead, will have no hindrances or inducements to operate upon their minds to render them indifferent to the call to deliverance. Their circumstances will at once compel them to come in, and the flood of these ransomed ones will fill the house.

The earth is doubtless that house, according to the parable of our Lord, where in speaking of his quitting it, he so adverts to it. "The Son of man," he said, "is as a man taking a far journey, who left his house;" and to this he represents himself as returning in the light of "the master of the house" (Mark, xiii. 34, 35). It is here the new earth, for eternal salvation, and inhabitation, are what are now in question, and therein these redeemed ones will take their place as among the saved of the nations, peopling it in never ending happiness.

The parable of the labourers in the vineyard (Matt. xx. 1—16) brings the same subject to view. Frequent are the calls of him who would engage mankind in his service. In the first, the third, the sixth, and the ninth hour, he goes out for them. At last a peculiar body are met with in the eleventh hour, who are found idle and unowned. To these he says, "why stand ye here all the day idle"? And they answer him, "Because no man hath hired us." They were forlorn, and seemingly abandoned, and the message of salvation had not reached them; and they were thus seen late in their day, at the last stage thereof. But the reproach of leaving any without the message of deliverance cannot attach to the Saviour of the world, and he therefore gives them also his call, and gathers them in. He does so as the "householder," so that the house, or the earth, becomes their portion. Each there receives his penny, the boon of eternal life,—the gift, or reward, which the Saviour brings with them. The wages of sin is death, but this is the Lord's wages.

And here, under the guise of a remonstrance, the fact is

prominently brought before us that these latest called, redeemed as they are at their last hour from the prison house, fare equally as to this gift with the rest. And our Lord, when represented to be taxed with this, declares that it is to be so. "The last," herein, he says, "shall be first, and the first last." This does not signify that there is an exaltation here contemplated of the one over the other. On the contrary, the object is to show that all, as regards this gift, share alike. If the parable teach any thing, it teaches this, that each receives the same thing,—the penny. The last, so far, is the first, and the first, last. "I will give," he says, in demonstration of the fact, "unto this last, even as unto thee."

And how is this? He tells us how. "For many," he adds, "be called, but few chosen." Here again, the meaning is not that out of the many called, a few only are chosen, and the rest rejected. According to the parable, *all* the called are admitted to the heritage, and not one is seen to forfeit the proffered blessing. The calling here spoken of, is manifestly that effectual "calling of God," which is "without repentance." The called are many; but the elect are few. The whole hosts of the saved are called, but out of them there is an election, receiving higher privileges, as apparent in the elect of Israel and the church. The persons of the parable are simply those who have been called, but not elected, and among these hence no distinction as to blessing prevails.

Neither is it intended to make it appear that the few are so in actuality, but only in the way of comparison; for we learn elsewhere that they consist, as respects the Jewish elect, of "much people,"—"a great multitude" (Rev. xix. 1, 6); and as respects the church, that they are likewise "a great multitude, which no man could number" (Rev. vii. 9). There is the "broad way," doubtless, "leading to destruction," and the "many which go in thereat," and the "narrow way," with the "few" only "that find it;" but this speaks just of the existing dispensation. "Are there few," it was asked of the Lord, "that be saved?" And he answered, "strive to enter in at the

strait gate : for many, I say unto you, will seek to enter in, and shall not be able." And then he goes on to speak of what occurs at the close of this dispensation, when the master of the house is risen up, and shuts to the door against the false professors. And the truth of the fact that there are but few who now enter in at the narrow gate is but too apparent, when we see around us the multitudes calling themselves after the name of Christ, but of so many of whom he must say in that day, "I know you not whence ye are" (Luke, xiii. 23—27). This condition of things, however, concerns but a measured portion of the history of the earth, and but a comparatively small section of the people even then upon it, while the parable we are dealing with relates to the whole body of the saved. The being on the Broadway by no means necessitates that those who are upon it fall into the destruction at its close. We all set out upon this way, but the saints among us have been snatched from it, and have passed thus from death unto life. The saved, thanks be to God, we have the fullest assurance, will be a very large multitude, and at the least equivalent to the lost. The elect even we see are so, and the called are far to outnumber them. "For as by one man's disobedience," we hear, "many were made sinners, so by the obedience of one shall many be made righteous" (Rom. v. 19). The second Adam, in his family, will not be put to shame by the first. So widely extending, and so effective, are the gracious purposes of God in providing salvation for this fallen race.

But in dwelling upon the scheme of redemption, far stretching though it be, we must not fail to remember the conditions attaching thereto. The message must be received in willingness, and in faith, as in the parables before us. Hitherto its reception has been by no means universal, whether judged of as it has been presented to Jews, or Gentiles. Neither have we any ground for assuming that it will be universally accepted by the dead. On the contrary, we may see that even of those called to salvation under such desperate circumstances, there will be a proportion who will yet fail thereof. The books are

searched, and there are those not found written in the book of life, who come under condemnation, and are cast into the burning lake.

It is not for us to determine in all instances who those may be for whom the ultimate method of deliverance, even after death, may still be reserved. The case of such as have lived in regions and times removed from the reach of the gospel is plain enough. They have yet to hear it in their last stage. That of the open enemies is also equally plain, for when salvation is determinately refused, and the Saviour hated, there can be no hope. But there are large numbers in an intermediate position, to whose ears the message has come, but whose apprehensions may, or may not, have been touched thereby, and of whom it is consequently difficult for us to say whether they have made their choice, and have loved darkness rather than the light, that they may pursue their evil deeds in unhindered indulgence, or are in the mere unbelief of ignorance. Even the crucifiers of the Saviour, were still, we have found, within the reach of pardon, and as faith is the all paramount means of salvation, the only sin without a remedy is that of positive refusal of faith.

But let no one herein deceive himself. Those who finally have preference for the field, the oxen, or the wife, are thereby condemned already. They are like Esau who sold his birth-right for a mess of pottage, and afterwards could not recover the inheritance "though he sought it carefully with tears" (Heb. xii. 16). Those who despair of salvation, because of the seeming difficulties in their way, are in like manner rejected, as were the Israelites of the wilderness, who, in view of the children of Anak, and the cities great and walled up to heaven, would not engage in the contest, and gave up the promised land. The "fearful," as well as the "abominable," are among the cast out (Rev. xxi. 8). And those who consciously have the word of God, and shut their minds against it, need certainly look for no other message. "If they hear not Moses and the prophets," it is said of such, "neither will they be persuaded, though one rose from the dead" (Luke, xvi. 31).

None thus circumstanced, and thus influenced, need think to put off their adherence to the truth to a fancied more convenient season than the present. God is not mocked, and the deliberate burial of a talent suffices for condemnation. There is no escape from the net of the judgment when once taken in it. The existing day, and that only, is the day of salvation for those who hear the call of God, perceptively. The gospel, and its conditions, are not changed for the living, because of the further means of expanding its operation taken towards the dead. Any tampering with the message, or postponement to receive it, is of itself a rejection thereof, and a deliberate one. A rejection, be it remembered, of the wedding portion, with all its grace and glory. It would be a mere sowing to the flesh, for the ease thereof, to retain the hold of earthly things, when heavenly ones have been brought to view; and those who do so must of the flesh necessarily reap corruption.

For all others, who have not put the gift of God away from them, there is the provision of life, although it may have to meet them in their graves. Even "in the world to come," sin may be forgiven (Matt. xii. 32). God is not straitened in his resources. No difficulties impede him; no extremities place those who need him beyond his reach. At the eleventh hour he can deliver, equally as at the first. His grace is truly " manifold;" his judgments "unsearchable;" and his ways altogether "past finding out."

PART VII.

THE LAST END OF THE WICKED.

VII.

THE LAST END OF THE WICKED.

THE connexion between man and the material creation has been marked throughout every phase of their history. They were brought into existence together, and the one was made fitted and needful to the other. On the one side, the earth presented man with location and means of subsistence, and on the other it was indebted to him for his offices in supervision and culture. They both fell together into the bondage of corruption when the ruling member sinned. They were both submerged together in the waters of judgment when God thereby visited sin in its accumulation, and typified his ultimate condemnation of the wicked. They were both the objects of a further exhibition of wrath, in like manner typical of final judgment, when Sodom and its inhabitants, and the cities of the plain, drew down fire from heaven. They were both plagued together at the redemption of Israel from Egypt when Pharaoh's resistance of God called forth the power of God to assert his will. They were both elected and favored together when Israel were set up in the land of promise in blessing. They were both laid under the stripes of chastisement, as at this day, when Israel transgressed, and were scattered abroad as outcasts, and the land was left barren and desolate, and trodden down of oppressors. They are both hereafter to suffer the direst outpourings of wrath when the dominion is in the hands of the man of sin. They are both to abound in joy and wealth of blessing together when

the Prince of Peace takes up his reign, and makes of Israel a righteous and a happy nation, and of their inheritance a scene of exhilarating prosperity. The land is to be married to him as well as the people. They are both to be equally renovated together when the old man, and the old things, have passed away, and the new creation, and its redeemed inhabitants, remain as everlasting monuments of God's power to save, sanctify, and assure in blessedness.

There are other conditions also wherein we find man and the material earth brought into intimate relation together. These have respect to judgments, visiting men individually and generically as sinners. Of dust was man formed, and to dust does he return. This is the primary death, the first fruit of sin. And where is he laid up until called forth to receive his sentence? The grave holds his physical remains, but his imprisoned spirit is deposited, as we have found, in the lower parts, or heart of the earth, in correspondent chaos. And where is judgment pronounced upon him, when he to whom it is committed first sits to dispense it? The earth again affords the locality. The valley of decision is the place of the tribunal. And, again, where is he cast in execution of his sentence? Tophet, near at hand, opens its fiery jaws to receive him.

Thus far, at every turn, man and the material creation meet in sustained and purposely designed association. Has existence to be created, has failure to reap its fruits, have chastisements to be endured, have adoption, blessing, renovation, death, or judgment, to be brought in, we find that which befalls the one participated in by the other, and the strictest uniformity of usage maintained in every dispensation exercised towards them. And there is still one grand and closing event wherein each has yet to pass under the hand of God. The judgment of the great white throne has to be consummated, when all his distributive operations terminate, and time is swallowed up in eternity. And here, as man is finally disposed of, the world, so bound up with him, meets also with its doom. "And I

saw," it is said, "a great white throne, and him that sat on it from whose face the earth and the heaven fled away; and there was found no place for them." The material creation is here obliterated,—utterly extinguished,—and place for it exists no more. A new order of things is called into being; but for the old, it is henceforth undiscoverable. It has been annihilated. But what becomes of its condemned inhabitants? There is the same agency of destruction for both. Fire is the chosen element of the visitation. "Whosoever was not found written in the book of life was cast into the lake of fire." So far for man. And thus also for the world and all its contents. "The earth also and the works that are therein shall be burned up" (2 Pet. iii. 10). It is "reserved" for this, "unto fire, against the day of judgment and perdition of ungodly men;" for these objects, as we have found, go hand in hand together in all that bears upon them. And is it now to an altogether different fate that this last visitation introduces them? Is the former ordering of correspondence, so carefully and uniformly maintained between them, now abandoned, and the one made to pass away from before the great white throne in the nothingness of absolute extinction, while the other is confirmed in perpetuity of existence under the very differing sentence of endless torment? This question then has now to be investigated.

In seeking to ascertain what the ultimate fate of the wicked may be, we have naturally first to turn to the account given us of man's creation. If we find him vested with an imperishable nature in the original act of his being called into existence, the proposed inquiry need go no further, for what is thus constituted must of necessity endure for ever, whether in felicity or in woe. But if, on the other hand, we learn that this was not the character of his being, but that he was so made as to allow of his perishing, a stepping stone, and a most material one, is at once obtained for deciding the question the other way, and for assuring ourselves that what may perish, must perish, when God comes to dispose thereof in judgment.

Now language cannot be simpler than that adopted by the

Spirit in describing to us the creation of man, nor meaning thereto more explicit than what that language, however misjudged, is calculated, and of course designed, to convey. And certainly, as thus judged of in the abstract, this account of the early history of man could communicate to the unprejudiced mind but one result,—that he was a being, not susceptible merely of perishing, but absolutely, when taken in sin, consigned to perish.

In contemplating the production of mankind, the proposition was thus made by the Creator. "And God said, Let us make man in our image, after our likeness." "So God," it is added, "created man in his own image, in the image of God created he him; male and female created he them."

God's purposes are doubtless all comprehensive, and in proposing to make man after his image, he designed, no doubt, that the resemblance should be a perfect one. But was this work carried out in its perfection in the old Adam? Did God express in him the fulness of all that he has intended to display of himself in mankind? We know that this was not so, else in the completeness of the first Adam, there would have been no room left for the introduction of the second, and a finished work could not have led to the long course of trial and discipline which we yet consciously undergo. There was an image of God created in Adam, but it assuredly was not of a perfectionated stamp.

There are different constituents in such an image. It may extend to moral qualities, or it may be confined to that which is external. It has been assumed that the former property entered into the composition of man's resemblance to God at his creation, but assumed, not only without scripture testimony, but against it as the facts of the case, developed in the history of Adam, will serve fully to show.

Man was no sooner formed than the tempter was permitted to approach and test him. He did so through Eve, and in persuading her to taste of the forbidden fruit, he thus addressed her. "God," he said, "doth know that in the day ye eat

thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." He said this with deceitful intent, but the fact he made appeal to was nevertheless a true one. Eve and her partner were in this profound condition of darkness, not knowing good from evil, and the forbidden fruit could open their eyes, and give them power of perception as to this which before they had not. God so far ratified the declaration of Satan. "Behold," he said, after the fruit had been partaken of, "the man is become as one of us, to know good and evil." The power to discriminate in any degree between that which was worthy to be desired, and that which should be avoided, was thus wholly wanting in Adam at his creation. The earliest operation of the reflective mind was more than he could compass. And how then, in the resemblance given him to his maker, could the faintest reflex of his moral attributes be traced in him? No; of all such resemblance he was at that time destitute. The tempter knew the want, and seduced him with the prospect of satisfying it; and Adam was led on by him to acquire a moral quality, such as is to be found in God, but which he had hitherto been without. It was hence then, and not till then, that the acknowledgment could be made that to this extent a moral similitude had been set up between the Divinity and the creature, who thus "became as God" in a sense that his previous resemblance to God included not.

So far the testimony of the word is clear. And the testimony of the facts of the history is equally so. Had man been created after the moral likeness of God, the mind of God would have been his. In perception, in knowledge, in righteousness, and in stability, he would have been constituted to show forth some counterpart of his maker. A moral resemblance, that does not hold good when brought to proof, so as to be developed in action, is none at all. It is vain to say that one has the type of wisdom, if folly be what he produces; or of knowledge, if ignorance stamp him; or of righteousness, if sin be what he brings forth. The tree is ever to be known by its fruits. The one made after the moral likeness of the Divinity, should express the

character of his divine original in all relations into which he may be brought. He should carry about with him the savour of that which constitutes him. But did Adam ever make display that the moral attributes of God had been impressed upon him? When tried, did he prove that the stamp of his own mind was a divine one? Far, very far, from being thus endowed, does his history exhibit him. Utter ignorance, utter foolishness, and utter failure, characterized him from the outset. His tempter well knew the nature of the weak, void, vessel he had to deal with. He reminded him of his wants, and then led him through sin to satisfy them. And man had neither grace, nor knowledge, nor power, to lead him even to pause on the brink of the ruin prepared for him. He was as ready to give credit to the lying speech of Satan, "Ye shall not surely die," as to God's solemn declaration, "In the day that thou eatest thereof thou shalt surely die." The very look of the fruit, and its desirableness as food, had their weight upon his mind, to the subversion of all thought of realizing his maker's will. Then surely was the time for exhibiting the reflex of the image of God, if moral resemblance to the Divinity was what constituted his likeness to him. But not a glimmer of any creation of that order could he give forth. He had nothing thereof belonging to him. Innocent he certainly was till the moment when he sinned, but it was the innocence of an unwritten page, or of an empty vessel. The image of God was not there upon his mind, any more than the image of the evil one. God had given him a rule whereby to abide with him. And the tempter came to seek to gain him to himself. And he succeeded. The page had to be inscribed upon, and the vessel filled up, and there being nothing Godlike, either of spirit or power, in him who was made the object of the experiment, his blank and unoccupied moral being received at once the hateful impress of Satan's likeness, and henceforth the natural man became as he is. Tainted thus, and corrupted, it has been proved that he never bore ought of the moral nature of God, for this is an incorruptible one, and Satan could have fixed no

image of himself upon that which would have stood so free of approach to the remotest influences of evil.

We have to seek then for the likeness to God in which man was made some other form of similitude than what springs out of correspondence in point of moral attributes, and this can only have been such as was allied to externals. The scripture gives ample evidence that such in truth was the character of the resemblance. "In the image of God," it is said, "created he him; male and female created he them." Here the sex, that is an outward circumstance, is instanced as entering into the conformation. And such again appears. "This," we are told, "is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them." There is the sex once more, and also the generations. And the narrative goes on to what concerns the species. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." The subject in hand is the tracing out the generations of man, as springing from this his first parent. That that parent had been made in the image of God was a fact not needed in the abstract to be here given, for it had been already fully revealed. But it was needed, evidently, in regard to what then formed the matter of the Spirit's communication. It was required to be shown what the character of the stock proceeding from this parentage might be. Adam's son it had to be told us was produced from him in his image, and then it comes out to us, instructively, that Adam stood in God's image. We learn therefore that the human race are formed as he was in the resemblance of God. And that this is so further on fully appears. "Whoso," Noah was warned, "sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Here the blood and the image stand associated together. The blood must not be shed, because there entered into it the constituent of the image. Take the blood, and the object became lifeless dust. Leave the blood, and the image remained. And therefore the blood might not be shed, so as that the image might

not be extinguished. Again, "a man indeed," we learn, "ought not to cover his head, forasmuch as he is the image and glory of God" (1 Cor. xi. 7). The consideration of the head, enters into the consideration of the image. It is most obvious here, though equally so to the discerning eye elsewhere, that the image in question is an outward one. It is equally obvious that it cannot be a moral one. Whatever might be asserted of Adam's resemblance morally to his maker at the time he stood before him in innocence, there is no room for insisting on the continuance of that resemblance after he became a sinner. A corrupted and evil nature can be no reflex of a pure and holy one. But here we see the similitude to God asserted for Adam after his fall, when he became the parent of Seth, and recognized as continuing in all his progeny up to this day. Even at the æra of the deluge, when the judgment of God was expressed, in testimony of the radical iniquity of the race, that "the imagination of man's heart was evil from his youth," we find occasion taken to have it still recognized that the image he stood in was that of God. An image then merely as to externals, and in no degree, up to this stage of the creation, partaking of what was of moral import.

The Lord Jesus is the instrument whom God has selected for advancing his purposes towards man. He is introduced to us morally, certainly, but also as to externals; and as to these latter he becomes a marked exemplification to us of the fact that the outward form of man is made after the similitude of God. "A body," he has said, "hast though prepared me" (Heb. x. 5). And of what character? One, we find, "made in in the likeness of man," in his "form," and in his "fashion" (Phil. ii. 7, 8), but yet belonging to him who from all eternity stood forth also "in the form of God" (Ver. 6). The two, the human and the strictly divine, thus entered into combination, as to externals, and "God" became "manifest in the flesh" (1 Tim. iii. 16). Jesus was thus prominently "the image of the invisible God" (Col. I. 15),—"the express image of his person" (Heb. I. 3). "He that seeth me," he could say, "seeth him that

sent me" (John, xii. 45). "Have I been so long time with you," he could observe, "and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father" (John, xiv. 9).

It is in truth in this form which has been assigned to man that all the exhibitions of the Godhead have been made. Such was the manifestation God gave of himself to Abraham at Mamre. "The Lord," it is said, "appeared unto him." And how? "And he lift up his eyes," we are told, "and looked, and, lo, three men stood by him" (Gen. xviii. 1, 2). Such also was it to Jacob. "And Jacob," we hear, "was left alone; and there wrestled a man with him until the breaking of the day." And this man in semblance was God. "And Jacob called the name of the place Peniel: for," he testified, "I have seen God face to face" (Gen. xxxii. 24, 30). Joshua was vouchsafed a like manifestation. "Behold," it is said, "there stood a man over against him with his sword drawn in his hand." The "captain (prince) of the host of the Lord" was before him,—the Lord of hosts himself, who had come out on this momentous occasion to show that it was he who gave Israel their inheritance, and overthrew their enemies; and his presence, as with Moses at the bush, made the very ground upon which Joshua stood "holy" (Josh. v. 13—15). And such also were the appearances, even in the heavenly glory, to Isaiah, who saw "the King, the Lord of hosts," in human aspect obviously, "sitting upon a throne" (Isa. vi. 1, 5); and to Ezekiel, who was shown "the likeness of a throne," and "upon the likeness of the throne," he tells us, "was the likeness as the appearance of a man above upon it" (Ezek. i. 26); and to Daniel, who saw both Father and Son, each as the ancient of days, with "garment white as snow," and "the hair of the head like pure wool," seated on thrones in the evident outlines of humanity (Dan. vii. 9, 13).

We may understand thus that the image in which God created man was that personal one which he has selected for himself. There are grades, of course, as to what is associated with the external, both as to composition of material, and as

to beauty or dignity of appearance. The original may be of an imperishable order, and altogether glorious; and the copy made up of what is vile and corruptible. The reflex here may be faint and distant, but yet such as still to mark similitude of class and character. Not so as to moral attributes. There can be no corrupt form of what is pure, nor sinful form of what is righteous. Purity and righteousness must be in their unspotted perfection, else they cease to exist. There can be no evil copy of what is good. There are high designs purposed by God for man. The moral image is to be perfected in him, as well as the most exalted form of the outward image. But Adam stood at the threshold of these purposes, as the first step in the creation. "The image of the earthy" is a distinct thing from "the image of the heavenly," and the "spiritual" from the "natural; (1 Cor. xv. 46—49); and the one precedes the other. "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Adam was set up in the first stage only of this extended chain. He had "the earthy" and "the natural," and was without "the heavenly" and "the spiritual." There is nothing then to be derived out of his having been made in this lower and confined sense after the image of God, in evidence that the essential and undying nature of God was imparted to him. On the contrary, the perishing shell in which we now find ourselves was all bearing resemblance to God that was bestowed upon him, and being wholly destitute of the "spiritual," the life of the Spirit, we may conclude, was not lodged within him.

But herein we are not left to repose upon inference, strong though the grounds for deducing it may be. The revelation is clear that the constitution in which our first progenitor was framed was not of an imperishable order. The earliest condition imposed upon him showed that he was a creature liable to death. "In the day," he was told as to the forbidden fruit, "that thou eatest thereof, thou shalt surely die." There was no qualification here in the threat. It was not said that it should have partial effect,—that one portion of the man should die, while

another could not die. The whole man was addressed, just as God had formed him; and the whole man, upon his sinning, was declared doomed to die. The taint of sin, as the event proved, diffused itself even over all that stood connected with him. The very globe on which he dwelt, with all its contents, became impregnated with his corruption, and incurred the consequences thereof. The sentence for sin was then equally comprehensive. It engulfed the entire man, soul and body. Engulfed him in death. Eternal life he might have had; but he had it not. The tree of life was planted in the garden with him, and he might have partaken thereof. But this was not to be permitted. "Behold," the Lord said, "the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Could there be plainer intimation given that man was not constituted with immortality? The angels, we hear, *cannot* die (Luke, xx. 36). But man could do so. And he was to do so. There were means present under which he might have lived for ever. But God refused them to him. He kept him as he was, mortal, and doomed to death. It would be vain indeed for the Spirit to give us the testimony of the word, if we might assert, in the face of these his very positive declarations, that the death denounced upon Adam was after all no death, the creature being immortal; and that the prohibition of the tree of life was equally a nullity, the life its fruit could impart being already in him. Of what value was the sentence, if it could not be carried out? And of what force was the prohibition, if it related to that which was already possessed? No; there was no eternal life in Adam, and therefore these measures could be pursued towards him.

Still, it is indubitably true that man has a soul, or life, within him, which may exist independently of the body, and survive

it. This may be gathered from the process of his formation. The life did not spring up naturally out of the body, but was conveyed to it. "The Lord God," it is said, "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man," in this way, "became a living soul." His body was first formed, in its entirety, and then the life was added to it. And we see this life take its departure, and the body still remaining in its entirety, short though the time be in which it thus endures. The body falls back to its original dust; "for dust thou art," Adam was told, "and unto dust shalt thou return;" and the spirit, or life, ere this takes its independent flight elsewhere. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ec. xii. 7).

But have we here any proof that the spirit, or life, which thus stands distinct from the body, is of an imperishable order? It has been thought that it is in some sort an emanation from the Divinity, breathed by God into man as it were out of his own essence when he thus communicated to him the breath of life, and that hence, being of himself, must it be as he is, indestructible. But all this is based upon but bare assumption; and assumption exercised against the testimony of the scripture, and the evidence even of our senses. The existence in this manner imparted to Adam was simply created, natural, or animal existence. We have seen already that the spiritual was not allied to him, but had to follow. The sphere in which he was placed was not a heavenly one, but an earthly. The intelligences he had were not of a spiritual order. The vocation to which he was called was one suitable to the scene he was in, and to his condition in it. He was to have "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." His means of maintenance were the products of the earth, the "herb bearing seed." The animals he was to rule over drew their's from the same source. "Every green herb" was given to them "for meat." That man should be constituted as to order of life according to the character of the

life of the creatures with which he was thus brought into connexion, would be but befitting. And this was so. If God breathed into his nostrils the breath of life, that same breath was also in the nostrils of all the brute tribes. "And all flesh," it is said of the time of the deluge, "died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life" (Gen. vii. 21, 22). And if man become a living soul, thus also was it with the other creatures. נֶפֶשׁ חַיָּה is the term used in the original, and these words, severally or together, are employed in innumerable places in positions to confine their meaning to natural, or animal existence. In the abstract they signify no more. And here, in the account given of the creation of the brute tribes, this same expression is used to denote the character of their existence. They too were set in life with the נֶפֶשׁ חַיָּה (Gen. 1. 20, 30; *marg.*). There was no more an emanation from God of his essence in the one case, than in the other. The two classes received their power of life under like conditions; and they hold it alike; and reproduce it also in the like way. It requires for each that food should be applied, else they cannot retain it; that rest should be afforded, or the exhausted body would part with it; that injuries and diseases should be guarded against, else through these it would flee from them; and in the end, when it at length does escape from its material shell, the separation is in each case alike effected. There may be, and indubitably there are, intelligences and responsibilities in the one class, which do not belong to the other, and which lead in the two instances to consequent differing results; but the constitution of the life is nevertheless the same for both. It is an animal one, and not a spiritual one, such as belongs to the Divinity.

We need, however, rest on nothing short of direct evidence from the word of God to satisfy ourselves that this is so. "I said in mine heart," Solomon has told us, "concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves *are beasts*. For

that which befalleth the sons of men befalleth beasts ; even one thing befalleth them : as the one dieth, so dieth the other ; *yea, they have all one breath* ; so that a man hath no preeminence above a beast : for all is vanity. All go unto one place ; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth ?" (Ec. iii. 18—21). "Their inward thought is, that their houses shall continue for ever,—nevertheless man being in honour," (honour of his own,) "abideth not: he is like the beasts that perish" (Ps. xlix. 11, 12).

It may be humiliating to the pride of man to be thus classified, as to the condition of his life, with the beasts of the earth. His ambition has ever led him to seek, or to assert for himself, a far higher position. The first transgressor's desire was to be as God, and even through disobedience to his maker did he think to become so. And the crowning specimen of the race of sinners will take a wider and a bolder stride, and declare himself, absolutely, that he is God. This form of asserting the existence of divine attributes in mankind may be rare, and remain to be expressed only when sin has run its course to maturity ; but, nevertheless, it is a cherished idea, pervading many a breast, that man has an existence associating him as to nature with the Deity. Those steeped in the deepest sinks of idolatry entertain it, and conceive that they have emanated from the essence of God, and have eventually to be absorbed into him, as originally of him, and a heathen philosopher of note has given in more cultivated regions his text book of the immortality of the soul, based on similar grounds. But it is not the ignorant heathen alone who are in this persuasion. Even the saints of God, as well as the children of the world among whom they dwell, are of a like, though not of a precisely identical way of thinking. They all agree in considering that man has been endowed by nature with an immortal soul, differing in their notions of the manner of the constitution of his spirit, and some approaching, with more or less nearness, to the heathen's view thereof, in thinking it to be an emanation from God. So far they

have been all taught alike, or nearly so. But are they taught therein of God? "The natural man receiveth not the things of the Spirit of God,—because they are spiritually discerned" (1 Cor. ii. 14). Is it to be believed that Plato, in the self energy of his own intelligence, could have reached to so deep a thing of God as this would be if the soul of man had really been formed in immortality? Can the followers of Brahma have been gifted with equal discernment in detecting such profundity of the spirit? Are the worldly among us all similarly endowed to have right knowledge, as with one mind, on so abstruse a mystery? And what is the position of the saints themselves in regard thereto? Does this fellowship in knowledge with the ungodly, and even it may be said with open idolaters, commend itself to them as what is characteristic of the true course of instruction to which they have felt themselves otherwise introduced? or is it not calculated to startle their consciences, and to lead them to doubt whether what the world around them so earnestly affirm can be spiritual truth, derived from God, on which they who are not of God may feed equally with themselves? Is there no other instructor who is likely to have duped the minds of the children of darkness on this great question, as upon all others? And how have they, the saints themselves, attained to this universal creed? Did it come to them in the days of their blindness, or since they have been illuminated with spiritual light? Have they not imbibed it from their infancy, and clung to it since with unquestioning, deeprooted, and as it were innate tenacity?

Surely there is room for the enlightened man to pause ere he gives way to his prejudice, remembering when and how he acquired it, and who those are who hold it with him. It is a serious thing to assert for the natural man any community with the nature of God. God can "lift up his hand to heaven, and say, I live for ever" (Deut. xxxii. 40), for he "only hath immortality" (1 Tim. vi. 16). But can man do so? No; death has been made his portion, and of this God reminds him just, as above, when he asserts the never ending endurance of his own existence.

“I kill,” he tells him, “and I make alive again” (Deut. xxxii. 39). “Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee” (Ezek. xxviii. 9). “Now the Egyptians,” it is noted, on whom Israel were disposed to rely, “are men, and not God; and their horses,” (like themselves,) “flesh, and not spirit” (Isa. xxxi. 3). “Put them in fear, O Lord: that the nations may know themselves to be but men” (Ps. ix. 20). The human and the divine are most distinct, and it is vain indeed to say that the one is constituted in being as the other.

We have seen the circumstances of man’s first formation, and the condition to which he reduced himself by sin; how he was created of materials liable to perish, and actually incurred the penalty of perishing. So far it is clear, if the record is to be followed, that he was not endowed with an immortal nature. The remedy brought in by God to redeem him out of his lost estate is based upon the same important truth, that his nature is a perishing one. It is not by healing, fortifying, or improving, that which naturally exists within us, that God takes his course with us in bringing us to his salvation. To do so would be to acknowledge that there is latent good belonging to us, which may be drawn out, and built upon. The need of the radical, and altogether new and original work of Christ on our behalf, would then be wanting. The influences of the Spirit might save us if aught attaching to the old creation existed that could be thus acted upon. But all that is of the old creation, we know, has to be abandoned, as what is utterly vile and worthless, and a new creation, owing nothing to what before was ours, has to be set up, external to our natural selves, in Jesus. The moral image of God is not then to be sought for in us as that the wreck of which may be renovated. To undertake the task of restoring such an image in us, a teacher and a strengthener would be all that would be requisite, and not a saviour. And neither did an everlasting life appertain to us, originally and naturally, which had only to be turned out of a course of woe and misery, to one of happiness. A guide and a

cherisher here would again have been all that was called for, and not a new manifestation of the creator. But the work of Christ is not in this wise. It is based upon nothing of what we have of our own, whether of righteousness, power, or the property even of existence, but comes to us as quite a new thing, fresh, perfect, and entire, and proceeding to us altogether from himself. It is so both as to the moral impress, and as to the eternal life which accompanies and conveys it

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not,” the Lord observes, “that I said unto thee, Ye must be born from above” (John, iii. 6, 7). We might, however, indeed marvel at this saying if we knew that we had already a spiritual existence, and a never ending life. Could we have two analogous lives, the one super-added to the other, and two spirits? But the Lord, we see, distinctly denies the spirituality of the previous existence, and says, it was a mere animal one, of the flesh; and hence we can see the opening for the heavenly and spiritual birth of which he spoke. “He that is joined unto the Lord,” in this manner, “is one spirit” (1 Cor. vi. 17); but there is no spiritual existence for him who is not thus joined to the Lord. “The first man Adam was made a living soul; the last Adam was made a quickening spirit” (1 Cor. xv. 45). There is a vast difference between the two, not as to moral qualities only, but as to constitution of being. The one, as this scripture goes on to notify, is allied to “corruption,” “dishonour,” and “weakness,” and is what is “natural,” “earthly,” and associated with “flesh and blood” which “cannot inherit the kingdom of God;” the other is distinguished by “incorruption,” “glory,” and “power,” and is what is “spiritual,” and “heavenly.” The comparison is made, not upon partial grounds, but upon full grounds. All that arises from the second Adam, is set in contrast with all that has belonged to the first, and though identity remains to the redeemed, it is seen to be by no perpetuation of aught connected with the earthly parentage they had. They are said to be “changed,” doubtless, but the change is a thorough one. The flesh and blood, which here can

truly be devoted to the service of God (Rom. xii. 1), and which so far are viewed as "the members of Christ" (1 Cor. vi. 15), nevertheless cannot, we find, pass on to the kingdom of God. It is as we have before observed with regard to Jerusalem and the land of Israel. They are owned of God, and as identical with the heavenly abodes to which they point. But yet the heavenly objects spring not from them, but are wholly of a new and another origin, and these earthly types vanish with the dissolution of all things. And thus also is it of all that is associated with the redeemed. Every thing for them is new and changed from what they originally had. "There are celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." The bodies are different, and so also are the lives. Their's is in fact entirely a new creation, in contemplation of which the old creation attaching to them is utterly ignored. "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, *all* things are become new" (2 Cor. v. 16, 17). Not a new work merely is laid upon us, but a new root is laid in us. We are "born again, not of corruptible seed," as at first, "but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. i. 23). And that work being unconnected with aught that before existed for us, springs into existence by the almighty fiat of the creator, as when the world was first called by him into being. "God," it is said, in appeal to this means of illustration, "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And "we have this treasure in earthen vessels," but in no way of the earthen vessels, "that the excellency of the power may be of God, and not of us" (2 Cor. iv. 6, 7).

The very life of Jesus, since he has associated himself with us, is one that he holds, not as inherently his own, but as derived by him from the Father. He lowered himself to our condition

of existence, and when this was laid down by him he received a new life from the hands of God. "Thou wilt not leave my soul in hell," he could say in this consciousness of dependence for life upon the Father's power, "neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life" (Ps. xvi. 10, 11). He "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Heb. v. 7). His cry was like that of his prefigurative type Jonah, when in the semblance of death he raised it. He was not spared death in the flesh. That he underwent, we know, in all its realities. He was saved from death only by being raised out of it into newness of life. "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it" (Acts, ii. 24). It was not possible, because of the richness of the title to life which he had acquired. Nevertheless that life sprung not up from his previous existence in the flesh, but came to him as a gift from his Father. "He asked life of thee, and thou gavest it him, even length of days for ever and ever" (Ps. xxi. 4). He had power, certainly, to lay down his life, and power to take it again. But how was this? Because, he says, "this commandment have I received of my Father" (John, x. 18). And this resuscitation from the dead constituted for him a new birth, and made of him a new creature. We are to recognize him, as we have found, no more according to his old condition in the flesh, but solely in this new condition, as of the new creation. God, we learn, "raised up Jesus again," and could then say of him, as of this altogether new family, "Thou art my Son, *this day* have I begotten thee" (Acts, xiii. 33). Thus was he "made" by him, anew, "after the power of an endless life" (Heb. vii. 16), and "declared" to be his Son, in a new and special way, "by the resurrection from the dead" (Rom. i. 4).

In the power of this resurrection life, thus imparted to him, Jesus stood forth as the head of the new creation, the second Adam. The first Adam, as we are aware, could reproduce the

life that was in himself. He begot sons in his own likeness. And so also of the second Adam. Our lives are derivative from him. "For as the Father hath life in himself, so hath he given to the Son to have life in himself" (John, v. 26). And this life, received as a gift in his own case, he imparts to us. "As the living Father," he tells us, "hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." "I am that bread of life,—that a man may eat thereof, and not die" (John, vi. 48, 50, 57). He has "power" given him "over all flesh," that he should "give eternal life to as many as God has given him" (John, xvii. 2).

Accordingly, as it is with Jesus himself, the life that we now possess in him is a resurrection life,—his resurrection life. We have it as we now exist, and not the less surely that it is not displayed to the outward senses. We are thus to know "what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead" (Eph. i. 19, 20). It is through this same omnipotent agency that we have been brought to life. We are "buried with him," and "risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. ii. 12). We are thus "married—to him who is raised from the dead" (Rom. vii. 4). And it is in the same way that Jesus was brought to the fruition of his life, that we shall be introduced to the sensible actualities of our own. God, who hath "raised up the Lord, will also raise up us by his own power" (1 Cor. vi. 14). "He which raised up the Lord Jesus shall raise up us also by Jesus" (2 Cor. iv. 14).

The life then that we now possess in the new creation is allied to nothing connected with us in the old. It comes in apart from nature, and above nature, by new effort of power proceeding directly towards us from the Godhead. It comes to us, as to Jesus, as a gift; and a gift depending upon conditions which have to be fulfilled in us, else we have it not;—the condition, we know, of believing in him who has this life to

bestow upon us. "The wages of sin," it is said, "is death; but *the gift* of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). The first Adam introduced us to these deadly wages, and the second Adam to this inestimable gift. "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. v. 11). "Verily, verily," Jesus has said, "he that believeth on me hath everlasting life" (John. vi. 47). "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever" (John, vi. 51). "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish" (John, x. 27, 28). "This is the promise that he hath promised us, even eternal life" (1 John, ii. 25). "And this is the record, that God *hath given* to us eternal life, and this life is in his Son" (1 John, v. 11).

The life we have in the new creature being a resurrection life, it follows that we step into the possession thereof through the stage of death. Jesus did so, and we do so after him. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him" (Rom. vi. 3—8). It is as in the case of a woman taking a second husband to herself. The first ere this must be dead. And Jesus is that second husband, our union with whom can be effected only through the death of that which is looked upon as the first (Rom. vii. 1—6). The natural death in the body does not suffice to bring us to this resurrection life. The death required is a something deeper, and

more radical than this. The decaying body is the mere shell. The life, with its perceptions and volitions, exists exclusive of this body. In it is the true essence of sin, "the law of sin" which is laid up now "in our members" (Rom. vii. 23). This must be extirpated by death;—by death with Jesus. "The old man" must be thoroughly "put off," to admit of "the new man" coming forth in the power of his creation (Col. iii. 9, 10). We may not be enabled to explain how the process can be said to be effected now, even while we are conscious of having the old man clinging to us. But nevertheless it is so, in the sight and cognizance of God, and also to our own spiritual apprehensions. We can divide ourselves from identity with him, and feel with Paul when he struggles to exhibit himself in us, "Now then it is no more I that do it, but sin that dwelleth in me" (Rom. vii. 17). The new birth is labouring for expansion. "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption" (Rom. viii. 22, 23). We are not "as though we had already attained, either were already perfect," but we are following on, "if by any means we might attain unto the resurrection of the dead" (Phil. iii. 11, 12). The old man, on the other hand, is in the continual prosecution of death. He is on the cross with Jesus (Gal. ii. 20); he is there "daily" (Luke, ix. 23); he is "put off" day by day (Eph. iv. 22); he "dies daily" (1 Cor. xv. 31). Faith however can enter into the mind of God, and recognize the work in its completeness, and feel with him the realities of the change wrought in us since we have believed in Jesus. "We know that we have passed from death unto life" (1 John, iii. 14); that "old things are passed away," and, "behold, all things are become new."

The image of God, in a subordinate sense, was present, as we have seen, in the old creation; and it assuredly is not wanting in the new. But now it is to be no more a partial resemblance to the Divinity that is to be wrought out, but a thorough one. In the transition stage, wherein we now find ourselves, it exists

in its beginning; but hereafter it will be exhibited in its perfection. The root is laid with us in what had no place in the old Adam. The moral similitude to God is raised up in us. The new man is "renewed (made new) in knowledge after the image of him that created him" (Col. iii. 10); and "after God is created in righteousness and true holiness" (Eph. iv. 24). There was no such resemblance to God as this in the old Adam. He was without knowledge, as he was without righteousness or holiness. The new man "cannot sin, because he is born of God" (1 John, iii. 9). He is a true emanation from the Deity, and can therefore exhibit his spiritual nature and moral attributes. Adam had no such constitution as this. He was not formed as one who could not sin. He did sin. He was no emanation from God, but stood distinct from God, in animal existence. The new man goes on in perfection, until at length his knowledge is such that he "shall know even as also he is known" (1 Cor. xiii. 12). He becomes also in the truest sense "partaker of the divine nature" (2 Pet. i. 4); and "partaker" of God's "holiness" (Heb. xii. 10). He is "partaker" also of his "glory" (1 Pet. v. 1). The image stands perfect in Jesus, and the new creation are made "perfect" in him (Col. i. 28), and are "his body, the fulness of him that filleth all in all" (Eph. i. 23).

Plain and readily to be acknowledged as these truths may be, yet are they irreconcilable with the prevailing opinion of the constitution of man in the first creation. If eternal life come to us from the second Adam, it is falsifying the fact to say that we already hold immortal existence from the first. If this eternal life be of the property of a resurrection life, it is to deny this to assert that we have had it from the outset, ere resurrection could take place. If it come in as a special gift of God, and as the result of a promise, and through the keeping of a condition, it is to overthrow these facts to affirm that we never were otherwise than endowed therewith, and that all have such eternal existence, without speciality of gift, or realization of promise or condition, but as a thing belonging to them, inherently, and naturally. And if it reach us only through the

stage of death, it is to destroy this fact also to say that we have it though we can never die. The old man in such case could not be put off. He would cleave to us for ever. The cross of Christ could affect him nothing. His unperishing nature might hang there to all eternity, but no end could be put to him. And the moral image of God, if it merely fell into ruin and had to be restored, would have to be traced in its roots to the old Adam, and not to the new.

These resultants from the doctrine that man's natural being has partaken of the moral attributes of God, and is vested with immortality, are not mere idealities. Corrupted views of the gospel, such as these, largely prevail, and are fortified by this corrupted doctrine, if indeed they do not also actually spring therefrom. Take away the power of bringing man's being to a term, and what follows but that if to be renovated it must be by building up upon his existing condition. View him as a wreck of a once holy image of God, and what more natural than to seek to restore that image through acting upon the disfigured remnants of it. And is not this just the creed of the natural man, who has been taught to believe in the immortality of the soul? Has he not, if of a moral turn, very high notions of the properties of his nature? Does he not think that the root of renovation lies within himself? that the material is there which may be restored? that attention to good resolutions, pursuit of good rules, following good desires, are all that are needed to render him an acceptable object to God? Is he not convinced that educational training, or in other words the culture of the original nature, is what, if strictly pursued, will bring any one to God? And of what force to him are such passages as these?—"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John, iii. 36). "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John, iii. 15). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John, v. 12). Very strong

as these declarations may be, is there room for the fact appearing therein to penetrate his mind that he is *without life*? Does not the well established, universally believed, doctrine of the immortality of the soul convince him to the contrary, and prove to him that he has life, and that all he can further want is happiness? Can he ever feel the true force of this, that "the axe" is to be laid "unto *the root* of the trees," and the evil tree of the original nature hewn down (Matt. iii. 10), when there is so much to give him hopes of the tree, and to assure him, moreover, that its root is an indestructible one? And have the saints of God themselves, under the pressure of this baneful doctrine, those just and clear perceptions of what Christ has done for them which the nature of his revelation should give them? Can they realize the absolute extinction of the old man, when so essential a part of him as his life remains inextinguishably their life for ever? Do they comprehend the actualities of the stage they pass through with Jesus of real, not ideal death, to real, not ideal, immortality? Do they, above all, rightly appreciate Christ's life giving power towards themselves, and feel that his bestowal upon them of an eternal existence, is a true, positive, and substantial *gift*, such as the world who know him not are without? Do they perceive the radical distinction there is between the old man and the new, not as to moral properties merely, but as to constitution of being; and see the exercise of the creation power of God, as it is truly put forth, in the new birth of the new creature? Can they look around them and judge, according to the solid facts, of the difference between those who are dwelling in death, and those who like themselves have passed out of death into life? And can they make that soul stirring appeal to those who are reposing in death, with which the ability to tell them that they are yet positively without life, but may have it, would arm them? No, at every turn, in tracing out these important subjects to their root and their reality, the doctrine of the immortality of the natural man, must, in the case of the saints, intervene like a dense and bewildering cloud upon the understanding, masking from their view the thoroughness and

the perfectness of Christ's work towards them in transferring them from the old creation to the new; and in that of the world, who hold the error with them, it must serve to plunge them into soul destroying delusions, and to involve them deeper and deeper still in native darkness.

It is time indeed that we should be prepared to give to the word of truth its true value, and to believe that life is life, and not simply grace and happiness superinduced on a previous existence, and that death is death, and not a continuance of life in torment. And the more we pursue the subject with this thought that the language of the scripture is ever to be allowed its simple, full, and natural meaning, the more will the evidence abound before us that obliteration from life is the last end of the wicked.

We are largely taught by God through natural objects. The winds, the waters, the earth, the glories of the heavens, the heat of the sun, the refreshing influence of the dews, the growth of plants, the production of fruit and seed, the habits of animals, and also the decay of all around us, are to read us deep lessons in illustration of revealed truths, and have been cited by the Spirit, in the word, for such purpose of instruction. Jesus has made such appeals when he called attention to the ravens and the lilies of the field, that we might reflect how God had made provision for them, and would do so likewise for us; when he instanced the preservation of the sparrows, and of the very hairs of our heads, in token of God's protecting care over us; when he cited for imitation the wisdom of the serpent, and the innocence of the dove; when he adduced little children as emblems of those who were to enter the kingdom of God; and when he referred to a corn of wheat being sown and dying ere it could spring up in fecundity, as exemplifying his own death and its results. The natural death of the body, that most important of the events which befall us, is designed no doubt to be in like manner a source of instruction to us, and it can point but to one subject—the end of the wicked. Death is the very sentence passed for sin, and the natural death must be a

type, or foretaste, of the eternal death. It must be in correspondency, obviously, with that which comes in as the "second death."

This feature of the primary death, which is present to our senses, has in truth been extensively made use of by the Spirit as illustrative of the final death which is awaiting the wicked.

"He that loveth his life," Jesus has said, "shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John, xii. 25). There is a clear analogy here between the present life, and the life to come; and the loss of the present life is to represent the loss of life in futurity.

"Verily, verily, I say unto you," Jesus has moreover testified, "He that believeth in me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die" (John, vi. 47—50). The natural death here stands contrasted with the eternal life. The natural death corresponds therefore with the end of those who fail of eternal life.

The reply given by the Lord to the disciples when they wished him to draw down fire from heaven upon the inhospitable Samaritans, presents to us the true character of his mission. "The Son of man," he told them, "is not come to destroy men's lives, but to save them" (Luke, ix. 56). He saves from eternal death. He would not therefore induce natural death. The destructions in the two cases are thus analogous.

"The thief," he has further said, "cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John, x. 10). The murdering thief is in direct contrast to the life giving Saviour. The taking of the natural life affords a semblance of the final death, and the maintaining of the natural life, in increased abundance, is a figure of the eternal life.

"My son," it is said, "forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee" (Pro. iii. 1, 2). "Hear, O

my son, and receive my sayings; and the years of thy life shall be many" (Pro. iv. 10). "For by me thy days shall be multiplied, and the years of thy life shall be increased" (Pro. ix. 11). "I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God" (Ec. viii. 12, 13). "Thou wilt prolong the king's life," (the king here being the Lord Jesus:) "and his years as many generations. He shall abide before God for ever" (Ps. lxi. 6, 7). "With long life will I satisfy him, and shew him my salvation" (Ps. xci. 16). "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand" (Isa. liii. 10). The natural life is throughout the basis of the illustration. The lengthening of days is a type of the eternal life. But the wicked are not to prolong their days. They are then to be cut off.

When told of the Galilæans, "whose blood Pilate had mingled with their sacrifices," Jesus answered, "Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen," he added, "upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke, xiii. 1—5). It was not of course natural death, such as had occurred in these instances, with which Jesus was threatening the non repentant, for that falls upon all, whether they repent or not. What he was impressing upon them was this, that an eternal death awaited them, of which these natural deaths were a similitude.

The parable of the wicked husbandmen presents the subject in the same point of view. "When the lord therefore of the vineyard," it is asked, "cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men" (Matt. xxi. 40, 41). And so also is it in the parable of the pounds. "But those mine enemies," Jesus

says, "which would not that I should reign over them, bring hither, and slay them before me" (Luke, xix. 27).

There have been also enactments of judgment wherein absolute death was the form in which the sentence took effect, and these have been cited as exemplifications of the final judgment.

The destruction of the early Israelites, "whose carcases fell in the wilderness," is adduced as a type of the fate of the wicked (Heb. iii. 17—19). There were also previous visitations of this body which have a like significancy. "Neither," it is said, "let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 8—11). Throughout these instances, the extinction of life is what is made to denote the end of sinners.

The deluge and the destruction of Sodom afford further exemplifications of the same character: "And as it was," we hear, "in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Death, very signally inflicted, was the manner of the judgment. And "even thus," it is declared, "shall it be in the day when the Son of man is revealed" (Luke, xvii. 26—30).

Peter cites these well known figures of the last judgment, and therewith blends in the case of the fallen angels. "For if God," he observes, "spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness,

to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked:—the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Pet. ii. 4—9). And thus also Jude. “I will therefore,” he says, “put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude, 5—7).

The sinning bodies, whether of angels or of men, are all reserved for judgment; but there is a marked difference between them as to the character of their punishment. With men the infliction ends in death, as herein exemplified under the visitations at the deluge, on the unbelieving in Israel, and upon Sodom. But such cannot be the fate of the fallen angels. They have been constituted with immortality, and cannot die, and all that we are told as regards them is that that they are held in chains and darkness to abide their doom. “Art thou come hither to torment us before the time”? was the speech to Jesus of evil beings of this order of conformation. Never ending torment can be the lot of these; but not death.

Neither for them has there been any salvation. Death we see is the channel of salvation;—death with the Saviour. But for those who cannot die there can be no such deliverance. With them the old man, or the original essence of their creation, cannot be got rid of. They have been fixed in it unalterably

for ever. Their fall has hence been an irremediable one. And such awful fate would have been man's also but for the exceeding mercy of God. Had Adam been permitted, he would have stretched forth his hand and partaken of the fruit of the tree of life, and have thus fixed himself in perpetuity as a sinner, and then there could have been no means for him of salvation. The "power of death" is to be destroyed only "through death" (Heb. ii. 14), and it is he alone "that is dead" who is "freed from sin" (Rom. vi. 7). An immortal sinner can meet with no Saviour. There can be no shedding of blood for him, and "without shedding of blood is no remission" (Heb. ix. 22). The "wages of sin" cannot be discharged in his case, and without hope of relief he must bear himself his heavy burden through eternity.

In the fact then that there is salvation for man, while there can be none for the fallen angels, we have proof that man has not been constituted like them in immortality; and in this the testimony is strengthened that according to the sentence adjudged upon man for sin, a true and literal death is to be his end; and such, as we have seen, every illustration of his judgment proclaims with one voice to be the fate awaiting him.

"Fear not them," the Lord has said, "which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. x. 28). Words cannot be plainer than these, nor declaration more explicit. We well know what it is to kill the body. It is not to keep it in endless suffering, but to obliterate its existence. But for the life itself, which survives the body,—that escapes us, and we cannot touch it. But God can reach it. And God, we are told, can kill it, just as we can kill the body. The force of prejudice must be strong indeed which would deny to this saying its only meaning.

Of all the illustrations we can have of the judgment which God has prepared for sinners, none can be more significant than the end of him who has suffered openly before us for sin. The cross of Christ presents us with something more than a typical display. It introduces us to a reality. Jesus was there

exhibited paying those wages of sin which all who are not in him have to make good themselves. "Christ," it is said, "hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. iii. 13). The very sentence denounced upon the wicked, he was undergoing in their room. And how did he discharge their debt? Was it not by the true actuality of death? We are cognizant of what he underwent visibly in the flesh, but could not follow him to the unseen regions whither his vitality fled. But there too, in his human essence, he must have gone through the extinction that man goes through, else his sacrifice would not have been a complete one. The cross is however our assurance of this that death marked his end. And can any other conclusion be drawn from this than that those who benefit not by the death of Jesus, must themselves after the like manner perish.

But viewing unending torment as the wages for sin, how would the case then be? God had to be "just," as well as "the justifier of him which believeth in Jesus" (Rom. iii. 26). He could not forego the requisition of the full penalty incurred for his broken law without forfeiting his own character for justice. And did Christ fulfil any such sentence as that now before us? We know that he did not do so, and could not do so. Wages of this kind would be absolutely indischageable, for they would remain to be exacted unremittingly through all eternity; and had the Lord entered upon a doom such as this, he could never have himself had release from it, nor have come out as a Saviour. He engaged only in that which could be brought to a conclusion, as he himself testified when he said, "It is finished," and the sinners fate, as actually undergone by him who was his substitute, is hence proved, conclusively, to be an ending one.

Surely in all these things, by word, by illustration, and by deed, the Spirit is teaching us the solemn fact that the death to which the wicked have been doomed is a positive death. We see how it is as to the natural body, the cutting off of the life of which has been so copiously made use of as conveying a repre-

sentation of their end. The object defunct no more abides among us, but to our senses is annihilated. And can the second death bear a less determinate character than the first, or signify even a condition of being which is actually the reverse of that which may be termed death?

In every advertence to the fate of the wicked, the phraseology made use of is throughout just such as to correspond with the declaration that death is to be their end. They are to be "destroyed" (Job, xxi. 30; Ps. cxlv. 20; Jam. iv. 12). They are to be "destroyed without remedy" (Pro. xxix. 1), and "for ever" (Ps. lii. 5; xcii. 7). They are to "perish," (1 Cor. i. 18; 2 Thess. ii. 10). They are to "perish for ever" (Job, iv. 20). They are to be "cut off" (Ps. xxxvii. 9; Zech. v. 3). They are to be "utterly cut off" (Num. xv. 31). They are to be "dried up," "consumed," "burned up," and "devoured with fire" (Job, xv. 30, 34; xx. 26; Ps. xcvii. 3; Isa. xxvi. 11; Ezek. xxii. 31; Heb. x. 27). And they are to be "slain" (Ps. cxxxix. 19; Isa. xi. 4);—expressions which have all exchangeable, or synonymous import (Ps. xxxvii. 38; lxxiii. 18, 19, 27; cxliii. 12; Pro. i. 32; Isa. xlii. 14; 2 Thess. ii. 8).

The similes drawn from natural objects to express the way in which they come to their end, are also of like character. They are to be as "chaff driven away before the wind," or "burnt up" (Job, xxi. 18; Ps. i. 4; xxxv. 5; Hos. xiii. 3; Matt. iii. 12); as "stubble before the wind" (Ps. lxxxiii. 13; Isa. xl. 24); as "thorns burned in the fire" (Isa. xxxiii. 11, 12; Heb. vi. 8); as trees "cut down," "rooted up," and "burned in fire" (Matt. iii. 10; xv. 13; Luke, xiii. 6—9; John, xv. 2, 6); as "beasts taken and destroyed" (Ezek. xxxiv. 16; 2 Pet. ii. 12); as a "light put out" (Job, xviii. 5, 6; Pro. xiii. 9; xx. 20; xxiv. 20); as "waters melting away" (Job, xxiv. 19, 20; Ps. lviii. 7, 8); as "the whirlwind passing" by (Pro. x. 25); as "the cloud consumed and vanishing away" (Job, vii. 9); as a "dream" which "flees away" (Job, xx. 7—9); as "ashes under the feet," or as "powder ground" down (Mal. iv. 3; Matt. xxi. 44); as a "vessel dashed in pieces" (Ps. ii. 9; Rom. ix. 22); as a "garment

eaten by the moth," or "consumed in rottenness" (Job, xiii. 28; Isa. i. 9); as "grass withering away" (Ps. xxxvii. 2; Jam. i. 10, 11; 1 Pet. i. 23—25); as "fat consumed into smoke" (Ps. xxxvii. 20); and as "tow" and "tares" "burned in the fire" (Isa. i. 28, 31; Matt. xiii. 30, 40).

These subjects of comparison, to which the fate of the wicked is likened, inculcate one and all that death is the termination of their judgment; but there are some to which no signification can attach short of this that they indicate the utter extermination of those they point to. When chaff is burned up, when the light of a candle is extinguished, when waters are evaporated, or a cloud is similarly absorbed, when the whirlwind passes by, or a dream flits away, or when fat is consumed into smoke, what other impression is conveyed to the mind than that the objects thus spoken of have vanished into nothingness, and have ceased absolutely to be? And there are further testimonies which serve to show that such in very truth is to be the ultimate lot of the condemned.

"God is angry with the wicked every day.—He hath also prepared for him the instruments of death" (Ps. vii. 11, 13).

"The redemption of their soul is precious, and it" (the soul) "ceaseth for ever," (ceaseth, or is extinguished for ever,—if left unredeemed.) "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God" (contrastedly) "will redeem my soul from the power of the grave: for he shall receive me" (Ps. xlix. 8, 14, 15).

"The light of Israel" (the Lord Jesus) "shall be for a fire and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body" (Isa. x. 17, 18). "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. iv. 1).

“They are quenched as the fire of thorns: for in the name of the Lord I will destroy them” (Ps. cxviii. 12).

“The wicked shall be silent in darkness” (1 Sam. ii. 9).

“Let them be silent in the grave” (Ps. xxxi. 17).

“Oh Let the wickedness of the wicked come to an end” (Ps. vii. 9). “Seek out his wickedness till thou find none” (Ps. x. 15).

“The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly” (Jer. xxiii. 20). “It shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it” (Jer. xxx. 23, 24). “He will make an utter end: affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry” (Nah. i. 9, 10). “Thou hast destroyed the wicked, thou hast put out their name for ever and ever. O thou enemy, destructions are come to a perpetual end” (Ps. ix. 5, 6). “For yet a little while, and the indignation shall cease, and mine anger, in their destruction” (Isa. x. 25).

“O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name” (Jer. x. 24, 25). “The wicked are overthrown, and are not: but the house of the righteous shall stand” (Pro. xii. 7). “As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children; to such as keep his covenant, and to those that remember his commandments to do them” (Ps. ciii. 15—18). “For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall in-

herit the earth ; and shall delight themselves in the abundance of peace.—I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not : yea, I sought him, but he could not be found ” (Ps. xxxvii. 10, 11, 35, 36).

The instruments prepared for the wicked, are, we see, the instruments of death ; and in God’s hands they will surely prove effectual. Their soul, or life, is thus to cease for ever, and death is to feed upon them. Death then will carry out its process in them to the uttermost. The instruments prepared of God for their destruction are the eternal fires. These are to consume them, body and soul, root and branch, leaving nothing of them, as thorns quenched by being utterly burnt out. There is to be weeping and gnashing of teeth when they are cast into their place of suffering, but the end is that they are to be silent in their graves,—silent in the darkness of annihilation. Their very wickedness is to cease, which can only be by the absolute destruction of the wicked. The Lord is angry with them every day ; but the time comes when even his anger shall be no more. It prevails until he has fully executed the thoughts of his heart towards those upon whom his indignation is poured out ; and then, when they have passed away, his wrath has no more to expend itself upon, and ceases also. “ The eyes of the Lord are in every place ” (Pro. xv. 3). “ Hell is naked before him, and destruction hath no covering ” (Job, xxvi. 6). But yet the abode of the wicked may be sought for diligently, and not be found, for they have been brought to nothingness, and are not.

“ What profit is there in my blood, when I go down to the pit ? Shall the dust praise thee ? shall it declare thy truth ? ” (Ps. xxx. 9). “ Return, O Lord, deliver my soul ; oh save me for thy mercies’ sake. For in death there is no remembrance of thee : in the grave who shall give thee thanks ? ” (Ps. vi. 4, 5). “ The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore ” (Ps. cxv. 17, 18). “ Let my prayer come before thee : incline thine ear unto my cry : for my soul is full of troubles : and my

life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.—Wilt thou show wonders to the dead? shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? (Ps. lxxxviii. 2—12). “O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish.—Thy dead men” (contrastedly) “shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead” (Isa. xxvi. 13, 14, 19).

There is a resurrection, we know, of the unjust as well as of the just. But here are those for whom there is no resurrection. They are plunged into darkness. They are laid up in the land of forgetfulness. The record of them has perished, and even God bears them in remembrance no more. These are those who are “plucked up *by the roots*,” the “twice dead” (Jude, 12). They have been brought to judgment. They have gone through their sentence. The second death has engulfed them in its embrace, and they are consigned in nothingness to the darkness of oblivion for ever.

Hezekiah went through the fears of this fate, and in figure was delivered out of it.

“I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world.—Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise

thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. The Lord was ready to save me" (Isa. xxxviii. 10—20).

He had the sinner's lot before him; but he experienced forgiveness, and therewith salvation. The renewal of his life, short though the term thereof accorded him, marked his deliverance, while the natural death, from which for the moment he was snatched, was the strong representation before his eyes of the eternal death.

Thus far, on every side, the testimony has been consistent. Man was formed, as we have seen, with a being liable to death. He incurred the penalty of death. And every declaration, every type, illustration, and simile, which have been employed to point to us his end, show that that death is to be a literal one.

We have now to pass to the actualities of the punishment of the condemned; as revealed in the page of prophecy; and assuredly, as God's truth must ever be in keeping with itself, we shall find in this record a thorough correspondence with that which has foregone.

The sentence denounced for sin was death,—immediate death. "In the day" that Adam eat of the forbidden fruit, he was, "surely" to die. Of course this was not a light, or an unredeemable word, in God's mouth, but as he said, so was it to be. Immediate death had to fall upon the sinner. But Adam we know lived many years before he passed through the temporal death; and after that there was to be the eternal one. Death then, though ending in extinction, may have a process, and even a lengthened one, wherein it works to its completion. It is so represented as in the course of working (2 Cor. iv. 12), reigning (Rom. v. 14), and having dominion (Rom. vi. 9). The moment that Adam sinned, he fell under the power of its operation. The corruption and decay terminating in death entered his system. Our senses show to us that such was the case. Every breath we breathe out is an expenditure of substance. Every pore gives forth

continuously that of which the body is composed. Every motion carries with it an exhaustion of material. Every function tends to the wearing out and impairing of the organs. If the "inward man" be "renewed day by day," the "outward man," on the other hand, is day by day perishing (2 Cor. iv. 16). We die therefore unceasingly.

The completion of the sentence passed upon the sinner is thus effected through a gradual process. We are all indeed conscious of certain stages therein. The decline of life shows a marked descent towards dissolution of the body. The energies are impaired one by one. Activity ceases; the hair falls away and changes colour; the teeth decay, or leave their sockets; the eyesight and the hearing go; the memory and the whole intellect fail; and the entire frame at length visibly totters to the grave. The hand of death is seen to have been laid upon the victim long ere it removes him finally from our presence. There is a further stage in the existence of the subject when after death he is called up to judgment. Thousands of years may have passed by, but there, in due course, he appears. And there is still another stage when the second death sets in in power, and extinguishes him.

It is evident thus that when God brought in the element of death, he by no means limited himself as to the length of time during which it should be carrying out its functions. For example, as to the continuance in this world of the dying ones, he stood absolutely unpledged. The antediluvians measured their term of years by hundreds, as we do now by tens. God could assign any limit he pleased to this or any other stage of our being. Neither did he restrict himself as to the mode in which death should work its way in those to be laid under the influence thereof. We have now certain revelations connected with their fate, but at the outset, when sentence was first put forth, no more was said than that death should take effect upon them. We see now how it had to take effect. It had to operate first upon the physical body; it might be for a thousand years; it might be for seventy; it might be also for hardly a moment,

the subject being cut off when born. And then there was to be the intermediate stage to judgment. Some might be therein for thousands of years. Some might not be in it at all, but be taken up as of the "quick," existing on earth when the judge came forth to the judgment. It should not surprize us then, or be thought in any way inconsistent with the fact that death terminates in extinction, to find that there should be a stage intervening between judgment and this last consummation of the fate of the wicked. And there is such a one wherein a more active dominion of the process of dying is maintained than what the frame could support in this life. It is the stage of the torment, of which we have now to treat.

There are passages speaking of this torment which have been viewed as making it manifest that it shall endure throughout eternity. If this be the way of reading them, then all that has been said of the perishing nature of the constitution of the natural man, and of his end being annihilation, must be abandoned, and in some way the declarations to that effect, and all the types and illustrations, supporting such view of his fate, must be taken to be of a very different complexion from that in which they actually present themselves to us, and be held to signify a prolongation in life,—be it suffering,—and not a termination of life. But we are not thrown back upon any need for so perverting the words of truth from their natural meaning, and have a key given to us whereby all difficulty arising out of the terms of duration used for the torment of the wicked vanishes.

In tracing out the revelations of God, we have seen the value of keeping within the governance of the various dispensations under which he has ordered his dealings. We cannot, without the forfeiture of light and truth, confound what belongs to the Jews with what concerns ourselves. We cannot assign to the days of grace and long suffering that which can have place only when wrath and tribulation are to prevail. And neither can we intermix that which is temporal with that which is eternal.

This latter consideration will suffice to give the true charac-

ter to what respects the duration of the torment of the wicked, and to clear up every difficulty connected therewith. The stage of the torment appertains to the temporal, and not to the eternal age.

The passages wherein the perpetuity of the punishment of the wicked is thought to be inculcated are the following.

“Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings”? (Isa. xxxiii. 14).

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. xii. 2).

“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—And these shall go away into everlasting punishment: but the righteous into life eternal” (Matt. xxv. 41, 46).

“He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation” (Mark, iii. 29).

“And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched” (Mark, ix. 43—48).

“The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Thess. i. 7—9).

“If any man worship the beast and his image, and receive

his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. xiv. 9—11).

What we find herein expressed is that the wicked shall be consigned to eternal damnation, and subjected to shame, contempt, punishment, and destruction, which are all everlasting; that they shall be cast into fire that can never be quenched, and which with its burnings is also everlasting; that their worm dieth not; and that their torment is for ever and ever.

Now a condemnation may be eternal, and a punishment and destruction everlasting, which are of a description never to be revoked. This is quite the character of the second death, It is a doom that is an unalternable one. The subjects of it are extinguished, and the end brought upon them, so to speak, is an unending one. The everlasting nature of the shame and contempt poured out upon the condemned, depends upon a different contingency. The imposition of shame implies the existence of the objects subjected thereto. But it can attach to them only while thus existing. The everlastingness therefore of the shame is limited by the term that those who incur it continue in being. And so also is it as to the torment. It can endure only so long as those afflicted therewith endure. The unquenchableness of the fire in which they suffer is to be otherwise explained. It is implied thereby that relief from the fire is impossible,—that it can never be put out. But though thus unextinguishable, there may be a time when the object exposed to the burning may cease to be.

There are many instances of these terms of seeming perpetuity being used in respect of acknowledged temporal objects, and of course in such case under the obvious limitation that the duration they imply is to be confined within the bounds of the

existence of the objects treated of, or within the term of the prevalence of the condition of things wherein these objects stand. Such are the following.

The Israelites were commanded to destroy with fire every city in their land in which idolatry was practised. "And it shall be an heap," it is said, "for ever" (Deut. xiii. 16). Joshua burnt Ai, "and made it an heap for ever" (Josh. viii. 28). Edom was to be laid waste. "None," it is declared, "shall pass through it for ever and ever." The wild beasts, the owls, and the vultures, were to inhabit it, and to "possess it for ever" (Isa. xxxiv. 10, 14—17). Bozrah was to be a desolation, "and all the cities thereof perpetual wastes" (Jer. xlix. 13). Hazor was to be "a dwelling for dragons, and a desolation for ever" (Jer. xlix. 33). Babylon is to be "desolate for ever." "None shall remain in it, neither man nor beast, but it shall be desolate for ever" (Jer. li. 26, 62). Mount Seir was to be "perpetual desolations" (Ezek. xxxv. 9). Moab also was to be "a perpetual desolation" (Zeph. ii. 9). Now these desolations, it is evident, are not to be exhibited throughout all eternity. They can subsist only while the world subsists whereupon the wasted regions have location. There is a perpetuity then of limited continuance, and under the restricted sense in which the term may, as here, be used, things may be said to have conditions attaching to them for ever, while the things themselves are only of temporal duration.

Again. An Hebrew bondsman, if after the time for his liberation he still wished to remain with his master, might do so. "Then," it is said, "thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever" (Deut. xv. 17). Joshua had to set up twelve stones in token of the passage of Israel through Jordan. "And these stones" were to be "a memorial unto the children of Israel for ever" (Josh. iv. 7). The Lord, we are told, has "placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it" (Jer. v. 22). We find, furthermore, the mountains and the hills spoken of as perpetual. "The everlasting mountains were scattered, the perpetual hills did bow" (Hab. iii. 6). The

short span of the life of a man, we thus see, may draw out this term of perpetuity. The bondsman was to be so for ever, his bondage being of course limited by his life. The perpetuity of memorial furnished by the stones set up by Joshua was to be also limited, and this by the stones remaining distinguishable, for they are now to be found no more. The perpetual decree for the barrier of the sea can operate only while there is a sea, and in the new earth, we know, there is to be none. The perpetuity of the hills and mountains can also last no longer than the earth lasts, and must come to an end when this vanishes away, and all things are made new.

There has been, moreover, a perpetuity attributed to the ordinances in Israel, which were nevertheless such as were in due course to be done away with.* The passover was to be "for a memorial" to the nation, and to be kept by them as a feast "by an ordinance for ever" (Exod. xii. 14, 24). The feast of unleavened bread, associated therewith, was also to be observed as "an ordinance for ever" (ver. 17). The passover was a memorial of salvation in Egypt (ver. 26, 27); but when "Christ" becomes recognized by the people as their true "passover" (1 Cor. v. 7), there will be no room for retention of the earlier memorial. The yearly atonement was in like manner perpetuated to them. "And this," it is said, "shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins, once a year" (Lev. xvi. 34). But those sacrifices "of bulls and of goats," the blood of which "it is not possible—should take away sins," have been abolished, as we well know, by Christ's one offering "for ever" (Heb. x. 4, 14). "He taketh away the first, that he may establish the second" (ver. 9). Aaron and his line were to be set up in an "everlasting priesthood" (Exod. xl. 15; Num. xxv. 13), the office being confirmed to them by "a perpetual statute" (Exod. xxix. 9); and all their functions and privileges were to be "perpetual," and were fixed by "a statute," and "an ordinance," "for ever"

*It is not meant to be here asserted that there shall be no parallel ordinances observed in restored Jerusalem, but only that these particular ones, as originally instituted, were to be abolished.

Exod. xxvii. 21; xxviii. 43; xxx. 8, 21; Lev. vi. 18, 20, 22; vii. 36; x. 9; xxiv. 3, 9; Num. xviii. 8). But yet there was to arise "another priest," the Lord Jesus, belonging to "another tribe, of which no man gave attendance at the altar," who was to be "after the order of Melchisdec," and not "after the order of Aaron;" and "the priesthood being changed," there has been made "of necessity a change also of the law" (Heb. vii. 11—13). Terms of perpetuity, we thus see, may be applied, for which there is to be a limitation, assignable according to the duration of the particular condition in which objects stand, when this perpetuity is spoken of as belonging to them.

There can be also a perpetuity of reproach, such as is laid upon the condemned sinners, but limited by the term of the existing condition of the objects to which the reproach attaches, as in the instances just preceding; or, as in the former ones, by the duration in being of the objects themselves. At the overthrow of the temporal enemies of Israel, it is said that the Lord "smote his enemies in the hinder parts: he put them to a perpetual reproach" (Ps. lxxviii. 66). And Jeremiah could declare of his personal oppressors, "their everlasting confusion shall never be forgotten" (Jer. xx. 11).

There are expressions of a like character applied under the assertion of perpetuity even to Israel. "Ye have kindled," it is said of Judah, "a fire in mine anger, which shall burn for ever" (Jer. xvii. 4). Through their backslidings, they are described to have made "their land desolate, and a perpetual hissing" (Jer. xviii. 16). "Therefore, behold I," the Lord declared, "even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten" (Jer. xxiii. 39, 40). The king of Babylon was to come upon their land, and make it "an hissing, and perpetual desolations" (Jer. xxv. 9). Hosea's daughter was to be called Lo-ruhamah; "for," said the Lord, "I will no more have mercy upon the house of Israel; but I will utterly take them away" (Hos. i. 6).

"I will drive them," he added, "out of mine house, I will love them no more" (Hos. ix. 15). Strong though these utterances be, and indicative seemingly as they are of the entire rejection of Israel and their land, yet know we that they have only a limited bearing, and concern but a particular season during which the Lord withdraws his countenance from this people, and leaves them to tribulation; and that this is followed by recognition, blessing, prosperity, and glory, for themselves and their land, such as the world has as yet had no experience of. There are accordingly converse declarations, which relate to the latter days, and which mark very distinctly the limited character of the perpetuity belonging to these earlier prevailing expressions. "He will not always chide: neither will he keep his anger for ever" (Ps. ciii. 9). "He passeth by the transgression of the remnant of his heritage; he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Mic. vii. 18, 19). "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end" (Isa. xlv. 17). "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more" (Isa. liv. 4). "Behold, I send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen" (Joel, ii. 19). "I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth" (Zeph. iii. 19, 20). The perpetuity thus of the shame of Israel, lasts only for the specific time of their unbelief and rejection.

We have still to consider the unquenchable character of the fire into which the wicked are cast, so as to judge whether the

feature implies necessarily the continued existence in burning of the objects subjected to the fire.

The expression of unquenchableness appears used as regards the wrath of God. In respect of Judah it is said, "Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched." (2 Ki. xxii. 17). And, again, of the same object it is declared, "Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched" (Jer. vii. 20). We see that God's angry thoughts towards Israel are to be supplanted by those of mercy and love when the time comes for his restoring them to his favor. His anger then is unquenchable only in this sense, that during the season for its prevailing nothing can extinguish it.

We have also the burning of positive fire described as unquenchable under this same limitation of the meaning of the expression.

"If ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched; (Jer. xvii. 27). "Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it shall not be quenched" (Ezek. xx. 46—48). The objects to be burned were temporal objects. The burning therefore could not be eternal.

There is furthermore the example of the judgment upon

Sodom and Gomorrah. These "cities," we hear, were turned "into ashes" (2 Pet. ii. 6). The fire had its course upon them till they were utterly burned up. And yet they are said to have suffered "the vengeance of eternal fire" (Jude, 7). It was eternal in the sense that the "punishment" and "destruction" of the wicked are "everlasting," and their "damnation" "eternal." The sentence in each case is an irrevocable one. "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations" (Ps. xxxiii. 11). "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever" (Ps. cxix. 160). "I know that whatsoever God doeth, it shall be for ever" (Ec. iii. 14). It has been just so of the visitation of Sodom and Gomorrah. Their judgment is one that endureth unchangeably for ever. And it is to be just so of the final punishment of the wicked. In invoking such a sentence upon the messenger of his birth, Jeremiah could use the fate of these cities as an illustration. "Let that man," he said, "be as the cities which the Lord overthrew, and repented not" (Jer. xx. 16). He repented not of the judgment, therefore it was an eternal one.

The expression of the unquenchableness of the fire in which the wicked are to be tormented need present no further difficulty. Reason, as well as revelation, will suffice to show us that all that the term really implies is that the fire itself is not to be extinguished to the relief of the objects subjected to its burnings, the continuance of the objects under the operation being altogether another question, depending upon circumstances of its own. If temporal, such objects will sooner or later be brought to an end; if eternal there would then of course be no end to their burning.

The expression of the everlasting nature of such suffering, is, we have seen, liable to be placed under a limitation. The examples appealed to to show that this is the case are numerous enough, and sufficiently marked as to the manner in which they have arisen, to make it evident, not only that the limitation in question may be a permissible one, but that these terms

of perpetuity are actually laid under certain well defined rules whereby the extent of the continuance to which they point is peremptorily to be judged of. It has been shown that there are two governing circumstances according to which the duration implied by these expressions is to be determined. First, the constitution in being of the objects to which the terms are applied, whatever is said as being perpetual as respects them, being perpetuated only so long as the objects themselves continue in existence. Secondly, the condition of the objects, in connexion with which the things said to be perpetuated to them stand associated, the perpetuity only lasting so long as that condition remains. These are positive ruling principles under which every term of perpetuity has necessarily to be estimated, else might we in the many instances which have been quoted of the use of such terms towards objects avowedly temporal, assert such objects, in the face of palpable truth, to be eternal.

It has been usual to bring the declarations of the everlasting life awarded to the righteous into comparison with those of the everlasting continuance of the punishment of the wicked and to say that the absoluteness of the eternity asserted for the life of the former, is proof of the absoluteness of the eternity attaching to the punishment of the latter. In one sense, and that the true one according to the purport of the language of the scripture, the comparison will hold good, for death being the portion of the wicked, that may be, and will be, of eternal duration, equally as will be the life of the saved. But if by the punishment of the wicked their stage of torment be intended, nothing can be more fallacious than to institute such a comparison, and to say that because the life of the one class is an unending one, the torment of the other is to be likewise interminable. Under such a process we might call up other objects for a like comparison, and assert eternity for any of them; for example, for the Hebrew bondsman, for the stones set up by Joshua, or for the Aaronic priesthood and its functions. No, each object, so spoken of, has to be estimated pursuant to its own circumstances, and the perpetuity of one affords no rule whereby to

determine the perpetuity of another. Now life implies continuance, and any being said to have everlasting life, must of necessity be constituted for eternity. But torment is a thing the perpetuity of which must depend upon the perpetuity of those visited therewith, and the question really to be settled is the constitution of the objects tormented, whether this be a perishable, or an imperishable one.

The duration of the perpetuity of the torment appointed for the wicked has then to be tested by the rules under which we have seen that all such terms are necessarily to be judged of. As regards the first of these rules, the point has already been abundantly determined that the natural man, who is the object to be tormented, is not constituted with immortality, but, on the contrary, was made subject to death, incurred the penalty of death, and is positively adjudged to suffer death to the absolute annihilation of his being. Here then we have proof that when it is said that he is to be tormented for ever and ever, this can imply no more than that when once the torment is brought upon him, the whole remaining term of his existence is to be passed in torment. But there is further the second rule of limitation, which may also be applied to him, namely as to the durability of the condition of the circumstances in which he stands when the torment is put upon him. The character of this condition has then now to be considered.

We have found that there are two grand eras of judgment, the one occurring just before the Lord's millennial reign, the other immediately after it. There is torment spoken of as brought in upon both occasions, and in parallel terms, but upon very different objects. The worshippers of the beast are to be subjected to it, and are to have "no rest" therein, "day nor night;" and the devil, who had deceived them, is in like manner to be "tormented day and night for ever and ever." Now the millennium, as we are aware, belongs to the existing course of time, while the ages which lie beyond it are of eternity. The worshippers of the beast are brought to torment before the millennium, and consequently at a period when limitation of time exists.

The devil, very observably, is not then introduced to his torment, but it falls upon him after the millennium; that is, when the eternal ages have set in. The perpetuity of the devil's torment is thus for all eternity, while the torment of the human sinners, according to the condition of the season wherein it meets them, is to have a termination. And this is quite in keeping with the constitution in being of the two objects, for the devil is framed, as we are well assured, with immortality, but the wicked, as we have seen, not so.

The torment of the wicked is thus to be exhibited at the millennium; and exhibited, as we find, openly. The season is a peculiar one, during which man undergoes his last and most heart searching discipline; and to minister thereto many wonderful manifestations of God's ways, both in blessing and in judgment, it has been pointed out,* are made. And among them there is that of this dreadful torment. The circumstances thereof are so analogous to those of two others of the displayed judgments of that day, that we may be assured these instances are to be taken as parallels, and are to be brought into comparison together. The judgments awaiting Edom and Babylon are here referred to.

As to Edom. "The land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever" (Isa. xxxiv. 9, 10).

As to Babylon. "And her smoke rose up for ever and ever" (Rev. xix. 3).

And as to the wicked. "And the smoke of their torment ascendeth up for ever and ever" (Rev. xiv. 11).

The several subjects of these judgments we see are temporal objects. Edom and Babylon are confessedly such, and the natural man, for whom the torment in the last instance is prepared, has been proved to be such. The season of the judgments is alike for all, and is a temporal one. The purpose of their exhibition in judgment is also the same for all, and that too is a temporal one. What then more arbitrary than to acknowledge

for the perpetuity of the two former judgments a temporal duration, and to assert for the latter an eternal one?

Of the wicked, when thus tormented, we learn that "their worm dieth not, and the fire is not quenched." In Isaiah the same expressions occur in a way to fix their application to these tormented ones.

"And it shall come to pass," we are told, "that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. lxvi. 23, 24).

The season here again is that of the millennium, and the torment, moreover, as before, an exhibited one. Temporalities are necessarily associated therewith, and of these the "new moons," the "sabbaths," and the temple "worship," are instances. The worshippers "go forth" to look upon the carcasses of the tormented. They go forth of course from the place where they have been worshipping, which is Jerusalem. The tormented then must be just outside the city in their torment. And they are so in very truth. Tophet, in the valley of Ben Hinnom, on the outskirts of Jerusalem, has received them. The place of salvation, and the place of judgment, stand side by side. The nations are compelled to the worship, that they may there see the King in his glory, and may receive the law at his lips, and know of the felicity of those who cleave to him. And they are constrained, as they pass onwards, to witness also the terrors of the judgment of those who have denied him. They see death preying upon them, and sin exacting its heavy dues. And all this is manifestly for their instruction, that the deepest testimony may be presented to their souls of the fruits of righteousness upon the one hand, and the wages of iniquity upon the other. And is it to be thought that when the end of the testimony has come, when the millennium has closed, and that season of peculiar discipline is over, these who are thus so manifestly used in

the testimony shall yet endure for ever? Are the materials of the operation to be perpetuated, when the operation itself has been wound up, and been concluded?

But there are yet another class to whom the judgment of the wicked is to be exhibited, and this for a different end. The righteous also are to participate in the spectacle. We are not to judge of those times by the present, nor to estimate the feelings of those living in them by what we ourselves are now susceptible of. The existing period is one wherein grace, long-suffering, and forgiveness, are to prevail, and it would be quite foreign to us to have any pleasure in acts of vengeance and retribution upon our enemies. Not so however in the millenium, and among the saints of that era. The rule will then be with the rod of iron, and the offenders everywhere dashed to pieces like the potter's vessel. The wrath of the Lamb will have ushered in this season, and his terrible judgment will be his first act in it. It will be the time too of Jewish ascendancy, when the saints of Israel will trample upon their oppressors. The victims of the judgment will be exhibited before all these, and entering heartily into the mind of God, then exercised in exacting the dues of offended justice, they can look upon the tormented ones with other eyes than the natural man can do, and take satisfaction in their fate. And it is promised that they shall do so.

“Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it” (Ps. xxxvii. 34). “God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. The righteous also shall see, and fear, and shall laugh at him: lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness” (Ps. lii. 5—7). “Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living and in his wrath. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the

wicked. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth" (Ps lviii. 9—11). "The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies" (Ps. lix. 10). "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked" (Ps. xci. 7, 8).

And in this sight the Lord himself participates, as he no doubt does in the utterances relative thereto in the Psalms which elsewhere so abundantly convey the expression of his feelings. The wicked suffer in his presence. An appointed feature in the execution of their sentence is that they "shall be tormented with fire and brimstone in the presence (*ἐνώπιον*) of the holy angels, and in the presence of the Lamb." And can it be that this awful sight is to endure throughout eternity? Are the regions of glory to be invaded, and that for ever, with the taint of such unutterable corruption? Can the materials of sin, such as these fumes of the wicked would present, find access to the very dwelling place of holiness,—to the temple throne and the actual presence of the Holy One? Would not defilement at once follow if this smoke from the burnt beings of the wicked could there penetrate? Are the happy bosoms of the saints in bliss to find pleasure in such a never ending scene of woe? We may be assured that this is not to be so. There is no entrance there for aught that speaks of pain, of sorrow, or of death. Grace, glory, and abounding praise, are all that can be witnessed or prevail in those realms of purified blessedness, and no smoke of the torment of the damned can ascend to dim and tinge with blackness those bright abodes.

Such then are the constituents of the torment. It meets the wicked in a temporal, not an eternal season. It falls upon them in a given, and a finite locality, before Jerusalem. The terrors thereof are made a spectacle of, and that with other judgments of acknowledged temporal duration. They are so, like these, for a given and a temporal end, towards furnishing a testimony

to men in the flesh, that they in their last stage of discipline may take warning thereby; and also for the support and the satisfaction of the righteous, that they may see that verily there is a God that judgeth in the earth. On every side the circumstances wherein the tormented are found in their torment are allied to temporalities, and this stage of the fate of the wicked, as judged of by the second rule we have for determining the duration of its perpetuity, must be a temporal one. The condition of things in which they are taken up for torment is an ending one, and as this condition ends, the torment must terminate with it.

But it may be observed that there is counter testimony, and that the wicked are stated to be existing without the eternal city, which according to the rule of the condition would make their existence a perpetual one. "For without," it is said, "are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." A little examination will make it evident however that this statement stands in the light of no prophetic enunciation, to show the course of the prophecy, but is introduced by way of warning, and to enforce exhortation. The prophetic chain obviously terminates with the fifth verse of the chapter, and after that the solemn truth of the sayings of the book is insisted upon, and various considerations offered to lead men to profit thereby. And one such consideration is that the wicked can have no part in the heavenly city. Such is the true scope of the passage in question. To take the opposite view, and to suppose that the local existence of the wicked was what was here revealed, would be to plunge at once into inextricable confusion. The connexion, we see, is manifestly with the city—that the wicked, according to this thought, are outside it. It would be hence as in the millennial time, when they are outside the temporal city. And where then, in such case, could they be but in the new creation, defiling it with their presence, and destroying the very essence of its true character as "the dwelling place of righteousness"?

We have to resume the thread of the testimony before us.

The account of the creation has led us to perceive that man is a creature liable to perish. The account of the fall has shown us that left to himself he must perish. The integrity of the true doctrine of the gospel of the Lord Jesus has necessitated the fact that the natural man does perish. Every illustration, and every example of his fate, prove that his incurred judgment of death is literally executed upon him. Every phrase descriptive of his end carries with it the evidence that such is in truth the nature of it. The torment has been found to be of temporal, and not of eternal duration, and just a passage in the prosecution of his punishment; and now we have only to learn what the scripture tells us of the positive execution of his sentence in its full and final bearing on him.

To understand this we have again to revert to the stage of the torment. We see it prepared, not for all the wicked, but only for that antichristian body who include, as it has been made to appear, all who in this life have rejected Christ, whether positively or constructively. None of the vast hosts of the dead who are judged at the close of the millennium are seen to enter upon this particular condition of punishment. The lake of fire is doubtless also their portion, but they are cast into it, as it will be found, for extinction.

Our Lord has given us a clear indication of this marked difference in the treatment of these two classes, and of the grounds thereof; and in doing so he has also shown us that the retribution exacted of them has an end.

“And that servant,” he has said, “which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more” (Luke, xii. 47, 48).

Stripes represent the final wages of sin, as it is said in regard to him who was the sinner’s substitute, “with his stripes we are healed” (Isa. liii. 5). There are measures then in the re-

quisition of these wages,—measures, as we here see, of quantity, “few,” or “many:”—measures then which imply indubitably differences of duration; and, if so, which must have an end. There can be no such question of comparison in respect of things that are unending. There can be no “few” or “many” in the days of eternity. Our Lord consequently has here revealed to us that the sinner’s fate is a terminating one.

“When thou goest,” he proceeded to say, in illustration of the same subject, “with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee,” he added, “thou shalt not depart thence, till thou hast paid the very last mite” (Luke, xii. 58, 59).

There is a process then in paying the wages of sin, and at length an absolution from them, when the very last mite due from the sinner can be said to have been exacted. The very last mite can of course only be made good in his extinction. To give him any other manner of acquittance would be to say that he can eventually secure to himself salvation. No; his debt is annihilated in no other way than by his own annihilation. The sentence denounced upon him is then only carried out in its fulness, and the judge then only *satisfied*. “The anger of the Lord” can hence “return,” for “he has performed the thoughts of his heart” (Jer. xxiii. 20), and “destructions,” having no more objects to rest upon, can “come to a perpetual end” (Ps. ix. 6).

The antichristian sinners have a lengthened course in discharging this debt, for more, we hear, is to be required of them, because more had been entrusted to them. They are those who are met with, as above, “in the way;”—that is, in this passing scene of life;—and they might have had deliverance from the adversary in it. But they failed to take warning, and are therefore dragged before the judge, and so “in prison,” in the abysses of their place of torment, have their debt continually levied from them till the score is wiped out in their extinction. We see

them plunged into the burning lake at the commencement of the millennium, and find them still therein at its close, when Satan is cast into it. And up to this same period the last body of those to be condemned are detained from the judgment, and then they enter upon their doom. These are those who have left the world in Nineviteish ignorance, and have to receive therefore the lesser score of stripes. The thousand years of the preceding torment imposed upon the antichristian sinners makes the difference in point of measure of punishment between the two bodies. That is what constitutes the "many stripes." And does eternity, it has to be asked, constitute the "few"? No; that is manifestly impossible. If the limits of the "many" can be shut up within the compass of a thousand years, the limits of the "few" must be confined within a far narrower space. And such the features of the judgment prove must be the case.

We have traced the strict correspondence maintained throughout the circumstances of the old creation between man and the globe upon which he exists. We have seen them arise together into being, fall together into corruption, and after a long course of varied dispensations designed to mark God's ways and dispositions towards them, at length set together before the great white throne for final sentence. And the question then was naturally raised, is the long sustained and carefully marked analogy between them to fail at this last point of the sentence? Is the earth to flee away into nothingness, and man, undyingly, and abidingly, to remain? The question has been abundantly answered in the negative, but we have yet one authoritative solution of it from the word of God. "The heavens," it is said, "shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner" (Isa. li. 6).

And then, it is declared, "there shall be no more curse." We are conscious how the curse has been hitherto prevailing. Every sorrow, every pain, every necessity, every process of decay, has marked its operation in our physical frames, and the waste and thorny places of the barren soil have abundantly proved its

action upon the earth. And above all the taint of sin, which drew down the malediction, with all its enormities and self destroying fruits, has largely and visibly prevailed. But the time comes when the curse exists no more. And can the accursed, whose very beings would perpetuate it in its blackest form, be maintained in unending being? No; when the corrupted globe takes its flight into the vacuity of nothingness, those who drew down the corruption on it must in like manner depart. The curse can only cease to be when the subjects of the curse are extinguished.

“And there shall be no more death.” We have seen what the action of this fearful visitation is. There is living death, as well as dying death. An existence in torment is death prosecuting its course abidingly. But there is to be no more death. There can then be no more those it is to feed upon. The annihilation of its victims brings death itself to annihilation.

And such, in very truth, is to be the fate of this tyrant of our race. The arm of power to put down all that oppresses us rests with the Lord Jesus. And he has undertaken to deal out destruction even unto death,—to “abolish” it (2 Tim. i. 10). He does so at the close of all his marvellous dispensations when seated upon the great white throne of judgment. The earth is disposed of. The wicked are disposed of. And then death, in what form soever the representation of this condition is given, himself is extinguished.

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death” (1 Cor. xv. 24—26).

There has been no dominion more fearful, more heavily pressing upon the human race, than this of death. It has kept them in constant terror who “through fear” thereof have been “all their lifetime subject to bondage” (Heb. ii. 15). Many are the triumphs which Jesus has obtained over him, in himself, in us, and in all classes of the risen family. But he still remains

to be thoroughly subdued when the last scene of the mediatorial reign is ushered in, and has to be "swallowed up" wholly in "victory" (Isa. xxv. 8). The saved, of every body, have received admission into life. The damned have all been sentenced to their doom, and the last hosts of them plunged into the lake of fire. And still death himself remains to be dealt with.

"And death and hell," it is said, "were cast into the lake of fire. This," it is added emphatically, "is the second death."

Whatever the manner of the figure, most forcible indeed is the purport thereof. Death itself is to die,—to undergo that final extinction which is the second death. The flames of the lake of fire have now power to swallow up their victims in destruction. They are burnt out to their very ashes in the very essence of their beings, and God's long pledged sentence upon them is executed. Death, absolute death, closes the awful scene.

The new creation henceforward expands in the full flood of life and blessing from the Lord. All is made assured in him who has made all doubtly sure in himself. There are no more things that can perish, or be shaken. There is nothing to cross the path of the blessed ones which carries with it the savour of the vile things they have passed through. The time of discipline, the time of judgment, is over. The time of full fruition has come in. The dispensations of God have closed. They have been wound up in victory. The struggle with man has ceased. Sin is no more. Sinners are no more. The wrath has been poured out to the uttermost, and has been expended. The cup thereof has been drained to its last dregs, and God calls back his hand from presenting it. His labours are over. His rest, his blessed rest, has come in. Glory, grace, happiness, praise, fill the vast regions around him, and the floods of the redeemed ones, of all the race, remain alone to partake of joys inexpressible in their Lord, and to stand forth as everlasting monuments of his wisdom, goodness, power, and faithfulness, in salvation.

And now reader where wilt thou be at the end of these things? If you have never heard the gospel before, you have heard it now. If you have never known of the adversary in the way, he has been at length fully revealed to you. Do the thoughts of man satisfy you? Do the ways of the world please and content you? You see whither all human ambition is tending. The great image, springing from the earliest days, and reaching to the latest, presents to you the highest form of earthly grandeur. And what is it? Satan is in it. He forms and nourishes the roots. He spreads out and sits in the branches. "The works of men," are nothing else than "the paths of the destroyer." And his snares envelop the whole fallen race, from the lowest to the highest. Are you content to be his victim, satisfied with that which is plausible, while you are feeding upon that which is inevitably for your ruin? And here you have seen that there is no escape. You have heard of the mighty judge. One whom none can evade, none withstand. He is about to crush to dust every thing that he cannot recognize as his own. In one moment, in any moment, he may come and close the door upon you. And would you consciously trifle with your fate? Would you balance, doubt, and hesitate, while these awful realities are before you? Have you a preference for the perishable, unsatisfying, portion in this life, over the enduring and unutterably joyous inheritance in the next? Has the call of the royal bridegroom no charms for you? Do you despise his oft repeated invitation to the wedding? Then indeed your fate is sealed. The bitterest cup that God can mix is awaiting you. And you will find that you have to drink its contents to the dregs.

And to the saint a word of exhortation may be permitted. All things are naked and opened unto the eyes of him with whom we have to do. He has called you to purity. He has called you to holiness. You are to be partaker of the highest joys, of the most exalted glory. The mansions of the Father's house are prepared for you. The bosom of the Father is opened for your reception. The Son owns you to be in fellowship with himself, bone of his bone, and flesh of his flesh. He will have you for

his bride. And God will have you for his priest and king. The celestial temple is to be your field of service, and the throne of God the place of your acceptance. There, before all the majesty of the Godhead, you will perpetually appear. And what is the fellowship you are now holding, and what the things you cultivate for his service? Beware of the materials you handle. The fire of the judgment seat will search them out, however much you may blind yourself now to their true character. Satan has snares for you, as for the world. He has a way of hoodwinking you, to make you see with his eyes, and judge with his thoughts, that he may commend to you his things, and starve, weaken, and impoverish you with them. The multitude always go with him. And are you of the number? Do the things of man so commend themselves to you that you can plant and cherish them in the house of God? Is it enough for you that your ancestry, and the crowds around you, walk in this way. Are you propped up with the products of human wisdom, and human method, in your worship? Are you in free, full, and friendly association with the world, in its interests and its ways? Or do you recognize the simple truth that the children of light are not to have association with the things of darkness?

The end is coming. The end that no man can escape. And saint and sinner, each according to his case, are to be weighed in the balance of the sanctuary. Happy indeed those who when the Lord arrives, will have cause neither to be afraid, nor yet to be ashamed, before him at his appearing.

THE END

